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THE NEW CATHOLIC DICTIONARY

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THE NEW CATHOLIC DICTIONARY

A COMPLETE WORK OF REFERENCE ON EVERY SUBJECT IN THE LIFE, BELIEF, TRADITION, RITES, SYMBOLISM, DEVOTIONS, HISTORY, BIOGRAPHY, LAWS, DIOCESES, MISSIONS, CENTERS, INSTITUTIONS, ORGANIZATIONS, STATISTICS OF THE CHURCH AND HER PART IN PROMOTING SCIENCE, ART, EDUCATION, SOCIAL WELFARE, MORALS AND CIVILIZATION

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Under the Auspices of

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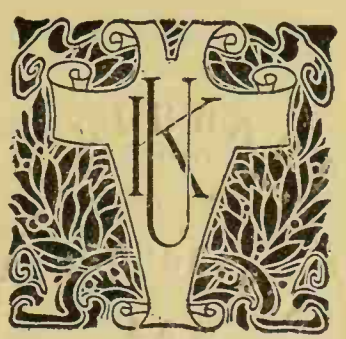

NEW YORK

THE UNIVERSAL KNOWLEDGE FOUNDATION

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✠ PATRICK CARDINAL HAYES,

Archbishop of New York

October 1, 1929.

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Preface

THIS Dictionary is not an ordinary compilation of knowledge, but a book of life, of Catholic life, past and present, in every part of the world. It contains not only definitions and explanations of every subject in Religion, Scripture, tradition, doctrine, morals, sacraments, rites, customs, devotions and symbolism, but also accounts of the Church in every continent, country, diocese; missions, notable Catholic centers, cities, and places with religious names; religious orders, church societies, sects and false religions. It has brief articles also on historical events and personages, on the Old Testament and New, and on popes, prelates, priests, men and women of distinction, showing what the Church has done for civilization and correcting many errors which have hitherto passed for history.

This volume contains articles on matters in philosophy, psychology and education, of special interest, on which there is a Catholic teaching or position; law, the laws of the Church, or canon law, and the influence of religion on civil law; ethics, social and political science; the arts which have served and derived inspiration from religion: painting, architecture, sculpture, music, literature, Catholic artists and authors. The relation of science with religion is treated in a special manner. Neat articles on each science tell what Catholics and Christians generally have done for it, and thus show the impossibility of conflict between the two.

If it be asked: why so many subjects? It should be remembered that the Catholic religion has a long history of its own, and that this history is rooted in the ages preceding its foundation. It is rich in doctrine, elaborate in ceremonial, regulated by laws which reflect the best there is in the civil and church jurisprudence of centuries. Its constitution is world-wide, organized by dioceses and missions in every part of the world. For almost every doctrine it teaches there is an error to correct. It has its enemies as well as its champions. It reaches into every field of human life, into philosophy, psychology, morals, education, art, and the sciences, physical and social.

This Dictionary is entitled "New" because it is entirely different from every other dictionary hitherto published in any language, and this part of the title will be retained permanently because the editors propose to

publish at intervals new editions which will contain whatever is new concerning the topics treated. It is entitled "Catholic" because it is universal in scope so far as concerns religion, and all that is connected with it—and what of any importance in life is not so connected? It is Catholic also in the sense that it aims at giving as correctly as language can express the traditions, teachings, customs, pious practises and history of the Catholic Church, and its position on every question that affects human life. This will appear in the number of titles of ancient and of foreign origin. The Church is of all times, of all peoples, of every tongue. For all such titles the derivation is given, and derivations are as a rule the best definitions.

The chief merits of a dictionary are precision, accuracy, simplicity, and brevity. Fortunately, precision and accuracy are characteristic of Catholic theology, philosophy, literature and history. These qualities help to put an end to controversy. They make the truths of faith more intelligible and inspirational. Simplicity and brevity were the aims of the greatest of masters, Thomas Aquinas, to whom Catholic scholars since his time have all looked for guidance. He deplored that "beginners are greatly impeded by the writings of various authors, partly because of the heaping-up of useless questions, articles, and arguments; partly because the knowledge necessary for them is not presented in a strictly methodical sequence." In religion and whatever goes with it we are all beginners. The writers and editors of this Dictionary have used no waste words, and only such that all may understand. Moreover they have given much attention and space to the symbolism by which the Church everywhere and at all times has known how to express what language often obscures.

For readers who need further information than the articles contain, there is sufficient reference to well-selected books after each important article, and the complete bibliographical lists at the end of the volume are of exceptional value.

The compilation of this Dictionary has been the work of years. Over two hundred writers have contributed articles for it. We are pleased to express our gratitude to these scholarly and generous assistants. We are grateful also to the 10,000 who subscribed in advance for this Dictionary, and to the 650 patrons who kindly acted as underwriters to enable us to publish it. Since it would be impossible to produce without defect a work of so much variety and multitudinous detail, we shall welcome every criticism and suggestion that will enable us to make it as well-nigh perfect as a human production may be.

All regret profoundly that as the work neared completion one of the special editors, Dr. Pallen, was called unexpectedly from his labors, though no one will question that a spirit like his has continued to inspire and assist his devoted collaborators.

Maps

	FACING PAGE
Africa	80
Australia	81
Canada	160
China	161
Crusades	260
Denmark, Norway, and Sweden	261
England, Wales, Scotland, and Ireland	322
France, The Netherlands, Belgium, and Holland	323
Italy	494
Spain and Portugal	982
United States	983

Subjects of Full Page Illustrations

	FACING PAGE
PIUS XI	*Frontispiece*
ARCHÆOLOGY	
Eucharistic Symbol, 2nd Century	
Orante (Mosaic)	
Statuette of the Good Shepherd	
Glass Bowl: Moses Smiting the Rock	
Crypt of St. Cecilia, Catacomb of St. Callistus	60
Christ and His Apostles, 4th Century	
Papal Crypt, 3rd Century	
Mosaic, Narthex of St. Sophia	
From the Tomb of Pope Anterus, 3rd Century	
Stone Tablet from Herod's Temple	61
ARCHITECTURE	
Baroeco: S. Maria della Salute, Venice	
Gothic: Cathedral of St. Stephen, Vienna	
Romanesque: Cathedral, Speyer	
French Gothic: Cathedral, Amiens	62
Byzantine: St. Mark's, Venice	
Basilican: St. Paul-Without-the-Walls, Rome	
Renaissance: St. Peter's, Rome	
English Gothic: Lincoln Cathedral	63
CATACOMBS	
Ivory Chair of Bishop Maximian	
Stone: The Last Judgment	
Monogram from St. Agnes	
Catacomb of St. Sebastian	
Graffito on Marble	
Eucharistic Symbol	176
Symbolical Painting	
Loaves and Fishes	
Sacrifice of Isaac	
Multiplication of the Loaves and Fishes	177
INDIA	
Sumaree Temple, Benares	488
IRELAND	
Ruins of Ardfert Abbey	489
ITALY	
Cathedral, Albenga	494
JERUSALEM	
Valley of the Cedron, and Mt. Olivet	495
MAYA	
Carving, Governor's House, Chichen-Itza	
Tablet with Hieroglyphic Inscription	
Doorway, Governor's House	
Stucco Altar-Piece	624
METAL-WORK	
Bronze Doors, Ravello (1179)	625
NEW DISCOVERIES (map)	720
PAINTING	
Zurbarán	
A Bishop's Funeral	
St. Gregory	
St. Bonaventure	
St. Benedict's Vision, Madrid	721
PULPITS	
Cathedral, Trier, Germany	
Cathedral, Alzano Maggiore	802
ROOD-LOFT	
Rood-loft with Organ, Hofkirche, Innsbruck	803
ROME	
Bridge and Castle of Sant' Angelo	834
SPAIN	
Chapel in the Cathedral of Sigüenza, 1520	
Library of the Escorial, 1563-84	
Fountain in the Cathedral Cloister, Barcelona	
Interior of the Transept, Cathedral of Burgos	835
SCULPTURE	
Joan of Arc, Chapu	
David, Verrocchio	876
St. John Baptist, Donatello	
King Arthur, Vischer	877
UNITED STATES	
New York: St. Patrick's Cathedral	
Boston: Cathedral of the Holy Cross	984
Cincinnati: St. Peter's Cathedral	
Seattle: Cathedral of St. James	985
VERSIONS OF THE BIBLE	
Complutensian Polyglot	998
Hamburg Bible	999

A. . . . . archdiocese
A.A. . . . . administration Apostolic
Abd. . . . . Abdias
Abp. . . . . Archbishop
Agg. . . . . Aggeus
Ala. . . . . Alabama
A.N. . . . . abbey *nullius*
Apoc. . . . . Apocalypse
Ar. . . . . Arabic
Ariz. . . . . Arizona
Ark. . . . . Arkansas
Archiep. . . . archbishop
A.-S. . . . . Anglo-Saxon
A.U.C. . . . . Lat., *Anno Urbis conditæ*, in the year of the founding of the City (Rome)
b. . . . . born
Balt. . . . . Baltimore
Bar. . . . . Baruch
Bl. . . . . Blessed
Bost. . . . . Boston
Bp. . . . . bishop
B.W.I. . . . . British West Indies
c. . . . . Lat., *circa*, about
Cal. . . . . California
can. . . . . canon
Camb. . . . . Cambridge
Cant. . . . . Canticle of Canticles
Card. . . . . cardinal
Card.-bp. . . cardinal-bishop
Cath. . . . . Catholics
Celt. . . . . Celtic
Ch.; Chs. . . chapter; churches
Cinn. . . . . Cincinnati
Co. . . . . county
Col. . . . . Colorado; Epistle to the Colossians
Conn. . . . . Connecticut
Cor. . . . . Epistle to the Corinthians
d. . . . . died
D. . . . . diocese
Dan. . . . . Daniel
Dec. . . . . December
Del. . . . . Delaware
Deut. . . . . Deuteronomy
Dub. . . . . Dublin
E. . . . . east
eccl., eccles. . ecclesiastical
Eccles., Ecclesiastes
Ecclus. . . . . Ecclesiasticus
ed. . . . . edited, edition, editor
Edin. . . . . Edinburgh
e.g. . . . . Lat., *exempli gratia*, for example
Eng. . . . . England; English
Eph. . . . . Epistle to the Ephesians
Esd. . . . . Esdras
est. pop. . . . estimated population
Esth. . . . . Esther
etc. . . . . Lat., *et cetera*, and so forth
Ex. . . . . Exodus
Ezech. . . . . Ezechiel
Feb. . . . . February
fl. . . . . Lat., *floruit*, lived
Fla. . . . . Florida
Fr.; Frs. . . Father, French; Fathers
ft. . . . . feet
Ga. . . . . Georgia
Gael. . . . . Gaelic
Gal. . . . . Epistle to the Galatians
Gen. . . . . Genesis
Ger. . . . . German
Gr. . . . . Greek
Hab. . . . . Habacuc
Heb. . . . . Hebrew; Epistle to the Hebrews
Ia. . . . . Iowa
i.e. . . . . Lat., *id est*, that is
Ill. . . . . Illinois
Ind. . . . . Indiana
Is. . . . . Isaias
It. . . . . Italian
James. . . . Epistle of St. James
Jan. . . . . January
Jer. . . . . Jeremias
Job. . . . . Job, Book of
Joel. . . . . Joel, Book of
John. . . . . Gospel of St. John
I John. . . . I Epistle of St. John
II John. . . II Epistle of St. John
III John. . . III Epistle of St. John
Jon. . . . . Jonas
Jos. . . . . Josue
Jud. . . . . Judith
Jude. . . . . Epistle of St. Jude
Kan. . . . . Kansas
Ky. . . . . Kentucky
La. . . . . Louisiana
Lam. . . . . Lamentations
Lat. . . . . Latin, latitude
Lev. . . . . Leviticus
L.L. . . . . Late Latin
Lond. . . . . London
long. . . . . longitude
Luke. . . . . Gospel of St. Luke
m. . . . . miles
Mac. . . . . Machabees
Mal. . . . . Malachias
Mark. . . . . Gospel of St. Mark
Mass. . . . . Massachusetts
Matt. . . . . Gospel of St. Matthew
Md. . . . . Maryland
Me. . . . . Maine
M.E. . . . . Medieval English
Mgr. . . . . Monsignor
Mich. . . . . Micheas; Michigan
Minn. . . . . Minnesota
M.L. . . . . Medieval Latin
Mo. . . . . Missouri
Mont. . . . . Montana
M.P. . . . . Member of Parliament
MS.; MSS. . . Manuscript; manuscripts
Mt. . . . . Mount
N. . . . . north
Nah. . . . . Nahum
N.B. . . . . New Brunswick
N.C. . . . . North Carolina
N.D. . . . . North Dakota
Neh. . . . . Nebraska
Nev. . . . . Nevada
N.H. . . . . New Hampshire
N.J. . . . . New Jersey
N. Mex. . . . New Mexico
Nov. . . . . November
N.S. . . . . Nova Scotia
N.T. . . . . New Testament
Num. . . . . Numbers
N.Y. . . . . New York
O. . . . . Ohio
Oct. . . . . October
O.E. . . . . Old English
O.F. . . . . Old French
Okla. . . . . Oklahoma
Ore. . . . . Oregon
Osee. . . . . Osee, Book of
O.T. . . . . Old Testament
p. . . . . page
Pa. . . . . Pennsylvania
P.A. . . . . prefecture Apostolic
Par. . . . . Paralipomenon
I Peter. . . . I Epistle of St. Peter
II Peter. . . II Epistle of St. Peter
Phil. . . . . Epistle to Philemon
Phila. . . . . Philadelphia
Philip. . . . . Epistle to the Philippians
P.N. . . . . prelature *nullius*
pop. . . . . population
Port. . . . . Portuguese
Pp. . . . . priests
Pr. . . . . Priest
Pro., Prov. . Proverbs
Ps. . . . . Psalms
Q. . . . . Question (in the "Summa Theologica" of St. Thomas)
q.v.; qq.v. . Lat., *quod vide*, which see
R. Cal. . . . . Roman Calendar
Rev. . . . . Reverend
R.I. . . . . Rhode Island
Rom. . . . . Epistle to the Romans
Rt. Rev. . . . Right Reverend
s. . . . . south
S. . . . . Saint
S.C. . . . . South Carolina
S. Dak. . . . South Dakota
Sept. . . . . September
Sess. . . . . session
Skt. . . . . Sanskrit
S. Off. . . . . Congregation of the Holy Office
Soph. . . . . Sophonias
S. Pœn. . . . Tribunal of the Sacred Penitentiary
sq.; sqq. . . . Lat., *sequentes*, and following
sq. m. . . . . square miles
Srs. . . . . Sisters
St.; Ste.; Sts. . . . . Saint; Fr., female Saint; Saints
St. L. . . . . St. Louis
s.v. . . . . Lat., *sub verbo* or *voce*, under the title
Tenn. . . . . Tennessee
Tent. . . . . Teutonic
Tex. . . . . Texas
Thess. . . . . Epistle to the Thessalonians
Tim. . . . . Epistle to Timothy
Tit. . . . . Epistle to Titus
Tob. . . . . Tobias
tr. . . . . translated
transl. . . . translation
U.S.A. . . . . United States of America
Va. . . . . Virginia
V.A. . . . . vicariate Apostolic
Ven. . . . . Venerable
viz. . . . . Lat., *videlicet*, namely
vol. . . . . volume
Vt. . . . . Vermont
w. . . . . west
Wash. . . . . Washington
Wis. . . . . Wisdom; Wisconsin
W. Va. . . . . West Virginia
Wyo. . . . . Wyoming
Zach. . . . . Zacharias

ABBREVIATIONS OF REFERENCE WORKS

Britt	The Hymns of the Breviary and Missal, M. Britt, N. Y., 1924.
Butler	Lives of the Saints, A. Butler, Balt., 1844.
C.E.	Catholic Encyclopedia, N. Y., 1914.
Gigot	General Introduction to the Studies of the Holy Scripture, F. Gigot, N. Y., 1912.
Grannan	A General Introduction to the Bible, C. Grannan, St. L., 1921.
Grisar	History of Rome and the Popes in the Middle Ages, H. Grisar, Lond., 1911.
Kirchenlex	Kirchenlexikon, ed. Wetzer and Welte, Freiburg, 1911.
Koch-Preuss	A Handbook of Moral Theology, A. Koch and A. Preuss, St. L., 1925.
Mann	The Lives of the Popes in the Middle Ages, H. Mann, Lond., 1925.
Augustine	A Commentary on Canon Law, P.C. Augustine, St. L., 1926.
Pastor	The History of the Popes from the Close of the Middle Ages, L. Pastor, St. L., 1923.
Pope	Aids to the Study of the Bible, H. Pope, Lond., 1926.
Schumacher	A Handbook of Scripture Study, H. Schumacher, St. L., 1925.
Shea	History of the Catholic Church in the United States, J. Shea, N. Y., 1902.
U.K.	Universal Knowledge, N. Y., 1927
Woywod	A Practical Commentary on the Code of Canon Law, S. Woywod, N. Y., 1925.

KEY TO PRONUNCIATION

ā	as in	ate, sale.	ī	as in	ice, kite.	ū	as in	cure, use.
â	"	" dare, state.	ĭ	"	" it, fill.	û	"	" burn, hurt.
ă	"	" am, fat.				ŭ	"	" but, cud.
ä	"	" art, farm.	ō	"	" go, cold.	u̯	"	" full, put.
å	"	" ant, finance.	ô	"	" or, cord.	ū̯	"	" rule, allure.
a̯	"	" all, fall.	ŏ	"	" not, cod.			
ȧ̯	"	" loyal, regal.	o̯	"	" do, move.	ch	"	" charm, chin.
			ȯ̯	"	" atom, lion.	g	"	" get, give.
ē	"	" me, evil.	oi	"	" oil, coin.	ġ	"	ch in ich, loch (German).
ĕ	"	" get, end.	o͞o	"	" boot, food.	ṅ	"	in son, en (French).
ē̆	"	" her, fern.	o͝o	"	" book, foot.	y	"	in yet, yield.
ė	"	" judgment.	ou	"	" house, out.	zh	"	z in azure, s in pleasure.

The New Catholic Dictionary

A

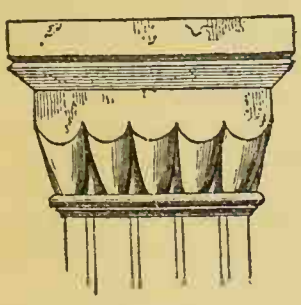
AΩ (Alpha, Omega), first and last letters of the Greek alphabet, used by St. John in the Apocalypse (1; 2; 22) to designate, once, the Eternal Father and, three times, Christ. In Exodus, 3, 14, God calls Himself "the beginning and the end," that is, the One by whom and for whom all things are made. Used of Our Lord it clearly implies His Divinity. The letters are often found on early coins, rings, paintings in catacombs, in frescoes of ancient churches, and on corner-stones to designate Christ.—C.E. (W. S. R.)

CHRIST, CORNER-STONE OF THE CHURCH

A.A. = Augustinians of the Assumption, or Assumptionists.

Aachen. See AIX-LA-CHAPELLE.

Aaron, brother of Moses and high priest of the Old Law; chosen by Moses to be his spokesman before Pharaoh (Ex., 4; 7; 8). He caused the casting of the golden calf which the Israelites worshiped in the wilderness (Ex., 32), but at the prayer of Moses he was spared the fate of the three thousand worshipers (Deut., 9). The rod of Aaron blossomed as a sign that he had been chosen by God to be first high priest (Lev., 8). He was not allowed to enter the Land of Promise, but died on Mount Hor (Num., 20). His son Eleazar and descendants, Aaronites, were consecrated as an hereditary priesthood.—C.E.


ABACUS, WINCHESTER CATHEDRAL

Aaron of Caerleon, SAINT, martyr in Wales during the Diocletian persecution in 303. He was the companion of St. Julius and is possibly Britain's proto-martyr. Feast, 1 July.

A.B. = Bachelor of Arts.

Abacus (Gr., *abax*, counting-table), the square, tile-like upper member of a Norman capital from which the arch immediately springs.

Abaddon, Hebrew word meaning ruin, place of destruction, realm of the dead (Job, 31); also prince of Hell, evil angel of death and disaster (Apoc., 9); same as Apollyon, Destroyer. (ED.)

Abandonment or SELF-ABANDONMENT, in mystical theology, the first stage of the union of the soul with God by conformity to His Will, involving passive purification through trials and sufferings, together with desolation following upon the surrender of natural consolations; the darkness of the soul in a state of purgation.—C.E.; Caussade, Abandonment, tr. McMahon, N. Y., 1887.

Abba (Aramaic, father), title given to bishops in the Syriac, Coptic, and Ethiopic Churches. With translation subjoined, it is used by Mark and Paul in the N.T. as a form of address to God. It is used as a title of honor for Hebrew scholars and forms part of many Hebrew names.

Abban, SAINT, abbot (*c.* 570-620). The son of Cormac, King of Leinster, and nephew and disciple of St. Ibar, he founded many churches in Wexford and the monasteries of Magheranoidhe (now Adamstown), New Ross, famous as a school, and Kilabbain. Feast, 27 Oct.—C.E.; Butler.

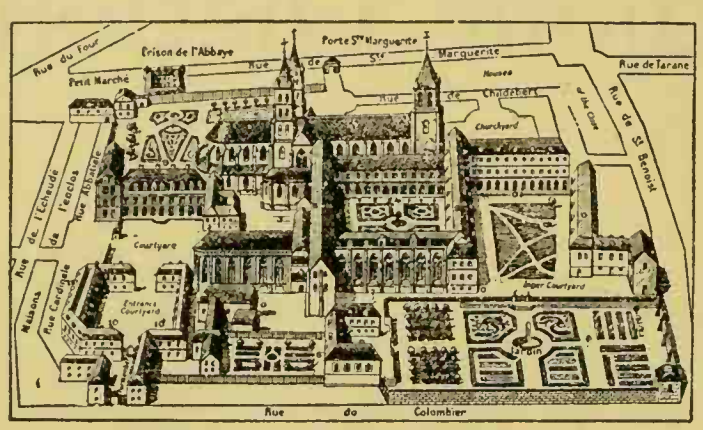
Abba Salama (Aramaic, father of peace), title given to Frumentius, first Bishop of Abyssinia; still used by the head of the Abyssinian Church.

Abbé, à-bā′ (Syriac, *abba*, father), French title applied primarily to an abbot, eventually to all wearing secular ecclesiastical dress; and to clerics, often not in Holy Orders, engaged as tutors or in other occupations.

Abbess (feminine of abbot), spiritual and temporal superior of a community of twelve or more nuns, signifying that the superior is like a mother to the community. The title is in use among Benedictines, Poor Clares, and certain colleges of canonesses. An abbess as a rule has a right to wear a ring, and bears the crosier as a symbol of her rank,

but has not the jurisdiction belonging to abbots. —C.E.

Abbey, monastery canonically erected and independent, ruled by an abbot, if occupied by monks, and if by nuns, by an abbess. The community must number at least twelve religious. Principal parts of an abbey are: almonry, calefactory, cellars for stores, cells, chapter-house, choir, cloister, conference-room, dormitory, guest-house, infirmary, kitchen, novitiate, oratory, parlor or locutorium, refectory, and workshops. The chief abbey buildings are constructed around a quadrangle; in the more usual English plan the church is on the northern side. Monasteries of the Carthusians differ from those of other orders. Three sides of their quadrangular cloister are flanked by small three-room cottages occupied by individual monks. The church, refectory, and other buildings used in common enclose the fourth side.—C.E.



ABBEY OF SAINT GERMAIN-DES-PRÉS

Abbeylubber, term of reproach for a monk after the Reformation, introduced in England to convey the impression that monasteries harbored lazy and good-for-nothing inmates.

Abbey Nullius [Lat., of no (diocese)], a territory belonging to no diocese, i.e., separated and distinct by proper boundaries from surrounding dioceses. It is ruled by a prelate, who exercises active jurisdiction over the clergy and people living in his territory. In the United States, Belmont Abbey, North Carolina, is an abbey *nullius;* in Canada, the Abbey of St. Peter, Muenster; in Australia, New Norcia; in Africa, Lindi.—C.E.; P.C. Augustine. (R. B. M.)

Abbo of Fleury, SAINT, abbot and martyr (945-1004), b. near Orléans, France; d. Fleury. He entered the Benedictine monastery at Fleury, and was appointed director of the school at Ramsey Abbey, England, 985-87, and Abbot of Fleury, 988. He was energetic in protecting the interests of the Church, and introduced into his monasteries the reform of Cluny. To restore discipline in the monastery of La Réole, Gascony, he transferred thither several monks of Fleury. In a conflict which ensued between French and Gascons he was mortally wounded. Feast, 13 Nov.—C.E., I, 15.

Abbot (Aramaic, *abba*, father), title definitely fixed by St. Benedict and given to the superior of a monastery of monks having the nature of a private family and settled location, as the several branches of the Order of St. Benedict, including the Black Monks of St. Benedict, the Cistercians of the Three Observances, the Camaldolese, Vallumbrosans, Silvestrines, Olivetans, some houses of Canons Regular, of the Antonians, of the Armenian Benedictines, and of the Basilians, and the Premonstratensians. The office is elective and for life, the choice being made by secret ballot of the professed members of the community. The authority of an abbot in his monastery is twofold: one, paternal, by which he administers the property of the abbey and maintains discipline and the observance of the rule and constitutions of the order; the other, quasi-episcopal.

—ABBOT, LAY, a layman to whom either a king or someone else in authority assigned an abbey in consideration of services rendered. The estate of the monastery was thus placed in the charge of the lay abbot, who received part of its income. The custom obtained chiefly in the Frankish Empire, from the 8th to the 11th century.

—ABBOT, REGULAR, a prelate canonically elected and confirmed and exercising the duties of his office. There are three grades: those who preside only over members of their monasteries, and are under the jurisdiction of the bishop (non-exempt); those who are immediately subject to the Holy See, with jurisdiction beyond the limit of their abbeys over the people, clergy and laity, of a territory forming an integral part of a bishop's diocese (exempt); those whose jurisdiction extends over a territory which is no part of any diocese (abbey *nullius*). These last, called abbots *nullius*, have quasi-episcopal jurisdiction and the right to assist at œcumenical councils, with decisive vote. All regular abbots elected for life are obliged, after their ecclesiastical confirmation, to receive the blessing, at which they are invested with the miter, crosier, pectoral cross, ring, and other insignia of their office.

—ABBOT, SECULAR, cleric with the title and some of the honors of the office of abbot, who holds benefices which originally belonged to monastic houses, but which, since the suppression of the latter, are now secularized and transferred to other churches. There are three classes: those who possess quasi-episcopal jurisdiction and the right to wear the pontifical insignia; those who have only the abbatial dignity; those who hold the title of abbot and the privilege of precedence in choir and assemblies in a church to which a suppressed monastery's benefice has been transferred.

—ABBOT, TITULAR, one who holds the title of a suppressed or destroyed abbey.

—ABBOT PRESIDENT or ABBOT GENERAL, one who presides over a federation of monasteries or abbeys. By virtue of privilege they have a decisive vote in œcumenical councils.

—ABBOT-PRIMATE, the title of the Abbot President of the Black Monks of St. Benedict, according to a decree of 16 Sept., 1893. The title is attached to the Abbey of St. Anselm, Rome.

—ARCHABBOT, an honorary title bestowed upon superiors of such monasteries as are noted for their antiquity or preeminence, e.g., St. Vincent's Archabbey, Beatty, Pa.

—Butler, Benedictine Monachism, N. Y., 1919.

Abbot, The, novel by Sir Walter Scott, sequel to "The Monastery," dealing with Scotland during the Reformation; a book which enlightened many as to the beauty of the pre-Reformation Church.

Abbot of Unreason, title given to the leader of Christmas revels in Scotland before the Reformation.

Abbreviations (Lat., *abbreviare*, to shorten), the use of a single letter for the entire word, or a sign or mark for a word or phrase, a custom common from early days, especially in Greece and Rome, and adopted by Christians first as a means of keeping their secrets from enemies and then as a matter of economy in transcribing manuscripts. The abbreviations used by the Papal Chancery, the theological schools of Paris and Oxford, and the Bologna school of civil law became from the ninth century the standards for Europe. They abound in manuscripts of Roman and canon law, theology, civil and ecclesiastical documents, and chronicles. The invention of printing greatly influenced the use of abbreviations. Ecclesiastical abbreviations are: administrative, as used in pontifical documents, once numerous, but all abolished by Leo XIII in 1878, except for the names of sees, forms of address, and titles of Roman Congregations and individual ecclesiastical authorities; liturgical, as in the description of or directions for liturgical acts; scholastic, as for academic titles and degrees; chronological, for the civil or ecclesiastical year. Well-known examples of abbreviations are: A.D., *Anno Domini*, Year of the Lord; B.C., Before Christ; A.M.D.G., *Ad Majorem Dei Gloriam*, For the greater glory of God; I.H.S., usually interpreted *Jesus Hominum Salvator*, Jesus Saviour of Men; R.I.P., *Requiescat in Pace*, May he (or she) rest in peace. The various titles of religious orders, priests, and congregations have each their abbreviations, e.g., O.P., *Ordo Prædicatorum*, Order of Preachers. Abbreviations in general ecclesiastical use and in titles of religious orders are given in their proper alphabetical places.—C.E.

Abbreviators, Ecclesiastical, officials of the Holy See employed in abbreviating papal documents, organized into a college under Pius II (1458-64), reduced by Pius VII (1800-23) to seventeen prelates, six lay or clerical substitutes and one sub-substitute, and let disappear entirely under Pius X.—C.E.

A.B.C., An, prayer-poem to the Blessed Virgin by Chaucer, each stanza beginning with a different letter, from A to Z. The first reads: "Almighty, all merciful Queen, to whom all this world fleeth for succor, to have release from sin, sorrow and trouble, Glorious Virgin, flower of all flowers, to thee I fly, confounded in error! Thou mighty, gracious lady, help and relieve me, pity my perilous malady! My cruel adversary hath vanquished me." —Complete Works of Chaucer in Modern English, ed. Tatlock-MacKaye, N. Y., 1926.

Abdas, Saint, martyr (421), Bp. of Susa, Persia. During the reign of Yezdegerd, he destroyed a Zoroastrian fire-temple; in retaliation a general destruction of all churches was ordered, followed by persecution, and Abdas was clubbed to death. Feast, 5 Sept.

Abdenago, Babylonian name for Azarias, one of the three companions of the prophet Daniel at the Court of Nabuchodonosor.

Abdias or Obadiah (Heb., servant of Jehovah). The Book of Abdias is limited to a single chapter of twenty-one verses. It is the shortest book in the O.T. Its literary unity has been contested; yet the arguments in its favor are more solid. Abdias is the prophet of the God of Armies coming for judgment upon Edom. God calls to arms (verse 1). Edom shall be humbled and despoiled (2-7), no wisdom can save her (8-10), because she has rejoiced in the distress of Israel (11-14), God will punish all nations (15-16); while Israel shall be saved, Edom shall perish (17-18). The land of Israel will be widened (19-20), and on Sion shall be established the kingdom of God (21). Its canonicity is based on the following considerations: though never cited in the N.T., it was ever embodied in the lists of Prophets; it is quoted by Jeremias, in chapter 49; it is comprised in the commendation of Ecclesiasticus, 49, 12; it was ever recognized by the Church. It is in the Breviary on Friday the fourth week in November, but not in the Missal. The name of Abdias alone is known to us. The time when he lived is put by some as the first century A.D., while others regard him as the most ancient of minor prophets. Conservative opinion wavers between the ninth and fifth centuries B.C. The decision hinges on the interpretation of verses 10-14, prophesying a destruction of Jerusalem. If this passage refers to its destruction by the Chaldeans in 587 B.C., the book was written in post-Exilic times. However, a closer study seems to favor the view that these and other verses refer to an earlier event, such, for instance, as is narrated in 2 Paralipomenon, 21, 16, where is described the pillage of Jerusalem under Joram, king of Juda (849-842 B.C.). Furthermore, the woes invoked upon Edom may well suit the historic situation which confronted King Amasias (797-789) on the eve of his war with Edom. Then Abdias may well be identified with the man of God who assured the king of his victory.—C.E.; Seisenberger, tr. Buchanan, Practical Handbook for the Study of the Bible, N. Y., 1911. (J. Z.)

Abdication, act of resigning or renouncing a benefice or clerical dignity; every such office may be resigned by the incumbent. The benefice must be resigned into the hands of the proper ecclesiastical superior. Abdication must be voluntary, and free from simony. Papal abdication should be made into the hands of the College of Cardinals, since that body must elect a successor (Ferraris). The following popes abdicated: Marcellinus; Liberius; Benedict IX; Gregory VI; St. Celestine V; and Gregory XII. Pius VII signed a conditional abdication in 1804, before setting out for France to crown Napoleon, to take effect if he were imprisoned.—C.E.

Abdon and Sennen, Saints, martyrs (*c.* 250), Persian noblemen, d. Rome. They were tortured and beheaded in the persecution under Decius. First buried in the house of Quirinus, their bodies were later translated to the cemetery of Pontianus. Patrons of coopers. Relics according to Bollandists at Rome. Feast, R. Cal., 30 July.—C.E.; Butler.

Abduction (Lat., *abducere*, to lead away), also known as RAPE, FORCE, or VIOLENCE, a diriment matrimonial impediment. It consists in the forcible carrying off or detention of a woman against her will, and it renders a marriage with her invalid so long as she remains in the power of the abductor.—C.E.; Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919.

(J. F. S.)

Abecedarians, 16th-century German Protestant sect, akin to Anabaptists. Despising all human knowledge, even of the alphabet (hence their name), as sinful, and theology especially as idolatrous, they held that God would grant the elect a knowledge of all necessary truth.—C.E.

Abel, second son of Adam, slain by his brother Cain because the latter's oblation was not accepted favorably by God, as Abel's was. For his death in this way he is regarded as a type of Our Saviour. His death symbolizes, too, the bloody sacrifice of the Cross and the unbloody one of the altar. He is mentioned in the Canon of the Mass, and his name holds first place in the Litany for the Dying.—C.E.

Abelard, PETER (1079-1142), philosopher and theologian, b. Pallet, Brittany, France; d. Châlons-sur-Saône. While still quite young, *c.* 1101, he established schools of his own at Melun and Corbeil, and in 1108 at Mt. Ste. Geneviève. Later he taught at the cathedral school in Paris, where he enjoyed great fame as a teacher of rhetoric and logic. At the height of his popularity when still a cleric in minor orders, he fell in love with Héloïse, niece of Canon Fulbert; the discovery of their alliance wrecked his academic career. Abelard became a Benedictine, while Héloïse became a nun. His knowledge of theology was not as great as his eloquence, and his orthodoxy was questioned by St. Bernard, who obtained a condemnation at Rome of some of his teachings. He was of a restless and quarrelsome disposition. His "Story of My Calamities" has invested his career with romantic interest, but it shows how he was constantly provoking opposition. Though more brilliant than solid, he was an important contributor to Scholastic method, an opponent of obscurantism, and a continuator of the Carolingian renaissance. He spent his last years at Cluny.—C.E.; Turner, History of Philosophy, Bost., 1903.

Abelites (ABELONIANS), sect in North Africa, which claimed that Adam's son, Abel, though married, observed continence because there is no mention of his children in Scripture. They condemned marriage, considering it a means of perpetuating original sin, but adopted children.—C.E.

Abercius, INSCRIPTION OF, authentic second-century Greek inscription; Abercius, Bp. of Hieropolis, Phrygia, composed his own epitaph, conveying a vivid impression of his visit to Rome, and giving valuable information about the importance of the Church of Rome in the 2nd century.—C.E.

Abercorn (ÆBERCURNIG), Linlithgowshire, Scotland, ancient bishopric of the Southern Picts, with seat at the Benedictine monastery now in ruins, whose sculptured remains are visible in the Presbyterian church. St. Trumwin was bishop, 681-686.

Abercromby, ROBERT (1532-1613), Scottish Jesuit missionary; d. Braunsberg, Prussia. He converted Anne of Denmark, queen of James I of England, in 1600, and acted as her chaplain until 1603.

Aberdeen, DIOCESE OF, Scotland, comprises the counties of Aberdeen, Banff, Caithness, Cromarty, Elgin, Kincardine, Nairn, Sutherland, parts of Inverness and Ross, and the Orkney and Shetland Islands; suffragan of St. Andrews and Edinburgh. Beyn founded the see at Mortlach, 1063; transferred to Aberdeen, 1125, under Nectan. The College of the Holy Virgin in Nativity, now Aberdeen University, was founded, 1497, by Bp. William Elphinstone. See vacant, 1577-1878, when John Macdonald was appointed, succeeded by Colin Grant (1889), Hugh Macdonald (1890-98), Æneas Chisholm (1899-1918), George Bennett (1918). Churches, 60; priests, secular, 48; priests, regular, 24; college, 1; high schools, 4; primary schools, 17; institutions, 2; Catholics, 13,000.

Aberdeen, UNIVERSITY OF. The College of the Holy Virgin in Nativity (now called King's College) was erected by papal bull, 1494, and established in 1497 by Bp. William Elphinstone of Aberdeen, Hector Boece being its first principal; the original chapel still remains. Marischal College was founded by the Earl Marischal in 1593 on the site of a Franciscan friary. These universities were united, 1860. Students (1925), 1800, of whom fewer than 20 are Catholics.—C.E.

Aberdeen Breviary, the Sarum Office in Scottish form, compiled by Bp. Elphinstone (1483-1514), who composed the lessons which, for some saints, are all nine devoted to their biographies written with great accuracy. It was printed in 1507. By royal mandate it was to be used generally throughout Scotland, but it was never widely adopted and its use ceased at the overthrow of the Church in Scotland, 1560.—C.E. (ED.)

Abernethy, Perthshire, Scotland, site of the ancient Scottish primatial see, 865-908, had a 5th-century church dedicated to St. Bridget of Kildare, and a house of Culdees (1097), transferred to Augustinian Canons, 1272. It has one of the three "round towers" of Scotland, 73 ft. high.

Abilene, tetrarchy in Syria, east of Lebanon, mentioned by Luke as being governed by Lysanias at the birth of Christ.

Abingdon, ABBEY OF, Berkshire, England, established by the Benedictines, 675. It was twice destroyed by the Danes. St. Ethelwold was abbot, 954. It was an important seat of learning before the Norman Conquest. The last abbot, Thomas Pentecost, surrendered the abbey to the Crown, 1538.—C.E.

Abjuration, denial or disavowal under oath; in canonical language, the renunciation of apostasy, heresy, or schism.—C.E.

Ablution, liturgical washing, especially the cleansing of chalice and celebrant's fingers during Mass. In the Greek Church, public washing of recently-baptized persons.—Fortescue, The Mass, Lond., 1914; O'Brien, History of the Mass, N. Y., 1882.

Abner, commander of Saul's army and for a time enemy of David, afterwards reconciled, but

treacherously slain by David's commander Joab. David bewailed his death.—C.E.

Abomination of Desolation, a portent of the ruin of the House of God mentioned by Daniel, and referred to by Christ as a sign to the faithful to flee from Judea; commonly interpreted as a symbol of idolatry in the Temple.—C.E.

Abortion (Lat., *aboriri*, to miscarry), in its widest sense, the ejection (by natural cause) or extraction (by artificial means) of a human fetus from the womb of the mother before it has come to its full development. A distinction is made between a viable fetus, one that is able to sustain life outside of its mother's body (usually about the sixth or seventh month of pregnancy), and one that is not viable, i.e., unable to continue to live, even though it may live for a short period. Theologians distinguish between a direct abortion when the practitioner intends primarily to remove the fetus, and an indirect abortion, when the surgeon performs an operation on the mother, and through accident the child is injured or expelled. A further distinction is made between a uterine fetus, one that is located in the womb (uterus) of the mother, the normal or natural seat of pregnancy, and an extra-uterine, or ectopic (out of place), fetus, which for some reason or other is lodged outside of the uterus, usually within one of the Fallopian tubes. The moral principles with regard to abortion are as follows. Every direct abortion, even during the earliest period of pregnancy, is a grievous sin and tantamount to homicide. Indirect abortion is sometimes permitted, provided that there be sufficient and grave reason, such as the saving of the mother's life, and that every precaution be taken to save the life of the child and, in case the child's life be in danger, that it receive timely baptism. The Catholic Church has always condemned direct abortion as a crime of the most heinous character. Pope Sixtus V in his Constitution "Effrenatam" (29 Oct., 1588) says that anyone guilty of abortion should be punished as an ordinary murderer. His Holiness also withdraws all ecclesiastical privileges from clerics who might have committed abortion and forbids their promotion to Orders. The New Code (can. 2350) says: "Persons perpetrating abortion, not even excepting the mother, incur, if the act meets its effect, excommunication reserved to the Ordinary, and if such persons are clerics, they are to be deposed." Another canon (985, §4) states: "Those who have committed voluntary homicide or have secured the abortion of a human fetus, and all who cooperated thereto, are to be considered irregular *e delicto*."—C.E.; O'Malley, The Ethics of Medical Homicide, N. Y., 1919; P.C. Augustine. (F. S.)

Abp. = archbishop.

BRANCH OF "ABRAHAM'S OAK"

Abraham (Heb., father of a multitude), patriarch, son of Thare and father of Ismael. He left Ur of the Chaldees and came to Haran, where his father died. At the command of God he took up his abode in Chanaan, the land promised to his seed. Famine forced him to Egypt. On his return, he remained in Chanaan whilst Lot chose the country about the Jordan. He rescued Lot, when taken prisoner by the King of Elam, and on his return was met by Melchisedech, King of Salem, who blessed him. God made a covenant with Abraham, changing his name from *Abram* to Abraham and promised him that his descendants should be as numerous as the stars of heaven. He promised him, moreover, a son by the barren Sara. Then followed the destruction of Sodom and Gomorrha, the escape of Lot, the birth of Isaac, and the covenant with Abimelech. The faith of Abraham is tried by God's command to sacrifice his son Isaac. An angel stays his hand, and as a reward of his unbounded confidence in God, makes known to him the greatness of his posterity. Sara died at the age of 127. Abraham then married Cetura by whom he had six children. He died at the age of 175.—C.E.

Abraham de Georgiis and Companions, Syrian martyrs in Mazua, Abyssinia, 30 April, 1595; cause opened, 30 Jan., 1899.

Abraham in Liturgy. The patriarch Abraham is specifically mentioned in the Roman Martyrology (9 October); in the Litany for the Dying; in the Breviary, at Quinquagesima, Shrove Tuesday, Passion Sunday, and in the Magnificat, Benedictus and Psaltery; in the Missal, in the third Prophecy on Holy Saturday, Epistle of the thirteenth Sunday after Pentecost, Offertory of the Mass for the Dead, blessing in a Nuptial Mass, and in the Canon of the Mass; in the Pontifical, in the preface of the consecration of an altar, blessing of a cemetery, and blessing and coronation of a king.—C.E.

Abraham-men or ABRAM-MEN, name given in contempt in Reformation days to the poor who were forced to wander and beg alms after the dissolution of the monasteries in England, originating probably from the Gospel parable of Lazarus, the poor man received into Abraham's bosom.

Abraham's Bosom, expression used by Luke to indicate the abode of the righteous dead before their admission to the Beatific Vision after the death of the Saviour; the Fathers of the Church often use it to mean heaven. It suggests the return of the patriarch's posterity to his embrace.—C.E.

Abraham's Oak, an oak in the vale of Mamre, Chanaan (*Quercus pseudo-coccifera*), alleged to be the same near which Abraham camped on several occasions, and which is probably the one referred to by Josephus (Jewish Antiquities, 1, 10, No. 4). Numerous legends have been associated with it.

Abrogation, in law, the total abolition of a law, right, or privilege.

Absalom (Heb., father of peace), beloved son of David, renowned for personal beauty (2 Kings, 13-18). To avenge his sister's dishonor he killed his elder stepbrother, Amnon. Ambitious to attain the throne, he afterwards plotted against David; pursued by the royal forces, he was caught by his hair to the branches of a tree and there slain. David was inconsolable when he heard of his death.—C.E.

Absolute (Lat., *absolutum*, entirely free), in philosophy: (1) pure actuality; (2) that which is complete, perfect and unlimited; (3) that which exists by its own nature and is therefore independent of everything else; (4) that which is not related to any other being; (5) the sum of all being, actual and potential (Hegel). In the first three meanings it is a name for God which Christian philosophy may readily accept.—C.E.; Mercier, Manual of Modern Scholastic Philosophy, tr. Parker, St. L., 1917-18; Dubray, Introductory Philosophy, N. Y., 1923.

Absolution (Lat., *absolvere*, to free from), the power conferred on the Apostles and their successors to forgive sin: "Whose sins you shall forgive, they are forgiven them" (John, 20, 23); it is exercised by the priest in the Sacrament of Penance. It signifies also the remission by the Church of certain censures like suspension or excommunication. It is also the ceremony of prayers for the departed immediately after the Mass of Requiem. In the Divine Office, it is a short prayer recited by the officiant before each group of lessons at Matins implying permission or a request that the lessons be recited. The use of such absolutions at Rome in the 9th century is attested by Amalarius and monastic usage in the same century by Smaragdus. A variety of such prayers, including those in the present Roman Breviary, is found in manuscripts of the 12th and 13th centuries.—C.E.; Koch-Preuss; P.C. Augustine; MacMahon, Liturgical Catechism, Dublin, 1926. (J. G. K.)

Absolution, General, given simultaneously without a confession of sin, where such confession is practically impossible, for instance, in the case of soldiers about to advance under fire, or in case of sudden disaster; there remains, however, an obligation on the part of the persons so absolved to mention their sins when they next make confession.

Abstinence, Law of, regards only quality of food, is binding on all those who have completed their seventh year, and forbids the eating of flesh-meat or soup made from meat, but not the use of eggs, milk, butter, cheese, or of condiments made from animal fat. The prohibition against eating fish and flesh at the same meal has been abolished. The regulations do not affect special indults, or obligations imposed by vow or by the rules of religious or of communities not bound by vow. Local ordinaries may appoint a special day of abstinence for their own territories. They and parish priests can for just reasons dispense from abstinence persons or families subject to them, and also travelers who happen to be within their territories. An ordinary can dispense the entire diocese or a particular locality for reasons of public health. Abstinence is obligatory in English-speaking countries on the days mentioned below. United States: Fridays; ember-days; vigils of Pentecost, Assumption, All Saints, and Christmas; Ash Wednesday; Saturdays of Lent. The obligation is suspended on Holy Saturday at noon and on all feasts of precept, except those falling on week-days in Lent; and on vigils which fall on a Sunday, there is no abstinence on the Sunday or on the preceding Saturday. Canada: Fridays, except those on which may occur the feasts of Circumcision, Epiphany, All Saints, Immaculate Conception, and Christmas; ember-days; those vigils which are also fast days; Wednesdays of Lent; and Holy Saturday until noon. England and Wales: Fridays, except holy days of obligation and 26 December; Wednesdays in Lent; ember Saturday in Lent; ember Wednesdays; vigils of Assumption, All Saints. and Christmas, except when these feasts fall on a Sunday or Monday. Scotland: Fridays; ember Wednesdays; vigils of Assumption, All Saints, and Christmas, except when they fall on a Saturday or Sunday; Ash Wednesday; ember Saturday in Lent; up to noon on Holy Saturday. Except in Lent a holy day of obligation is never a day of abstinence. Ireland: Fridays; ember-days; Ash Wednesday; Saturdays of Lent; eves of Christmas, Pentecost, Assumption, and All Saints. Bishops may transfer the abstinence from Saturday to Wednesday during Lent. Flesh-meat is allowed at the principal meal on ember Saturdays, outside of Lent, and on vigils which immediately precede or follow a Friday or other day of abstinence. On Holy Saturday the obligation of abstinence ceases at midday. If a holy day of obligation falls on a day of abstinence, outside of Lent, the obligation of abstinence is removed. On St. Patrick's Day the obligation of abstinence is also removed.—C.E. Suppl.; Catholic Directories.

Abthain or Abthane (M. L., *abthania*, abbacy), term referring to territories of churches and monasteries founded by Celtic monks, chiefly between the mountain chain of the Mounth and the Firth of Forth. Many of them passed into the hands of laymen, who paid tribute to the Church for them. —C.E.

Abundius, Saint, confessor (d. 469), Bp. of Como, Italy, b. Thessalonica. As legate of Leo I he combated vigorously the heresies of Nestorians and Eutychians at the councils of Constantinople (450), Chalcedon (451), and Milan (452). He is sometimes credited with the authorship of the "Te Deum." Feast, 2 April.—C.E.

Abundius, Abundantius, Marcianus, and John, Saints, martyrs (*c.* 304) in the Diocletian persecution. They were beheaded near Rome at Milestone XXVI, Via Flaminia. Relics of the first two in the Gesu, Rome, and of the last two at Civita Castellana. Feast, 16 Sept.

Abuse of Power or Office is taken in canon law in the very wide sense of the evil and unlawful use of ecclesiastical power or office and the term is not restricted to tyrannical use. The Code devotes to it an entire title (XIX) of the Fifth Book. The first canon of the title states: "Abuse of ecclesiastical power shall, at the prudent judgment of the legitimate superior, be punished according to the

gravity of the fault, the prescriptions of the canons which enact a certain punishment for the same abuses being observed." The remaining canons give the special sanctions decreed against abuses which take place in the general government of dioceses and of religious communities. Scattered through the Code provisions are to be found against other abuses, such as those committed in the administration of the sacraments, in the bestowing of benefices, etc.—P.C. Augustine; Woywod. (J. MACC.)

Abyss (Gr., *abyssos*, bottomless), primarily an adjective signifying very deep (Wisdom, 10); as a substantive it means a great cavity, primeval waters, or primal chaos, and as used in the N.T., the abode of the dead, or limbo, and the abode of evil spirits, or hell.

Abyssinia, independent monarchy in northeastern Africa; area, 350,000 sq. m.; estimated pop., 10,000,000. According to legend, Christianity was introduced by the eunuch Candace baptized by Philip the Deacon, and was firmly established in the 4th century under St. Frumentius, the first bishop. Since his time the Abyssinians have belonged to the Coptic Church and fell with it into the Monophysite heresy. The Abyssinian Church is today a debased form of Christianity curiously mingled with Judaistic rites. There are a few Catholics of the Abyssinian Rite in communion with Rome, but all attempts at a general reconciliation have been frustrated by national feeling. Catholic missionaries were not relieved of persecution until the reign of Menelek II in the 19th century; the Church administration is thus divided:

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Abyssinia, V.A.	1838	10	44	...	25,000
Galla, V.A.	1846	44	28	16	17,608
Southern Kaffa, P.A....	1913	...	...	...	.....

Abyssinian Church, a body of Monophysite Christians in Abyssinia, governed by the Abuna, a vicar of the Coptic Patriarchate of Alexandria. Next in importance to the Abuna, who must be an Egyptian monk, is the *Etsch'ege*, a native Abyssinian who rules the monastic orders. Besides priests and monks, there is a class called *Deftaras* whose duty is to study the written ordinances. The liturgical language, Geez, shows a mixture of Greek and Arabic. They claim there is but one nature in Christ, reject all the œcumenical councils since Ephesus, have some minor heresies of their own, and practise probably the lowest type of Christianity in the world. Discarded Christian customs, as immersion and infant communion, are observed, as well as many Judaistic rites, including circumcision and the dedication of children called "Nazarenes." Their Canon of Scripture contains many apocryphal books. The clergy are poorly, the monks better, educated.—C.E., I, 78.

A.C. = *Ante Christum* (before Christ); *Auditor Camerœ* (Auditor of the Papal treasury).

Académie David, formerly ST. FREDERICK'S COLLEGE, Drummondville, Quebec, Canada; conducted by the Brothers of Charity; professors, 12; students, 250; degrees conferred in 1929, 8.

Academies, ROMAN, societies founded at Rome for the encouragement of scientific, literary, and artistic pursuits, and for promoting higher religious studies. Those founded by, or under the protection of, the popes are: "Pontificia Accademia dei Nuovi Lincei" (1847; scientific); "Pontificia Accademia degli Arcadi" (1690; literary); "Pontificia Accademia Romana di Archeologia" (1816; archaeology); "Pontificia Accademia dei Nobili Ecclesiastici" (1710; diplomacy); "Accademia Romana di San Luca" (1577; fine arts) and "Accademia di Santa Cecilia" (1583; music), now royal academies; and others. There are also the academies of art founded at Rome by the French (1666), the English (1821), the Spaniards (1881), and Americans (1896), and the "Societa di Conferenze di Sacra Archeologia," founded by De Rossi in 1875.—C.E.

Acadia (Micmac, *akade*, abundance), originally all North America from 40° to 46° N. lat., later, the peninsula of Nova Scotia; now, the small district on south shore of the Bay of Fundy from Annapolis to the Basin of Minas. Acadia was founded in 1604-05 by De Monts and Champlain. Port Royal, the first settlement, was destroyed by the British rover, Argall, in 1613. At the Treaty of Breda, which restored it to France, there were not more than 400 inhabitants. By the Treaty of Utrecht in 1713 it was ceded to England. The inhabitants were not allowed to emigrate, and were forced to take an oath of allegiance, with the clause that they should not be required to fight against France or her Indian allies. They were known as "French Neutrals," and kept their oath faithfully. In 1755 the dispersion of the Acadians took place, the subject of Longfellow's "Evangeline." All the lands were confiscated and the people deported. Many of the Acadians have since wandered back to their old homes. In 1784 a settlement was formed on the upper St. John, and they have also settled in Prince Edward Island, and St. Pierre and Miquelon. The renaissance of the Acadians took place in 1864. At Memramcook, New Brunswick, 1881, they held a convention at which the Société National l'Assomption was organized. In 1903 the Société l'Assomption was founded at Waltham, Mass., by New England men of Acadian extraction for the purpose of uniting in a common bond of brotherhood all men and women of Acadian blood, to promote higher education among its members through scholarships, to pay death and sick benefits, etc. The headquarters of the society are Moncton, New Brunswick, and there are 190 councils in the United States and 10,000 members. The descendants of the Aeadians in Canada and the United States number about 400,000.—C.E.; Richard, ed. D'Arles, Acadie, Quebec, 1916; Burrage, The Occasion of the Expulsion of the Acadians, in Collections of the Maine Historical Society, series iii, vol. I, Portland, 1904.

Acarie, MADAME. See MARIE DE L'INCARNATION, BLESSED.

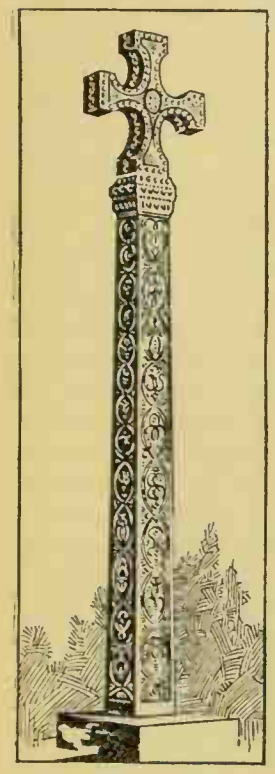
Acathistus. (1) Title of a hymn or office in Greek liturgy, in honor of the Mother of God; when sung, the people are obliged to stand. (2) Day on which this hymn is used, i.e., fifth Saturday in Lent.—C.E.

Acca, SAINT, confessor (*c.* 660-742), Bp. of Hexham, England. Bede dedicated several works to him. Driven from his diocese, 732, he took refuge in Gal-

loway, but returned in 742. The Celtic cross at his grave in Hexham has been restored. Patron of learning. Feast, 20 Oct.—C.E.

Access (Lat., *accedere*, to approach). (1) The tenor of those prayers which are recommended to the priest to be said before Mass. (2) In canon law, a right at some future time to a certain benefice which is in abeyance through lack of age or other condition.

Acclamation (Lat., *ad*, to; *clamare*, to cry out), manifestation of public feeling; in republican Rome, a shout, often limited to certain stereotyped forms. These were the prototypes of most of the liturgical acclamations, called *laudes*, which originated when coronations assumed an ecclesiastical character and were performed in a church. A sort of litany was chanted by the herald while the people repeated each verse after the leaders. The *laudes* were also often repeated on festivals, at a bishop's election, and since about the eighth century, at the papal Mass. Now, after the Gloria and Collect of the Mass of the Coronation, the senior cardinal-deacon, standing before the pope enthroned, chants the words "Exaudi Christe" (Hear, O Christ), to which all present reply "Long Life to our Lord . . . who has been appointed Supreme Pontiff and universal Pope." This is repeated three times with other invocations and expands into a short litany, to which the response is, "Tu illum adjuva" (Do Thou help him). At the early councils the acclamations usually took the form of a compliment to the emperor. Other meanings attached to the word are: the applause of the congregation which often, in ancient times, interrupted the sermons of favorite preachers; the prayers and good wishes found upon sepulchral monuments; brief liturgical formulæ, such as "Deo gratias"; a form of papal election in which the cardinals without previous consultation or the formality of balloting, unanimously proclaim one of the candidates Supreme Pontiff.—C.E.



CROSS OF ACCA

Accolade (Lat., *ad collum*, to the neck), ceremony used in conferring knighthood, either by a kiss, or by a slight blow on the neck, the second form being still used in England; also, a form of salutation and farewell used in some countries by clerics or religious, like the peace salutation among the clergy at solemn Mass.

Accommodation, Biblical (Lat., *accommodare*, to adapt), the application of biblical words, because of some similarity or analogy, to that which was not intended by the author. The words, "O all ye that pass by the way, attend, and see if there be any sorrow like unto my sorrow" (Lam., 1), are spoken of Jerusalem personified, but may be accommodated by extension to any soul in extreme grief. An accommodation is not the sense of the text and is not a proof from Scripture.—C.E.; Schumacher. (H. J. G.)

Achaia, ą-kī′yą, Roman province corresponding approximately to modern Greece. St. Paul was very active here (2 Cor., 1; 9), and founded a flourishing church in Corinth (Acts, 18).

Achaicus, Corinthian Christian who carried letters between Paul and the Corinthians (1 Cor., 16).

Achatius (Agathius), Saint, martyr (306), Cappadocian centurion. He was beheaded at Byzantium. Three churches were dedicated to him in Constantinople. Feast, 8 May.

Achilleus, Saint. See Nereus and Achilleus.

Achilli, Giovanni Giacinto, apostate priest, b. Viterbo, Italy, 1803. He was suspended by ecclesiastical authorities for immorality, and later imprisoned by the pontifical government for revolutionary agitation. He gave anti-Catholic lectures in London; exposed by J. H. Newman (afterwards cardinal) he brought a libel action in 1852, in which Newman was fined £100, owing to the anti-Catholic prejudices of the judges. Achilli afterwards became utterly discredited (Ward, "Life of Newman"), and the incident caused a revulsion in favor of Newman.

Achimelech. (1) Priest of Nobe who entertained David in his flight from Saul. (2) A Hethite, companion of the outlawed David. (3) "Son of Abiathar," and an associate of Sadoc in the priesthood. (4) Name given to Achis, King of Geth, in Psalm 33.—C.E.

Achiropoeta, ă-kī-rō-pō-ē′tą (Gr., *acheiropoicte*, not made by hands), pictures of supposedly miraculous origin. The Holy Face of Edessa, in the church of the Bartholomites at Genoa, according to legend, is a portrait of Christ painted by Himself. The picture of Christ preserved in the chapel Sancta Sanctorum of the Lateran is supposed to have been outlined by St. Luke and completed by angels, and is said to have miraculously appeared.—Chandlery, Pilgrim Walks in Rome, St. L., 1924; Cabrol, Dictionnaire d'archéologie chrétienne, IV, 2078.

Achitophel, an able counselor of King David, who shared in Absalom's rebellion; being defeated, he withdrew to Gilo and strangled himself.—C.E.

Achonry, ąk-ŏn-rē′, Diocese of, Ireland, includes portions of Galway, Roscommon, and Offaly Counties; suffragan of Tuam. St. Finian was an early missionary. The long list of its bishops includes St. Nathy, reputed first bishop (*c.* 560); Eugene O'Hart, present at the Council of Trent; John Lyster; and Patrick Morrisroe, since 1911; residence, Ballaghaderreen. Churches, 41; priests, 45; college, 1; high schools, 3; primary schools, 10; trade schools, 8; institutions, 4; Catholics, 76,983; others, 1927.

Acolouthia (Gr., sequence), the arrangement of the Divine Office in the Greek Church, beginning with Little Vespers before sunset and Greater Vespers after it; the Orthros (Gr., dawn), in two parts, corresponding to Matins and Lauds of the Roman Rite, is said at midnight; little Hours are said during the day and the Office closes with the Apo-

deipnon (Gr., after-supper service) as the Roman does with Complin.—C.E. (ED.)

Acolyte (Gr., *akolouthos*, attendant, follower), an attendant, for subordinate duties, on the ministers officiating at a sacred rite, e.g., altar-boys; especially a member of the highest of minor orders in the Latin Church. The chief duties of this office are: to light the candles on the altar and to carry them in procession and during the solemn singing of the Gospel; to prepare wine and water for the Sacrifice of the Mass; to assist the ministers at Mass and other public services of the Church.—C.E. (R. B. M.)

Acre (formerly SAINT JEAN D'ACRE), seaport, Palestine, lying N. of Mt. Carmel, and W. of the mountains of Galilee. Under the Romans it was called Ptolemais. St. Paul landed here on his way from Asia Minor to Jerusalem (Acts, 21).

Acrostic (Gr., *akros*, end; *stichos*, line), any composition in which the initial or final letters, syllables, or words of each line form other words or sentences; said to have been invented by Epicharmus. The poem of the Erythræan Sibyl thus produced the Greek words for "Jesus Christ, Son of God, Saviour," which also in turn yielded the letters ICHTHUS (fish), a mystical symbol of Our Lord. The Acrostic Psalm 9 (Heb., 9-10) is only appreciable in the original Hebrew. The term is also applied to passages in Scripture in which the texts begin with letters of the alphabet in consecutive order, e.g., Psalms, 110, 111, 118; Proverbs, 31.—C.E.

MEMBRA FVLGENT HIC VRNA
ANVS RELIGIOSE
RITE CARNE DEVICTA
IN SOBRIA FAMA CASTA
ARCE CELESTI ET AVLA
SVM TECTA HIC SAXEA CAVA
AN ACROSTIC OF MARIA

Acta Apostolicæ Sedis, a monthly publication established by Constitution, "Promulgandi," 29 Sept., 1908, as official journal of the Holy See; its authoritative and official character is reasserted in Canon 9 of the Code. Decrees and decisions published therein are thereby officially promulgated and become effective three months from date of issue. (T. T. K.)

Acta Sanctæ Sedis, a monthly published at Rome, but not by the Holy See, from 1865 to 1908, containing principal enactments of the Holy Father and Congregations. Its contents were declared official and authentic in 1904. It was superseded at the end of 1908 by the Acta Apostolicæ Sedis. (T. T. K.)

Acta Sanctorum (ACTS OF THE SAINTS), famous collection of lives of the Saints by the Bollandists (q.v.).

Acta Sanctorum Hiberniæ (LIVES OF THE SAINTS OF IRELAND), celebrated work, compiled by John Colgan, O.F.M., assisted by Hugh Ward and Michael O'Cleary of the same order, and Stephen White, S.J., and published at Louvain, Belgium, 1645. It contains lives for January, February, and March only.—C.E.

Acta Triadis Thaumaturgæ (ACTS OF A WONDER-WORKING TRIO), the lives of St. Patrick, St. Brigid, and St. Columba, published at Louvain in 1647 by John Colgan.

Action Française, a movement founded in France *c.* 1897 by Charles Maurras, advocating reversion to monarchical government and propagated through its review the "Action Française." Maurras, an atheist, politically nationalistic, seeking Catholic Royalists' support, inaugurated a defense of the Church. The movement thus won many French Catholics, and grew into an influential force. Its paganistic doctrines were recognized by the Holy Office which decreed in 1914 to proscribe four works of Maurras and the "Action Française." Pius X approved the decree but delayed publication. Aroused by the movement's subsequent activity, Pius XI, after an examination of all testimony, disapproved and warned, Sept., 1926. The Action Française rebelled into an active opposition of defiance, misrepresentation, and calumny. The vain efforts of the Holy See culminated in the pope's expressed purpose, 20 Dec., 1926, to condemn the support of activities exalting politics above religion and identifying the Church with a political movement opposed to established government. A decree of the Holy Office, 29 Dec., 1926, condemned Maurras's works and the "Action Française." The one aim of the pope was the protection of moral interests involved. The Action Française had disclosed its true nature as a school or cabal rather than as a mere political party, with a following mainly Catholic, dominated by atheists, and propagating a philosophy exalting politics above religion and urging a spirit of nationalistic hate and violence.—Gwynn, The Action Française Condemnation, Lond., 1928.

Act of God, in civil law, an accident which arises from some cause beyond the control of man, e.g., lightning, cyclones, and therefore attributed to God as Author of the laws of nature.

Act of Settlement (ENGLISH), the act passed in 1701 and still in force, requiring that all future rulers of England be members of the Established Church. William III and Anne were childless; James, the son of James II and nearest heir, was Catholic. To keep the throne Protestant, he and other Catholic princes and princesses were passed over, and Sophia, Protestant granddaughter of James I, was named heiress.—Taswall-Langmead, English Constitutional History, Lond., 1911.

Act of Settlement (IRISH), passed by the Irish Parliament in 1662. In Cromwell's time almost all the land in Leinster, Munster, and Connaught had been confiscated in such a way that scarcely any Catholic or Old Protestant could escape, no distinction being made between rebel and royalist. This new Act was based on the king's Declaration (1660) by which all the land was confirmed to the "adventurers" (speculators) and, with a few exceptions, to the soldiers. In most cases the estates of Protestants were to be at once restored. The Catholics were divided into "innocent" and "nocent" (q.v.). Those who established their claim to belong to the former class might be restored if they had taken lands in Connaught; the latter, if they had taken lands in Connaught, were not to be restored, even when they had adhered to the Peace of 1648. The Act of Explanation (1665) was intended to protect and secure the interests of Protestants; thereby the Anglican Church regained its estates

and its hierarchy was reestablished. The most iniquitous provision excluded the whole body of 4000 innocent claimants, with the exception of about 600 whose claim had been heard. The Protestant landholders received more than two-thirds of the good land, and in 1689 two-thirds of them held their estates under these Acts.—C.E.; Lecky, History of Ireland during Eighteenth Century, Lond., 1902.

Act of Supremacy, passed in England, 1534, declared the king to be the supreme head of the English Church, and gave him full powers to make his headship effective.

Act of Toleration, passed in England in the reign of William and Mary, granted freedom of religious worship to all, except Catholics and persons denying the Trinity.

Act of Uniformity. See UNIFORMITY ACTS.

Acton, JOHN EMERICH EDWARD DALBERG, BARON ACTON (1834-1902), professor of modern history at Cambridge, b. Naples; d. Tegernsee, Bavaria. He studied at Oscott and under Döllinger at Munich, and became Liberal M.P. for Carlow, Ireland, 1859-65. At the time of the Vatican Council, he strongly opposed the declaration of the infallibility of the pope. The "Letters of Quirinus" have been attributed to him. The "Cambridge Modern History" was begun under his auspices.—C.E.; Gasquet, Lord Acton and His Circle, Lond., 1906.

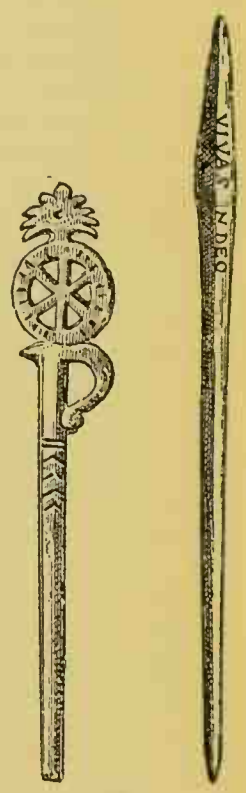
Actor Ecclesiæ (Lat., agent of the Church), medieval designation for an official deputed to defend the rights and revenues of a church or monastery, often confounded with *Advocatus ecclesiæ.* It has been practically superseded, in as far as the office still exists, by the terms "patron" and "advowee."—C.E.; Godfrey, Right of Patronage, Wash., 1924. (S. B.)

Acts, CANONICAL, acts that produce a legal effect according to the rules of ecclesiastical law, and are either allowed or forbidden. They comprise acts of: official administrators of ecclesiastical property; persons employed in ecclesiastical courts, judge, auditor, referee, "defensor vinculi" (e.g., for marriage), fiscal promotor and promotor of faith (for beatification and canonization), courier, beadle, lawyer, proxy; sponsors at Baptism and Confirmation; voting at ecclesiastical elections, including those held by chapters of religious communities; actual exercise of advowson.—Code of Canon Law, can. 2256, n. 2. (C. A.)

Acts, HUMAN, acts of man which are under the control of the will and therefore done knowingly and willingly; not acts which happen by accident, as falling, or by nature, as growing, or by instinct, as dodging a missile, but acts performed by choice, that is, after deliberation and decision. They are imputable to their human author to the extent that he has knowledge of his own activity and its import, and to the extent that he has freedom of election. The moral or ethical character of the human act lies in this, that it is freely placed with knowledge of its objective conformity or nonconformity with the law of rational nature, the moral law.—C.E.; Maher, Psychology, N. Y., 1919; Cronin, The Science of Ethics, N. Y., 1909. (B. A. C.)

Acts, INDIFFERENT, acts that are neither good nor bad. All are agreed that deliberate acts performed without conscious reference to moral norms are indifferent; also that many acts, like walking, have in themselves no specific goodness or malice. St. Thomas is of opinion that acts of a deliberate agent, aware of the significance of the circumstances in which he acts and especially of the end which his act serves, cannot escape the imputation of morality; they will be either good or bad.—C.E.; Cronin, The Science of Ethics, N. Y., 1909. (B. A. C.)

Acts of the Apostles, the name of the book in the N.T. which follows the Gospels. It narrates some of the important acts of Sts. Peter and Paul, and mentions more briefly acts of Sts. John, James the Less, James the Greater, and Barnabas. Of the 28 chapters, 12 mainly concern St. Peter, and the others St. Paul. The author is St. Luke, who was physician, artist, and competent historian. As an eyewitness, he wrote an authentic account of the origins of Christianity. The Ascension of Christ into Heaven, the Descent of the Holy Ghost on the Apostles, Peter's first sermon and conversions, Paul's conversions, missions, and journeyings are all told as historical events. The Acts were written about A.D. 63 in Greek, and very likely when the writer was in Rome.—C.E.; Madame Cecilia, Acts, N. Y., 1925; Lynch, The Story of the Acts of the Apostles, N. Y., 1917.



ACUS

Actual Grace, a supernatural gift from Almighty God, received in the human intellect or will, accidentally perfecting these faculties and enabling them to elicit acts explicitly related to eternal life. Because the power thus received is above and beyond all natural exigencies, it is correctly called supernatural; because it lacks permanence and is granted by God solely to assist and strengthen the natural faculty while it is in operation, it is correctly called actual.—C.E., VI, 689; Pohle-Preuss, Grace, St. L., 1921.

Actual Sin, a personal act or omission that does not conform to God's will or law. Actual sins may be divided into the following catgories: sins of commission or omission, according to the precept which they violate; interior or exterior sins, according to the manner of committing them; sins against God, one's neighbor, and one's self, according to their object; mortal and venial sins, according to their effect on the soul; sins of ignorance, weakness, and malice, according to the cause which leads to them; capital or non-capital sins, according as they do or do not lie at the root of other sins.—P.C. Augustine. (R. G. B.)

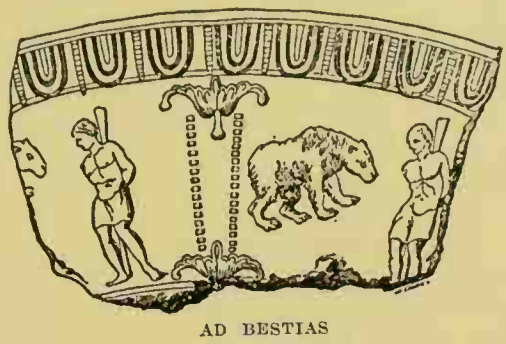
Acus (Lat., needle), pin made of precious metal, sometimes jeweled, for attaching the pallium to the chasuble over which it was worn.

A.D. = *Anno Domini* (year of the Lord).

Adalard, SAINT, abbot (*c.* 751-827). Grandson of Charles Martel, he was prime minister to Pepin the Short, and adviser to Louis le Debonnaire. In 773 he had entered the Benedictine Abbey of Corbie and *c.* 775 was elected abbot. He is honored as a patron in many churches and towns in France and along the lower Rhine. Patron of gardeners; invoked against fever and typhus. He is represented kneeling before a crucifix; giving food to the poor; and holding a map. Relics at Corbie. Feast, 2 Jan. —C.E.; Butler.

Adalbert (Teut., nobly bright), SAINT, martyr (939-997), apostle of Prussia, Bp. of Prague, and Abp. of Gnesen. He was twice expelled from his See of Prague for his efforts to reform the clergy. Attempting to evangelize the people of Hungary and the Poles, he was killed at the instigation of a pagan priest. He is thought to be the author of a Polish battle-song. Relics at Prague. Feast, 23 April.—C.E.; Butler.

Adam (Heb., man), the first man and father of the human race. God made him in His own image, and placed him in the Garden of Eden. He made a woman, Eve, from the rib of Adam and gave her to him for a wife. Adam and Eve were tempted by the devil, disguised as a serpent, to disobey God by eating of the tree of knowledge. For their sin God expelled them from Paradise and they were condemned to pain and hardship in the outer world. Adam was the father of Cain and Abel, of Seth when he was 130 years old, and of many sons and daughters. He died at the age of 930 according to the scriptural computation. In the N.T. St. Paul alludes to Christ as the "last Adam," through whom all are saved, as in the first Adam all inherited the effect of his sin.—C.E.



AD BESTIAS

Adam de Marisco (MARSH), Franciscan scholar (d. *c.* 1258), b. probably Somerset, England. Known as "Doctor illustris," he helped to organize the teaching and discipline at Oxford.—C.E.

Adamnan (EUNAN), SAINT, abbot (*c.* 624-704), b. Drumhome, Donegal, Ireland; d. Iona. He entered the monastery of Iona, 650, and was elected abbot in 679. On a visit to Ireland he introduced the Roman method of reckoning Easter. He is the author of a biography of St. Columba and "Adamnan's Vision." Patron of Raphoe, Ireland. Feast, 23 Sept.—C.E.; Butler.

Adam's Peak, mountain, Ceylon, at summit of which is a depression in the rock, 5 ft. long, resembling a human foot-print, attributed by legend to Thomas the Apostle. It is a place of pilgrimage of Indian Christians, Brahmins, Buddhists, Chinese, and Mohammedans; the last claim the foot-print to be that of Adam.

Ad Bestias (Lat., to the beasts), the sentence passed on Christians destined to be mangled by beasts in the amphitheaters.

Addai, ADDEUS, or THADDEUS, SAINT, mentioned in the Syriac document, "Doctrine of Addai," as one of the 72 disciples of Christ, who preached at Edessa, converting King Abgar V and a great number of his people. The "Doctrine" is only a legend. No doubt there were Christians in Edessa before the end of the 2nd century but its first Christian king was Abgar IX (179-214). Feast, various dates.

Addeus and Maris, LITURGY OF, written in Syriac. It was the usual liturgy of the Nestorians, composed, according to tradition, in the 1st century, by Addeus and Maris, who evangelized Edessa and Seleucia-Ctesiphon. It is now used chiefly by the Nestorians of Kurdistan, and, purged of Nestorianism, by the Chaldean Uniats of Kurdistan and Malabar.—C.E.

Adelaide, ARCHDIOCESE OF, Australia, comprises, east of Spencer's Gulf, that portion of the province of South Australia south of Victoria and Burra counties and of the River Murray from the Northwest Bend to New South Wales, and Flinders, Musgrave, and Jervois counties and adjacent islands west of the gulf; area, 40,320 sq. m.; suffragans, Port Augusta and Victoria and Palmerston. Established as a diocese 1842, and as an archdiocese, 1887. Bishops: Francis Murphy (1844-58); Patrick Geoghegan (1859-64); Lawrence Shiel (1866-72); Christopher Reynolds (1873-93); John O'Reily (1895-1915); Robert Spence (1915). Churches, 104; priests, secular, 42; priests, regular, 32; religious women, 473; colleges, 3; high schools, 28; primary schools, 51; institutions, 9; Catholics, 51,698.

Adeodatus I (Lat., given from God) or DEUSDEDIT, SAINT, POPE (615-618). He is said to have been the first to use *bullæ* or leaden seals for pontifical documents, whence the name Bulls. Feast, 8 Nov.—C.E.

Adeodatus II, SAINT, POPE (672-676). A monk of the Roman cloister of St. Erasmus, he was active in promoting monastic discipline and in repressing the heresy of the Monothelites, who believed that there was but one will in Christ, i.e., no human will but only the Divine.

Adeste Fideles, or COME ALL YE FAITHFUL, hymn used at Christmastide, not in the Breviary or Missal. It was written in the 18th century, but it is not known by whom. There are 40 translations; the one commonly used is by Canon Oakeley.—C.E.; Britt; Henry, Catholic Customs and Symbols, N. Y., 1925.

Adjuration, an earnest appeal to another to act or refrain from acting, under pain of Divine visitation or the rupture of the ties of reverence and love.—C.E.

Ad Libitum (Lat., at one's pleasure, choice), used in the order for the Divine Office when there is a choice of prayer at Mass.

Ad Limina Apostolorum (Lat., to the thresholds of the Apostles), a pilgrimage to the tombs of Sts. Peter and Paul, canonically required of all bishops every three to ten years, according to their distance from Rome. There they venerate the Apostles and render an account of their dioceses to

the pope. A delegate may fulfill the obligation if the bishop is unable to go.

Ad Metalla (Lat., to the mines or quarries), sentence passed on Christians condemned to hard labor in mines or quarries.

Administration Apostolic, a special form of diocesan organization of which eight have been created in Europe since the World War: Feldkirch, Austria; Tütz, Germany; Miskolcz, Hungary; Tirnava, Czechoslovakia; Targul-Siret, and Temesvar, Rumania; Subotica, and Veliki Bechkerek, Yugoslavia. In most cases, where a new boundary of a country intersected an old diocese, the section in the country remote from the diocesan seat was erected into an administration Apostolic, usually under a titular bishop.—P.C. Augustine.

Administration of the Sacraments, the act of the minister in conferring the sacraments on the individual faithful for the sanctification of souls. Since the whole efficacy of the sacraments is from Christ, the minister administers them in His name and by authority. As the chief means of sanctification, they are to be administered to the faithful frequently, while the faithful on their part are to receive them with reverence and holy dispositions.—Pohle-Preuss, The Sacraments, St. L., 1923.

(R. B. M.)

Administrator. (1) A cleric, priest or bishop, who for grave and special reasons is appointed by the Holy See, to administer the diocese for an indefinite or for a specified time, which might be either till this particular see is vacant or, if vacant, until another bishop is appointed. The administrator has the same episcopal jurisdiction as the former bishop, and in exercising it he is bound by the same laws. (2) Head priest of a cathedral in England: a priest who is appointed by the bishop to administer the affairs of a cathedral for the same reasons as those given above for a diocese. (3) In the United States, a priest appointed to administer the affairs of a parish when an irremovable pastor makes an appeal to Rome against his removal from his benefice by the bishop; this administrator holds the office until a decision is given by the higher superiors. In Europe, a priest appointed by the superior of a convent to attend to the affairs of parishes which are under his jurisdiction. (4) The administrator of ecclesiastical institutions, as seminaries, colleges, hospitals, asylums, convents, is usually a priest who attends to both the spiritual and material affairs of these institutions. Laymen are frequently appointed administrators of Church property and ecclesiastical institutions, but usually they are co-workers of the clergy.—C.E.; P.C. Augustine. (D. R.)

Admonitions, CANONICAL, a preliminary means used by the Church towards a suspected person as a preventive of harm or a remedy of evil. A paternal admonition is a secret remonstrance addressed either by a prelate or his confidential delegate to a cleric suspected of misconduct on a basis of public rumor. A third paternal admonition having failed of effect, the way is paved for canonical or legal admonition, which is to a great extent akin to a summons to judgment and a recognized part of the "acts" of future procedure. In religious orders or congregations, admonitions are given by a competent religious superior, or by one delegated by him, to a religious who has committed serious, external misdemeanors, which, if not amended, will give sufficient grounds for instituting the judicial process of dismissal.—C.E.; P.C. Augustine.

Ado, SAINT (*c.* 800-875), Abp. of Vienne, Benedictine, author of the "Martyrology" which bears his name. Feast, at Vienne, 16 Dec.—C.E.; Butler.

Adonai, lord, ruler, lord of lords, a name bestowed upon God in the O.T. (Ex., 6). It is the perpetual substitute for the name *Yahweh.*

Adoption, CANONICAL. In a legal sense adoption is an act by which a person, with the cooperation of the public authority, takes as his own the child of another. Under Roman law legal relationship was established, based on the natural relationship, and it was a bar to marriage. Its degrees were: civil fatherhood, between the adopter and the adopted and the latter's legitimate children; civil brotherhood, between the adopted and the legitimate children of the adopter; affinity, arising from the tie of adoption between the adopted and the adopter's wife, and between the adopter and the adopted's wife. The Church, receiving this law as her own, recognized adoption as a diriment impediment of marriage. The modification of the Roman law by the compilation of new codes led to discussions as to what extent this diriment impediment of legal relationship still exists in the eyes of the Church, and the principle was laid down by Benedict XIV that, wherever the elements of the Roman law are retained in the new codes, the Church recognizes this relationship as a diriment impediment. In Great Britain and the United States legal adoption in the sense of the Roman law does not exist. In the United States it is regulated by State statutes and is generally accomplished by mutual obligations assumed in the manner prescribed by law. Adoption by private authority or under private arrangements is not recognized by the Church as productive of this legal relationship. Hence, in the United States, adoption is not generally a diriment impediment of marriage, nor in the eyes of the Church in any way preventive of it.—C.E.; Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919.

Adoption, SUPERNATURAL, the act by which God takes us as His own children and makes us heirs to the happiness of heaven. Unlike natural or legal adoption which alters the standing of the adopted one externally or socially, supernatural adoption affects our very life by transforming our soul into the likeness of Jesus Christ and making us His co-heirs to the kingdom of heaven. This is repeated in various terms, as by St. Paul in his Epistle to the Romans, 8, 15, "You have received the spirit of adoption of sons, whereby we cry: Abba (Father)," and by Sts. John, Peter, and James. It occurs frequently in the early liturgies and the Fathers stress the fact of our deification, i.e., of our God-given and godlike life by virtue of this adoption which is the result of sanctifying grace.—C.E.; Pohle-Preuss, Grace, St. L., 1921. (ED.)

Adoptionism, a heresy originating in the 8th century claiming that Christ as Man was only the adoptive Son of God. It was advocated by Elipandus of Toledo and Felix of Urgel, but condemned by Pope Adrian I in 785 and 794. Abelard renewed this teaching in the 12th century, and his neo-Adoptionism was condemned by Pope Alexander III in 1177.—C.E.; Pohle-Preuss, Christology, St. L., 1922. (ED.)

Adoration (Lat., *ad*, to; *orare*, to pray; or *os, oris*, mouth: from the pagan custom of expressing preference for a god by wafting a kiss to the statue), an act of religion offered to God alone in recognition of His infinite perfection and supreme dominion, and of the creature's dependence on Him. It is an act of mind and will expressing itself exteriorly by postures of reverence and prayers of praise. It is loosely used to express admiration and affection for creatures.—C.E.; Koch-Preuss.

ADORATION OF THE MAGI

Adoration, PERPETUAL, exposition of the Blessed Sacrament day and night in continuity, during which time pious persons take their turns uninterruptedly as adorers. As a rule the object of this perpetual adoration is, reparation for the outrages of men against a God of goodness. The practise dates probably from the 12th or 13th century, when periods of adoration were sometimes prescribed by kings in thanksgiving for signal victories, and in the 15th century there were adorations in petition or thanksgiving for some special favor. The Forty Hours' devotion, begun in 1534, developed the general practise of perpetual adoration, which is the special object of many pious associations and religious congregations established since that date.—C.E.; P.C. Augustine.

(P. W. N.)

Adoration of the Blessed Sacrament. The Catholic Church teaches that the highest type of worship (*latria*) is to be given to the Blessed Sacrament. This doctrine follows logically from two revealed truths: that Jesus Christ, even in His humanity, on account of His Divine personality is worthy of Divine homage; and that Jesus Christ is really present in the Blessed Sacrament. Most illogical therefore is the attitude of those who admit the doctrine of the Real Presence, but refuse to give external adoration to the Eucharist. The manner of showing homage to the Blessed Sacrament has varied in the Catholic Church in different ages. In the Oriental rites a profound bow is the usual act of adoration. In the Latin Church a genuflection is made, single if the Blessed Sacrament is in the tabernacle, double if it is exposed.—Council of Trent, session 13, ch. 5. (F. J. C.)

Adoration of the Cross, a ceremony of Good Friday. The term is inaccurate, but it is sanctioned by long use. Veneration is the proper term. Following the Collects in the Mass of the Presanctified, the veiled crucifix is gradually uncovered, with the threefold chanting of "Ecce lignum crucis, in quo Salvator mundi pependit" (Behold the wood of the Cross, on which hung the Saviour of the world). The clergy then remove their shoes, an ancient sign of reverence, and, kneeling, kiss the crucifix. The laity then venerate the crucifix by kissing it.—Missal; The Mass Every Day in the Year; Holy Week Book. (J. F. S.)

Adoration of the Magi, the worship by the wise men from the East of the Divinity of the Infant Jesus, a favorite subject of the masters. Among the many who have painted this subject are: Fra Angelico, Botticelli, Del Sarto, Dürer, Ghirlandajo, Lippi, and Memling. The adoration of the Magi is commemorated in the feast of the Epiphany.

Adoro Te devote, latens Deitas, or HIDDEN GOD, DEVOUTLY I ADORE THEE, hymn usually given in the "Thanksgiving after Mass," in the Missal; it is often sung at Benediction. It was written by St. Thomas Aquinas (1227-74). There are about 25 translations. The English title given is by J. O'Hagan; the third verse reads:

> On the Cross was veiled Thy Godhead's splendor,
> Here Thy Manhood lieth hidden too;
> Unto both alike my faith I render,
> And, as sued the contrite thief, I sue.

—C.E.; Britt.

Ad regias Agni dapes, or AT THE LAMB'S HIGH FEAST WE SING, hymn for Vespers from Low Sunday to Ascension Day; Ambrosian school, 7th century. There are about 30 translations; the English title given is by R. Campbell.—Britt.

Adrian I, POPE (772-795), founder of the temporal power of the popes, b. Rome; d. there. Elected when the Lombards were threatening to dominate all Italy, he summoned Charlemagne to assist him in averting this catastrophe, and the result of his appeal was the Donation of Charlemagne, for eleven centuries the basis of the temporal sovereignty of the popes. The Lombard Kingdom was vanquished, and the papacy delivered from its persistent foe and left free to promote peace and order in Christendom. Adrian presided over the Seventh General Council (Nicæa, 787), in which the Catholic doc-

trine regarding images was expounded.—C.E.; Mann.

Adrian II, Pope (862-872), b. Rome, *c.* 792. Before receiving minor orders he had married, and his wife and daughter were slain by Eleutherius who had forcefully married the latter. He strove to maintain peace among Charlemagne's descendants and compelled King Lothair of Lorraine to take back his lawful wife. Through the Council of Constantinople (869) he effected the restoration of unity between East and West. He supported Sts. Cyril and Methodius in their evangelization of the Slavs, and approved their rendering of the liturgy into Slavonic.—C.E.; Mann.

Adrian III, Saint, Pope (884-885), b. Teano or Rome; d. near Modena. When on his way to an imperial diet he died and was buried in the monastery of Nonantula. His Mass is celebrated in Rome and Modena, 8 July.—C.E.; Mann.

Adrian IV (Nicholas Breakspear), Pope (1154-59), apostle of the North, b. probably Abbot's Langley, Hertfordshire, England, *c.* 1100; d. Anagni, Italy. He went abroad as a wandering scholar, and became an Austin Canon at St. Rufus, near Avignon. Later he was made Bp. of Albano and cardinal, and sent as papal legate to Scandinavia, where he erected the See of Trondhjem, and established the Peterspence. He was unanimously elected pope, 1154. By interdict he subdued the populace of Rome, in revolt under Arnold of Breseia; brought Frederiek Barbarossa to submission before conferring upon him the imperial crown; and made an agreement with William I of Sicily which aroused the resentment of the emperor, and led to open strife. As for the "Donation of Ireland," whereby he is said to have bestowed that country upon Henry II, King of England, by the Bull, "Laudabiliter," Card. Gasquet recently summed it up thus: "A careful examination will reject the Bull as an undoubted forgery. . . . Adrian IV, far from granting any approbation to Henry in his design on Ireland, . . . positively refused to be a party to such an injustice."—C.E.; C.E. Suppl.; Mann.

ARMS OF ADRIAN IV

Adrian V (Ottobuono Fieschi), Pope (1276), b. Genoa, Italy; d. Viterbo. He was the nephew of Innocent IV. During his reign of six weeks he annulled the rigid enactments of Gregory X concerning conclaves. He is mentioned in Dante's "Purgatorio."—C.E.

ARMS OF ADRIAN V

Adrian VI (Adrian Dedel), Pope (1522-23), b. Utrecht, Holland, 1459. As vice-chancellor of the University of Louvain he advanced arts and sciences. In 1506 he became tutor to Charles V, later Grand Inquisitor, and in 1520 regent of Spain. During his pontificate he met with opposition in his efforts to reform the Curia and to repair extravagances. He appealed in vain to Christian rulers to oppose the advancing Turks, and his death was hastened by the fall of Rhodes into their hands.—C.E.; Pastor.

ARMS OF ADRIAN VI

Adrian Fortescue, Blessed (*c.* 1476-1539), martyr, Knight of St. John, one of the Fortescues of Salden, Devonshire, and a relative of Anne Boleyn. He was martyred by Henry VIII.

Adrian of Canterbury, Saint, abbot (d. 710), b. Africa; d. Canterbury, England. He was a Benedictine, Abbot of Nerida, near Naples, and went to England, 668, with Theodore, newly appointed Abp. of Canterbury, having himself refused the see. He became Abbot of St. Austin's, Canterbury, and assisted Theodore in harmonizing the practises of the Anglo-Saxon Church with those of Rome. Under him the School of Canterbury became the center of English learning. Feast, 9 Jan.—C.E.; Butler.

Adrumetum, ăd'rū-mē-tŭm, ancient seaport, Asia Minor, important as a trading-center. St. Paul set out from Cæsarea "on a ship of Adrumetum" on his journey to Rome (Acts, 27). It is the modern Edremid. See Titular Sees: *Adramyttium.*

Adullam or Odollam. (1) Chanaanite city W. of Bethlehem. (2) Cave which sheltered David and his followers (1 Kings, 22), said to be situated 6 m. SE. of Bethlehem.

Adult (Lat., *adultus,* grown), one who has reached maturity; baptism is termed "adult" if the recipient has attained the age of reason.

Adult Baptism. The Roman ritual has a distinctive rite for adults. After investigation, every adult convert, invalidly or not baptized, receives Baptism unconditionally; if doubtfully baptized the conditional form, "If thou art not baptized, I baptize thee" etc., is employed. For valid reception, the adult should have at least the intention to receive the sacrament. For lawful and fruitful reception, he should know and believe the mysteries of the Catholic religion necessary for salvation, be instructed in Christian morality, and have supernatural sorrow for sin. Baptism given absolutely remits actual as well as original sin. In danger of death, when doubt arises concerning an adult's intention, Baptism is administered conditionally. See Baptism.—Griffin, The Priest's New Ritual, N. Y., 1927. (F. T. B.)

Adultery (Lat., *adulterium*), carnal intercourse of a married person and another who is not the wife or husband. It is a diriment impediment to marriage between two who, during the time of a legitimate marriage, commit the crime pledging themselves to marriage later; or, who commit it during the time of a legitimate marriage and one or the other brings about the death of one of the married parties.—C.E.; P.C. Augustine. (ED.)

Advent (Lat., *adventus,* coming), period of prayer and fasting in preparation for Christmas, anniversary of the Birth or Coming of Christ, including four Sundays, the first the nearest to the feast of St. Andrew (30 Nov.); it may be as early as 27 Nov. and as late as 3 Dec. It is the beginning of the ecclesiastical year in the Western Church. Its early history is obscure. It was observed in Spain in the 7th century. The Divine Office and the Sunday Masses are a most devout preparation for the Christmas feast. Altar drapery and vestments are violet except on third Sunday, when rose color is used, and feasts.—C.E.; Guéranger, tr. Shepherd, The Liturgical Year: Advent, Dub., 1883. (J. F. S.)

Adventists, an American sect, founded by William Miller at Dresden, N. Y., in 1831. Miller believed that the second coming of Christ was to be in 1843 and would be followed by the millennium. Individuals in the existing churches held these sentiments until 1845, when a separate Church was organized. There are now five bodies of Adventists, varying in minor details, but all believing in the imminence of the second coming of Christ, baptism by immersion, and in congregational government: Advent Christian Church; Churches of God in Christ Jesus; Church of God (Adventist); Life and Advent Union; and Seventh-day Adventists (q.v.). In 1926 there were in the United States: 1586 ministers; 2490 churches; and 142,649 members.

Advertisements, Book of, regulations for the use of vestments in the Anglican Church, particularly of the surplice and cope at the communion service, drawn up by Abp. Parker and others, and published in 1556. The surplice was to be worn in churches, the cope in cathedrals. To this the Reformers objected and the dissensions consequent occasioned the breach between Nonconformists and the Church of England.—C.E.; Cambridge Modern History, XI, 550-598. (ED.)

Advocate, title of Christ (1 John, 2, 1). The Greek word, *parakletos*, so rendered is the same as that transcribed Paraclete in St. John's Gospel, 14, where Our Lord promises to send "another Paraclete" (advocate), the Holy Ghost. Christ as Advocate defends the cause of Christian believers against their accuser, the devil (Apoc., 12). He is called in 1 John, 2, a just advocate: He claims that the virtue of His satisfaction be extended to all in fellowship with Himself. The word, which litterally means "one called to one's side" to strengthen and plead, implies that the Christian effectually seeks His help. (W. S. R.)

Advocate of God, the promoter of the cause in a process of beatification or canonization.

Advocate of the Church, lay official, in the Middle Ages, charged with the defense of Church temporalities, both in civil courts and, in later times, in the field; he received in return part of the Church revenues. Under the feudal system the princes appointed the advocates by their own authority, and in many places the office became hereditary, which led to grave abuses.—C.E.

Advocates of Roman Congregations, clergymen or laymen who plead causes before Roman ecclesiastical tribunals. Besides canon and civil law they must know dogmatic and moral theology and profane and church history. Other officials known as procurators submit to them the facts of a case and they concern themselves only with points of law and plead before or present their briefs to the officials of the Congregations. Their recompense is a fixed sum, and nothing is charged the poor. Seven advocates constitute the consistorial college with five others called juniors.—C.E. (ED.)

Advowson (Lat., *advocatio*, legal assistance), in English law the right of presenting one to a vacant ecclesiastical benefice; so called because the patron advocates or defends the claims of the one presented. Originally the right of presentation was conferred upon a person building or endowing a church, but in time this right became annexed to the manor and thus passed from owner to owner. It was then known as advowson appendant. If separated from the estate it was the advowson in gross. Advowsons are either presentative or collative; collative when the bishop himself is the patron, and presentative when the bishop installs one duly presented by another.—C.E.; P.C. Augustine. (W. J. M.)

Aedan of Ferns, ā′dạn, Saint (*c.* 550-632), popularly Mogue (*Mo-Aedh-og*, my dear Aedh), first Bp. of Ferns, b. Inisbrefny, Ireland; d. Ferns. He founded 30 churches in Wexford and was given nominal supremacy over the Leinster bishops by the title of Ard-Escop (High Bishop). Patron of Ferns. Feast, 31 Jan.—C.E.; Butler.

Aedh of Kildare, Saint (d. 639), King of Leinster. He resigned his throne to enter the monastery of Kildare, where he became abbot and bishop. Feast, 4 Jan.

Ægidius of Assisi or Giles, Blessed (d. 1262), companion of St. Francis. Assigned to the hermitage of Fabriano, he there led a life of contemplation. His wisdom led many to consult him; his "Sayings" have had many editions. Feast, 23 April. —C.E.; Robinson, The Golden Words of Blessed Brother Giles, Phila., 1906.

Ælfric the Grammarian (*c.* 955-1020), Abbot of Eynsham, Anglo-Saxon writer. His writings concerning the Blessed Sacrament occasioned controversy, Protestants contending that he denied transubstantiation; it is now conceded that his words are to be interpreted in the Catholic sense.—C.E.

Æneas Sylvius. See Pius II.

Ængus, Saint (d. 824), called The Culdee (Gael., *Ceile Dc*, servant of God), b. near Clonenagh, Ireland; d. there. He collaborated with St. Maelruain in writing a martyrology of Irish saints, and wrote the "Feliré," a poetical work on the same subject, which he concluded after he had left the monastery and resumed his hermit's life. Feast, 11 March.—C.E.; Butler.

Æon (Gr., *aion*, age), an age of the universe; ever-existing; eternal Divine power. In Gnosticism, one of the spiritual powers evolved from the eternal Divine Being by progressive emanation and constituting the *Pleroma* (plenitude) or invisible spiritual world, as distinct from the *Kenoma* (chaotic void) or visible material world.—C.E.

Aër (Gr., air), the largest and outermost covering of chalice and paten in the Greek Church; so named either from lightness of the material, or because held high in the air during the Creed.

Æsthetics (Gr., *aisthenesthai*, to perceive, feel), the perception of the beautiful; the science which determines the norm or rule by which beauty is perceived and the criticism which points out wherein a person, object, literary composition, poem, painting, statue, structure, or other artistic work, possesses or lacks the elements of beauty; a science of the fine arts based on philosophical principles. According to the variations of these principles the science differs. Materialists see beauty, or lack of beauty, only in matter, in things which appeal to the senses. Idealists perceive it only in ideals which suit their philosophy. As all

beauty consists in order, proportion, symmetry, harmony, there is a spiritual and supernatural beauty, invisible to the senses but perceptible to the spiritual view or intuition, the conformity of a life with God's law of life. This supernatural beauty may be perceived throughout the Holy Scriptures, but especially in every page of the Gospels; in lives of Christ, like that of St. Bonaventure, Le Camus (tr. Hickey), Coleridge's "Vita Vitæ Nostræ"; in lives of the Saints, such as Montalembert's "Elizabeth of Hungary," Fraser's "Frances of Rome," Concannon's "Columbanus," Enid Dinnis's "Mystics All." The conformity of human life and conduct with the divine idea is admirably explained in the "Art of Life," by Mgr. Kolbe, and in the "Life of All Living, the Philosophy of Life," by Fulton Sheen.—C.E.; U.K.; Dubray, Introductory Philosophy, N. Y., 1923. (ED.)

Æterna cæli gloria, or O CHRIST, WHOSE GLORY FILLS THE HEAVEN, hymn for Lauds on Friday; Ambrosian school, 5th century. There are 12 translations; the English title given is by J. Julian.—Britt.

Æterna Christi munera, or TH' ETERNAL GIFTS OF CHRIST THE KING, hymn for Matins for the Common of Apostles and Evangelists, out of Paschal Time. It was written by St. Ambrose (340-347). There are 13 translations; the English title given is by E. Caswall.—Britt.

Æterne Rector siderum, or RULER OF THE DREAD IMMENSE! hymn for Lauds on 2 Oct., feast of the Holy Guardian Angels. It was written by Card. Bellarmine (1542-1621). There are seven translations; the English title given is by E. Caswall.—Britt.

Æterne rerum Conditor, or MAKER OF ALL, ETERNAL KING, hymn for Lauds on Sunday, from the Octave of the Epiphany until the first Sunday of Lent, and from the Sunday nearest 1 Oct. until Advent. It was written by St. Ambrose (340-397). There are 18 translations; the English title given is by W. Copeland.—Britt.

Æterne Rex altissime, or ETERNAL MONARCH, KING MOST HIGH, hymn for Matins from Ascension to Pentecost; Ambrosian school, 5th century. There are 15 translations; the English title given is by J. Neale and others.—Britt.

Affections (Lat., *ad*, to; *facere*, to make), term used by writers on spiritual matters to denote emotions, dispositions, movements of the passions of love, desire, enjoyment of what is good, and of hatred, aversion, and disgust for what is evil. The training in virtue, devotion, asceticism, and mysticism in seminaries and novitiates is called school of the affections.—Koch-Preuss. (ED.)

Affinity, a diriment matrimonial impediment preventing a valid marriage with certain blood-relatives of a previous wife or husband, unless a dispensation be granted. No marriage can be contracted with any relative of the deceased wife or husband in the direct line, that is, with any of her or his ancestors or descendants; and no dispensation can be given. In the collateral line the impediment extends to the second degree, first cousin, uncle or aunt, nephew or niece; and a dispensation may be granted for either the first or the second degree. Under the older laws there was an impediment of illicit affinity, resulting from sexual relations with certain near relatives of the party with whom marriage was desired; this has been abolished by the new Code of Canon Law.—C.E.; Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (J. F. S.)

Afghanistan, independent monarchy of central Asia; area, 245,000 sq. m.; est. pop. 8,000,000, practically all followers of Islam. In 1879 a vicariate Apostolic was founded for Afghanistan and Baluchistan and entrusted to the Missionaries of Mill Hill, London. They served as chaplains in the wars, but no Christian Church or organized Christian community has been able to establish itself.—U.K.

African Church, Christian communities of Roman Africa, which comprised what is now Tripoli, Algeria, and Morocco. The historical period begins with groups of martyrs, 180; in spite of persecutions Christianity rapidly spread from Carthage through the provinces. In the beginning of the 3rd century the edict of Emperor Decius started a fierce persecution. Many through cowardice apostatized and were known as "Lapsed"; they were numerous and caused much trouble later by demanding restoration to communion. *Traditores* were those who claimed that the archives of the Church could be delivered to officials without lapsing from the Faith. The Donatist schism which rent the African Church arose from the refusal of some of the bishops to recognize as valid episcopal consecration performed by a *traditor*. Constantine could not succeed in reconciling the factions. Augustine vigorously opposed the Donatists and all other heretics. Paganism came to an end when the temples were closed in 399. The Pelagian heresy, which had many adherents in Africa, was condemned at the Council of Carthage in 412. In 426 Africa was invaded by the Vandals. This conquest subjected the Church to new persecutions, as the Vandals were Arians. Wretched conditions prevailed in Africa during Vandal occupation. Finally in 533 a Byzantine army under Belisarius drove out the invaders. Under Justinian Arianism, the denial of the Divinity of Christ, was suppressed and order restored. The clergy were divided by the Three Chapters controversy. Pope Gregory the Great sent delegates to assist the Bp. of Carthage. Africa did not long enjoy this period of peace. In 642 the Arab conquerors of Egypt made their way into Proconsular Africa and in 698 Carthage was finally taken. This conquest meant the blotting out of the African Church. The most important Latin Christian literature was produced in the African Church. Tertullian, the earliest writer, was a brilliant apologist who defended Christian doctrines against pagans as well as Marcionites. Minucius Felix shows much literary skill in his short treatises. Cyprian has left historical matter of great value. Augustine's "Confessions" and "City of God" have a foremost place among Christian writings. In his treatise on the Trinity he has left a finished theological exposition. The many Scriptural quotations in the writings of the African Fathers are important in establishing the biblical text. There seem to have been a number of Latin versions in Africa.—C.E.

African Methodist Episcopal Church, a community of Methodist Episcopal Negroes organized in April, 1816, in Philadelphia under the leadership of Richard Allen. It is in close accord with the doctrines of the Methodist Episcopal Church, and autonomous in its government. Seven periodicals are published. Foreign missionary work is carried on in: West Africa, including Liberia and Sierra Leone; South Africa, including the Transvaal, Orange Free State, Natal, and Cape Town; the West Indies; and Dutch and British Guiana, in South America. In 1916 there were: 156 stations; 4 missionaries, with 152 native helpers; 121 organized churches, with 29,000 members; and 6 schools, with about 1000 members. There were in the United States in 1925: 7031 ministers; 7241 churches; and 698,029 communicants.

African Methodist Episcopal Zion Church, a body of Negroes first incorporated as the African Methodist Episcopal Church in 1801, although separate and distinct from the preceding African Methodist Episcopal Church. It was not until 1848 that the name African Methodist Episcopal Zion Church was adopted. They are in close accord with the Methodist Episcopal Church, accepting the Apostle's Creed "and adhering strictly to the doctrine of the new birth, regeneration followed by adoption, and entire sanctification." Four periodicals are published by them. Foreign missionary work is carried on in Liberia and the Gold Coast Colony, West Africa, and in South America. In 1916 there were: 52 stations; 4 missionaries, with 60 native helpers; 52 organized churches, with 7000 members; and 10 schools, with 1870 pupils. In the United States in 1925 there were: 3460 ministers; 3442 churches; and 490,000 communicants.

African Missions of Lyons, a congregation of secular priests founded at Lyons, France, 1856, by Mgr. de Brésillac and Fr. Planque; the latter reconstituted it in 1859; constitutions provisionally approved, 1890, and definitively, 1900; revised and again approved by Sacred Congregation of Propaganda, 1923 and 1928. The fiftieth anniversary of the foundation was celebrated in 1906. It has charge of the Vicariate Apostolic of Benin and the Prefectures Apostolic of the Ivory Coast, Gold Coast, Nigeria, Dahomey, and the Delta of the Nile Two Apostolic schools are at Clermont-Ferrand and Cork, Ireland, and two preparatory schools at Nantes, France, and Keer-Maestricht, Holland. Statistics: 13 missions or vicariates; 135 establishments; 685 religious (of whom 515 are missionaries); and 897 aspirants. The mother-house is at Lyons.

African Rite, a development of the original Roman Rite; it is no longer used.

Agabus, prophet mentioned in the Acts, 11 and 21. According to tradition he was one of the seventy-two disciples, and was martyred at Antioch. Feast, 13 Feb.

Agag, King of the Amalecites. For disobedience in sparing Agag after defeating the Amalecites, Saul was rejected in the name of God by Samuel, who hewed down Agag in his presence.

Agape, ăg'a-pē (Gr., love), meal taken in common by primitive Christians, usually in connection with the Holy Eucharist; a development of the Jewish funeral feasts. It was never a universal institution in the Church, led to excesses, and disappeared soon after the 5th century.—C.E.

Agapetæ (Gr., *agapetai*, beloved). (1) In the 1st century, virgins consecrated to God by a vow of chastity, but so closely associated with laymen that abuses occurred which the Council of Ancyra (314) condemned. (2) Branch of the Gnostics (395).—C.E.

Agapetus I (Gr., beloved), Saint, Pope (535-536), b. Italy; d. Constantinople. He confirmed decrees against the Arians, went to Constantinople in state to persuade Emperor Justinian to abandon his Italian projects, and while there deposed the heretical patriarch, Anthimus. The Orientals were impressed with his vigor and sanctity. Relics in St. Peter's, Rome. Feast, 25 Sept.—C.E.; Butler, 20 Sept.

Agapetus II, Pope (946-956), b. Rome. Elected to the papacy, 946, he labored to restore ecclesiastical discipline, and supported Otto the Great in evangelization of the North, urging him with other nobles to invade Italy for the purpose of restoring order. He reigned well during a difficult period.—C.E.; Mann.

Agapitus, Saint, martyr (259-274), d. Palestrina, Italy. A youth of fifteen, he was thrown to the wild beasts in the arena, but was miraculously preserved; this miracle converted many; the judge therefore ordered the saint to be beheaded. Two churches in Palestrina are dedicated to him; his heroic martyrdom was an example to many early saints and martyrs. Invoked against colic. Relics at Palestrina and Besançon. Feast, R. Cal., 18 Aug.—Butler.

Agar (Heb., wandering), handmaid of Sara (Gen., 16; 21; Gal., 4) by whom Abraham begot Ismael. After the birth of Isaac, Sara caused the expulsion of Agar and her son from the dwellings of the patriarch. The unfortunate woman determined to abandon the boy to death in the wilderness but hearkened to the angel who foretold his people as the progenitor of a great people, the Ismaelites. (T. McL.)

Agatha (Gr., good), Saint, virgin, martyr (*c.* 251), b. Catania or Palermo, Sicily; d. Catania. According to her Latin Acts, which, however, are not older than the 6th century, she was annoyed by the Senator Quintianus with avowals of love; as his proposals were rejected, he had her subjected to various cruel tortures, including the cutting-off of her breasts; she died in prison. Her popular veneration was of very early date; her name occurs in the prayer, "Nobis quoque peccatoribus," in the Canon of the Mass, and in some places bread is blessed after the Consecration of the Mass on her feast and called Agatha bread. Patron of nurses. Emblems: embers, tongs, veil. Feast, R. Cal., 5 Feb.—C.E.; Butler.

Agathangelus Nourry, Blessed (1598-1638), martyr, b. Vendôme, France; d. Dibauria, Abyssinia. He took the Capuchin habit at Le Mans, taught theology at Rennes, and was sent to Egypt

to convert the Copts. With Bl. Cassianus he was imprisoned and stoned to death. Beatified, 1904. Feast, O.M. Cap., 7 Aug.; O.F.M., 11 Aug.

Agatho (Gr., good), SAINT, POPE (678-681), b. Sicily; d. Rome. During his pontificate Wilfrid, Bp. of York, was restored to his see, Theodore, Bp. of Ravenna, submitted to papal authority, and the Monothelite heresy was ended by the Sixth Œcumenical Council, held at Constantinople. Feast, 10 Jan.—C.E.; Butler.

Agaunum, SAINT MAURICE OF, abbey *nullius* of Augustinian Canons in the Canton of Valais, Switzerland, site of the martyrdom of the Theban Legion. Little is known of its foundation, which was probably renewed by Sigismund, King of the Burgundians. About 522 Abbot Ambrosius introduced the "Perpetual Psalmody," as practised by the Acœmetæ. Among its treasures is the famous *chasse* (reliquary) decorated with glass mosaic. Since 1840 its abbots have also been titular bishops of Bethlehem (Annuaire pontifical catholique, 1911, 595).—C.E.

Age, CANONICAL, the age fixed by canon law at which the Church permits or requires her members to receive the sacraments, enjoins observance of the rules of fasting and abstinence, determines for entrance into the religious state, for making simple or solemn vows, holding ecclesiastical offices, or receiving benefices. This age is given in the articles on these subjects.—C.E.; Woywod. (ED.)

Age, IMPEDIMENT OF, means that a party is too young for valid matrimony. See YOUTH, IMPEDIMENT OF.

Aged Poor Society. Apart from the benevolent activities still carried on by this old London Catholic charity, its survival serves as a link between some of the more widely known charities of today and those of the penal times when it was a capital offense for a priest to say Mass. The Report issued for the year 1820 quaintly reminded its supporters that, "The Aged Poor Society was instituted about the year 1708 . . . it has met with the approbation and support of many persons equally distinguished for piety and learning." Its list of subscribers in the past includes such names as Poynter, Challoner, Talbot, Bramston, Griffith, Wiseman, and Manning. Low cost of administration is a characteristic of the society. Among other benevolent works, the society grants pensions of £26 per annum to 40 aged and necessitous Catholics who must be persons "reduced from a superior station of society." The same condition applies to those who are admitted to almshouses conducted by the society at Hammersmith, some of whom are also eligible for an endowment of £20 a year.—Ratton, Historic Records of the Aged Poor Society, Lond., 1915. (E. V. W.)

Age of Reason, that time of life at which one begins to distinguish clearly between right and wrong, to have a sense of obligation, and to incur moral responsibility; it is generally about the age of seven.

Age of Reason, in history, period of the French Revolution inaugurated 10 Nov., 1793, when an actress, typifying the "Goddess of Reason," was enthroned upon the high altar of Notre Dame Cathedral, Paris; and ending when the Law of 21 Feb., 1795, restored some measure of religious liberty. Thomas Paine wrote his "Age of Reason" in a French prison, 1794; it is a rough-and-ready presentment of Deism.

Aggeus, tenth among the minor prophets of the O.T., came forward, 520 B.C. in the name of the Lord, to rebuke the apathy of the Jews in building the second Temple. The Book of Aggeus is made up of four prophetic utterances: It urges the Jews to resume the work of rearing the Temple; foretells that the new house which then appears so poor in comparison with the former Temple of Solomon will one day be incomparably more glorious; declares that as long as God's House is not rebuilt the life of the Jews will be tainted and blasted; tells of the Divine favor which, in the approaching overthrow of the heathen nations, will be bestowed on Zorobabel, the representative of the royal house of David.—C.E.

Aggressor, UNJUST, one who attacks another physically without due cause; the party who is unjustly attacked may lawfully use whatever degree of force is necessary to protect himself adequately.

Agios O Theos (Gr., O HOLY GOD), opening words of an invocation, doxology, or hymn, sung in the Roman liturgy during the *Improperia*, or Reproaches, at the Veneration of the Cross, Good Friday. In the Greek liturgy, it is sung at all canonical hours, and during the long Mass-service. —C.E.

Aglipay, GREGORIO (*c.* 1864—), schismatic, b. Manila, Philippine Islands. He was ordained, 1890, and excommunicated at the time of the Philippine insurrection (1899-1901). He was an officer of the insurgents against the United States troops and when obliged to surrender organized about 21 priests in a movement to protect the rights of the native clergy, seized many churches, and won over many people. The movement was more political than heretical. He established himself as "Pontifex Maximus" of the "Independent Catholic Church of the Philippines," 1902, but in 1907 he began to lose his prestige and the schism soon disappeared.

Agnellus, SAINT, abbot (d. 695), b. Naples. Elected Abbot of St. Gaudiosa, near Naples, he became the city's patron during Saracen invasions. Relics at Naples in his church, and in cathedral of Lucca. Feast, 14 Dec.

Agnellus of Pisa, BLESSED (1195-1236), Friar Minor, b. Pisa, Italy; d. Oxford, England. He was sent to England by St. Francis of Assisi to found the English Franciscan province, and his school for friars at Oxford had an important share in the development of the university. Feast, O.F.M., 7 May.—C.E.

Agnesi, MARIA GAETANA (1718-99), mathematician, b. and d. Milan. At 13 she had mastered so many languages that she was called the "Walking Polyglot." Her treatises on mathematics were well received by the foremost mathematicians. The plane curve known as *versiera* is also called the "Witch of Agnesi." She was appointed by Benedict XIV to teach mathematics at Bologna. After several years as director of the Hospice Trivulzio of the Blue Nuns at Milan she joined the order.—C.E.

Agnes of Assisi (Gr., *agnos*, lamb), Saint, abbess (*c.* 1198-1253), b. Assisi; d. there. She was a younger sister of St. Clare, and in spite of opposition adopted a life of poverty and was chosen by St. Francis to found and govern a community of Poor Clares at Monticelli, near Florence. From there she established several monasteries in the north of Italy. Relics in church of St. Clare, Assisi. Feast, 16 Nov.—C.E.

Agnes of Bohemia (Agnes of Prague), Blessed, abbess (*c.* 1200-81), b. Prague; d. there. Daughter of Ottocar, King of Bohemia, she was betrothed to Frederick II, Emperor of Germany, but availed herself of her canonical rights to enter the cloister. She became a Poor Clare in the monastery of St. Saviour, Prague, which she had erected, and of which she became abbess. Feast, 2 March.—C.E.

Agnes of Montepulciano, Saint, prioress (*c.* 1268-1317), b. near Montepulciano, Italy; d. there. She entered a monastery at nine, became prioress at fifteen, and founded a Dominican convent at Montepulciano, which she governed until her death. Canonized, 1726. Relics at Orvieto. Feast, 20 April. —C.E.; Butler.

Agnes of Rome, Saint, virgin, martyr (*c.* 304), b. Rome; d. there. Details of her martyrdom vary, but it is generally agreed that she was about twelve years of age and that she was tortured by fire or decapitated. Her virginity and heroism are renowned, and her name occurs in the prayer "Nobis quoque peccatoribus," in the Canon of the Mass. The catacombs of St. Agnes on the Via Nomentana grew up around her crypt there, on a small piece of property owned by her family. Two lambs blessed on her feast supply part of the wool of the pallia. Patron of Children of Mary. Emblems: lamb, butcher. Feast, R. Cal., 21 Jan., and a second, 28 Jan.—C.E.; Butler.

ST. AGNES OF ROME

Agnetz (Lat., *agnus*, lamb), Slavonic word for the square portion of bread cut from the first loaf in preparation for Mass, according to the Greek Rite.

Agnoetæ, ăg'nō-ē-tā (Gr., ignorant of), those who deny the omniscience of either God or Christ; originally Monophysites (believers in one nature only in Christ).—C.E.

Agnosticism, a philosophical theory that it is impossible to arrive at a knowledge of reality, either because it is of its nature unknowable or because the human mind is unable to apprehend it. Its chief use is to deny that human reason can arrive at a knowledge of God and some truths of religion. This is opposed to Catholic Faith. The Vatican Council declares that "God, the beginning and end of all, can by the natural light of human reason, be known with certainty from the works of creation." The intention of the council was to reassert the historic claim of Christianity to be in accord with reason and to condemn the theory that all knowledge of God is derived from a primitive revelation.—C.E.; U.K.; Sheen, God and Intelligence, Lond., 1925; Brosnan, God and Reason, N. Y., 1925.

Agnus Dei. (1) A prayer in the Mass (see Lamb of God). (2) A sacramental, consisting of a small piece of wax, blessed by the pope. It is a symbol of the "Lamb of God," the Saviour. It is usually oval in shape, impressed with the figure of a lamb bearing a banner; on the reverse side is the coat-of-arms of the pope. After being blessed, it is often subdivided into small pieces, and each is enclosed in a leather case. The prayers used by the pope in blessing it show that it is intended as a protection against Satan, sickness, tempests, temptations, and sudden death, and for women expecting motherhood. It is usually worn suspended from the neck, but may be carried in any other manner. No indulgences are attached to it, and there is no obligation to use it. Its history goes back possibly to the 4th century.—C.E.; Lambing, The Sacramentals of the Holy Catholic Church, N. Y., 1907. (J. F. S.)

AGNUS DEI

Agony of Christ. The word agony is used only once in Scripture, in Luke, 22, 43, to designate the anguish of Christ in the Garden of Gethsemani. The incident is narrated also in Matthew and Mark, but only Luke mentions the sweat of blood and the visitation of the angel. The sweat of blood is understood literally by almost all Catholic interpreters; medical testimony has been alleged that such a phenomenon, though rare, is neither impossible nor preternatural.—C.E.

Agra, Archdiocese of, British India, comprises United Provinces of Agra and Oudh, Northwest Frontier Province, parts of Bengal and Central Provinces, and Central India Agency; area, 91,843 sq. m.; suffragan sees, Ajmir and Allahabad; entrusted to the Capuchins. Fr. Felix was appointed missionary Apostolic, 1704. Under vicars Apostolic, 1820-86, the region was then constituted an archdiocese. Princess Sumroo, ruler over the city of Sardana (United Provinces) and a convert from Mohammedanism, notably advanced the cause of Catholicism within her domain. She secured the appointment of one of the mission priests of her territory to the episcopal dignity, and is known for her numerous charities. Archbishops: Michael Jacopi (1886-91); Emmanuel Van Den Bosch (1892-98); Charles Gentili (1898-1916); Raphael Bernacchioni (1917). Churches, 49; priests, secular, 16; priests, regular, 38; religious women, 228; colleges, 2; high schools, 5; primary schools, 16; institutions, 8; Catholics, 10,016.

Agrapha, sayings (not discourses) attributed to Our Lord that have come down to us through channels outside the canonical Gospels, one, for instance, in Acts, 20, 35: "Remember the word of the Lord Jesus, how He said: It is a more blessed thing to give, rather than to receive."—C.E.

Agreda, ä-grā'dä, MARIA DE, or MARIA OF JESUS (1602-65), Discalced Franciscan nun, superior of convent of Agreda. Her book, "The Mystical City of God, the Divine History of the Virgin Mother of God," provoked a bitter controversy over its claim to be a revelation. It was condemned by the Roman Inquisition, 1681, and by the Sorbonne, 1696; the Spanish Inquisition had previously pronounced in its favor.—C.E.

Agricius, SAINT (fl. *c.* 335), Bp. of Trier. Tradition claims that he brought there the Holy Coat and other famous relics of Trier; under him its schools became famous. Feast, 13 Jan.—C.E.

Agricola (BAUER), GEORG (1494-1555), mineralogist and historian, b. Glauchau, Germany; d. Chemnitz. He studied in the mining district of Chemnitz, where he was also Saxon historiographer, and defended Catholicism amidst a Protestant society. His most important work describes contemporary mining and smelting methods. He is called the "Father of Mineralogy."—C.E.; U.K.

Aherne, CORNELIUS (1861-1929), pioneer of St. Joseph's Society for Foreign Missions, b. Ballyhooly, Ireland; d. London. He was ordained in 1889, and was immediately appointed professor of science and natural philosophy at the Mill Hill College. Named rector, 1904, he filled this post until 1929. A man of profound learning, his humility and distaste for popular acclaim deterred him from any display of his knowledge. He wrote on the Sacred Scriptures for the CATHOLIC ENCYCLOPEDIA, and contributed to the "Dublin Review" and "Irish Ecclesiastical Record."

Ahriman, modern Persian form of *Anro Mainyus,* evil spirit of Zoroastrian Iranians and Parsees.

Aidan or AEDHAN, ā'dan, SAINT (d. 651), apostle of Northumbria; d. Bamborough, England. He resigned the Bishopric of Clogher to become a monk at Iona. First Bp. of Lindisfarne, he helped Oswald to convert Northumbria. Represented in art with a stag crouching at his feet. Relics at Lindisfarne. Feast, 31 Aug.—C.E.; Butler.

DUCHESS OF AIGUILLON

Aiguillon, ā-gwē-yôṅ', MARIE DE VIGNEROT DE PONTCOURLAY, DUCHESS OF (1604-75), niece of Card. Richelieu. She married Antoine, Sieur de Combalet, 1620. Left a widow, 1622, she wished to be a nun, but was obliged to do the honors of Richelieu's palace, and was created Duchess of Aiguillon, 1638. She busied herself with distributing charity, erecting churches, convents, seminaries, and hospitals, and patronizing lavishly the enterprises of Vincent de Paul. She caused the Hôtel-Dieu at Quebec to be erected and with Bl. Olier conceived the plan of founding Montreal. After Richelieu's death she carried out his designs for the completion of the Sorbonne and the National Library.—C.E.

Aikenhead, MARY (1787-1858), foundress of Irish Sisters of Charity, b. Cork; d. Dublin. She embraced Catholicism in 1802 and became active in charitable work. When she wished to enter the religious life Abp. Murray of Dublin desired her to found a congregation of the Sisters of Charity in Ireland. This she did, 1815, assuming the name of Sister Mary Augustine. As superior-general she directed her Sisters in their heroic work during the Asiatic cholera plague of 1832 in Dublin and Cork. At her death the order embraced ten institutions, besides missions and other charitable enterprises.—C.E.; Atkinson, Mary Aikenhead, Dub., 1882.

Ailbe, SAINT (d. *c.* 541), Bp. of Emly, Ireland. According to legend, he was, in his infancy, nursed by wolves. He is believed to have been a disciple of St. Patrick. Feast, 12 Sept.—C.E.; Butler.

Ailleboust, ī-yė-bōōst, LOUIS D', SIEUR DE COULANGES (d. 1660), third Governor of Canada, b. France; d. Montreal. He was associated in the foundation of Montreal, and in 1648 became Governor-General of Canada. During his term of office the Huron missions were destroyed. He later engaged in farming on lands granted him near Montreal and induced the Sulpicians to come there. He laid the first stone of the church of St. Anne de Beaupré.—C.E.

—BARBE D' (d. 1658), wife of preceding, b. France; d. Quebec. With her husband in Canada she distinguished herself by good works, taught Algonquin to the Sulpicians, and helped to found the Confraternity of the Holy Family. She died at the Hôtel-Dieu, Quebec, to which she had given her fortune.—C.E.

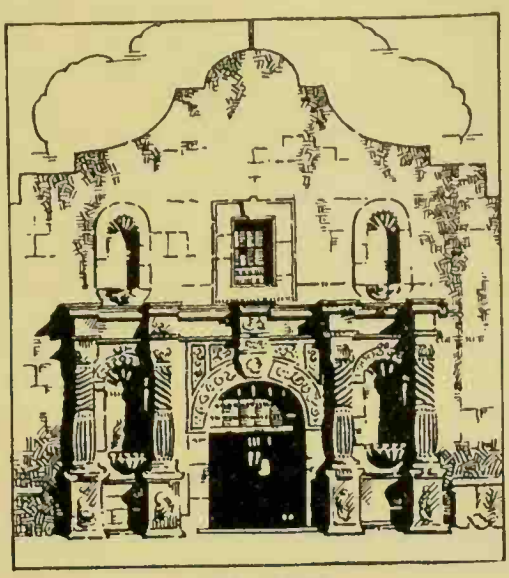
Aillon, ī'yôṅ (ALLION), JOSEPH DE LA ROCHE D' (d. 1656), Recollect missionary. He landed at Quebec, 1625; was among the Hurons, 1626; passed to the Neutral Nation, remaining with them three months, barely escaping death; returned to the Hurons; and published an account of his sojourn amongst the Neutrals, describing their country and customs.

Air Machine Blessing, a formula for blessing air machines, approved by the Congregation of Rites, 24 March, 1920, and inserted in the Roman Ritual, as follows: "O God who hast ordained all things for Thine own, and devised all the elements of this world for the human race; bless, we beseech Thee, this machine consigned to the air; that it may serve for the praise and glory of Thy Name and, free from all injury and danger, expedite human interests and foster heavenly aspirations in the minds of all who use it. Through Christ Our Lord, Amen."

Aisle, in architecture, one of the divisions of a church, separated from the nave by rows of columns. In Gothic buildings, the roofs of the aisle are usually lower than that of the nave. Occasionally there is an upper story. Sometimes the aisles stop at the transepts, and often they are continued around the apse. The term is popularly used to describe passages between pews.

Aix-la-Chapelle (Ger., AACHEN; Lat., AQUISGRANUM), city, Germany, noted for healing springs.

It was probably the birthplace of Charlemagne. The octagonal "chapel," from which the city is named, was built 796-804 and forms the nave of the cathedral; under its dome is the tomb of Charlemagne, which was found 1000 and contained his body imperially robed and seated on a marble throne. This throne was used at the coronations of 32 emperors, and still exists. Charlemagne's remains are now in the Hungarian Chapel, where are also preserved four great relics, exhibited every seven years: the Blessed Virgin's cloak; swaddling-clothes of the Infant Jesus; loin-cloth of Christ; and the cloth in which was wrapped St. John the Baptist's head. These were occasions of pilgrimages in the Middle Ages. Among numerous churches, St. Foillan's and St. Paul's are noteworthy. Aix was a bishopric, suffragan of Mechlin 1801-21; it still has a collegiate chapter, with provost and six canons, and is a deanery of the Archdiocese of Cologne. Pop., 145,748 (great majority, Catholics).



THE ALAMO

SYNODS AND COUNCILS: 789, Charlemagne proclaimed a collection of laws that acquired canonical authority; 799, Felix, Bp. of Urgel, acknowledged himself overcome by Alcuin and renounced Adoptionism; 809, the dogma of the procession of the Holy Ghost from the Father and the Son was defended; 816, "Regula Aquensis" (Rules of Aix) for reform of monastic life were promulgated and the Rule of St. Benedict revised; 860-862, three synods considered the divorce of Lothaire II from Theutberga. The schismatic council (1166), approved by Antipope Paschal III, decreed the canonization of Charlemagne.—C.E.; U.K.

Aix-Marseilles, UNIVERSITY OF, France, founded by papal Bull, 1407; closed 1789; re-established 1896 as a state institution. It is situated in Marseilles except for the faculties of law and letters which are maintained at Aix, Bouches-du-Rhône.

Ajmir, DIOCESE OF, central British India, founded 1913, formerly the Prefecture Apostolic of Rajputana, founded 1892; area, 158,100 sq. m.; suffragan of Agra; entrusted to the Capuchins. First bishop, Fortunatus Caumont. Churches, 20; priests, secular, 2; priests, regular, 35; high schools, 7; primary schools, 10; institutions, 11; Catholics, 7029.

A Kempis, THOMAS (1380-1471), author of the "Imitation of Christ," b. Kempen, Germany; d. Mount St. Agnes, Zwolle, Switzerland. A Canon Regular, his principal occupation was copying works of piety, particularly the Bible.—C.E., XIV, 661.

Alabama, the 28th state of the United States in size, the 18th in population, and the 22nd to be admitted to the Union (14 Dec., 1819); area, 51,998 sq. m.; pop. (1920), 2,348,174; Catholics (1928), 42,110. In 1519 Mass was celebrated at Mobile Bay by missionaries accompanying the Piñeda expedition. When Pierre le Moyne, Sieur d'Iberville, made a settlement at Old Biloxi, Miss., in 1699, he was accompanied by Fr. Paul du Ru, S.J., and by Fr. Anastase Douay, a Recollect who had come from France with La Salle in 1684. They were joined by Fr. Antoine Davion, missionary to the Indians from the Seminary of Foreign Missions at Quebec, and when the settlement had been removed to Fort Louis, or Old Mobile, in Alabama, in 1702, the missionaries were assisted by another Jesuit, Fr. Pierre Dongé. In 1704 the parish church of Mobile was founded at Fort Louis with Fr. Henri Roulleaux de la Vente of the Foreign Missions, installed as first pastor by Fr. Davion. Fort Louis proving an unsuitable site, the colony was established at the present Mobile in 1711. The Diocese of Mobile (q.v.), which comprises the state, includes also western Florida. The Catholic origin of place-names of the state is shown in the following: Holy Trinity, St. Bernard, St. Clair, St. Clair Springs, St. Elmo, St. Stephens, Trinity. The U. S. Religious Census of 1916 gave the following statistics for church membership in Alabama:

Catholic Church	37,482
National Baptist Convention	311,103
Southern Baptist Convention	207,603
Methodist Episcopal Church, South	167,938
African Methodist Episcopal Zion Church	51,284
African Methodist Episcopal Church	42,658
Colored Methodist Episcopal Church	34,587
Methodist Episcopal Church	26,933
Churches of Christ	20,943
Presbyterian Church in the U.S.	20,428
Protestant Episcopal Church	10,069
All Other Denominations	78,437
Total Church Membership	1,009,465

—C.E.; U.K.; Shea.

Alabaster, a fine-grained variety of gypsum, much used for ornamental articles. The ancients used it for vases which held unguents, in the belief that it preserved them; hence the vases were called "alabasters," even when made of other material. Such was the "alabaster box of ointments," with which Mary Magdalene anointed the Saviour. —C.E.

Alais, PEACE OF, treaty, signed, 1629, between the royal forces and the Huguenots of France by which the wars of religion were ended. The Edict of Nantes was renewed, an amnesty was granted, and the cities taken from the Huguenots.

Alamo, THE, Franciscan mission founded at San Pedro Springs, Texas, *c.* 1718, under the name of San Antonio de Valera. In 1732 it was moved to the military plaza of San Antonio, Texas, and in 1744 to its present site, and renamed the Alamo. The buildings consisted of a church, hospital, and convent with walled enclosure. In the war for Texan independence it was valiantly defended by a small garrison against a large Mexican force under Santa Anna (1836); hence the slogan "Remember the Alamo."

Alan of Tewkesbury (d. 1202), English Benedictine abbot and writer. A supporter of St. Thomas Becket in his struggle with Henry II, he was removed from Canterbury to Tewkesbury. He wrote the life of St. Thomas.—C.E.

Alan of Walsingham (d. *c.* 1364), monk and architect. He designed and built several chapels in Ely cathedral, England, and also rebuilt the great tower. His work is unique and beautiful.—C.E.

Alanus de Rupe or ALAIN DE LA ROCHE (*c.* 1428-75), Dominican theologian, b. probably Brittany; d. Zwolle, Netherlands. By his preaching he restored the devotion of the Rosary throughout northern France and the Low Countries, and he established many Rosary confraternities. His writings were published posthumously.—C.E.

Alaric (*c.* 370-410), King of the Visigoths, b. on an island in the Danube; d. Cosenza, Italy. He was a general of the Gothic irregulars under the Roman Emperor Theodosius, and at death of the latter was elected king. In 396 he invaded Greece, and was given the prefecture of Illyricum. He overran Italy, 400, but was forced by Stilicho to retire to Illyricum, 403. On his second invasion, he sacked Rome, despite the entreaties of Innocent I, but treated the churches and inhabitants with respect. He married Galla Placida at Narbo, 417, became master of Italy, and was about to invade Africa when he died.

Alascans, foreign Protestants in London in the reign of Edward VI, named from John à Lasco, Polish Protestant refugee, superintendent of the foreign congregation there, 1550.

Alaska, territory of the United States, in North America, governed by Congress, and its local legislative assembly; area, 590,884 sq. m.; pop., 55,036. Christianity was introduced into Alaska by the Russians in 1794, but prior to its purchase by the United States, no Catholic priest had settled there. In 1871 Bp. Clut of the Athabascan-MacKenzie district, with an Oblate priest, Fr. Lecorre, wintered at Fort Yukon, and journeyed down the Yukon River to Nuklukhoyit. They preached to Ten'a and Eskimos, making many conversions. Bp. Clut returned, leaving Fr. Lecorre with a mission at St. Michael. In 1878 Fr. Althoff established a mission at Wrangel, and visited the Cassiar country and the coast. He was assisted by Fr. Heynen at Sitka. Of the nursing Sisters of St. Ann who came to Juneau in 1886, Sisters M. Zeno, M. Bonsecours, and M. Victor deserve special mention. Charles John Seghers, Abp. of Victoria, had taken up the evangelization of Alaska, and with two Jesuits, Frs. Paschal Tosi and Aloysius Robaut, and a man named Fuller, crossed Chilcoot Pass. The Jesuits remained at the mouth of the Stewart River, while the archbishop and Fuller proceeded to Nulato. Fuller, in a fit of insanity, shot and killed Abp. Seghers. This tragedy retarded missionary work in Alaska. In 1894 Alaska became a prefecture Apostolic, and in 1916 a vicariate Apostolic. Jesuits reside at Juneau, Douglas, Fairbanks, Nome, Skagway, St. Michael, and Seward; and missions for whites are at Ketchikan, Wrangel, Eagle City, Circle City, Fort Yukon, Forty Mile Post, Golden City, Council City, Sitka, Haines, Valdez, Chenilia, Kliketari, Pastolik, Picmetallic, and Stebben. Ten'a missions are at Koserefsky and Nulato, and the Eskimos in the Nome district are ministered to by the Jesuits. Alaska and the Aleutian Islands comprise the Vicariate Apostolic of Alaska, with 44 churches, 3 secular priests, 20 Jesuit Fathers, 49 nuns, 9 schools, 7 charitable institutions, and a Catholic population of 9500.—H. Bancroft, History of Alaska, San Francisco, 1921; C.E.; U.K.

Alb (Lat., *albus,* white). (1) A full-length white linen vestment used at Mass, secured by a girdle; an adaptation of the tunic men wore at the time of its adoption in the 4th century. It is blessed before using. The alb symbolizes the garment in which Herod had Our Lord clothed, and the purity of soul with which the Holy Sacrifice should be offered. Putting it on, the priest says: "Make me white, O Lord, and cleanse my heart, that, made white, by the Blood of the Lamb, I may be able to serve Thee." (2) A white garment worn by newly-baptized persons from Holy Saturday until Low Sunday, called for this reason "Sunday in white."—C.E.; MacMahon, Liturgical Catechism, Dub., 1226.

ALB

(J. F. S.)

Alban (Lat., white), SAINT, one of Britain's first martyrs (*c.* 304), suffered at Verulamium (since called St. Alban's). According to legend, he was converted from paganism by a cleric, Amphibalus, whom he sheltered in his house. Alban, disguised in the cleric's cloak, gave himself up to the authorities, was scourged, and beheaded. Feast, 22 June.—C.E.; Butler.

Alban, EPSCOP (BISHOP OF ALBAN), title of the Bp. of St. Andrews, Primate of the Pictish Kingdom of Alban, in Scotland in the 10th century.

Albanel, CHARLES D' (1616-96), Jesuit missionary, b. Auvergne, France; d. Sault Ste. Marie, Canada. He joined the Canadian Mission, 1649; spent four winters among the Montagnais Indians; accompanied De Tracy's expedition against the Iroquois, 1666; and accompanied St. Simon to Hudson Bay, 1671-72, to take possession for the French King, his "Journal" of this expedition being in the "Jesuit Relations" (1672). On a second journey thither in 1674, he was captured by the English and sent back to Europe. In 1676 he returned to Canada, worked on the Ottawa missions, and was superior at Green Bay (De Pere, Wis.), 1677-78.

Albania, republic in the southwestern part of the Balkan Peninsula; area, 17,374 sq. m.; est. pop., 831,877, over two-thirds Mohammedan, the remainder Catholic and Orthodox. The Albanians were subjugated by Rome in the Illyrian wars and probably received Christianity through the Roman traders. According to tradition, the first bishop of the country was St. Cæsarius, one of the seventy-two disciples; his successor, St. Astius, was martyred under Trajan, A.D. 100. The country was overrun by Turks in the 14th century, and in the 15th century became entirely Mohammedan, though even among the Moslems Christian heroes are venerated

and Christian traditions preserved, for apostasy was mainly the result of inadequate training and unwillingness to suffer exile. One prominent Catholic tribe, the Miridites, succeeded in practising their religion and at the same time serving as the sultan's faithful bodyguard. The Catholic Church administration is thus divided:

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Scutari, A.	386	44	62	..	34,820
Alessio, D.	*c.*340	13	12	5	8,357
Pulati, D.	877	9	14	..	14,260
Durazzo, A.	1062	51	20	..	20,120
Sappa, D.	58	46	17	..	12,500
St. Alexander of Orosci, A.N.	1888	33	13	..	25,000

—C.E.; U.K.

Alban of Mainz, Saint, 4th-century martyr. He came from Naxos to Milan, whence he set out to evangelize the Gauls, and was probably massacred by the Huns at Mainz. Invoked against epilepsy, gravel, and hernia. Feast, 21 June.

Albany, capital of New York State, originally named Fort Orange, founded by Walloon settlers, 1623. In its earliest period the missions included in its territory were under the tutelage of Quebec and were ministered to by the Jesuits, among them Bl. Isaac Jogues. Under the Dutch régime there were few Catholic inhabitants but after its transfer to Great Britain their number was greatly augmented. In 1667 Catholics from the Netherlands settled there and were ministered to by the Franciscan, Fr. Hennepin. The city became the charge of John Carroll, Bp. of Baltimore, in 1790, and in 1797 St. Mary's church, the first church in the city and diocese, was begun and the corner-stone laid by Thomas Barry, a trustee. The first meeting to discuss the plans was held in the home of James Cassidy, grandfather of William Cassidy, editor of the "Albany Argus." It became the episcopal residence for the Diocese of Albany, 1847, and its first bishop, John McCloskey, utilized the old St. Mary's as a cathedral. A new cathedral, dedicated to the Immaculate Conception, was begun and dedicated by Abp. Hughes, 21 Nov., 1852. Bp. McCloskey erected other churches to accommodate the increase in immigration which had been brought about by the construction of the Erie Canal, and, to provide for Catholic education, installed the Religious of the Sacred Heart. His successor Bp. John J. Conroy, erected St. Joseph's church, established a home for the aged in care of the Little Sisters of the Poor, and orphanages under the direction of the Sisters of Charity and the Christian Brothers. He also contributed greatly to the advancement of Catholic education. During the episcopacy of Bp. Francis McNeirny, the cathedral was enlarged and an apse, new sacristies, and a tower were added. The establishment of several new churches and schools followed rapidly and in 1929 numbered 20 and 16 respectively. Charitable institutions in the city include St. Peter's Hospital, in charge of the Sisters of Mercy, House of the Good Shepherd, for delinquent females and for the educating and reforming of wayward children, St. Vincent's Female Orphan Asylum under the supervision of the Sisters of Charity of St. Vincent de Paul, who also have under their care a maternity hospital and infant home, and two day nurseries in care of the Sisters of Mercy and the Sisters of St. Joseph. Educational institutions in addition to parochial schools include the College of St. Rose conducted by the Sisters of St. Joseph of Carondelet, and the Christian Brothers Academy.—C.E.

Albany, Diocese of, New York, embraces counties of Albany, Columbia, Delaware, Fulton, Greene, Montgomery, Otsego, Rensselaer, Saratoga, Schenectady, Schoharie, Warren, and Washington, and parts of Herkimer and Hamilton counties; area, 10,419 sq. m.; suffragan of New York. It was the scene of the early missionary labors of Bl. Isaac Jogues and his companions, martyred within its confines. The cathedral was built by the first bishop, John McCloskey (1847-64), later cardinal. Succeeding bishops: John Conroy (1865-77); Francis McNeirny (1877-94); Thomas Burke (1894-1915); Thomas Cusack (1915-18); Edmund Gibbons (1919). Churches, 298; priests, secular, 301; priests, regular, 63; religious women, 1206; college, 1; seminary, 1; high schools, 20; primary schools, 67; students in parochial schools, 22,887; institutions, 16; Catholics, 224,500.

Albendorf, village in district of Breslau, Silesia; pop., 1513, all Catholics. Its shrine with miraculous image of the Virgin is annually visited by thousands of pilgrims. The church, built 1730, is modeled after the Temple of Jerusalem.

Albert (Teut., nobly bright) or Albrecht (d. 1229), Bp. of Riga, apostle of Livonia. Organizing a crusade to re-Christianize the inhabitants of Livonia, he sailed up the Düna with 23 ships, and founded the city of Riga, 1200. He established the Knights of the Sword and completed the conversion of the country by 1206.—C.E.

Alberta University Catholic College, Edmonton, Alberta; conducted by the Christian Brothers; affiliated with the University of Alberta; faculties of arts, sciences, history, and philosophy; professors, 3; students, 109.

Albert of Brandenburg (1490-1545), cardinal and Elector of the Holy Roman Empire. The son of Elector John, "the Cicero" of Brandenburg, he became Abp. of Magdeburg, 1513, Abp. of Mainz, 1514, and cardinal-priest, 1518. Having been entrusted with the publication of the Indulgence issued by Leo X, he employed Tetzel to do the preaching. To Albert, Luther addressed his protest. In his youth worldly and overfond of humanistic studies, he reformed and became a defender of the Faith in Germany.—C.E.

Albert of Brandenburg-Ansbach (1490-1568), 1st Duke of Prussia, b. Ansbach, Bavaria; d. Tapinu, East Prussia. Elected grand-master of the Teutonic Order, 1510, he seized Church property to defray the expenses of a disastrous war with Poland (1519-21). He met Luther (1522-23), on whose advice he secularized the order, and with the entire chapter and a majority of the knights adopted Lutheranism. By the Treaty of Cracow, 1525, with Sigismund, King of Poland, the lands of the order became a fief of Poland vested in Albert, on whom Sigismund conferred the title of Duke of Prussia.

Albertus Magnus, Blessed (*c.* 1206-80), Dominican philosopher, theologian, and scientist, b.

Lauingen, Swabia; d. Cologne, Germany. He taught at Cologne and Paris, where he had Thomas Aquinas among his pupils, and compiled an encyclopedia of the learning of his day. His study of the natural sciences was in advance of his time. Feast, 15 Nov.—C.E.

Albertus Magnus College, New Haven, Conn., founded 1925; conducted by the Dominican Sisters; college of arts and sciences; professors, 21; students, 74; degrees conferred in 1929, 22.

Albigenses, a neo-Manichæan sect, associated with the Catharist (Puritan) movement, that flourished in southern France in the 12th and 13th centuries. They believed in a good spirit who created the spiritual, and in an evil spirit who created the material world, including the human body, which is therefore under his control. The good spirit created the soul but the evil one imprisoned it in the body, which is evil from its source. To deliver souls from this evil and punishment, the good spirit, God, sent Jesus Christ who is only a creature. Since the body is evil He could assume only a celestial one. They commended suicide especially by starvation, their *endura*, and in general the extinction of human life, and advocated abstention from marriage, preferring concubinage as less evil. As they were a menace to governments and society generally, and resisted all attempts at their conversion, a crusade was organized by barons from France, Germany, and Belgium against Raymond VI, Count of Toulouse, who favored them. After defeating them with great carnage the barons, contrary to the designs of Pope Innocent III, continued a war of conquest. The sect disappeared in the 14th century.—C.E. (ED.)

Albini, CHARLES DOMINIQUE (1790-1839), apostle of Corsica, b. Mentone, France; d. Corsica. He was superior of the seminary at Cimiez, 1822. Having entered the Society of Oblates of Mary Immaculate at Aix, 1824, he was professed, by Apostolic indult, after a few months novitiate. He was sent to Corsica, 1835, where his work in the pulpit and the confessional won many souls; he died exhausted by his labors. The cause of his beatification was introduced in 1915.—C.E. Suppl.

Albornoz, GIL ALVAREZ CARILLO DE (*c.* 1310-67), Abp. of Toledo, cardinal, general, and statesman, b. Cuenca, New Castile; d. near Viterbo, Italy. He accompanied Alfonso XI against the Moors. Later he was forced to flee to Avignon for rebuking the crimes of Pedro the Cruel. Having led an army to Italy he regained the Papal States for the pope, 1354, but refused the tiara after the death of Innocent VI. His famous "Egidian Constitutions" for the Papal States, published 1357, remained in force until 1816. His will established the existing Spanish College at Bologna.

Albrights, The. See EVANGELICAL CHURCH (GENERAL CONFERENCE).

Alcalá, UNIVERSITY OF, Madrid, Spain, established at Alcalá de Henares as the College of San Ildefonso, 1508, by the Franciscan, Francisco Ximenes de Cisneros, prime minister of Spain. As early as 1499 this project had received the approbation of Pope Alexander VI. The studies included theology, canon law, logic, philosophy, medicine, Hebrew, Greek, rhetoric, and grammar. In 1836 it was removed to Madrid where it now forms a part of the University of Madrid. In 1817 the University of Alcalá published a polyglot Bible called Complutensian from the ancient name of the town.—C.E.

Alcalá de Henares, äl-kä-lä′ dā ā-nä′rĕs (ancient COMPLUTUM), town, Spain, 22 m. NE. of Madrid, on the Henares River; est. pop., 10,000. It was destroyed in 1000, rebuilt 1083 by the Moors, and became famous in the Middle Ages for its university (see ALCALÁ, UNIVERSITY OF). After the removal of the university to Madrid the buildings and the former palace of the Abp. of Toledo were converted into libraries. It was the birthplace of Cervantes and Catherine of Aragon.

Alcántara, MILITARY ORDER OF, religious order of Spanish knighthood, founded, 1156, as the Knights of St. Julian de Pereiro, for defense against the Moors. It became a religious society, 1176, received papal recognition as a military order, 1197, and in 1218 united with the Knights of Calatrava, accepting from them the Cistercian rule and costume, and adopting the name, Knights of Alcántara. The order acquired great wealth and power, resulting in internal dissension. The knights were released from the vow of celibacy, 1540. In 1808 the revenues were confiscated. Since 1875 the title has been conferred by the king for military services.

Alcantarines, members of the Spanish province of Discalced Friars Minor, of the reform of St. Peter of Alcántara.

Alciati, GIOVANNI PAOLO (d. 1565), anti-Trinitarian heretic, b. Milan, Italy; d. Danzig. A partisan of the Reformation, he was a leader of the Italian refugees attracted to Geneva by Calvin. He became a disciple of Socinus, and denied the doctrines of the Trinity and the Divinity of Christ. Accused of heresy by the Calvinists, he fled to Poland.

Alcmund, SAINT (d. 781), Bp. of Hexham, renowned for piety. His shrine was destroyed by the Scots in 1296. Feast, 7 Sept.

Alcuin, ăl′kwĭn, ALBINUS, or FLACCUS (*c.* 735-804), scholar, educator, and theologian, b. near York, England; d. Tours, France. He succeeded Ælbert, in 767, as head of the cathedral school of York and established its library. In 782 he was called by Charlemagne to organize education in his palace-school at Aix-la-Chapelle. Retiring in 796 to the Abbey of St. Martin of Tours, he founded a school there whose pupils became distinguished teachers. Among his works are treatises on grammar, rhetoric, dialectic, and astronomy; dogmatic writings; and poems. He revised the text of the Vulgate, established the Roman Rite, and compiled a Missal which was generally adopted.—C.E.; Gaskoin, Alcuin, His Life and Works, Lond., 1904.

Aldegundis, SAINT, virgin (*c.* 639-684), abbess. Daughter of Sts. Walbert and Bertilia, she founded the Benedictine Convent of Maubeuge, France. Invoked against cancer. Relics at Maubeuge. Feast, 30 Jan.—C.E.; Butler.

Aldhelm, SAINT, confessor (*c.* 639-709), Abbot of Malmesbury, Bp. of Sherborne. He was an able administrator and one of the first Englishmen to

cultivate classical learning with success. His chief prose work was a treatise in praise of virginity. He built the still-existing chapel of St. Lawrence, Bradford-on-Avon, Wiltshire. Feast, 25 May.—C.E.; Butler.

Aldric, Saint, confessor (*c.* 800-856), Bp. of Le Mans. As a youth he lived at the court of Charlemagne and Louis I. He became a priest at 21 years of age and bishop nine years later, and was distinguished by his public spirit in building aqueducts, as well as churches and monasteries. His fidelity to Charles the Bald resulted in his expulsion from his see, but Gregory IV reinstated him. Feast, 7 Jan.—C.E.; Butler.

Alemany, Joseph Sadoc (1814-88), first Abp. of San Francisco, b. Vich, Spain; d. Valencia. A Dominican missionary in Ohio, Kentucky, and Tennessee, he was appointed Bp. of Monterey, 1850, and transferred in 1853 to the newly created metropolitan See of San Francisco. When he resigned in 1883, his province had grown from the 21 secularized missions of the Franciscans to a Catholic population of about 300,000. He inaugurated the first efforts for adjustment of the Pious Fund.—C.E.

Aleric (or Albert), antipope (d. 1102). An Italian, he was encouraged to succeed the antipope Theodoric by Emperor Henry IV. After a mock election at St. Peter's, 1102, he was dragged to the Lateran to the lawful pope, Paschal II, who imprisoned him and then sent him to St. Lawrence's monastery at Aversa, where he died.—Mann.

Ales diei nuntius, or As the bird, whose clarion gay, hymn for Lauds on Tuesday. It was written by Prudentius (348-413). There are 12 translations; the English title given is by W. Courthope.—Britt.

Alexander (Gr., defending men), Saint, abbot (d. *c.* 440), founder of the Acœmetæ (Gr., without sleep), monks of Asiatic origin. He converted by a miracle the governor of Edessa, St. Rabulas. In the desert he converted 30 robbers and changed their den into a monastery. He also founded a monastery on the Euphrates. With 300 monks, he settled at Gomon in Bithynia, and divided them into six choirs to sing the Divine Office, so that it might ascend ceaselessly, night and day. Feast, 15 Jan.

Alexander, Saint, confessor, Doctor of the Church (d. 326), Patriarch of Alexandria. His appointment excluded Arius from that post. Although a supporter of Athanasius, he treated Arius with consideration; but he is said to have drawn up the Acts of the Council of Nicæa in which Arius was condemned. Feast, 17 April.

Alexander, Saint, martyr (251), bishop in Cappadocia. He was later coadjutor Bp. of Jerusalem; ordained Origen to the priesthood; and built a library at Jerusalem. After cruel torments he died in chains. Feast, 18 March.—C.E.; Butler.

Alexander, Saint, martyr (*c.* 250), Bp. of Comana in Pontus. He was known as the "Charcoal Burner," because he assumed that occupation to escape worldly honors. Gregory Thaumaturgus discovered his merits, and he was made bishop. He was burned to death in the persecution of Decius. Patron of charcoal burners. Feast, 11 August.—C.E.

Alexander I, Saint, Pope (*c.* 106-115), b. probably Rome; d. there. He was the fifth successor of St. Peter. As commemorated in the ninth lesson of Nocturn for his feast, he inserted in the Canon of the Mass the words commemorative of the institution of the Eucharist beginning "Qui pridie," introduced the use of holy water for blessing Christian homes, and suffered martyrdom. He is represented with his chest pierced with nails or spikes. Feast, R. Cal., 3 May.—C.E.

Alexander II (Anselmo Baggio or Anselm of Lucca), Pope (1061-73), b. Baggio, near Milan; d. Rome. While Bp. of Lucca and as pope he opposed simony and the lax observation of clerical celibacy. He was the first pope to be elected by the college of cardinals, according to the decree of Nicholas II, and with the help of his chancellor Hildebrand, afterwards Gregory VII, he succeeded in putting aside the antipope Cadalous and was formally recognized as pontiff, 1064.—C.E.; Mann.

Alexander III (Orlando Bandinelli), Pope (1159-81), b. Siena, Italy; d. Civita Castellana. He was a canonist, cardinal-priest, and papal chancellor. Elected pope almost unanimously, he was opposed with violence by the antipope, Card. Octavian, the imperial candidate, and took refuge in Anagni. He excommunicated the Emperor Frederick I, who submitted after seventeen years, and in England upheld the rights for which St. Thomas Becket suffered martyrdom, finally exacting them from Henry II. He convoked the third Lateran Council, 1179.—C.E.; Mann.

Alexander IV (Rinaldo Conti), Pope (1254-61), b. Anagni, France; d. Viterbo, Italy. Of the house of Segni, he became Card.-Bp. of Ostia and was well advanced in years when elected pope. Although a man of great virtue, he was unable to cope with the difficult political conditions of his time. His crusade against the tyrant Ezzelino was successful, but the spirit of the Crusades was dying out and his expedition against the Tatars was unsuccessful. Rome and a large portion of Italy were lost to papal control during his reign.—C.E.

ARMS OF ALEXANDER IV

Alexander V (Pietro Philarghi), Pope (1409-10), b. Crete, *c.* 1339; d. Bologna, Italy. He was a Franciscan and successively Bp. of Piacenza, of Vicenza, of Navoya and Abp. of Milan, created cardinal, 1405. He was instrumental in attempting to heal the Great Schism. At the Council of Pisa, 1409, he was the leading spirit and in June was elected to the papacy. He never reached Rome. Theologians are still undecided as to whether he may be considered a legitimate pope.—C.E.; Pastor.

ARMS OF ALEXANDER V

Alexander VI (Rodrigo Borgia), Pope (1492-1503), b. Xativa, near Valencia, Spain, 1431; d. Rome. He studied law at Bologna. He was adopted into the family of his uncle, Pope Callistus III, 1455, became cardinal-deacon, 1456, and cardinal-bishop, 1476, and dean of the Sacred College. From 1457 he officiated very successfully as Vice-Chancel-

lor of the Roman Church. His election as pope met with general approval, and the attempts to attribute it to simony were never clearly proven. With great energy he labored to restore order in Rome and to stabilize its government. He was well versed in canon law, a patron of literature and science, a promoter of education, and the originator of missions to the New World. Gradually, by effective alliances with Milan, Venice, and Spain, he recovered the territories of the Papal States which had fallen under the control of petty tyrants, and finally overcame the Roman barons who were the causes of perpetual disorder in and about the city. He took advantage of his successes to promote the fortunes of his family, chiefly of those who were reputed to be his own children. He is the most maligned of all the popes. The enemies he was compelled to make did not spare his memory. Historians in times succeeding his death were bent on reviling the papacy. Gradually writers for and against him have cleared him of the worst things imputed to him, and their controversies have brought out the fact that the mistakes or even evil deeds of a pope, deplorable though they may be, are not to be laid to the sacred office he holds.—M. Creighton, History of the Papacy during the Period of the Reformation, Lond., 1887; P. De Roo, Pope Alexander VI, N. Y., 1924; Pastor. (ED.)

ARMS OF ALEXANDER VI

Alexander VII (FABIO CHIGI), POPE (1655-67), b. Siena, Italy, 1599; d. Rome. Of the illustrious Chigi family, he fulfilled many papal diplomatic missions and was created cardinal, 1652. During his pontificate difficulties with Louis XIV led to the temporary loss of Avignon and acceptance of the humiliating terms of the treaty of Pisa. Alexander combated Jansenism by compelling the French clergy to sign his "formulary." A patron of art, he beautified Rome, enlarged the Vatican Library, and befriended men of letters.—C.E.

ARMS OF ALEXANDER VII

Alexander VIII (PIETRO OTTOBONI), POPE (1689-91), b. Venice, 1610; d. Rome. Son of the Chancellor of the Republic of Venice, he became governor of Terni, Rieti, and Spoleto, auditor of the Rota for 14 years, cardinal, Bp. of Brescia, cardinal-datary, and pope. Louis XIV restored Avignon to him. He pronounced the Declaration of Gallican Liberties void, assisted Venice against the Turks with subsidies, and enlarged the Vatican Library. —C.E.

ARMS OF ALEXANDER VIII

Alexander Briant, BLESSED (*c.* 1556-81), Jesuit martyr, b. Somersetshire; d. Tyburn. A pupil of Fr. Persons at Oxford, he was ordained at Reims, assigned to the English Mission, arrested, and executed after frightful tortures. —C.E.

Alexander Natalis (NOEL ALEXANDER; 1639-1724), historian and theologian, b. Rouen; d. Paris. He was a Dominican and wrote a history of the Old Testament, commentaries on the Epistles and Gospels, and a history of the first century of Christianity (24 vols., 1677-86). He originated the writing of history by dividing it into studies of special epochs or institutions and events. When corrected by the Holy See for Gallicanism, he submitted. Later he favored Jansenism but retracted.—C.E.

Alexander Newski, nyĕf′ skē, SAINT, confessor (1219-63). Grand Duke of Novgorod and Kiev, b. Vladimir, Russia; d. Gorodetz. He was victorious over the Swedes on the River Neva, hence his surname. An organizer and reformer, he defended Russia against the Tatars. Relics at Leningrad. Feast, 30 Aug.

Alexander of Hales (d. 1245), theologian and philosopher, b. Hales, England; d. Paris. He joined the Franciscans, 1222, and was installed as the first Franciscan teacher of theology in the University of Paris, 1231. He was the earliest of the great 13th-century Schoolmen. Author of the unfinished "Summa Universæ Theologiæ," the first attempted systematic exposition of Catholic doctrine following the introduction into Europe and knowledge of Aristotle's complete works, he gave definite form to the Scholastic method and its application to theology, and outlined the plan later followed by all the great "Summæ."—C.E.; Turner, History of Philosophy, Bost., 1905.

Alexander Sauli, BLESSED (1533-92), apostle of Corsica, b. Milan; d. Pavia. He was a Barnabite and as Bp. of Aleria, Corsica, 1571-91, reclaimed the people from laxity and ignorance, rebuilt churches, founded colleges and seminaries, and placed the Church in a flourishing condition. He was Bp. of Pavia, 1591-92.—C.E.

Alexander III, the Great, King of Macedon (356-323 B.C.), b. Pella, Macedonia; d. Babylon. He is the subject of important mention in the opening of the First Book of Machabees.

Alexandria, seaport, Egypt, founded by Alexander the Great, 331 B.C. It was the world's intellectual and commercial center under the Ptolemies. Left to Cleopatra by Julius Cæsar, 46 B.C., Augustus included it in a Roman province. Passing to the Byzantines and abandoned to the Arabs, its ruin was furthered by the Turks, 1517. It is now restored to commercial importance, and has a varied population of mixed creeds. Christianity was introduced by St. Mark, and it became illustrious as a seat of learned doctors, Pantænus, Clement, Origen, and as the see of Athanasius and Cyril. Under Dioscurus (444-454), successor to St. Cyril, the Eutychian or Monophysite heresy arose. It spread rapidly and eventually effected a severance from Rome and the Church of Alexandria's ruin. Its tenet of one nature in Christ was a reaction against Nestorianism teaching two distinct natures in Christ. Eutychianism minimized the completeness of the Humanity and exaggerated the effects upon it of its union with the Divinity, thus denying the reality of the human nature. It finally divided into two communions: the native Copts, bound to error; and the foreign Greeks, faithful to schismatic orthodoxy.—C.E.

Alexandria, CATECHETICAL SCHOOL OF, founded by the Church of Alexandria, in latter half of 2nd

century. There were lectures to which pagans were admitted, but advanced teaching was given to Christians separately. Under the bishop's supervision, the school prepared young clerics for the priesthood, studies including philosophy, theology, and Christian apologetics. Pantænus, *c.* 180, was the first teacher to make the school famous. He was succeeded by his pupil Clement, followed by Origen. Of the succeeding teachers, Didymus the Blind (*c.* 340-395) is the best known.

Alexandria, DIOCESE OF, a see of the Armenian Rite, comprising Egypt, with residence at Cairo; present bishop, John Couzian. Churches, 3; priests, 5; Catholics, 2300.

Alexandria, DIOCESE OF, comprises northern Louisiana above 31° N. lat.; area, 22,212 sq. m.; suffragan of New Orleans. The see was transferred from Natchitoches to Alexandria in 1910. Early missionaries, Frs. Antonio Margil, Guzman, Maximin, O'Brien, and Timon, later Bp. of Buffalo. Bishops: Augustine Martin (1853-75); Francis Leray (1877-79); Anthony Durier (1885-1904); Cornelius Van de Ven (1904). Churches, 77; priests, secular, 27; priests, regular, 16; religious women, 220; colleges, 2; seminary, 1; high schools, 4; primary schools, 17; students in parochial schools, 2950; institutions, 3; Catholics, 47,500.

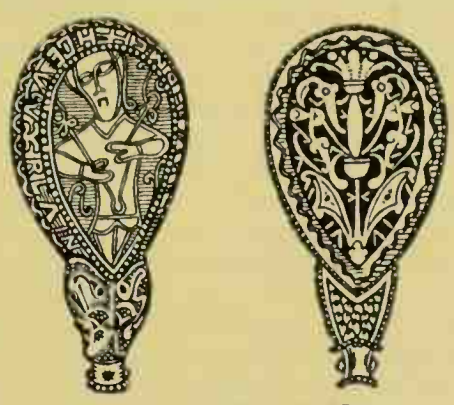
Alexandria, DIOCESE OF, Ontario, Canada, embraces Glengarry and Stormont counties; erected, 1890; suffragan of Kingston. Bishops: Alexander MacDonell (1890-1905); Wm. A. MacDonnell (1906-20); Felix Couturier, O.P. (1921). Churches, 26; priests, secular, 26; priests, regular, 2; religious women, 222; academies, 3; high schools, 4; separate and parish schools, 22; pupils in separate and parish schools, 3409; institutions, 2; Catholics, 25,142.

Alexandria, PATRIARCHATE OF, founded in Egypt by St. Mark the Evangelist. Notable among its early patriarchs were Sts. Athanasius and Cyril. In the Coptic Rite, Hermopolis and Thebes are suffragan sees; patriarchal residence, Cairo; present administrator Apostolic, Bp. Mark Kouzam of Thebes. Churches, 21; priests, 11; seminary, 1; high schools, 9; primary schools, 19; Catholics of city, 5500. In the Latin Rite, the patriarchate is titular only.

Alexandrine Rite, one of the great parent rites of the East, used throughout the original Patriarchate of Alexandria, Egypt. One of its earliest peculiarities is the invocation of the Word of God and not the Holy Ghost after the words of Institution, or Consecration. It has three forms: the Greek Liturgy of St. Mark, no longer used; the three liturgies used by the Copts; and the uses of the Abyssinian Church (Ethiopic). The chief characteristics of this rite are the placing of the Great Intercession, with diptychs and memory of the saints, before the Sanctus, and the absence of the Benedictus at the end of the Sanctus.—C.E.; Fortescue, The Mass, N. Y., 1914. (M. E. D.)

Alexians (CELLITES), congregation under patronage of St. Alexius of Edessa, founded by Tobias at Mechlin, Brabant, in the 15th century, to nurse the sick and bury the dead during the Black Death. They became an order under the Rule of St. Augustine in 1469. The mother-house is at Aix-la-Chapelle. They have 18 houses in the United States, England, Germany, and Belgium, and are in charge of various hospitals and asylums.—C.E.

Alexis Falconieri, SAINT, confessor (1200-1310), b. Florence; d. Mount Senario, near Florence. He became a member of the *Laudesi*, or Praisers of Mary, a society of laymen. On 15 Aug., 1233, an apparition of the Blessed Virgin appeared to him and six of his companions. Retiring to La Camarzia, and later to Mount Senario, the seven young men established the Order of Servites. Deeming himself unworthy of Holy Orders, Alexis embraced a life of poverty and humility, soliciting donations for the community in the streets of his native city. He spent much time in propagating devotion to the Blessed Virgin, and securing new members for the Order. Canonized, 15 Jan., 1888. Relics in Florence. Feast, 27 Feb.—C.E.



THE ALFRED JEWEL

Alexius, SAINT, confessor (d. 417), b. Rome. He was a recluse famed for his sanctity. According to legend he secretly left his wife on the night of their wedding, and after seventeen years at Edessa returned to Rome, living hidden in his father's house until his death. Patron of the Alexians, and of beggars, pilgrims, and belt-makers. Feast, R. Cal., 17 July.—C.E.; Butler.

Alford, MICHAEL (1587-1652), Jesuit missionary, b. London; d. St. Omers, France. He labored in England during the persecution and was the author of an important ecclesiastical and civil history of Britain.—C.E.

Alfred the Great (849-899), King of the West Saxons, b. Wantage, England. When he ascended the throne, 871, the Danish invaders were threatening his kingdom; after a long struggle he established Saxon supremacy. He repelled four other invasions by them (875-878), and defeated them decisively 15 years later. Alfred drew up good laws, rebuilt and founded monasteries, and encouraged learning. He translated Boethius's "Consolation of Philosophy" into Anglo-Saxon, adding much of his own; also translated Bede's "Ecclesiastical History," and the "Pastoral Rule" and "Dialogues" of Gregory the Great; and inspired the "Anglo-Saxon Chronicle."—C.E.

Alien Houses (ALIEN PRIORIES), former religious houses in England owned or controlled by foreigners; confiscated during the French War of 1415. Thus, the public park in South London now called Tooting Bec Common formed part of the lands of the Abbey of Bec, Normandy.

Alimentation (Lat., *alimentum*, nourishment), support or maintenance; whatever is necessary for life, as food and drink, a home, clothing,

care in sickness and death. Under it would fall the obligation of parents towards children, of children towards parents, husbands towards wives, of a religious order or congregation towards its members. For secular priests, maintenance is provided by means of the title for which they were ordained: a benefice, patrimony, or pension. —C.E. (C. N.)

Aliturgical Days, days on which the Sacrifice of the Mass is not allowed to be celebrated, e.g., Good Friday in the Roman Rite; and all Fridays in Lent, in the Ambrosian Rite.

All-, prefix of many words with a religious significance, e.g.: All-father, the father of all, the universal father; all-good, wholly or infinitely good; all-holy, altogether or infinitely holy; all-might, omnipotence; allness, universality; all-wise, knowing all things, omniscient.

Allah, Arabic name of God, used by Mohammedans, whatever their language.

Allahabad, DIOCESE OF, central British India; area, 60,000 sq. m.; suffragan of Agra; entrusted to the Capuchins; before its establishment as a diocese, 1886, known as the Vicariate Apostolic of Patna, Dr. Anastasius Hartman was the first vicar Apostolic, an office he held twice. Bishops: Francis Pesci (1886-96); Charles Gentili (1897-98); Victor Sinibaldi (1899-1902); Petronius Gramigna (1904-17); Angelo Poli (1917). Churches, 43; priests, secular, 10; priests, regular, 33; religious women, 137; seminary, 1; schools, 19; institutions, 14; Catholics, 10,526.

Allard, PAUL (1841-1916), historian of the persecutions, b. Rouen, France; d. Senneville-sur-Mer. Editor of "Revue des questions historiques" and president of the Congress of Catholics of Normandy in 1883, he also participated in the International Catholic Scientific Congress held in Paris, 1888-91. He was a member of the Academy of Rouen, the Academy of the Catholic Religion (Rome), and the Pontifical Academy of Archæology. He was author of the following ecclesiastical histories of the early Christians: "Christian Slaves from the Early Days of the Church until the End of the Roman Power in the West"; "Christian Art under the Pagan Emperors"; "History of the Persecutions"; "Christianity and the Roman Empire"; "Saint Basil"; "Julian the Apostate"; "Ten Lessons on the Martyrs."—C.E.

Allegiance (Fr., *liège*, relation of subject to sovereign), obligation of respect and attachment to those who exercise authority, shown chiefly by observance of laws that are reasonable and justly applied. The position of Catholics in Great Britain and Ireland with regard to their allegiance is clearly defined in Newman's "Letter to the Duke of Norfolk" (1874), a crushing reply to W. E. Gladstone's "Vatican Decrees in their Bearing on Civil Allegiance."

Allegorical Sense, mystical meaning of parts of the Bible; the interpretation of some actually accomplished thing as being only the figure of some other thing. Thus, the serpent raised by Moses in the desert to heal the Israelites from their wounds represented, in an allegorical sense, Jesus Christ raised upon the Cross for the redemption of mankind.

Allegory (Gr., *allegoria*, inversion), a sustained metaphor. The greatest biblical allegory is the Canticle of Canticles. The allegory has but one sense, that which is conveyed by the metaphor or image. Allegories are interpreted at times by their author; thus Our Lord bids: "Beware of the leaven of the Pharisees and Sadducees," as a reference to their teaching (Matt., 16). Other biblical allegories are to be explained by the aid of the context, by similar usage elsewhere in the Bible, or by tradition. Allegory should be distinguished from allegorical interpretation, which is a species of accommodation (see ALLEGORICAL SENSE).—C.E.; Schumacher. (H. J. G.)

Alleluia (Heb., All Hail to Him who is), liturgical expression found in the Book of Tobias, Psalms, and New Testament. It is used in liturgy as exclamation of joy, triumph, and thanksgiving, especially at Easter-tide.—C.E.; O'Brien, History of the Mass, N. Y., 1882.

Alleluiatic Psalms, late Jewish ritualistic designation of four groups of psalms, 104-106, 110-116, 134-135 (Great Hallel), 145-150, Vulgate enumeration, denoting liturgical use in connection with the Passover (Paschal) Supper. Title derived from the opening word of several of these psalms, "Halleluiah" or Hallelu (Praise ye).—Cornely-Merk, Introductio, Paris, 1927. (T. MCL.)

Allen, FRANCES (1784-1819), the first nun of New England birth, b. Sunderland, Vt.; d. Montreal. The daughter of the patriot Ethan Allen, she had no religious training until she went to the Notre Dame Convent, Montreal, where she became a convert and afterwards made her religious profession.—C.E.

Allerstein (HALLERSTEIN), AUGUST (d. *c.* 1777), Jesuit missionary, b. Germany; d. China. His proficiency in astronomy and mathematics recommended him to the Emperor of China, by whom he was made mandarin and chief of the Department of Mathematics; his chief work is a census of China.—C.E.

All Hallows. See ALL SAINTS.

All Hallows College, Dublin, devoted to the preparation of priests for missions in English-speaking countries; founded by John Hand, 1842. The institution is Apostolic; its professors labor without pay, and the students are instructed gratuitiously. Vincentians have been in charge since 1892.

Allies, THOMAS WILLIAM (1813-1903), writer, b. Midsomer Norton, Somersetshire, England. He was educated at Eton and Oxford, and took Anglican orders, 1838. In 1850 he became a Catholic, and served as secretary to the Catholic Poor-School Committee, 1853-90. He wrote "The See of Peter," "A Life's Decision," and his masterpiece, "The Formation of Christendom." In 1885 he was created Knight Commander of St. Gregory and in 1893 Pope Leo XIII awarded him the gold medal for merit.—C.E.

—MARY HELEN (1852-1927), writer, daughter of preceding, b. Henley in Arden, Warwickshire, England. She was secretary to her father, 1873-90. Among her works are "Life of Pius VII," "History of the Church in England," and "Thomas William Allies."

Allocution (Lat., *ad*, to; *loqui*, to speak), a solemn form of address, delivered from the throne by the pope to cardinals in secret consistory.—C.E.

Allouez, CLAUDE (1622-89), apostle of the Ottawas, missionary, and explorer, b. St.-Didier-la-Séauve, France; d. near Niles, Mich. He entered the Society of Jesus, 1639, and went to Quebec as a missionary in 1660. There he became superior of the Three Rivers Mission, and vicar-general "of all the countries situated toward the north and west." He founded the Mission of the Holy Ghost near Nash, Wis., and other missions, including St. Francis Xavier at De Pere, Wis., where a monument has been erected to his memory by the State Historical Society. He was one of the first to visit Lake Michigan, naming it "Lake St. Joseph."—C.E.

All Praise to Saint Patrick, popular hymn written by Rev. F. W. Faber in the 19th century.

All Saints, FEAST OF, 1 Nov., instituted to honor all the saints, known and unknown. It owes its origin in the Western Church to the dedication of the Pantheon in honor of the Blessed Virgin and all the martyrs by Pope Boniface IV, 609, the anniversary of which was celebrated at Rome, 13 May. Pope Gregory III (731-741) consecrated a chapel in the Vatican basilica in honor of All Saints, designating 1 Nov. as their feast; Gregory IV extended its observance to the whole Church. It has a vigil and octave and is a holy day of obligation. The eve is popularly celebrated as Hallowe'en (q.v.).—C.E.; Kellner, Heortology, St. L., 1908.

All Souls' Day, 2 Nov., feast in commemoration of the faithful departed in purgatory. Abbot Odilo of Cluny instituted it in the monasteries of his congregation in 998, other religious orders took up the observance, and it was adopted by various dioceses and gradually by the whole Church. The Office of the Dead must be recited by the clergy on this day and Pope Benedict XV granted to all priests the privilege of saying three Masses of requiem: one for the souls in purgatory, one for the intention of the Holy Father, one for the priest's. If the feast should fall on Sunday it is kept on 3 Nov.—C.E.; Kellner, Heortology, St. L., 1908.

Alma (Heb., young woman), word used in the prophecy of Isaias, 7, and interpreted by St. Matthew, 1, as applying to the Virgin Mother of the Messias.—C.E.

Alma Mater (Lat., nourishing or bounteous mother), title given by ancient Romans to certain goddesses; now applied to universities and schools, considered as "foster mothers" of their students. The Bull of Pope Clement V postponing the opening of the 15th Œcumenical Council, at Vienne, from 1 Oct., 1310, to 1 Oct., 1311, is entitled "Alma Mater."

Alma Redemptoris Mater, or MOTHER BENIGN OF OUR REDEEMING LORD, antiphon of Our Lady for Vespers from the Saturday before the first Sunday of Advent to the feast of the Purification, inclusive. It is ascribed to Hermann Contractus (1013-54). There are several translations. The English title given is by D. Hunter-Blair; the first verse reads:

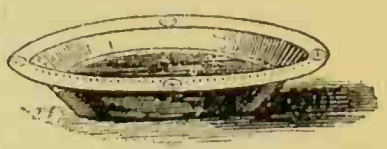
Mother benign of our redeeming Lord,
Star of the sea and portal of the skies,
Unto thy fallen people help afford—
Fallen, but striving still anew to rise.

—C.E.; Britt.

Almeida (MEADE), JOHN (1571-1653), missionary, b. London; d. Rio Janeiro. He changed his name on being adopted by a Portuguese family whom he accompanied to Brazil, where he became a Jesuit and spent his life in missionary labors among Indian cannibal tribes. He was famous for his austerities.—C.E.

Almoner, an official distributor of alms; a chaplain of a charitable institution. The office or residence of an almoner and, in a wider sense, a place for distributing alms, is called an almonry.

Alms (Gr., *eleēmosynē*, compassionateness), material help given to the needy, prompted by Divine charity. ALMS-BAG, purse for collecting alms in church. ALMS-BOX (ALMS-CHEST), permanent receptacle for alms, in a church. ALMS-DAY, Saturday (weekly alms being formerly distributed on that day in England). ALMS-PLATE, dish on which alms-bags are deposited before being placed solemnly on an altar; also, plate carried by beggars. ALMS-FOLK, persons supported by alms. ALMS-HOUSE, home for the needy, erected by private individuals; occasionally used in speaking of a poor-house. ALMS-SATURDAY, in Passion Week, when alms collected during Lent are sometimes given to the poor, so as not to interfere with the Holy-Week ceremonies.



ALMS-PLATE

Alms-deeds, the compassionate relieving of another's material need for God's sake. They enter directly or indirectly into all the corporal works of mercy. As such they are a divine institution for drawing closer the bonds uniting the members of human society in their common dependence on Him who has given the earth to the children of men to support the lives of all. They have, therefore, a necessary place in Christian society. The representation of almsgiving in art is associated with St. Martin of Tours, who gave his cloak to a beggar, St. Nicholas of Tolentino, St. Ivo of Chartres, and St. Elizabeth of Hungary, all noted for their charity to the poor.—C.E.; Koch-Preuss. (H. J. W.)

Aloysius Gonzaga, SAINT, confessor (1568-91), b. Castiglione, Italy; d. Rome. The son of a princely family, he was educated at the courts of the Medici of Florence and of Philip II of Spain. Returning to Italy, he renounced his inheritance in favor of his brother, and entered the Society of Jesus, 1585. He distinguished himself in philosophy and theology, and pronounced his vows, 1587. In 1591, when famine and pestilence spread through Italy, he devoted himself to the care of the sick, was stricken, and died. Devotion to him is widespread, and the practise of receiving communion on six successive Sundays is observed in his honor. Patron of young Catholic students. Invoked against sore eyes and pestilence. Canonized, 1726. Relics in church of S. Ignazio, Rome. Feast, R. Cal., 21 June.—C.E.;

Butler; Martindale, Vocation of Aloysius Gonzaga, St. L., 1922.

Alpha and Omega. See $A\Omega$.

Alphabetic Psalms, so called because their successive verses, or successive parallel series, begin with the successive letters of the alphabet. Psalm 118, "Blessed are the undefiled," comprises 22 stanzas of 8 verses each, beginning with the same letter of the Hebrew alphabet in order. Another example of alphabetic arrangement in Hebrew poetry is found in the Lamentations of Jeremias in the Office of Tenebræ during Holy Week. This feature is not discernible in the Vulgate or our English version save that the Hebrew letter name precedes each verse in the work of the prophet. —C.E., XII, 543; Pope. (T. MCL.)

Alphonsus Liguori (Teut., *adalfuns*, willing), SAINT, confessor, Doctor of the Church (1696-1787), Bp. of Sant' Agata dei Goti, b. Marianella, near Naples; d. Nocera de' Pagani. He took his degree of Doctor of Laws at sixteen, and practised successfully for eight years. Humiliated by failure to win an important case, he entered a missionary society of secular priests, the "Neapolitan Propaganda," was ordained 21 Dec., 1726, and devoted his time to missionary labors among the poor. In 1732, with the help of Bp. Thomas Falcoia of Castellamare, he founded the Congregation of the Most Holy Redeemer at Scala. He occupied the See of Sant' Agata dei Goti, 1762-75, when he was permitted to retire. Enfeebled by illness and the constant struggle for recognition of his congregation by the civil authorities, Alphonsus continued to work diligently and practise mortification. As a moral theologian he advocated a middle course between rigorism and laxity. The fruits of his labors are treatises on theology, dogma, and asceticism, poetry, musical compositions, and letters. Canonized, 1839. Emblems: Image of Virgin, rosary, monstrance. Feast, R. Cal., 2 Aug.—C.E.; Angot des Retours, St. Alphonsus Liguori, N. Y., 1916.

Alphonsus Rodriguez (also ALONSO), SAINT, confessor (1532-1617), b. Segovia, Spain; d. Majorca. After the death of his wife (Maria Suarez) and his three children, he was admitted into the Society of Jesus as a lay brother, 13 Jan., 1571, either at Valencia or Gandia. At the end of six months he was sent to the college at Majorca where he remained as porter for 46 years. He exercised great influence on the members of the household and many others who came to him for advice and direction. He pointed out to St. Peter Claver his future work as apostle of the Negroes in South America. In 1626 he was declared Venerable, and in 1633 was chosen by the Council General of Majorca as one of the special patrons of the city and island. His beatification was delayed until 1825, because of the expulsion of the Society from Spain in 1773. Canonized, 1887. Relics at Majorca. Feast, 30 Oct.—C.E.

Alsace-Lorraine, former German territory acquired by France at the Treaty of Versailles, 1919. It is divided into the departments of Bas-Rhin (pop., 670,985), Haut-Rhin (pop., 490,654), and Moselle (pop., 633,461). According to the census of 1910, there were 1,387,000 Catholics, 37,000 Protestants, 30,483 Jews. In the Middle Ages the country was divided into many principalities, which formed part of the Holy Roman Empire. Parts of Alsace were ceded to France in 1648, and by the Treaty of Ryswick, 1697, French possession was confirmed; Lorraine was formally united to France in 1766. The inhabitants were contented under French rule. In 1870, as a result of the Franco-Prussian War, the country was cut off from France. It formed part of the German Empire for 47 years. The industrial and commercial progress of Germany had an undeniable influence; the country prospered under a régime of efficiency, but political discontent was rife. Germany left nothing undone to spread her culture; but her alternate policies of severity and concession proved ineffectual in Germanizing the provinces. Emigration towards France began in 1872. Until 1914 there was continual agitation for return to France. At the outbreak of the World War, the uncertainty of the allegiance of Alsace was apparent; thousands deserted rather than fight against France. In Nov., 1918, the French government took over the administration of the territories until the treaty was signed. The administrative system was centralized under a commissary general. Readjustments in finance, education, and language were difficult problems of administration. Eighty per cent of the inhabitants did not know French, which was immediately introduced into the schools. The knowledge of France had been gained through hostile sources, and imparted by teachers who had to be replaced before the people could be assimilated to French civilization. In recognizing the French sovereignty in Alsace-Lorraine, the pope accepted the resignation of the German Bps. of Metz and Strasbourg. In April, 1919, President Poincaré nominated Bp. Ruck for the Bishopric of Strasbourg and Mgr. Pelt for that of Metz. This caused an animated debate in the French Chamber and led the foreign minister to explain that the policy of France was to uphold the Concordat. The nominees were given canonical institution by the pope.

Altar, the table on which a sacrifice is offered. In the Church founded by Christ the altar is the table on which the Sacrifice of the Mass is offered. In ancient basilicas it was placed so that the priest faced the laity. Later, church altars were placed against or near the wall of the apse, so that the celebrant faced the east and the people were behind him, in the manner which now generally obtains. Altars of the early Church were probably of wood. Altars of stone and precious metals were introduced at a later date, and ecclesiastical law now stipulates that to be consecrated an altar must be of stone. In the primitive Church two types of altars were used: the *arcosolium* or *monumentum arcuatum*, consisting of an archlike niche hewn in the catacombs over the grave of a martyr, which was covered by a slab of marble; and the detached altar found in the *cubicula*, or sepulchral chapels, formed by a slab of stone or marble resting on columns, or on a structure in which were enclosed the relics of martyrs. A decree of St. Felix I stipulated that Mass should be celebrated on the tombs of martyrs.

The tomb or chest type of altar thus replaced the simple table, and every altar must now contain the relics of martyrs. In the Greek Church, the altar proper is square, and the top should be constructed of wood, or have at least one board in it. Two coverings are used on it, one of linen, and the other of brocade or embroidery. The term altar is also applied to that part of churches of the Greek Rite practically corresponding to the sanctuary in churches of the Latin Rite, including the altar proper, a small side altar, the seats of the clergy, and the throne of the bishop.

—ALTAR, BYE, one subordinate to the high altar, usually applied to altars situated in the bays of the nave, transepts, etc.

—ALTAR, DOUBLE, one having a double front so constructed that Mass may be celebrated simultaneously on both sides, often found in churches of religious communities when the community chapel is separate from the one to which others are admitted.

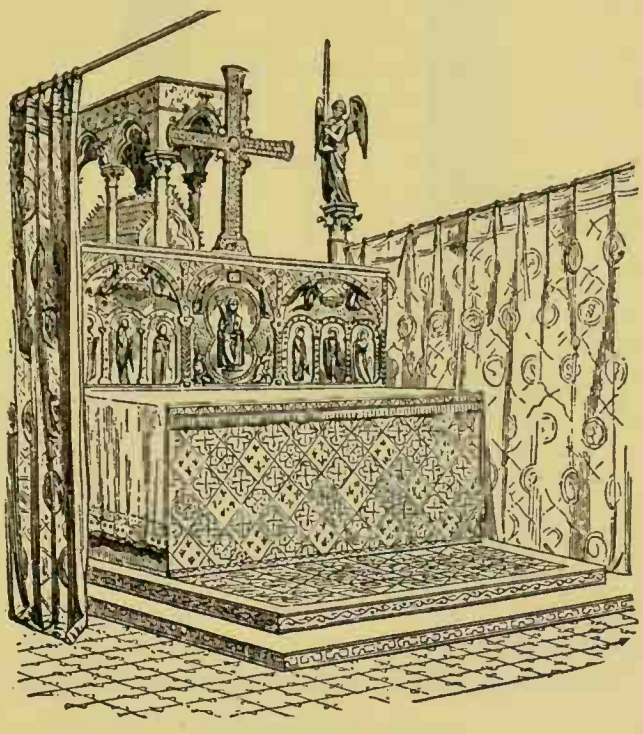
—ALTAR, FIXED, a permanent stone structure formed of a consecrated table and support, erected on a solid foundation.

—ALTAR, HIGH OR MAIN, the chief altar in a church, mounted by steps, and in the center of the sanctuary. At this altar most ceremonies take place.

—ALTAR, LADY. See ALTAR OF OUR LADY (below).

—ALTAR, PORTABLE. See ALTAR-STONE.

—ALTAR, PRIVILEGED, one to which the Apostolic See has attached a plenary indulgence applicable only to the souls in purgatory, and gained every time Mass is offered upon it.



ALTAR FROM ST. DENIS

—ALTAR, STRIPPING OF THE, a ceremony which takes place on Holy Thursday symbolizing the moment in the Passion of Christ when He was stripped of His garments by the Jews. The celebrant assisted by deacon and subdeacon removes from the altars of the church the altar-cloths and all ornamentation, leaving but the crucifix and candlesticks.

—ALTAR-BELL, a small bell kept at the epistle side of the altar, rung during Mass at the Sanctus and at the elevation of the Sacred Species, as an invitation to those present to take part in the act of adoration at the Consecration.

—ALTAR-BREAD, round wafers of wheaten bread, unleavened in the Latin, Maronite, and Armenian Rites, used as one of the Eucharistic elements.

—ALTAR-CANDLES, candles made chiefly from beeswax and prescribed for use at Mass and other liturgical functions.

—ALTAR-CANDLESTICKS, six candlesticks with candles, three on each side of the crucifix, kept on the main altar. Two, one at each side of the altar, must be used during low Mass. Extra candlesticks and candelabra are used for ornamentation. Altar-candlesticks may be of any kind of metal, or gilded or silvered wood. Their use became general only in the 16th century.

—ALTAR-CANOPY. See BALDACHINUM.

—ALTAR-CARDS, printed cards placed in the middle and at each side of an altar, containing certain prayers to be said by the celebrant at Mass.

—ALTAR-CARPETS, ordinarily green, cover the sanctuary and altar-steps, or at least the upper platform or predella.

—ALTAR-CAVITY, a small square or oblong chamber in the body of an altar, in which relics are placed.

—ALTAR-CLOTHS, three coverings of linen or hemp used on the altar during Mass.

—ALTAR-CRUCIFIX, a crucifix, large enough to be seen by both celebrant and laity, which must be on the altar whenever Mass is celebrated. If the Crucifixion be the subject of the altar-piece or picture behind the altar, this will suffice for the altar-crucifix.

—ALTAR-CURTAINS, of linen, silk, or precious stuffs, formerly drawn around the altar during certain parts of the Mass.

—ALTAR-FRONTAL OR ANTEPENDIUM, an appendage covering the entire front of the altar; a similar covering should be used at the back if it be seen by the people. It may be made of precious metals, wood, cloth of gold, or other precious materials. If the altar be of carved wood or marble it may be considered sufficiently ornamental, and the antependium deemed unnecessary.

—ALTAR-HERSE, the framework used in the erection of a temporary canopy over an altar on special occasions. The name is probably derived from a cloth-covered frame or hearse formerly used over the corpse in funerals.

—ALTAR-HORNS, the projections at each corner of the Jewish altar. Though dropped in Christian usage, the name is still used to designate the four corners of the altar.

—ALTAR-LAMP, a lamp kept continuously burning before the tabernacle. Though it may be of any metal and form, it should be lighted by oil only, pure olive oil being recommended.

—ALTAR-LANTERNS, lanterns used to protect the altar-candles and lamp if they cannot be kept lighted, and to accompany the Blessed Sacrament when It is transferred from one altar to another, or taken to the sick as Viaticum.

—ALTAR-LEDGE, a step placed behind the altar for candlesticks, flowers, etc.

—ALTAR-LINENS, certain linens used during the

Sacrifice of the Mass. They are the corporal, pall, purificator, and finger-towels.

—Altar of Our Lady, that altar which occupies the most prominent position in a church after the main altar, viz., at the Epistle side of the latter.

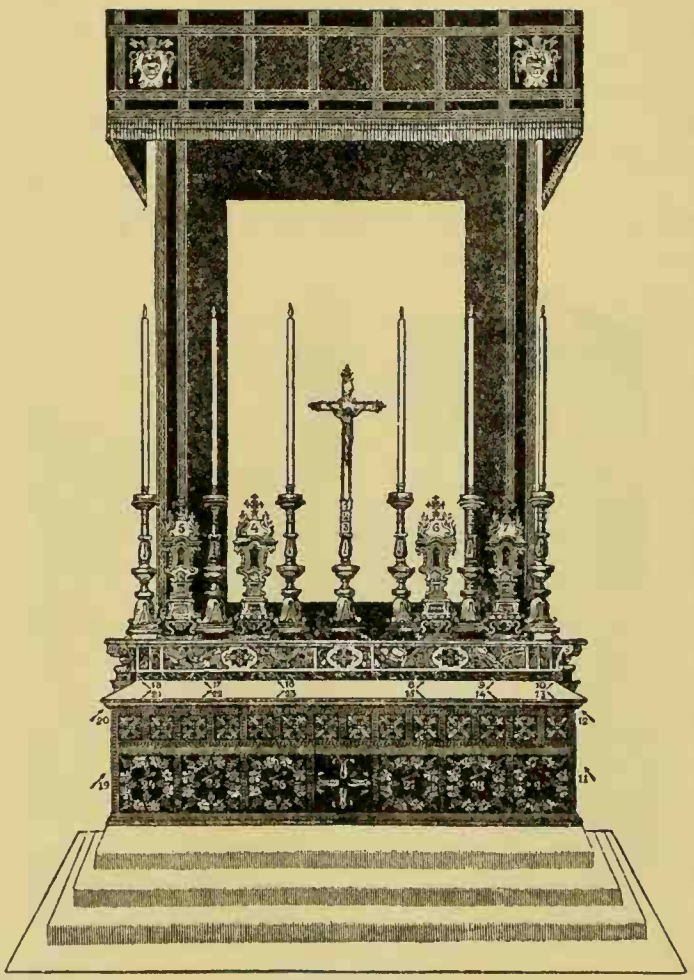
—Altar of Repose or Repository, a bye-altar where the Sacred Host consecrated Holy Thursday is reserved for Mass of the Presanctified.

—Altar-piece, painted or frescoed picture on the wall or hung in frame above the altar; a statue or statuary group on the altar.

—Altar-protector, Altar-cover, Vesperale, or Stragulum, a cover of cloth, baize, or velvet, of any color, though usually green or red, used on the altar outside the time of sacred functions, to prevent staining or soiling of the altar-cloth.

—Altar-rail, or Communion-rail, a rail separating the sanctuary from the body of the church. It is of carved wood, metal, marble, or other precious material, about two and a half feet high.

—Altar-screen, originally a piece of ornamental precious cloth suspended above the altar at the rear and known as the dossel or dorsal. A permanent or movable structure of metal, stone, or wood was later introduced instead of the cloth; the side facing the church is called the retable; the reverse, the counterretable. When richly ornamented with panels, statues, etc., the structure is called a reredos. Such altar decorations are also known as altar-pieces.



ROMAN ALTAR

—Altar-side, that part of the altar facing the congregation. The Epistle side of the altar is termed the left, and the Gospel, the right, with reference to the altar-crucifix.

—Altar-steps, of wood, stone, or brick, extend around the altar on three sides. There are three, five, or seven at the high altar, while side altars must have at least one.

—Altar-stole, an ornament shaped as the ends of a stole and fastened to the front of the altar in the Middle Ages.

—Altar-tomb, an oblong monument over a grave covered with a slab and resembling an altar.

—Altar-vase, a vase used for flowers in decorating the altar.

—Altar-vessels, sacred vessels used in the worship of the Blessed Sacrament. They are the chalice, paten, ciborium, and ostensorium or monstrance.

—Altar-wine, wine made from the genuine juice of the grape, used as one of the Eucharistic elements.

—C.E.; O'Brien, History of the Mass, N. Y., 1882; MacMahon, Liturgical Catechism, Dub., 1927.

Altar (in Scripture). Many altars are mentioned in Scripture, e.g., those of Noe and Abraham, altars erected for the worship of idols, altars of holocaust and of incense, of the Tabernacle and of the Temple, and the altar described in the Apocalypse.

—Altars of the Tabernacle. The altar of holocaust was within the court of the Tabernacle to the east of the entrance. It was of setim wood covered with plates of brass, the whole structure filled with rocks and earth, and measured 5 cubits square and 3 in height. The altar of incense, used for incense offerings in the Old Law, was within the Tabernacle. It measured 1 cubit in length, as much in breadth, and 2 cubits in height, and was of setim wood overlaid with gold.

—Altars in the Temple of Jerusalem. The altar of holocaust was located in front of the Temple proper and the altar of incense stood in the Holy Place before the veil covering the door to the Holy of Holies. The ordinances regarding the former are contained in Exodus, 20, and Deuteronomy, 17. Solomon's altar was similar in form to that of the Tabernacle, but larger, measuring 20 cubits in length and width and 10 in height, and constructed of unhewn stone and earth covered with plates of brass, hence called "brazen altar." Destroyed with the Temple by Nabuchodonosor, 586 B.C., it was the first thing rebuilt by the returned exiles, 537. Antiochus Epiphanes desecrated this second altar, 168, and on that account it was completely removed by Judas Machabeus, 165, and a new one was erected which apparently remained until the destruction of Herod's Temple by the Romans, 70 A.D. The altar of incense in Solomon's Temple was of the same dimensions as that of the Tabernacle and made of cedar wood overlaid with gold, hence called "golden altar." Its history repeats that of the altar of holocaust. Near this altar took place the annunciation to Zachary of the birth of John the Baptist (Luke, 1). (C. L. S.)

Altarage, stole-fees or stipend received by a priest. Formerly it was a chaplain's revenue solely.

Altar Boys, servers at the altar, not in minor orders, at Mass, Vespers, Benediction of the Blessed

Sacrament, Marriage, Holy Communion, etc. See ACOLYTE.

Altar Societies (also called TABERNACLE SOCIETIES), groups of devout persons, usually women, who make vestments and altar linens and keep them in repair, and provide altar vessels, furniture, and ornaments. Many of these societies give the fruit of their labors to missionary and poor churches.

Altar-stone or PORTABLE ALTAR, a small, flat slab of natural stone, consecrated ordinarily by a bishop, containing in a stone-covered cavity relics of two canonized martyrs, inserted in the center of the table of an altar which is not entirely consecrated. The host and chalice are placed on this stone during the Sacrifice of the Mass. The stone is portable and may be placed in any suitable altar: it really constitutes the altar.—C.E., I, 348. (J. C. T.)

Alternation, in liturgy, the response of a congregation praying in turn with the officiating minister, as in saying the Rosary or litanies; or the recitation of the Divine Office in choir, each side reciting a verse in turn.

Altham, JOHN (d. 1641), Jesuit missionary. He accompanied Gov. Leonard Calvert to Maryland, 1633, and established the first chapel there. His missionary labors extended south of the Potomac.

Alto ex Olympi vertice, or FROM HIGHEST HEAVEN, THE FATHER'S SON, hymn for Lauds on the feast of the dedication of a church. Written in the 6th or 7th century, it is not known who the author was. The English title given is by E. Caswall.—Britt.

Altoona, DIOCESE OF, Pennsylvania, comprises counties of Bedford, Blair, Cambria, Center, Clinton, Fulton, Huntingdon, and Somerset; area, 6710 sq. m.; founded, 1901; suffragan of Philadelphia. Fr. Demetrius Gallitzin, Russian missionary, labored there. Bishops: Eugene Garvey (1901-20); John McCort (1920); Churches, 172; priests, secular, 138; priests, regular, 45; religious women, 492; college, 1; seminary, 1; high school, 1; primary schools, 52; students in parochial schools, 14,425; institutions, 3; Catholics, 97,500.

Altruism (Lat., *alter*, other), unselfish interest in another; a theory of conduct propounded by the French philosopher, Auguste Comte (1798-1857), according to which only actions having for their object the happiness of others possess a moral value; the theory that the chief good and the supreme end of conduct are to be found only in disinterested devotion to the welfare of others.—C.E.; Hill, Ethics, N. Y., 1920.

Alumbrados (ILLUMINATI), short-lived Spanish sect in the 16th century.

Alumnus (Lat., one that nourishes), originally, an adopted or foster child, a child of the camp, native-born of a country; in post-Reformation times, a student who was adopted by the Alumnat, an institution endowed for the support and education of poor students; in modern use, a graduate of any institution of learning; in ecclesiastical usage, since the Council of Trent, a seminarian. Truth was regarded by the Greeks as an alumna of Attic philosophy.—C.E. (C. J. D.)

Alva, FERNANDO ALVAREZ DE TOLEDO, DUKE OF (1508-82), general and statesman, d. Thomar, Spain. Sent by Philip II to subdue the rebellious Netherlands, 1557, his stern measures caused him to be known as the Iron Duke. He executed rebels, destroyed towns, and exacted exorbitant taxes. The statue of himself which he erected in Antwerp was later destroyed. The Dutch rebelled under William of Orange, but Alva held them in check until their desperate resistance at Alkmaar gained them the victory. In 1573 he resigned his post. In 1580 he completely subdued rebellious Portugal in three weeks.—C.E.; Cambridge Modern History, II, III, N. Y., 1907 and 1918.

Alvarez de Paz, mystic (1560-1620), b. Toledo, Spain; d. Potosi, Bolivia. A member of the Society of Jesus, he taught theology and philosophy at Lima and was provincial of Peru. He was renowned for his sanctity, is said to have had the gift of prophecy, and it is reported that his body remained incorrupt after death. His writings on the spiritual life are widely used.—C.E. (R. J. M.)

Alzog, JOHANN BAPTIST (1808-78), priest and church historian, b. Ohlau, Silesia; d. Freiburg, Breisgau. He was professor of church history at Freiburg, and wrote "Manual of Church History," "Patrology," "Oration of St. Gregory Nazianzus," and other works.—C.E.

MONOGRAM OF THE BLESSED VIRGIN

A. M. = *Ave, Maria* (Hail, Mary); initials interwoven as a monogram of the Blessed Virgin.

Ama, Semitic word meaning: (1) mother, applied by Copts and Greeks to nuns and to ladies of rank; (2) vessel in which the wine offered by the people for the Holy Sacrifice was received in the early Church.

Amadeans, Friars Minor of the reform effected c. 1740 in Lombardy by Mendes de Silva, known as Amadeus of Portugal. The congregation was suppressed by Pius V, who distributed its members among other communities.

Amadeus VIII (Lat., love God), DUKE OF SAVOY, antipope under the name of FELIX V (1383-1451), b. Chambéry, France; d. Geneva. In 1439 he appointed his son regent of his duchy, and withdrew to Ripaille on the Lake of Geneva, where he formed the semi-monastic Order of St. Maurice. He was chosen pope by the schismatical Council of Basle, 1439, and crowned there, 1440. Excommunicated by Eugene IV, he obtained only local recognition. In 1449 he submitted to Nicholas V, thus ending the last papal schism, and was made a cardinal.

Amadeus of Portugal, BLESSED. See MENDES DE SILVA.

Amadeus of the Heart of Jesus, MOTHER MARY (SARAH THERESA DUNNE; 1846-1920), Ursuline missionary among the Indians, b. Akron, O.; d. Seattle, Wash. Elected superior at Toledo, O., 1874, she founded twelve Indian missions in Montana and the missions of Yukon Delta, St. Michaels, and Valdez, in Alaska, and was appointed provincial superior of the northern United States.—C.E., Suppl.

Amalarius of Metz (FORTUNATUS or SYMPHOSIUS), 9th-century liturgical writer, b. Metz, Kingdom of the Franks. A pupil of Alcuin at Aix-

la-Chapelle, he was Bp. of Trier, 811-813, and later ambassador to Constantinople. He lived at a time when the liturgy was changing, when fusion of the Roman and Gallican uses was taking place, and he exercised a remarkable influence in introducing the present composite liturgy which has supplanted the ancient Roman Rite. The chief merit of his works is that they have preserved much accurate and valuable information on the state of the liturgy at the beginning of the 9th century and are therefore useful sources for the history of Latin rites.—C.E.

Amalberga (Amalia), Saint, virgin (742-772), b. Rodin, Flanders; d. Münster-Bilsen. As a youth Charlemagne sought her in marriage, and attempted to abduct her, but was unable to move her from the altar where she had taken refuge. She became a Benedictine nun at Münster-Bilsen. She is especially revered in Belgium. Emblems: crown, sieve, geese, fish. Feast, 10 July.—C.E.

Amalberga (Amelia), Saint, matron (d. 690), b. Santes, Belgium; d. Maubeuge. Sister or niece of Pepin of Landen, she married Duke Witger of Lorraine, and was the mother of Sts. Emembert, Reineldis, and Gudula. Her husband became a monk, and she a Benedictine nun at Maubeuge. Invoked against bruises and fever. Relics at Binche. Feast 10 July.—C.E.

Amalecites, one of the fiercest of Bedouin tribes, probably of Arabian origin, living within the borders of Palestine. Instead of showing ordinary humanity to the stragglers of the Israelites when emerging from Egypt, they slew them, and incurred the Israelites' everlasting hatred. To Saul and Samuel their extermination was a religious duty, which David took up and the Simeonites finished.—C.E., I, 377.

Aman. See Esther.

Amana Society or Community of True Inspiration, a socialistic settlement of German Protestants founded in Buffalo, N. Y., 1843, by Christian Metz and Barbara Heinemann, and located at Amana, Ia., since 1843. It is the only one of similar settlements which has thrived for any length of time, owing, as its members believe, to religious motives. In 1925 there were 7 churches and 1534 members.

Amand, Saint, confessor (594-684), apostle of Flanders, b. Nantes, France; d. monastery of Elnon (now St. Amand). Clotaire II sent him to Flanders; his monasteries at Ghent and Mt. Blandin were the first in Belgium. For a while Bp. of Maastricht, he later labored in the Basque country (Navarre), returned to Belgium, and founded several other monasteries. Patron of inn-keepers, wine-merchants, brewers, and Boy Scouts. Emblems: church, chains, flag. Relics at St. Amand. Feast, 6 Feb.—C.E.; Butler.

Amarillo, Diocese of, Texas, comprises 70½ counties of northwestern Texas, approximately 72,000 sq. m.; founded, 1926; suffragan of San Antonio. First bishop, Aloysius Gerken. Churches, 75; priests, secular, 13; priests, regular, 12; religious women, 107; seminary, 1; high schools, 3; parochial schools, 9; students in parochial schools, 1428; institutions, 2; Catholics, 19,450.

Ambassador (M. L., *ambasciare*, to go on mission), minister of high rank sent by head of a sovereign state as personal representative. In Catholic countries the pope's ambassador, nuncio, legate, or envoy has precedence over other members of the diplomatic corps. The first permanent envoys of the Holy See were the *apocrisarii* (Gr., *apokrisis*, an answer) sent to the court of Constantinople about the middle of the 5th century. The use of a private chapel for the ambassadors of a Catholic country at a Protestant court and vice versa is always allowed. The Sardinian, Neapolitan, Venetian, Bavarian, Portuguese, and Spanish ambassadors had their private chapels in London even when the Catholic religion was proscribed in England. The Sardinian (erected, 1648), Bavarian (1747), and Spanish (1742) chapels were even opened to the public and became eventually ordinary parochial churches. The two former still exist; the latter was replaced (1890) by a handsome church. The Holy See has nuncios Apostolic in Argentina, Austria, Bavaria, Belgium, Bolivia, Brazil, Chile, Colombia, Czechoslovakia, France, Germany, Hungary, Latvia, Lithuania, Paraguay, Peru, Poland, Portugal, Rumania, Spain, Switzerland, Venezuela, and Yugoslavia; internuncios in Central America (comprising Costa Rica, Honduras, Nicaragua, Panama, and Salvador), Haiti, Holland, Luxemburg; it has also diplomatic representatives in the Dominican Republic, Ecuador, Irish Free State, Liberia, and Uruguay. These nations send ambassadors to the Holy See: Argentina, Belgium, Brazil, Chile, Colombia, France, Germany, Peru, Poland. Nations represented by ministers plenipotentiary are: Austria, Bolivia, Costa Rica, Czechoslovakia, Great Britain, Haiti, Hungary, Irish Free State, Latvia, Liberia, Lithuania, Monaco, Nicaragua, Portugal, Rumania, Salvador, San Marino, Venezuela, Yugoslavia. The United States Legation, established in 1852, was suppressed in 1868.

Ambition (Lat., *ambire*, to go about), excessive or inordinate seeking of honors, so named from the practise of candidates for office in early Rome going about the city to procure votes.—C.E. (ED.)

Ambitus Altaris (Lat., space around an altar), altar enclosure in ancient churches, usually separated from choir enclosure.

Ambo (Gr., an elevation), an elevated desk or pulpit with a flight of stairs on each side from which the Epistles and Gospels were read and the sermon preached, in the early Church; in later times, two *ambones* were used, one for the Epistle, the other for the Gospel. In the Russian Orthodox Church the ambo is a flight of stairs in front of the iconostasis (picture screen in front of the sanctuary); in the cathedral churches the priest stands on the ambo in the middle of the nave during part of the service. In the Greek Catholic Church the ambo is a table in front of the iconostasis, at which baptisms, confirmations, and marriages are celebrated.—C.E.; O'Brien, History of the Mass, N. Y., 1882.

Ambrose (Gr., immortal), Saint, Father and Doctor of the Church (340-397), Bp. of Milan, b. in Gaul, his father being Prefect of Gaul (modern France, Britain, Spain, and part of Africa). Am-

brose distinguished himself as a lawyer and as consular governor of Liguria and Æmilia, with residence in Milan. When striving to hold an orderly election of a bishop to that see in 374, the people acclaimed him, although, out of reverence for Baptism, he was still only a catechumen preparing for it. Baptized, he was ordained priest, and consecrated bishop, 7 Dec., 374. He gave his personal property to the poor, his landed possessions to the Church, studied the Scriptures and the Fathers, and preached every Sunday, frequently on virginity. His popularity enabled him to withstand the fierce Arian heretics and the encroachments of the secular powers on the Church. His influence over the rulers was such that when Theodosius had caused the massacre of thousands of citizens at Thessalonica, Ambrose insisted on his doing public penance. He was instrumental in the conversion of St. Augustine. Ambrose left many writings on Scripture, priesthood, virginity, and doctrinal subjects; he composed many hymns and is one of the founders of Christian hymnology, Ambrosian Chant, Hymnography, and the Milanese Rite are named after him. So also was the Order of St. Ambrose, founded at Milan in the 14th century, several Oblate congregations, and the Ambrosian Library, founded by Card. Federigo Borromeo. Patron of wax-chandlers. Emblems: bees, dove, ox, pen. Relics in Milan. Feast, 7 Dec.—De Broglie, St. Ambrose, tr. Maitland, N. Y., 1899; C.E.; Butler.

Ambrose of Siena, BLESSED (1220-86), Dominican. b. Sansedoni, near Siena; d. Siena. In 1260 he went as a missionary to Hungary. When Siena twice rebelled against the Holy See, Ambrose's eloquence obtained its pardon. He brought about a reconciliation between Conrad of Germany and Pope Clement IV, and as papal legate, restored peace between Venice and Genoa, and Florence and Pisa. Feast, 20 March.—C.E.

Ambrosian Basilica, church, Milan, dating from the 9th century and restored in the 12th, replacing the original edifice erected by St. Ambrose and consecrated, 386. In 1864 a sarcophagus containing the relics of Sts. Gervasius and Protasius and of St. Ambrose was discovered in the confession of the basilica. The golden altar-frontal dates from 835; and the brazen serpent on a column in the nave was brought from Constantinople, *c.* 1001, under the supposition that it was the serpent erected by Moses in the desert.—C.E.

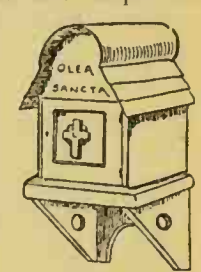
Ambrosian Chant, hymns written in iambic dimeter form, whether by St. Ambrose, or his contemporaries, *c.* 374. Those attributed to St. Ambrose were syllabic in form and simple in rhythm, but the texts underwent many subsequent rhythmical and melodic changes. A comparison of various codices from different centuries made possible the restorations of Guido Dreves, 1893. The chants now used in the Ambrosian, or Milanese, Rite, originated for the most part in later liturgical developments.

Ambrosian Hymnography or AMBROSIANI, hymns of the metric and strophic cast peculiar to the authenticated hymns of St. Ambrose and of his hymnodic school; by extension, a poetical form or a liturgical use. Under the Rule of St. Benedict, hymns to be used during the canonical hours were styled Ambrosianos. The four hymns universally acknowledged as authentic are: "Æterna rerum Conditor," "Deus Creator Omnium," "Jam resurgit hora tertia," "Veni Redemptor gentium."

Ambrosian Library, one of the famous libraries of the world, founded by Card. Federigo Borromeo at Milan between 1603 and 1609. It consists of a single hall, 75 ft. by 29 ft., with bookcases along the walls, lighted by large semi-circular windows at each end. The books are procured by agents from all parts of Europe and also from the East. It was one of the first libraries to offer facilities for research, accessible to all students.—C.E.

Ambrosian Rite, the rite used in the Church of Milan, Italy, so called from St. Ambrose, Bp. of Milan, probably because he made a revision of it, or because its principal characteristics date from his time. It is sometimes called the Milanese Rite. Its origin is disputed. Some consider it an old form of the Roman, others Gallican, others Antiochene. In its present form it is greatly Romanized, having the whole Roman Canon in the Mass. Some notable peculiarities are: a procession with the oblations of bread and wine before the Offertory; the litany chanted by the deacon; the Creed said after the Offertory. It is used in the Archdiocese of Milan, but not exclusively even in the city of Milan.—C.E.; Fortescue, The Mass, N. Y., 1914. (M. E. D.)

Ambry or AUMBRY (Lat., *armarium*, a chest or safe), a box in which the holy oils are kept in Catholic churches, affixed to the wall of the sanctuary.—Sullivan, Externals of the Catholic Church, N. Y., 1918. (J. F. S.)



AMBRY

Ambulatory (Lat., *ambulo*, walk), a covered passage, open to the air on one side, round a cloister, or around the apse of a church; the latter type often has radiating chapels.

A.M.D.G. = *Ad Majorem Dei Gloriam* (For the greater glory of God), motto of the Society of Jesus, glory meaning the greatest service possible.

Amen (Heb., *aman*, strengthen), a word in scriptural and liturgical use, meaning "so be it." It is used as an acclamation which indicates that the speaker adopts for his own what has been said by another (Deut., 27), as an affirmation of the speaker's own thought, and as a fomula of conclusion at the end of prayers. It was often spoken by Our Lord, and is given as one of His names (Apoc., 3, 14).—C.E.; O'Brien, History of the Mass, N. Y., 1882. (C. J. D.)

Amende Honorable, form of satisfaction inflicted on condemned criminals in France as late as the 17th century; they appeared before the ecclesiastical judge, stripped to the waist, barefoot, with candle in hand, begging pardon of God, the king, and justice.

America. In the 15th century the New World was called simply Western Indies by the Spaniards who claimed the first right to name it in virtue of the discoveries of Columbus. In the following century Martin Waldseemüller, a German cosmographer, unaware of previous discovery, proposed the

name America in honor of Amerigo Vespucci who claimed to have touched the western continent on his first voyage, 1497-98. Of the many claims to pre-Columbian discovery (Phenicians, Basques, Celts, Norse, Italians, and Chinese), the Norse alone is accepted as historically certain. However, Ari Thorgilsson (d. 1148), most trustworthy of the historians of Iceland, records evidence of occupation of Iceland by Irish monks before the arrival of the Norse, and reference is made to a land in the western ocean called Ireland the Great in the "Saga of Thorfinn Karlsefni," "Eyrbyggia Saga," and narratives of Are Marson. Adam of Bremen, in "A Description of the Northern Islands" (1075), mentions Greenland and Vinland and gives the oldest written account of Norse discovery of America. Greenland was settled by Eric the Red *c.* 985, and the discovery of Vinland is ascribed to Leif, son of Eric, on his way back to Norway from Greenland where he had been sent by King Olaf of Norway to introduce Christianity (*c.* 1000). The first diocese in the new world was erected at Gardar, Greenland, *c.* 1125, and its existence is corroborated by several letters in the Vatican Library.

Columbus arrived at San Salvador (Watling Island) in 1492 and proceeded to Cuba and Haiti, discovered Jamaica in 1494, and in 1498 came to Trinidad and the mainland. Spanish exploration and conquest followed rapidly, and as Portuguese rivals disputed Spanish claims, an appeal was made by both governments to Pope Alexander VI, who in 1493 delimited two spheres of influence by a line drawn 370 leagues W. of Cape Verde Islands, the western to be Spanish, the eastern Portuguese. Spain began colonization of the larger Antilles in 1493. Balboa established the continental nature of America by discovery of the Pacific in 1513. Cortes conquered Mexico in 1521, Central America was subjugated in 1524, and in 1534 Peru was conquered by Pizarro. Within sixty years of discovery, all Central and South America, except Brazil, and a large part of North America belonged to Spain. Conversion of the Indians was stipulated in every royal contract with the explorers, and the Church undertook education and civilization of the Indians as soon as governmental administration was stabilized. The printing press was introduced into Mexico (*c.* 1536) for this purpose, and Franciscans, Dominicans, and other religious orders, especially Jesuits, became the protectors as well as the teachers of the natives. The Brazilian coast was discovered by Pedro Alvarez Cabral in 1500, and the methods of Portuguese colonists, though more commercial, resembled those of Spain, but in the 17th and 18th centuries they became dangerous to Jesuit missions through their practise of enslaving the Indians.

The first French colony was established in 1534 at the mouth of the St. Lawrence explored by Champlain, the first permanent settlement at Quebec in 1608, and French power in Canada was strengthened by the Jesuits, who strove to win the Iroquois to Christianity and friendship with France. Connection between the Great Lakes and the Mississippi was established in the 17th century by Marquette and Joliet. The French also colonized Louisiana, the Mississippi Valley explored by La Salle, some of the Lesser Antilles, and Guiana in South America, but their undertakings were on a smaller scale than the Spanish and less actively supported by the government.

The English flag was brought to America in 1497 by John Cabot, a Venetian navigator commissioned by King Henry VII, who landed near Cape Breton. In 1584 and 1607 settlements were made in North Carolina and Virginia under the patronage of the crown, and later by the Puritans in New England, and by Catholics in Maryland. The English were superior to the French in organization and displayed more individual enterprise and commercial tendency than the Spanish. Dutch and Swedish migrations followed, and in 1613 the colony of New Netherlands was founded, extending from Long Island up the Hudson River Valley. The colony of New Sweden, founded in 1638 on the shores of Delaware Bay, was ceded to the Dutch in 1655, and in 1664 Dutch possessions passed to the English. Unfortunately those in authority did not always encourage the civilization of the Indians but too often regarded them as obstacles to be removed. —C.E.; U.K.; Shea.

America, a national Catholic weekly review founded by the Jesuits of the U. S., 1909. It aims to provide a "review and conscientious criticism of the life and literature of the day, a discussion of actual questions, and a study of vital problems from the Christian standpoint, a record of religious progress, a defense of sound doctrine, an authoritative statement of the position of the Church in the thought and activity of modern life, a removal of traditional prejudice, a refutation of erroneous news, and a correction of misstatements about Catholic beliefs and practises." ("America," 17 April, 1909). Circulation, 34,784.—C.E.

American and Foreign Christian Union, organized, 1849, by union of the American Protestant Society, Foreign Evangelical Society, and the Christian Alliance, to convert Catholics to Protestantism. It worked in North and South America and Europe, for a number of years, withdrew from France, 1866, and from all Europe, 1873, and ultimately limited its efforts to supporting an American church in Paris.

American Board of Catholic Missions, organized at Cincinnati, O., 1920, by a committee appointed by the bishops of the Catholic Church in America, and consisting of the Abps. of Cincinnati, New York, and Philadelphia, and Bps. of Omaha and Pittsburgh, to consolidate various missionary activities of the United States under authority of the hierarchy and coordinate them with Catholic missions of other countries under general jurisdiction of an international board selected by the Vatican.

American Catholic Church (Western Orthodox), an American offshoot of the European sect of Old Catholics (q.v.).

American Catholic Historical Association, a national society for the promotion of study and research in the general history of the Catholic Church. It was founded in Cleveland, 1919, and has headquarters at the Catholic University of America,

Washington, D. C. Its official organ is the quarterly "Catholic Historical Review." (P. G.)

American Catholic Quarterly Review, established at Philadelphia, 1876, by Rev. James A. Corcoran, Rev. James O'Connor, and George Dering Wolff. The first issue appeared in January with Fr. Corcoran as editor-in-chief. The editorial policy of the review, as inscribed on the first page of each issue, permits complete freedom of expression outside of the domain of defined doctrines. The "Review" has had a strong influence in behalf of Catholic apologetics, and notably in the discussions which led to the foundation of the Catholic University of America.

American College, Louvain, Belgium, founded, 1857, by two American bishops, M. J. Spalding and P. Lefevre. Its purpose was to provide American-born students an opportunity for superior ecclesiastical training, and to prepare young men of European birth for missionary work in America. Fr. P. Kindekins, the first rector, opened it in a vacant butcher-shop on the Montagne des Carmélites, in a house originally part of a Benedictine college founded 1629. It forms an integral part of the School of Sacred Sciences of the University of Louvain, its general plan being based upon that of the Propaganda, at Rome. Authority is vested in a committee of three American bishops. The old buildings were replaced by a new college, 1905, accommodating 150 students, and a course of philosophy was added to the curriculum. The college averages an attendance of 60; it has educated over a score of American bishops, and provided almost 1000 priests for the American dioceses.—C.E.; American College, Louvain, 1857-1907.

American College, Rome. See North American College; South American College.

American Federation of Catholic Societies, organization founded in Cincinnati, O., 1901, for the purpose of advancing the civil, social, and religious interests of Catholics, with membership composed of the leading Catholic organizations. It was influential in bringing about the correction of many errors concerning the Church in four general encyclopedias, in obtaining fair treatment for Catholics in the Philippines, and in developing interest among Catholics in public affairs in which religion is concerned. During the World War it was merged into the National Council of Catholic Men.

Americanism, a term rightly employed, according to Leo XIII in his letter to the hierarchy of the United States, "Testem benevolentiæ" (Proof of Affection), to express the characteristic qualities which reflect honor on the American people, or on their condition, customs, and laws; but wrongly employed to express certain opinions that are not in accordance with Catholic principles, as, for instance, that the action of the Holy Ghost in these days renders spiritual guidance less necessary, that the natural virtues are to be more cultivated than the supernatural, that the active are more important than the passive virtues, that vows narrow true liberty, that time-honored methods of dealing with Protestants are now antiquated. (ED.)

American Party. See Knownothingism.

American Protective Association (A.P.A.), a secret proscriptive society in the United States, which was a disturbing factor in most Northern States during 1891-97. It was founded by Henry F. Bowers, who established the first council at Clinton, Ia., 1887, and reached its height in 1894. Members were bound by oath to endeavor to exclude Catholics entirely from public offices. Propaganda was carried on by literature and lectures; forged documents were used, especially an alleged "papal bull" calling for a massacre of Protestants. Capital was made out of the coming of Mgr. Satolli, papal delegate, and also out of the parochial-school question. Few prominent men acknowledged membership. It was associated with the Republican party, and a great source of vexation to it. In failing to prevent the nomination of William McKinley (1896) and also to secure representation in the Republican platform for some principles of the order, its prestige received a blow from which it never recovered. —C.E.

American Rescue Workers, formerly American Salvation Army, a group of workers under Thomas E. Moore, who withdrew from the Salvation Army in 1882, incorporated as a separate body in 1884, and the following year adopted a charter under the name of Salvation Army of America. In 1913 the name was changed to American Rescue Workers. Similar to the Salvation Army in belief and government, their church is Christian with the sacraments of Baptism and the Lord's Supper. They publish a quarterly periodical. In the United States in 1925 there were: 510 ministers; 159 churches; and 6946 communicants.

Amerigo Vespucci (1451-1512), cosmographer and navigator, after whom America was named, b. Florence; d. Seville. The fact that his discovery of the mainland (1497-98) antedated that of Columbus was responsible for the appearance of the name "America" for the first time in 1507 and for its application first to South America and afterward to the entire Western Hemisphere. Vespucci, a friend of Columbus, had no part in this appellation. The history of his voyages (1497-1508) appears in his "Letters" (1507) and "Novus Mundus" (1503 or 1504).—C.E., XV, 384; Havrisse, Discovery of North America and Americus Vespuccius, Lond., 1895.

Amerikanisches Familienblatt, a monthly family magazine published in German at Techny, Ill., by the Society of the Divine Word; founded, 1901; circulation, 8059.

Amerikanski Slovenec, daily newspaper, founded, 1891, published in the Slovenian (Yugoslav) language in Chicago; circulation, 7858.

Amice (Lat., *amictus*, garment), short linen vestment, square or oblong in shape, worn beneath the alb to cover the shoulders of the priest while celebrating Mass. When putting it on he touches the head with it, saying: "Put on my head, O Lord, the helmet of salvation, in order to repel the assaults of the devil."—C.E.; MacMahon, Liturgical Catechism, Dub., 1927.

Amida (Diarbekr), Diocese and Archdiocese of, Iraq. The diocese of the Armenian Rite was founded 1850. Churches, 10; priests, 18; schools,

12; Catholics, 5400. The archbishopric is of the Chaldean Rite dating from 1553, restored 1833; administrator, Israel Audo, Bp. of Mardin. The archbishop is also Abp. of Mejafarkin. Churches, 9; priests, 12; schools, 10; Catholics, 4180.

Amiens, city, France, capital of Department of Somme. It was the Samarobriva of Cæsar, and capital of the Ambiani, from whom it derives its name, and later the countship of Amienois. The first known bishop of the Diocese of Amiens was St. Eulogius (4th century). Other noted bishops: William of Maçon, jurist; Jean de Lagrange, cardinal; François Faure, who converted James II of England. The cathedral (1220-88), called the "Bible of Amiens," is a perfect type of Gothic architecture of the 13th century; the ground plan consists of a nave of six bays with aisle on either hand, flanked by chapels; extreme length, 442 ft., width midway at crossing, 194 ft. Pop., 91,576.—Bumpus, Cathedrals of France, Lond., 1927.

Ammen, DANIEL (1820-98), naval officer and author, b. Brown Co., O.; d. Washington, D. C. He served with Dupont's fleet during the Civil War, was chief of the Bureau of Yards and Docks, 1869-71, and of the Bureau of Navigation, 1871-78. He designed the ram, Katahdin, and a life-raft, Ammen balsa, used in the navy, and made a survey for a Nicaraguan Canal which he strongly advocated. Ammendale, near Washington, was named after him; it is the seat of a Christian Brothers' novitiate. Appointed rear-admiral, 1877, he resigned, 1878. His writings include "Recollections of Grant" and "The Old Navy and the New" (autobiographical).—C.E.

Ammonian Sections, divisions of the four Gospels indicated in the margin of nearly all Greek and Latin MSS., attributed to Ammonius of Alexandria (*c.* 220) in connection with a harmony of the Gospels. In large part they are due to Eusebius (d. 340). These sections differ from our scriptural chapters and verses, which date only from the 13th and 16th centuries respectively.—C.E.

Ammonites, a tribe racially allied to the Hebrews, settled east of the Jordan. They practised the idolatries and abominations common to Semitic races, and their god was called Milcom, another form of Moloch. They were held in special loathing by the Hebrews, and, when converted to Hebraism, were barred from the Tabernacle together with their children, even after the tenth generation. In the time of Judas Machabeus, they were still a strong people, whom he subdued with difficulty.—C.E.

Amorrhites, descendants of the fourth son of Chanaan, son of Cham (Gen., 10), an ancient and warlike people of doubtful origin, inhabitants of the land of Chanaan before the advent of Israel. They first appear in the Bible as inhabitants of South Palestine (Gen., 14), where a war with the Israelites (Jos., 10) secured to the latter the tenure of Palestine. While the origin of this race is disputed, its language, religion, and institutions are Semitic.—C.E.

Amos, ā′mŏs (meaning not clear; perhaps "a burden"), third among the Minor Prophets, a subject of the Kingdom of Juda, b. Thecua, 6 m. s. of Bethlehem. In the Book of Amos, which is one of the prophetical books of the O.T., he thus describes himself: "I am not a prophet, nor am I the son of a prophet; but I am a herdsman plucking wild figs. And the Lord took me when I followed the flock, and the Lord said to me: Go, prophesy to my people Israel" (Amos, 7). He toiled for God in the northern kingdom, preaching particularly at Bethel, about 12 m. N. of Jerusalem, the king's sanctuary and center of idolatrous worship. This was within the latter half of the reign of Jeroboam II, 783-743 B.C. (Amos, 1 and 7). He describes Israel as reveling in a period of national prosperity, of sinful orgies, and of security from external foes. This fits well with the period when Jeroboam was enjoying the fruits of his victories. Furthermore, the earthquake mentioned in 1, 1, and the eclipse in 8, 9, suggests proximity with the year 763 B.C. The prophecy is contained in nine chapters, usually divided in three parts, according to the clues furnished by Amos himself. The first part (1-2) pictures God's judgment upon the nations encircling Israel, and then upon Israel itself. The second part (3-6) develops God's judgment upon Israel in three distinct discourses, St. Augustine calls attention to the power and the eloquence of the lamentation in chapters 5 and 6. The third part (7-9) records five visions; the fifth vision (9, verses 1-10) prepares the glorious perspective of Messianic blessings (verses 11-15). The book is one of the fairest specimens of Hebrew literature. Its arrangement is simple and artistic, its language plain but forceful, its wealth of imagery delightful and amazing. The reader is struck by the frequent recurrence of identical phrases, as in chapter 1: "For three crimes . . . and for four . . . I will send a fire" (3-4, 6-7, 9-10, 11-12, 13-14, etc.); and in chapter 4: "Yet you returned not to me" (6, 8, 9, 10, 11). Amos is the prophet of the sovereign Lordship of God over all creation. The canonicity of the book is vouched for by a citation in Tobias (2, 6) and two citations in the Acts of the Apostles, where St. Stephen (Acts, 7, 42) quotes from Amos, 5, and St. James (Acts, 15, 16) quotes from Amos, 9. It is used in the Office for Thursday, the fourth week of November, and in the Mass for Wednesday of the Ember Week of September, first lesson (9, 13-15). Passages recommended for reading are chapter 1, verse 3, to chapter 2, verse 5, and chapter 4, verses 6-11. —C.E.; Pope. (J. Z.)

Amovability (Lat., *a*, from; *movere*, to move), the term applied to the condition of those who hold a removable office. The difference between a removable office and an irremovable one is this: if there be a question of an irremovable office, the Ordinary cannot deprive a cleric of it, unless by means of a process carried out according to law; if there be question of a removable office, the deprival can be decreed by the Ordinary for any just cause whatever, which is left to his prudent judgment, natural equity being observed, but he is not at all bound to follow a certain method of procedure, except in the case of removable parishes.—Code of Canon Law, can. 192, § 2 and § 3; can. 2147-61. (J. MAEC.)

Ampère, ANDRÉ MARIE (1775-1836), physicist, mathematician, b. Lyons, France; d. Marseilles. He

is famed for his discoveries in electro-dynamics. In 1881 the Paris Conference of Electricians named the practical unit of electric current, the "ampère." He wrote "Mathematical Theory of the Phenomena of Electro-dynamics" and other scientific treatises.—C.E.

Ampnitheater (Gr., *amphitheatron*, a double theater), a building where the scene of performance is entirely surrounded by seats for spectators; similar to the bowls and stadiums of today. That of Pompeii was built 80 B.C., the Roman Coliseum, A.D. 80. Remains of other Roman amphitheaters are at Verona, Capua, Pozzuoli and Pola, Italy; Nîmes, Arles, Fréjus, and Tours, France; Seville and Tarragona, Spain. Many of these were scenes of Christian martyrdoms.

Amphoræ (Gr., *amphi*, on both sides; *phero*, carry), vessels, generally made of clay, and furnished with ears for handles; used for holding wine. Specimens have been found in the catacombs, inscribed with Christian symbols.—C.E.

AMULET

Ampleforth, Abbey of, Yorkshire, England, a Benedictine foundation having lineal continuity with the ancient Abbey of Westminster. The present house was founded as the monastery of St. Lawrence, 1802, and erected into an abbey, 1890. The titular abbacies of Westminster and York and the cathedral priories of Durham, Worcester, Chester, and Rochester are attached to it. In 1928 there were 30 monks, who serve a number of missions in the vicinity and conduct a preparatory school and a college offering courses in preparation for university, navy, army, and air force examinations.

Ampthill, Odo Russell, Baron (1829-84), British diplomatist and ambassador, b. Florence; d. Potsdam. He was secretary of legation at Florence and resident in Rome till 1870, where he was the real, though unofficial representative of England at the Vatican, and rendered Abp. Manning great service by preventing any outside interference in the affairs of the Vatican Council. From 1871-84 he was ambassador at Berlin, and was created a baron in 1881.—Diet. Nat. Biog.

AMPULLA

Ampullæ (Lat., bottles), jars found in the catacombs, used for holding holy oils, or burial unguents; some are supposed to have held the blood of a martyr. In the Middle Ages they were carried by pilgrims and filled with oil from lamps in a martyr's shrine. Usually they bore the symbol of a saint.—C.E.

Amra, elegy or panegyric on a native saint in Ireland. The best known is that of Coluimb Cille (Columba), attributed by tradition to Dallan Mac Forgaill, chief *ollamh*, or bard, *c.* 575.—C.E.

Amraphel, King of Sennaar, or Babylonia, one of the Mesopotamian kings mentioned in Genesis; now believed to be identical with Hammurabi (2250 B.C.).—C.E.

Amsterdam, capital of Netherlands, originally a fortress, built 1204. Passing to the Counts of Holland, it was raised to the rank of a city, 1301; after the fall of Antwerp in 1585 it became the center of the world's trade. In spite of the uprising of the Anabaptists, 1535, destruction of holy images, 1566, and Utrecht Union, 1575, the cruelties of the Reformation were modified here through recognition of the need of not antagonizing the traders of Catholic countries. In 1660 all public exercise of the Catholic religion was forbidden, and in 1708 all religious houses were closed. Under Napoleon Amsterdam became capital of the Kingdom of Holland, and Catholicity was recognized by the Constitution of 1843. It became a deanery subject to the Diocese of Haarlem in 1853. The chief church is called the "Holy Room."—C.E.

Amulet (Lat., *amuletum*, a charm), an object of stone, metal, parchment, etc., worn as protection against disease, witchcraft, and other ills. Their use was common among early Egyptians, from whom the Romans adopted them. They were gradually repudiated by Christians as superstitions, and emblems and pious images were substituted, not, as the Council of Trent insists, because of any divinity or virtue inherent, but because they refer us to the persons or things represented.—C.E.

Anabaptists (Gr., *ana*, again; *baptizo*, baptize: rebaptizers), a Protestant sect of the Reformation period which appeared in 1521 at Zwickau. The principal tenets were: (1) rejection of baptism of infants as unscriptural, and its restriction to adults as a sign of Christian belief; (2) restoration of what they considered primitive Christianity, abolition of capital punishment, oaths, and the magistracy; (3) scripture as a rule of faith; (4) foundation of a new kingdom of God on communistic grounds. They were of two types, the sober or moderate and the fanatical type. The former originated in Zwingli's reformation in Switzerland, when a portion of his followers at Zurich, 1522, seceded. The civil authorities compelled them to have their children baptized under penalty of banishment, and their meetings were prohibited. The moderates flourished in the Netherlands and adopted their new name, Mennonites, from a former Catholic priest, Menno Simonis, who assumed their leadership. The fanatical Anabaptists were active in Saxony, Thuringia, and other parts of Germany, and were the so-called "Zwickau Prophets." Luther drove them from Wittenberg, but their leader, Storch, continued his propaganda, particularly in Thuringia where he was one of the principal legislators of the Peasants' War. Their later excesses,

communism, polygamy, community of women, led to their suppression in 1535. The Anabaptist tenets regarding infant baptism were adopted by the Baptists (q.v.), the lineal descendants of the sober Anabaptists.

Anacletus (Gr., recalled), Saint, Pope (*c.* 79-*c.* 90), martyr. According to tradition he was a Greek, convert of St. Peter, and ordained by him, and was his second successor. He may be identical with the Cletus spoken of by Augustine and other writers. He is mentioned in the Canon of the Mass as Cletus, was martyred, and buried near St. Peter. Feast, R. Cal., 13 July.—C.E.; Butler.

Anacletus II, antipope. See Pierleone, Pietro.

Anagni, an Italian episcopal town, in the province of Rome; native place of Pope Boniface VIII. On 7 Sept., 1303, Nogaret and Sciarra Colonna, emissaries of Philip the Fair of France, at the head of several hundred soldiers, invaded the town where Boniface was then residing, plundered the papal palace, and offered all sorts of indignities to the pontiff who refused to abdicate or to convoke a general council. On 9 Sept. the inhabitants drove away the sacrilegious invaders.—C.E. (F. P. D.)

Anagnostes, the epistle-reader in the Greek Church.

Anagogical sense (Gr., *anagogikos*, that which leads up; e.g., the teachings of the Bible lead to eternal life), that division of the typical sense which includes blessings to be hoped for, and which refers particularly to the future life. The rest which the Israelites found in Chanaan is anagogically typical of eternal rest in heaven (Ps., 94; Heb., 4). Jerusalem in its anagogical sense is typical of the Church triumphant. (H. J. G.)

Analecta (Gr., things gathered), selections from authors; often used as title, e.g.: "Analecta Sacra," a Gnostic work; "Analecta Bollandiana," review begun by the Bollandists in 1882.

Analepsis (Gr., taking-up), in the Eastern Church, the feast of the Ascension.

Analogy (Gr., *ana*, according to; *logos*, proportion), term used in natural theology to express the process of reasoning whereby we arrive at some knowledge, howsoever imperfect, of the nature of God. As He is the Creator of all the qualities there are in creatures, we argue that He must possess them all in their perfection.—C.E.; Crumley, Logic, N. Y., 1926. (Ed.)

Anammelech (Babylonian, Anu is prince), a god, whose worship the Sepharvites introduced and perpetuated in Samaria, after the overthrow of the Kingdom of Israel and the capture of the capital by Sargon, King of Assyria (4 Kings, 17); probably another name for the Babylonian god Anu. To Anammelech the Sepharvites offered their children in holocaust. (F. J. L.)

Anamnesis. See Commemoration.

Ananias. (1) Member of the first Christian community. With his wife he was miraculously punished by Peter with sudden death, for hypocrisy and falsehood (Acts, 5). (2) Disciple at Damascus, figuring in the baptism and conversion of Paul (Acts, 9). (3) Son of Nedebaios and high priest about A.D. 47-59. He was acquitted by Claudius of Rome from an accusation of permitting violence, and murdered at the beginning of the Jewish war (Acts, 23; 24).

Anaphora (Gr., offering, sacrifice), in Greek Rite: (1) part of the service which corresponds to Latin Canon of the Mass; (2) offering of Eucharistic bread; (3) aër (veil); (4) procession in which offerings are brought to the altar.—C.E.; Fortescue, The Mass, N. Y., 1914.

Anarchy (Gr., *an*, without; *archo*, rule), a social theory which maintains that the restraint of law is an invasion of the right of a free, intelligent being, that the individual has the right to unlimited self-expression, and that the self-interest of the individual, if intelligently pursued, will best lead to the promotion of the general welfare. The origin of the theory is variously attributed to Diderot (1713-84), the *Hébertistes* of the French Revolution, and to Proudhon (1809-65). In method some anarchists are evolutionary, believing in the advent of anarchism through propaganda and the use of the ballot. Others are revolutionary and propose to establish anarchism by violence. Nihilists, who believe in the assassination of rulers and other violent acts of opposition to the existing forms of society, represent the radical extreme of revolutionary anarchists. Anarchism is founded on an unwarranted optimism regarding the goodness of unrestrained human nature.—C.E.; U.K.; Vizetelly, The Anarchists, N. Y., 1911. (J. F. Mcc.)

Anastasia (Gr., resurrection), Saint, martyr (304), d. Sirmium (modern Yugoslavia), in the Diocletian persecution. Later her cultus spread to Rome, where her church today gives its title to a cardinal-priest. Her name occurs in the prayer "Nobis quoque peccatoribus" in the Canon of the Mass, and she has the unique distinction of a special commemoration in the second Mass on Christmas. Feast, R. Cal., 25 Dec.—C.E.; Butler.

Anastasimatarion, a Greek Church book, containing the text with music of the various compositions sung during the Sunday Offices.

Anastasis (Gr., resurrection), Church of the, Jerusalem, erected over the Holy Sepulcher by Emperor Constantine I. It was razed by the Persians, 614, and restored by Modestus, Abbot of St. Theodosius, *c.* 626. Its destruction, 1010, by Hakin, Caliph of Egypt, was an incentive to the First Crusade. Rebuilt by Constantine IX, 1048, it was incorporated in the French-Romanesque cathedral of the Crusaders, 1168. In the fire of 1808 the rotunda fell in upon the Sepulcher and the Orthodox Church obtained from the Turkish government exclusive permission to restore it. A new church, built by a Greek architect, was dedicated in 1810. The dome was rebuilt by France, Russia, and Turkey, 1868. In the middle of the rotunda is the Tomb of Christ. The church is used in turn by Catholics, and various Eastern schismatics.

Anastasius (Gr., resurrection), Saint, martyr (628), d. Bethsaloe, Assyria. A Persian magician and a soldier in the army of Khusran, he was converted to Christianity when that monarch carried the Holy Cross from Jerusalem to Persia. He took the name of Anastasius and lived a monastic life for seven years. Desiring martyrdom he went to

Cæsarea, where he reproached his countrymen for their magic and fire-worship. He was sent to Bethsaloe, imprisoned, strangled, and decapitated. Patron of goldsmiths; invoked against headaches. Relics at Rome. Feast, R. Cal., 22 Jan.—C.E.; Butler.

Anastasius I, SAINT, POPE (399-403), b. Rome; d. there. He was a friend of Augustine, Jerome, and Paulinus, and chiefly known for his condemnation of Origen and the Donatists. Feast, 27 April. —C.E.

Anastasius II, POPE (496-498). He caused the name of Acacius, Patriarch of Constantinople, to be removed from the tablets of the Church, although recognizing the validity of his sacramental acts; and condemned Traducianism.—C.E.

Anastasius III, POPE (911-913), b. Rome; d. there. He was active in determining the ecclesiastical divisions of Germany.—C.E.; Mann.

Anastasius IV, POPE (1153-54), b. Rome; d. there. He was Card.-Bp. of Sabina, and during his pontificate restored the Pantheon and ended the controversy over the archiepiscopal see of Magdeburg by recognizing Frederick Barbarossa's candidate, Wichmann.—C.E.; Mann.

Anastasius Bibliothecarius (810-879), librarian of the Vatican, sometimes identified with the antipope. The latter was a Roman presbyter, later cardinal-priest, excommunicated by Pope Leo IV, 850. Upon Leo's death, 855, he was elected pope by the imperial party, but the rightfully elected Benedict III gained the supremacy. His successor, Nicholas I, appointed as librarian, 867, an Anastasius who had been Abbot of Sancta Maria Trans-Tiberim, Rome, 858-867, and, if the same as the antipope, he must have been pardoned by Nicholas. Anastasius the librarian was appointed legate to Constantinople, 869, where he assisted at the Eighth Œcumenical Council and translated its "Acts" into Latin. He was confirmed in his office by Pope John VIII, 872.—C.E.; Mann.

Anastasius the Fuller, SAINT, martyr (*c.* 304), b. Aquileia, Italy. He followed the fuller's trade at Salona, Dalmatia. Under Diocletian he was arrested and thrown into the sea because he painted a conspicuous cross on his door. His body was brought to Salona, where a church was built in his honor. In the 7th century his relics were transferred to Spalato. Patron of fullers and weavers. Feast, 26 Aug.

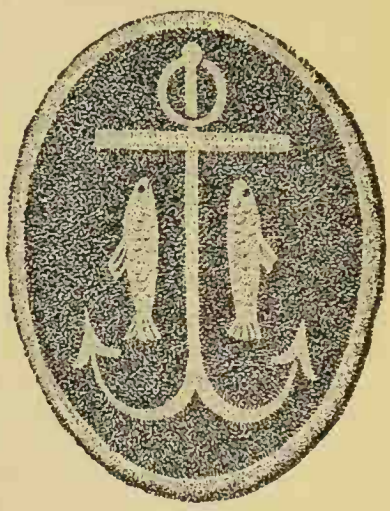
Anathema, ăn ăth'ĕmă (Gr., placed on high, as were offerings to the divinity in the temples), word used in the O.T. to mean something offered to God (Jud., 16); applied also to odious things, such as the head of an enemy, or of a felon, when exposed to view, hence execrable, accursed. Applied to the enemies of the Jews, it meant they were to be outcast and even exterminated. In the N.T. St. Paul used it to express exclusion from the society, or communion, of the faithful the same as minor excommunication (Gal., 1). It was used in this sense of sinners and heretics from the 5th to the 8th century, when it came to mean not only minor excommunication, but expulsion or major excommunication from the Church, promulgated solemnly by the pope.—C.E.; P.C. Augustine.

Anatomy (Gr., *ana*, up; *temno*, cut: cutting up, dissecting), the study of the composition, form, and structure of the bodies of living beings. As the purpose of this study is chiefly to discover means of preventing disease and preserving human life, and as the principal medieval and modern anatomists were physicians and surgeons, this subject is treated under the general title of MEDICINE. It is of special interest to Catholics because the leading pioneers in the science were Catholics, and with the encouragement of the Church, although the authorities of the Church have been erroneously, as is now admitted, accused of persecuting distinguished anatomists.—C.E.; U.K. (ED.)

Ancestor-worship, veneration of the departed spirits by sacrifices and sundry services of filial piety with a view to obtaining their aid for their descendants. It is practised among the American Indians, Iranians, Japanese, Chinese, Hindus, Polynesians, Fijians, Zulus and other African tribes. —U.K.

Anchieta, JOSÉ DE (1534-97), Spanish missionary, apostle of Brazil; b. Laguna, Teneriffe, Canary Islands; d. Reritigba, Brazil. He entered the Society of Jesus, 1551, and went to Brazil, 1553, where in spite of delicate health he worked among colonists and savages for 45 years. Surnamed "Thaumaturgus," on account of miracles and prophecies, it is said that he had a remarkable attraction for birds and even wild beasts. He wrote a Tupi grammar and dictionary and became rector of the College of St. Vincent, and later Jesuit Provincial of Brazil. —C.E.

Anchor (Gr., *ankyra*, hook), a symbol of hope, because it is an aid to mariners in danger of shipwreck. It was a favorite emblem in the early Church and is found frequently in the catacombs and elsewhere, often with a dolphin intertwined as a symbol of Christ. In modern religious art it is an emblem of St. Rose of Lima, steadfast in hope and courage in spite of great sufferings, St. Philomena, on whose tomb in the catacombs it was found inscribed, and Pope St. Clement, miraculously freed when cast into the sea with an anchor bound to him.—C.E.; Henry, Catholic Customs and Symbols, N. Y., 1926. (J. F. S.)



ANCHOR-CROSS, AND FISHES

Anchor-Cross, a combination of a cross and an anchor, emblematic of faith and hope. It was often used as a sacred symbol in the catacombs. (J. F. S.)

Anchorhold (same root as anchorites), a walled-up hermitage or anchorage built beside a church, having two windows, one opening outside through which the recluse receives food and the other into the church. It is the name and subject

of an English chivalric tale by Enid Dinnis (Lond., 1922).

Anchorites (Gr., *anachoreo*, withdraw), men who renounce the world in order to spend their lives alone in penance and prayer; women are known as anchoresses.—C.E.

Ancien Régime, äṅ-sē-äṅ rā-zhēm (Fr., old system), the established social and political system of France under the old monarchy, destroyed by the revolution of 1789.

Ancient of Days, expression applied by the Prophet Daniel to God, contrasting His eternal power with the frail existence of worldly empires.

Ancients, mentioned in the Apocalypse (4, 4; 5, 5, 8; 7, 13; 19, 4; 21, 12-14) as part of the Court of the Lamb of God whom they adore and to whom they offer the prayers of the saints. They are clothed in white garments, have gold crowns, and number 24. The number is perhaps symbolical, representing the twelve Apostles and the twelve tribes of Israel or according to Bp. Blane, the twelve patriarchs of the Old Law. (N. G.)

Ancilla Dei (Lat., handmaid of God), title given in early Christian inscriptions to a deceased woman, but from the time of Gregory the Great, 7th century, only applied to nuns.—C.E.

Ancilla Domini Sisters or POOR HANDMAIDS OF JESUS CHRIST, a community founded by Catherine Kaspar, at Dernbach, Germany, 1851, for the education of the young and the care of the aged and infirm. The community has 345 houses, including schools, hospitals, orphanages, and homes for the aged in Germany, the Netherlands, Czechoslovakia, England, and the United States. The provincial mother-house for America is at Donaldson, Ind.; the total number of religious is 4008.—C.E., XII, 254.

Ancren Riwle, ăn'krĕn rōōl, or REGULA INCLUSARUM, 13th-century code of rules for anchoresses, sometimes called "The Nuns' Rule."—C.E.

Andéol, SAINT, martyr (208), apostle of Flanders, b. Smyrna; d. near Viviers, France. A disciple of St. Polycarp, he was sent with Benignus, Andochius, and Thyrsus to evangelize the Vivarais. Represented in art in the garb of a subdeacon, holding in his hand a book and palm, his head pierced by a wooden knife. Relics at St. Andéol, France. Feast, 1 May.

Anderdon, WILLIAM HENRY (1816-90), writer, b. London; d. Roehampton. He was an Anglican clergyman, converted in 1850. Through his influence the Franciscan convent at Drumshambo, Ireland, was founded. He was secretary to his uncle, Card. Manning, until he became a Jesuit, 1872. His best-known stories include "Afternoons with the Saints" and "The Catholic Crusoe." Among his controversial works are "Luther's Words and the Word of God," and "What Do Catholics Really Believe?" —C.E.

Anderson, HENRY JAMES (1799-1875), scientist and educator, b. New York City; d. Lahore, India. He was professor of mathematics and astronomy, Columbia College, New York, and accompanied the U. S. Dead Sea Exploration, 1848. Becoming a Catholic, he was first president of the Supreme Council of the Society of St. Vincent de Paul in New York, founder of the New York Catholic Protectory, Knight Commander of the Order of St. Gregory the Great, and president of the Catholic Union which he organized for the defense of papal rights and promotion of the Catholic religion. He died on his return journey from Australia where he had gone to observe the transit of Venus. In addition to several articles contributed to scientific papers, he was the author of "Geological Reconnaissance of Part of the Holy Land," published by the U. S. Government.—C.E.

Anderson, PATRICK (1575-1624), missionary and writer, b. Elgin, Scotland; d. London. He entered the Society of Jesus, 1597, and in 1609 was appointed to the Scottish mission, where his labors were successful and his escapes marvelous. In 1615 he became rector of Scots College. On his return to Scotland, he was betrayed and imprisoned, and later liberated, probably through the offices of the French ambassador. He wrote, among other things, "Memoirs of the Scottish Saints."—C.E.

Andorra, semi-independent republic in the Pyrenees between France and Spain; area, 191 sq. m.; pop., 5231, all Catholics. Released from the Saracen yoke by Charlemagne and Louis the Pious, Andorra was ceded in the 11th century to the bishops of Urgel, who associated the French Counts of Foix in the government. The country is now under the joint suzerainty of France and the Bp. of Urgel, Spain, who each appoint a civil and a criminal judge. The Bp. of Urgel bears the title of Sovereign Prince of Andorra, the only temporal sovereignty, except the Vatican State, now held by an ecclesiastic. The republic has a general syndic or president, elected for life by the Council General of twenty-four elected members, which has supreme administrative and judicial power but cannot legislate or sign foreign treaties without the consent of the Bp. of Urgel and the French prefect. The country is included in the Spanish Diocese of Urgel, founded in the 4th century, of which Seo de Urgel, in Spain, is the cathedral city; the chief town of the republic is Andorra La Vieja (pop., 600).—U.K.

BISHOP OF URGEL, SOVEREIGN PRINCE OF ANDORRA

Andrada, ANTONIO DE (1580-1634), missionary, explorer of Tibet, b. Oleiros, Portugal; d. Goa, India. For four years he was the chief Jesuit missionary in the Indies. He succeeded in penetrating into Tibet, and establishing a mission at Chaparangue. Recalled to Goa, he became superior of the Indies and died for the Faith.—C.E.

Andrea, GIOVANNI D' (*c.* 1275-1348), canonist, b. near Florence; d. Bologna. He was educated at the University of Bologna, taught at Padua and Pisa, and became professor of canon law at Bologna. Works: "Glossary of the Six Books of decretals"; "Glossary of the Clementine books; Treatise, or Commentary on the decretal letters of Gregory IX"; "Mercuriales, or commentary on the six rules; Book

of the praises of Saint Jerome; Addenda to the *Speculum* of Durandus."—C.E.

Andreis, Felix de (1778-1820), first superior of the Congregation of the Mission (Vincentians) in the United States, b. Demonte, Italy; d. St. Louis, Mo. He accompanied Bp. Dubourg to St. Louis, 1818, where the congregation had its first establishment, and died soon after exhausted by missionary labors. The process for his beatification was authorized by Benedict XV, 1918.—C.E.; Rosati, Felix De Andreis, St. L., 1915.

Andrew (Gr., manly), Saint, Apostle (d. 60), b. Bethsaida, Galilee; d. Patræ, Achaia. Son of Jona, brother of Peter (Matt., 10; John, 1), and disciple of John the Baptist, he became a follower of Our Lord and was chosen as one of the twelve Apostles (Luke, 6). He is supposed to have preached in Cappadocia, Galatia, Bithynia, Scythia (Russia), Byzantium, Thrace, Macedonia, Thessaly, and Achaia, where he was crucified on an X-shaped or St. Andrew's cross by the Roman governor, Ægeas. On St. Andrew's eve in Germany it is customary for girls to supplicate St. Andrew to reveal the identity of their future husband; on the day following the young people float cups in a tub, and if a boy's and a girl's cup drifting together are intercepted by a cup inscribed "priest" it indicates marriage. Patron of Russia and Scotland and of fishermen and old maids; invoked against gout and sore throat. Relics in cathedral of Amalfi, Italy. Emblem: St. Andrew's cross. Feast, R. Cal., 30 Nov., till 1918 a holy day of obligation in Scotland; the Divine Office for his feast is one of the most devotional in the Breviary.—C.E.; Butler.

ST. ANDREW'S CROSS

Andrew Avellino, Saint, confessor (1521-1608), b. Castronuovo, Sicily; d. Naples. His baptismal name was Lancelot, but he took the name Andrew when he entered the Order of Theatines. After studying canon and civil law at Naples, he took his degree and was ordained priest, 1547. He served as master of the novices and was later elected superior of the house at Naples. Renowned for his zeal for strict religious discipline and for his humility and piety, he was commissioned by his superior to found houses at Milan and Piacenza, and held the post of superior at several convents. St. Charles Borromeo was his intimate friend; Andrew's letters were published at Naples, 1731. He died of apoplexy while saying Mass. Patron of Naples and Sicily; invoked against sudden death and apoplexy. Canonized, 1712. Relics at Naples. Feast, R. Cal., 10 Nov.—C.E.; Butler.

Andrew Bobola, Blessed (1590-1657), Jesuit martyr, b. Sandomir, Poland; d. Janow. He was superior at Bobruisk, where he distinguished himself during the plague. His success in converting schismatics, in the Lithuanian mission, led to his torture and martyrdom by the Cossacks. Feast, Russia, Galicia, and Posnania, 16 May; in Poland, 21 Feb.—C.E.

Andrew Corsini, Saint, confessor (1302-73), Bp. of Fiesole, apostle of Florence, b. Florence; d. Fiesole. Repenting his dissolute youth, he joined the Carmelite Order. He was consecrated Bp. of Fiesole, 1360, and was sought everywhere as a peacemaker; at Bologna he made peace between the nobility and the people. Miracles multiplied at his death. He is represented holding a cross, with a wolf and lamb at his feet, and floating above a battlefield on a cloud or a white palfrey. Canonized, 1629. Relics at Florence. Feast, R. Cal., 4 Feb.—C.E.; Butler.

Andrew Dotti, Blessed (1256-1315), b. and d. Borgo San Sepolcro, Italy. Of noble parentage, he entered the Servite Order, 1278, was ordained to the priesthood, and occupied various positions of honor in the order. His zeal manifested itself principally in preaching and penance, visions were vouchsafed to him, and he worked many duly authenticated miracles. Feast, 3 Sept.—C.E., I, 469.

Andrew of Crete, Saint, confessor (*c.* 650-*c.* 740), Abp. of Gortyna, Crete, hymnographer, b. Damascus, Syria. He was the author of many scriptural discourses, but is principally interesting as the inventor of the "Greek Canon," a form of hymnology previously unknown. Feast, 17 Oct.—C.E.

Andrew of Rinn, Blessed, martyr (1459-62), d. Rinn, Tyrol. At the age of three, he was cruelly put to death by Jews, through hatred of the Faith. Beatified by Benedict XIV. Feast, 12 July.

Andrew of Wyntoun, 14th-century Scottish chronicler. He was a canon regular of the Priory of St. Andrews, and before 1395 prior of the monastery of Lochleven. In his "Origynale Cronykil of Scotland," so called because it began with the creation of the angels, he incorporated the work of an unknown author, written in the same easy-flowing, octosyllabic, rhyming verse of the Scots vernacular. This work is the first attempt at scientific history writing in Scotland.—C.E., XV, 724.

Andrews, William Eusebius (1773-1837), editor, author, b. Norwich, England; d. London. In 1799 he became editor of the "Norfolk Chronicle," and in 1813 went to London to advance Catholicism by means of the press. His many Catholic periodicals all failed after brief periods, generally for lack of funds. "The Truth Teller," which he published in England, 1824, was directly responsible for New York's first Catholic paper, which also bore that name. Among his writings are "The Conspiracy of Titus Oates" and "Review of Foxe's Book of Martyrs."—C.E.

Andrew the Scot, Saint (d. *c.* 877), Archdeacon of Fiesole, b. Ireland; d. Italy. He was a brother of St. Bridget the Younger, and accompanied Donatus to Italy, becoming Archdeacon of Fiesole, where he restored the church of St. Martin and founded a monastery. Relics in church of St. Martin, Fiesole. Feast, 22 Aug.—C.E.

Andronicus, kinsman and fellow-prisoner of Paul, mentioned in the Epistle to the Romans as "of note among the apostles," an "apostle" in the wider sense of preacher of the Gospel.

Anesthesia (Gr., *an*, without; *aisthesis*, feeling). In its strict sense the word connotes a loss of tactual sense but it has been extended to include absence of sensibility to any and all external impressions. It may be localized or general, and may occur naturally as when caused by an injury or disease in the sensory nerve paths, or it may be produced artificially by the administration of anes-

thetics, as during operations. Although fatalities are the exception, it is advisable for a Catholic patient to receive the sacraments previous to the administration of an anesthetic. The reception of the sacraments has a psychotherapeutic value, as the patient's knowledge of having performed his religious duties makes him less susceptible to a shock which may terminate fatally. The sacraments affect body and soul and the Blessed Sacrament particularly is regarded as medicine to both. The Postcommunion of the Mass on 30 June, commemoration of St. Paul, speaks of its *medicinalis operatio* (healing remedy). It is wrong to use anesthetics to hasten the death of a patient. —C.E.; Gwathmey and Baskerville, Anesthesia, N. Y., 1914.

Angel (Gr., *angelos*, messenger), a pure spirit, created by God, called angel because some are employed by God as messengers to man. "Pure spirit" means that the angelic nature is entirely spiritual, that an angel has no body and is dependent in no way, either for its existence or its operations, on matter. The angels were created at or near the time when the material world came into existence, and were placed by God in a state of probation or trial. Many of them sinned by pride and were cast into Hell forever; these are called devils, demons, or fallen angels. Those who remained faithful were rewarded with eternal happiness in the vision of God; and the term "angel" used without modification is generally applied only to these. From Scripture, we know that the angels constitute a vast multitude, beyond the power of man to imagine or conceive. They differ, too, in perfection of nature and of grace. According to this diversity of perfection, they are classified in three hierarchies, each hierarchy having three orders making, in all, nine choirs, in the following descending order: (1) Seraphim, Cherubim, Thrones; (2) Dominations, Virtues, Powers; (3) Principalities, Archangels, Angels. It should be noted that the term "angel," while applicable to all, is also used as a distinctive name for the lowest choir, from which the guardian angels (q.v.) are usually selected. Devotion to the angels can be traced to the earliest ages of the Church. We venerate their excellence and petition their ministrations. The month of October is specially dedicated to them and the feast of all the angels is celebrated in common with that of Michael, 29 Sept. There are also feast-days for Raphael and Gabriel who, with Michael, are the only angels mentioned by name in Scripture. As an emblem in art, an angel is the proper attribute and attendant of St. Matthew and is also associated with St. Roch, who was healed by an angel.—C.E.; O'Connell, The Holy Angels, N. Y., 1923; Vonier, The Angels, N. Y., 1928. (A. J. S.)

Angel, Thy Holy, name applied to Our Lord in the Mass, in the third prayer after the Consecration.

Angela Merici, Saint, virgin (1474-1540), foundress of the Ursulines, b. Desenzano, Italy; d. Brescia. At an early age she became a tertiary of St. Francis. She established a school at Desenzano for the instruction of young girls in religion, and later founded a second school at Brescia. In 1535 she laid the foundation for the Ursuline Order by gathering together twelve religious companions at Brescia. Emblems: ladder, cloak. Canonized, 1807. Relics in church of S. Afra, Brescia. Feast, R. Cal., 31 May.—C.E.; Monica, Angela Merici and Her Teaching Idea, N. Y., 1927.

Angela of Foligno, Blessed (1248-1309), penitent and mystical writer, b. Foligno, Italy; d. there. She was a worldly and frail woman who, after her conversion, established a community at Foligno of the Third Order of St. Francis. Her "Book of Visions and Instructions" record the history of her conversion. She is represented being invited by Our Lord to receive Holy Communion; and chaining the devil. Relics in church of St. Francis, Foligno. Feast, O.F.M., 4 Jan.—C.E.; Butler, ed. Thurston.

Angeli, Girolamo degli (1567-1623), missionary and martyr, b. Castro-Giovanni, Sicily; d. Yezo, Japan. He entered the Society of Jesus, 1585, and began his apostolate in Japan, 1602, remaining there after publication of the edict expelling all missionaries. He was the first missionary to penetrate Yezo, Jasu, and Cai, but after making many converts, seeing that his neophytes were persecuted because of his preaching, he gave himself up to the authorities, and underwent martyrdom by fire in the public square of Yezo.—C.E.

Angelic Doctor. See Thomas Aquinas, Saint.

Angelic Hymn, the *Gloria in excelsis Deo* (Glory to God in the highest), sung by the angels at the birth of Christ.

Angelici, order of knighthood for priests and laymen, founded 1191 by Isaac Angelus, Emperor of Constantinople; also called order of "Constantine," "the Golden Knights," "St. George."

Angelico, Fra (Guido di Pietro or Giovanni da Fiesole; 1387-1455), religious painter, b. near Castello di Vicchio, Tuscany, Italy; d. Rome. Entering the Dominican Order as Fra Giovanni, in Fiesole, 1407, the illumination of missals and manuscripts furnished his first training in art. For the Dominican convent in Cortona where he lived, 1414-18, he painted the well-known "Madonna and Four Saints," and for the baptistery a first "Annunciation." Returning to Fiesole in 1418, he painted the "Christ in Glory Surrounded by Saints and Angels," now in the National Gallery of London. He was invited to Florence in 1436 to decorate the new convent of San Marco. Among the paintings and frescos still to be seen in the galleries of the city and in the national museum established in the former convent are the "Crucifixion," "Madonna of the Star," "Coronation of the Virgin," and "Christ as a Pilgrim." His finest work is in the chapel of Nicholas V in the Vatican, a series of frescos depicting the lives of St. Stephen and St. Lawrence. The dedication of his art to religious subjects earned him the title of "Angelico," and the holiness of his life caused him to be beatified, so that he is also known as "Il Beato" (the Blessed). His work is noted for an extraordinary spiritual quality, bright decorative detail, and exquisite coloring.—C.E.

Angelic Salutation, part of the greeting of the angel Gabriel to the Blessed Virgin repeated in the prayer beginning Hail Mary (Lat., *Ave Maria*).

Angel-lights, in architecture, small circular lights between subordinate arches of window tracery, belonging especially to the English Perpendicular style.

Angelo Carletti di Chivasso, BLESSED (1411-95), theologian, b. Chivasso, Italy; d. Coni. He was a Franciscan, appointed Apostolic Nuncio by Sixtus IV and Innocent VIII, commissioned by the former to preach a holy war against invading Turks, and by the latter to prevent the spread of Waldensianism. His "Cases of Conscience" is a famous dictionary of moral theology.—C.E.

Angel of Great Counsel (*Magni Consilii Angelus*, in the Introit of the third Mass of Christmas), a title of the Messias in the Greek Version of Isaias, 9, 6, where we read according to the Hebrew text followed by the Latin Vulgate, "His name shall be called Wonderful, Counsellor, Mighty God, a Father forever, Prince of Peace." St. Jerome conjectures that the translators did not wish to apply such titles to the Messias and substituted this other title. Fr. Knabenbauer, S.J., in his commentary on Isaias expresses the view that the Hebrew text used by the Greek translators may have been already altered. No one thinks the Greek text right. The title it gives the future Messias is, however, quite appropriate. Its meaning may best be explained by the Hebrew text: the envoy of God is to be a wonderful counsellor. (W. S. R.)

ANGELS, FIFTH CENTURY

Angels in Art. They are seldom represented before Constantine's time; the oldest fresco in which an angel appears is a 2nd-century "Annunciation." The winged angel does not appear until the 4th century. At first angels were not represented unless historically necessary but after the 5th century they become favorite subjects, and were painted as attendants on the principal figures of a picture.—C.E., I, 485.

Angels of the Churches, mentioned in the Apocalypse; though interpreted by Origen as meaning the guardian angels of the seven churches of Asia, they are usually considered as referring to the bishops at the time.—C.E.

Angelus, a devotion in honor of the Incarnation of Our Lord and venerating His Blessed Mother, recited at morning, noon, and evening at the sound of a bell. It consists of the Hail Mary said three times, with certain versicles (little verses), responses, and a prayer. It takes its name from the opening word of the Latin form, "Angelus Domini nuntiavit Mariæ" (The Angel of the Lord declared unto Mary). The evening Angelus probably owes its origin to the "curfew bell" (Fr., *couvre-feu*, cover the fire), a signal for bedtime and evening prayer. The morning recital began at Parma, Italy, in 1318, as a prayer for peace. The noon Angelus, originally used only on Fridays, was extended to other days by Pope Callistus III in 1456. Champlain regulated that in New France it should mark the beginning and end of the day. An indulgence of 100 days is gained when the Angelus with three Hail Marys is said, and a plenary indulgence, conditional upon confession, communion, and prayer for the usual intentions, once a month for those who say it habitually. It is recited kneeling, except from Saturday noon to Sunday evening inclusively; but this is not necessary for gaining indulgence. During the Easter season it is replaced by the Regina Cœli Lætare (Queen of Heaven Rejoice).—C.E.; Sullivan, Externals of the Catholic Church, N. Y., 1918. (J. F. S.)

Angelus, THE, famous painting by J. F. Millet (1859), showing a peasant man and woman standing in the fields at sunset, with heads bowed in prayer.

Angelus Bell, a triple stroke on the bell repeated three times as a signal for recitation of the Angelus.—Henry, Catholic Customs and Symbols, N. Y., 1925.

Angelus de Scarpetti, BLESSED (d. *c.* 1306), missionary, b. and d. Borgo San Sepolcro, Italy. He took the Augustinian habit, *c.* 1254, and was sent to England, where he preached and built many monasteries. Beatified, 27 July, 1921.

Anger (Lat., *ango*, distress), a strongly exciting emotion aroused by an evil that is present but not acquiesced in. Though commonly a self-regarding emotion, it may be aroused in behalf of others. Anger is not purely painful as it includes the agreeable consciousness of energetic reaction against evil, and is not of itself morally evil, but may be at times a high moral force in the form of virtuous indignation, called "just" anger. It needs restraint as it can easily become inordinate and lead to a purpose of revenge or pass into hatred and it is then a vice.—C.E.; P.C. Augustine. (J. V. K.)

Angers, UNIVERSITY OF, France; probably developed from the cathedral school; famous as a law school *c.* 1364. Faculties of theology, medicine, and arts were added by Pope Eugene IV, 1432. Today it has faculties of theology, law, arts, and science. Students: about 520.—C.E.

Anglesey, HENRY PAGET, 1ST MARQUESS OF (1768-1854), soldier and statesman, b. London. His most brilliant success was at Waterloo. Appointed Lord Lieutenant of Ireland, he did all he could for the Irish people, and was recalled by the government for trying to relieve penal legislation against Catholics. In Parliament he pleaded for Catholic emancipation. Again appointed lord lieutenant, 1830, he strongly opposed the repeal of the union. He originated the Board of Education in Ireland.

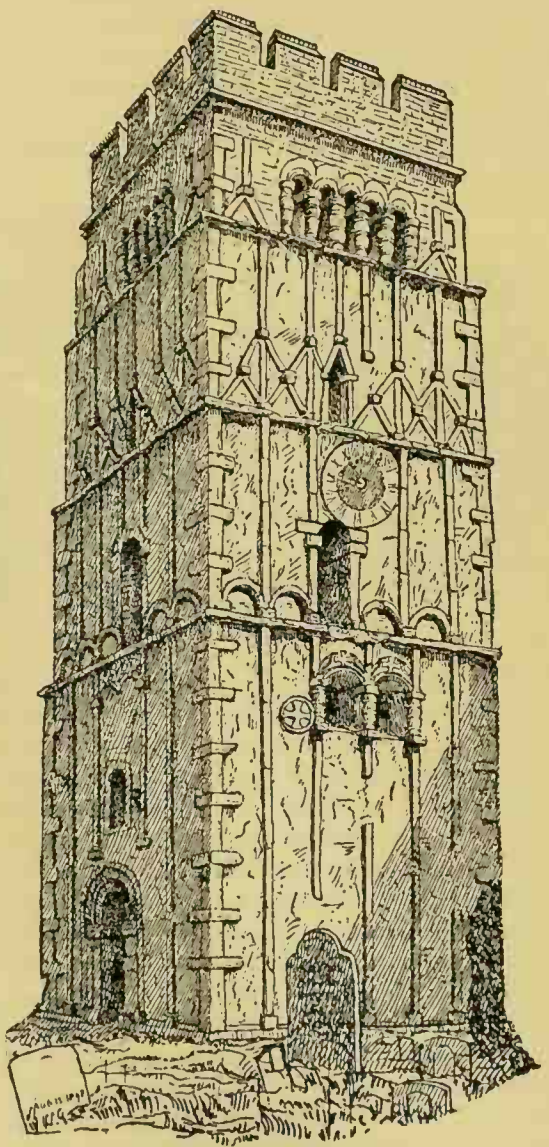
Anglican, term used to denote the Established Church of England; used more commonly by the

High Churchmen than by the Low to imply that the English Church of the Reformation is the same as the *Ecclesia Anglicana*, as the Catholic Church is named in the Magna Carta. Anglican belief and practise and statistics are given under CHURCH OF ENGLAND. (ED.)

Anglican Councils, councils held in England at unknown places: 756, by Abp. Cuthbert, to appoint 5 June to be kept in memory of the martyrdom of St. Boniface and his companions; 797, by Ethelheard, preceding his visit to Rome to oppose the foundation of the Archbishopric of Lichfield.

Anglin, TIMOTHY WARREN (1822-96), statesman and journalist, b. Clonakilty, Cork, Ireland; d. Canada. He emigrated to St. John, New Brunswick, Canada, 1849; founded "The Morning Freeman" there, 1851; and opposed as too drastic and unworkable the measure prohibiting the manufacture and sale of alcoholic liquors, passed by the legislature of New Brunswick, and repealed at its next session. He was the first Catholic returned to Parliament from the city and county of St. John, and became speaker of the Canadian House of Commons, 1874-77. He fought the anti-separate school legislation of New Brunswick, and forced a compromise allowing Catholics to have their own schools and teachers to give religious instruction before and after school hours. He became a member of the editorial staff of the "Toronto Globe," 1883, and editor-in-chief of the "Toronto Tribune," a Catholic weekly, 1874-85.—C.E.

Anglo-Catholics, Anglicans who favor Ritualism, claim to celebrate Mass, reserve the sacrament, use the Latin Missal, and in many ways imitate Catholics, as by having confessionals and stations of the cross in their churches. Some of them reject the branch-theory, that the Anglican Church is a branch of the Catholic Church, and believe in the primacy of the pope, holding that their Church was only accidentally severed from the Catholic. Others still insist on the branch-theory. It is estimated that over 4000 ministers are enrolled in the Anglo-Catholic movement and several religious communities of men and women. In over 1000 Anglican churches confessions are heard. Anglo-Catholics aim at union with the Greek and Russian Churches. (ED.)



ANGLO-SAXON CHURCH TOWER AT EARLS BARTON

Anglo-Saxon Church, the church of the Teutonic tribes from northwestern Germany who invaded Britain south of the Rivers Forth and Clyde in the 5th century, displacing the Celtic inhabitants towards Wales and Cornwall. The invaders set up a number of independent kingdoms, often at war with each other; they were evangelized, as the chances of peace or alliance might offer, in the following order: Kent (See of Canterbury founded 597; Rochester, 604); Essex (London, 604); Northumbria (including the district called Deira; York, 625); East Anglia (Dunwich, 630); Mercia (Lichfield, 656); Wessex (Winchester, 669); Sussex, the neighboring kingdom to Kent, was the last to be converted (Selsey, 708). The Christian Celts who remained in Britain were too insignificant in numbers to convert their heathen conquerors, and the Celtic Church in Wales and Scotland seems to have made no effort to preach to the Saxons. Pope St. Gregory the Great, happening to see some fair-haired youths in the Roman slave-market, being told they were Angles from Deira, said: "Not Angles, but angels: DE IRA DEI (from the wrath of God) they shall be saved." On the first opportunity he sent the Roman monk St. Augustine to convert Kent, and Augustine became the first Abp. of Canterbury. Northumbria was evangelized by the Irish St. Aidan, a monk of Iona, Scotland, who followed the Celtic traditions regarding the keeping of Easter, which differed from the Roman custom. He founded the monastery of Lindisfarne, from whence came the brothers Sts. Cedd and Chad, who were the apostles of Essex and Mercia respectively, St. Cuthbert, who labored in the north, and St. Wilfrid, who converted Sussex and reconciled Northumbria to the Roman Easter.

In the interests of anti-papal controversy, too much has been made of the divergent customs of the Roman and Celtic missionaries; the latter were thoroughly loyal in spirit to the See of Rome. At the Synod of Whitby, 664, Oswin, King of Northumbria, elected to stand by "the Roman Keybearer" (St. Peter). The following councils and synods, presided over by bishops or legates appointed from Rome, promoted unity and restrained the mutual interference of the clergy: Hertford, 673; Hatfield, 680; that of 747, held at an unknown or unidentifiable place, made a thorough reform of the clergy; the Synod of Cealchythe (Chelsea ?), 787, recognized tithes, and made Lichfield an archbishopric. Ethelwolf, King of Wessex, gave the

Church a tenth of his lands. His son, Alfred the Great, showed great devotion to the papacy and in his code of laws he, conjointly with Guthrum, the Danish ruler of East Anglia, declared apostasy a crime, and commanded the payment of Peterspence. St. Dunstan, Abp. of Canterbury, 960-988, aided by St. Ethelwold of Winchester and St. Oswald of York, sought to replace the secular clergy by monks to remedy the custom of married clergy, and to establish a more intimate communication with Rome; henceforward the archbishops went to Rome to receive the pallium. King Canute made a pilgrimage to Rome, 1026-27, legislated in favor of the Church, and insisted on the payment of Peterspence. Under King Edward the Confessor there were appointed to English sees many foreigners, who were probably more devout and capable than any English priests available at the moment; competent Englishmen were not passed over; the papal legate who visited England in 1062 appointed the great native churchman, St. Wulstan, to the See of Winchester.

Latin was used in the liturgy and in the canonical hours; the books were the Roman service books without any important additions of native growth. There was a strong likeness to the ritual of southern Italy, probably due to Adrian, Abbot of St. Augustine's, who brought the traditions of Monte Cassino to England. Interesting customs were: churchyard procession on Palm Sunday; dialogue beside the Sepulcher on Holy Saturday; episcopal benediction after the Pater Noster; multiplication of Prefaces; lay communion under both kinds. These were not peculiar to England, although some of them originated there. As regards the veneration of Our Lady, the Anglo-Saxons were far removed from the principles of the Reformation. Aldhelm and Alcuin sang her praises in Latin, Cynewulf in Anglo-Saxon; a 10th-century litany contains the following supplications to the Blessed Virgin (in Latin):—

Holy Queen of the World,
Holy Saviouress of the World,
Holy Redemptress of the World,
Pray for us.

—C.E.; Lingard, History and Antiquities of the Anglo-Saxon Church, Lond., 1845.

Angustia loci (Lat., smallness of a place), a basis for dispensation from a diriment impediment of matrimony, when, in the place of birth or domicile of a woman, her relationship is so widely spread that she is unable to meet anyone of a position equal to her own whom she can marry, except a relative by blood or by marriage, so that if no dispensation were granted she would be obliged to leave her country in order to marry.

Anicetus, Saint, Pope (*c.* 157-*c.* 168), martyr, b. Syria. He allowed St. Polycarp and the Eastern Christians to celebrate Easter on the 14th day of Nisan, regardless of whether it fell on Sunday. Feast, 17 April.—C.E.

Anima Christi, sanctifica me, or Soul of my Saviour, sanctify my Breast!, hymn usually found in the "Thanksgiving after Mass," in the Missal. It was written in the 14th century by an unknown author. There are about 15 translations; the English title given is found in "St. George's Hymn Book." It was a favorite prayer of St. Ignatius Loyola.—Britt.

Animals, Worship of, a corruption of religion wherein an animal which apparently had been a mere symbol or emblem of an attribute, virtue, or quality, is considered either as the bearer of a tribe's tutelary spirit, as among the American Indians, and as such is the object of various degrees of worship; or, as in ancient Egypt's decaying religious life, is identified with the god whose characteristic it represents, and shares with him in Divine honors.

Animals in Christian Art have greater importance than in pagan art. In the catacombs we find the lamb, symbol of the soul, accompanying the Good Shepherd. The fish, symbol of Our Lord, is perhaps of widest distribution. After Constantine, most of the decorative schemes are derived from the Apocalypse: the dove is the Holy Spirit, the lamb is Christ the Victim, and the "four living creatures" (man, lion, ox, and eagle) are personifications of the four Evangelists. The fantastic animals of Byzantine art are found in Romanesque sculpture. In the 15th century in the cathedrals of France, especially Notre Dame of Paris, animal sculpture reached great perfection. With the Renaissance, animals were used only as an accessory to the human figure, and no thought of individual symbolism was retained. Saints are often represented with animals; thus, the lion is the emblem of St. Jerome, the dog of St. Roch.—C.E.; Henry, Catholic Customs and Symbols, N. Y., 1925.

ANIMALS IN CHRISTIAN ART

Animism (Lat., *anima*, soul), the doctrine that an immaterial principle is the basis of life; in ethnology, a ghost-theory of the origin of religion; the theory that all external bodies are animated by a soul like that of man.—C.E.; U.K.; Brunsmann-Preuss, Fundamental Theology, St. L., 1928.

Anise, plant mentioned by Our Lord (Matt., 23, 23) as subjected to tithe by the Pharisees; a mistranslation for dill, which was made originally in the Wyelif version and let pass since, as of no consequence, dill and anise being of the same parsley family.

Anna (Heb., grace). (1) The pious and patient mother of Samuel. Vexed at the affronts cast at her long sterility, she made a vow, that should God put an end to her barrenness, she would consecrate her son to God (I Kings, 1). Samuel's birth was the fruit of her prayers and tears. She brought Samuel to Heli, the high priest, and consecrated him to God. In the joy of seeing her hopes realized, Anna chanted the sublime Canticle of Anna (I Kings, 2). She is regarded as an image of the Church: persecuted in the beginning, and later fruitful and glorious. (2) Wife of Tobias, who was taken with him into captivity by Salmanasar (Tob., 1). (3) A prophetess, daughter of Phanuel, of the tribe of Aser; the widow in the Temple who recognized Jesus, when presented to the Lord, as the Redeemer (Luke, 2).—C.E. (F. J. L.)

Annals (Lat., *annalis*, yearly), chronological records registering from day to day events of each year. The prototype of medieval annals is the "Chronographus" of 354, an official document of the Roman Empire. In England the custom arose of writing lists of events on margins of paschal tables. Anglo-Saxon missionaries introduced the practise of annal-writing into other countries. The Carlovingian annals were at first concerned with monastic records; later, secular annals were written. Medieval annals usually are anonymous; the chronology is often inaccurate and, as is the case with chronicles, care must be taken to distinguish legend from historical facts.—C.E.

Annals of the Four Masters, sometimes called the ANNALS OF DONEGAL, the most extensive and the earliest authentic records of Irish history, traditionally begun *c.* A.M. 2242 (1762 B.C.), and compiled (22 Jan., 1632, to 10 Aug., 1636), at the instance of Fr. John Colgan (d. *c.* 1657), the hagiographer and historian, mainly by Michael O'Clery, afterward a Franciscan monk. They continue down to A.D. 1616, but of the original compilation, the present name of which was conferred by Fr. Colgan, scarcely one volume remains. Michael O'Clery and his three assistants, Peregrine O'Clery, Farfassa O'Mulconry, and Peregrine O'Duignan, are the "Four Masters." The Annals contain the reigns, deaths, genealogies, etc., not only of high-kings, but of provincial kings, chiefs, dignitaries, ecclesiastics, and others, with some account of battles, murders, and wars. They have been published in three editions, the principal one, in seven quarto volumes, being that of John O'Donovan, both in Irish and English, "Annala Rioghachta Eireann" (Annals of the Kingdom of Ireland), Dublin, 1851.—C.E., VI, 163.

Anna Maria Taigi, BLESSED (1769-1837), b. Siena, Italy; d. Rome. In 1789 she married Domenico Taigi, some years later was received into the Third Order of Trinitarians, and thenceforth devoted herself to a life of holiness and good works. Soon after her death her name was venerated at Rome and she was beatified, 30 May, 1920.—C.E., XIV, 430.

Annas, Jewish high priest A.D. 6-15, son of Seth. His son-in-law, Caiaphas, was high priest during the ministry of Our Lord, but Annas was still influential. He interrogated Our Lord and delivered Him bound to Caiaphas and the Sanhedrin for trial (John, 28).—C.E.

Annates, first year's revenue of a benefice paid to the papal Curia; now paid on the occasion of appointments to dioceses not subject to Propaganda.—C.E.

Anne (Heb., grace), SAINT, traditional name of the wife of Joachim and mother of the Blessed Virgin. No records of her life are found outside of the apocryphal literature, the Gospel of Pseudo-Matthew and the Protoevangelium of James. From these we learn that Anne and Joachim had reached old age and still remained childless; their prayers were answered, an angel of the Lord announcing to Anne that the fruit of her womb would be blessed by all the world. The belief that Anne, in the conception and birth of Mary, remained a virgin was condemned by the Holy See, 1677. Devotion to her, popular from an early date in the East, began in the West at Douai and spread rapidly through the Church after 1584. There are shrines to her in many churches, and those at St. Anne d'Auray, Brittany, and St. Anne de Beaupré, Canada, are popular places of pilgrimage. Patroness of Brittany, France, Canada, housewives, women in labor, cabinet-makers, and miners. Emblem: a door. Feast, R. Cal., 26 July.—C.E.; Butler.

Anne of Denmark (1574-1619), Queen of James I of Great Britain, b. Skanderborg, Denmark. The daughter of Frederick II, King of Denmark, she married, 1589, James VI of Scotland (I of England). Her parents were Lutherans, but through companionship with a niece of Emperor Charles V she acquired a knowledge of and an affection for Catholicism. She was advised by the Scottish Catholic nobles to seek spiritual advice from Robert Abercromby, a Jesuit, who received her into the Church, *c.* 1600. She proved the firmness of her Faith at the coronation, 1603, by refusing to receive the Protestant sacrament, declaring she preferred to forfeit her crown rather than take part in a sacrilegious profanation.—U.K.; Strickland, Lives of the Queens of England, Lond., 1851.

Annex=chapel, a special kind of chapel-of-case.

Annihilation (Lat., *ad*, to; *nihil*, nothing), the act of reducing to nothing. Annihilation is opposed to creation. As in creation the whole being is produced from nothing, so in annihilation the whole being is reduced to nothing. It is a tenet of the original Adventists, of the Catharists, and, as some believe, of the Buddhists. God alone can annihilate. There is nothing in theology or modern science to lead to the belief that anything will be annihilated. —U.K.; Joyce, Principles of Natural Theology, N. Y., 1923. (C. V.)

Annihilationism, school of thought which considers immortality itself to be a grace, and not the natural attribute of the soul; and that the finally impenitent will merely cease to exist.

Anniversary (Lat., *anniversarius*, returning with the year), a day celebrated yearly as it returns. The anniversary of the consecration of a bishop is celebrated in each diocese by a special Mass in the liturgy for this feast. The anniversary of the consecration (or dedication) of a church is celebrated by a special Mass and Office provided for this feast. The anniversary of the death of a person is celebrated annually and also on the third, seventh, and thirtieth day after the decease. There is a special Requiem Mass in the Roman Missal for the anniversary; it is customary also to offer other prayers and good works on this occasion. The anniversary of burial is sometimes commemorated instead of the day of death, with the same rites.—Sullivan, Externals of the Catholic Church, N. Y., 1918. (C. J. D.)

Annotinum Pascha (Lat., anniversary Easter), in the early Church, anniversary celebration for those who had been baptized the previous Easter.

Annuaire pontifical catholique, publication devoted to statistical information with regard to the Catholic Church, founded by Mgr. Albert Battandier, 1898, and published by Maison de la Bonne

Presse, Paris. The first twenty volumes cover the following topics: (1) the Roman Calendar, comprising the Latin and Oriental rites, causes of the Servants of God, reforms in the liturgy; (2) the Sovereign Pontiffs, comprising the family, birth, early life, and papal acts of the reigning pope and a list of popes with some biographical notes; (3) the Cardinals, comprising their sees, duties, and biographical notes; (4) the Episcopate, comprising the bishops, with their sees and biographical notes, the Eastern churches, schismatical and heretical churches, and occasionally a few dioceses treated in detail; (5) Missions, giving their scope, societies, and activities; (6) Religious Orders, comprising a general list of the Orders, with notes on each; (7) the Pontifical Court and prelates; (8) the Ecclesiastical Courts and Roman Congregations, comprising congregations, tribunals, offices, and commissions; (9) the Vicariate of Rome, comprising the Curia, parishes, cemeteries, hospitals, and population; (10) Miscellanea, comprising information which is liturgical, theological, archæological, historical, statistical, bibliographical, and necrological. To the remaining volumes were added, from time to time, notes on the Church in different lands, new sees, a history of the Holy Year, notes on the popes in different centuries, a history of the Syrian Catholic Church, a general list of prelates, chamberlains, and attachés to the pope, a list of all known titular sees, and, beginning in 1926, there is a general list of the cardinals of the first fourteen centuries which is continued in later volumes, etc. Its articles are valuable for historical as well as ecclesiastical information.—C.E.

THE ANNUNCIATION

Annulment (Lat., *ad*, to; *nullus*, none: to nothing), a declaration by the ecclesiastical or civil authorities that a reputed marriage never was valid because owing to some known or hidden invalidating impediment it was not contracted validly and is therefore null and void. The impediments are listed under DIRIMENT IMPEDIMENTS.—Petrovits, New Church Law on Matrimony, Phila., 1928. (ED.)

Annunciation of the Blessed Virgin Mary, the annunciation (Lat., *ad.*, to; *nuntius*, messenger) to Mary by the angel Gabriel that she was to be the Mother of God (Luke, 1), the Word being made flesh through the power of the Holy Spirit. The feast of the Annunciation, called also in old calendars the feast of the Incarnation, is celebrated 25 March. It probably originated about the time of the Council of Ephesus, *c.* 431, and is first mentioned in the Sacramentary of Pope Gelasius (d. 496). The Annunciation is represented in art by many masters, among them Fra Angelico, Hubert Van Eyck, Jan Van Eyck, Ghirlandajo, Holbein the Elder, Lippi, Pinturicchio, and Del Sarto.—C.E.

Annunziata, ORDER OF THE, a Piedmontese secular military order which in its later form dates from Charles III, Duke of Savoy, in 1518. It was first dedicated to the Blessed Virgin at the time of Felix V, antipope, 1434. The order considered itself the successor of the Order of the Collar, as it celebrated the feast of the Annunciation in the Charterhouse of Pierre-Châtel in Bugey, where the former held its chapters. On the cession of Bugey to France the Order of the Annunziata transferred its chapters to the Camaldolese Monastery near Turin (1627).

Anoint (Lat., *inunctio*, besmearing), to touch any part of the body with oil. In Baptism it means the laying on of oil of catechumens, signifying a life of faith and good works, and oil of chrism, symbolizing union with Christ. It is also used in Extreme Unction and Holy Orders (qq.v.), and at the coronation of monarchs.—C.E.; Schuster, The Sacramentary, N. Y., 1924. (F. T. B.)

Anschar (ANSGARIUS or SCHARIES), SAINT, confessor (801-865), apostle of the North, b. Picardy, France; d. Bremen, Germany. A Benedictine monk at Corbie, he went as a missionary to Sweden and on his return was made first Abp. of Hamburg and papal legate of the northern nations. He revived the Abbey of Turholt in Flanders and established a school there. Winning the protection of King Eric of Denmark, he continued his missionary labors in Sweden and Denmark. A monumental cross has been erected in his honor on an island in Lake Malar, near Stockholm. The preface to his "Life of St. Willehad" is a masterpiece. Relics at Bremen, Hamburg, and Copenhagen. Feast, 3 Feb.—C.E.; Butler.

Ansegisus, SAINT, abbot (*c.* 770-*c.* 833). A Benedictine of Fontenelle, he was entrusted by Charlemagne and later Louis le Débonnaire with the reform and restoration of the monasteries of St. Sixtus, St. Memius, Flay, and Luxeuil. Becoming Abbot of Fontenelle he made this monastery famous for learning, discipline, and its library. He divided among various monasteries the riches he obtained from his diplomatic missions. His "Capitulars," or collection of the laws of Charlemagne and Louis, are famous. Feast, 20 July.—C.E.; Butler.

Anselm, SAINT, confessor (1033-1109), Doctor of the Church, b. Aosta, Italy; d. Canterbury, England. He entered the monastery at Bec, studied under Lanfranc, and was made prior, 1063, and abbot, 1078. After the death of Lanfranc, Anselm succeeded him as Abp. of Canterbury, 1093. This see having been vacant for four years, the revenues had been seized by the state. Anselm devoted himself to abolishing this encroachment by the state and to reforming ecclesiastical circles, thus incurring the hostility of the king, against whose wishes he went to consult the pope on the question of investiture. Banished by William, he was recalled by Henry I, but the quarrel was renewed and it was not until 1107 that settlement was made, resulting

in a victory for the Church. He influenced deeply Catholic philosophy and theology. his chief achievement in philosophy being the ontological argument for the existence of God, viz., that God exists in reality, because He is that than which nothing greater can be thought, and since to exist in reality is greater than to exist in the mind. He therefore has real existence. Feast, R. Cal., 21 April.—Rule, Life and Times of St. Anselm, Lond., 1883; C.E.; Butler.

Anselm of Lucca, SAINT, bishop (*c.* 1036-86), called THE YOUNGER to distinguish him from his uncle, Pope Alexander II, b. Mantua, Italy; d. there. Made Bp. of Lucca by his uncle, he accepted lay investiture from Henry IV of Germany, and in remorse became a Benedictine. Gregory VII ordered him to return to his see, where he made many reforms. He wrote against lay investiture and the antipope Guibert. Patron of Mantua. Because through his prayers was obtained the rout of the enemies of Gregory VII, he is represented before an army in confusion. Feast, 18 March.—C.E.; Butler.

Anstey, THOMAS CHISHOLM (1816-73), lawyer and politician, b. London; d. Bombay, India. After his conversion he championed Catholic interests in Parliament, where he represented Youghal, Ireland. Later he became attorney-general of Hong Kong but was suspended on account of radical reforms he inaugurated. A judge at Bombay, he was forced to resign for denouncing commercial abuses in the Bengal government; later he practised law in Bombay with great success. He wrote pamphlets on legal and political subjects.—C.E.

Ant. = antiphon.

Antecedent Grace, an illumination of the intellect, or an inspiration of the will, due partially to the vital activities of these faculties, partly to Divine intervention in the mind's natural process. Both the illumination and inspiration transcend in intrinsic worth the natural good thoughts and desires of man, by reason of the dignifying influence of God's assisting activity in the eliciting of the thought or desire. The antecedence in question is relative to the subject's deliberation. Consequently antecedent grace is the gift of God, preceding, ennobling, and elevating man's mental actions.—Pohl-Preuss, Grace, St. L., 1921.

Antediluvians (Lat., *ante*, before; *diluvium*, flood), the people who lived before the time of the Flood.

Antependium (Lat., *ante*, before; *pendere*, hang), the curtain covering the altar, hanging from the table to the floor.

Anterus, SAINT, POPE (235-236), b. probably Greece; d. Rome. Little is known of his pontificate of 42 days, except that he caused notaries to collect the Acts of the Martyrs, and had them deposited in the Roman archives, for which act he was probably martyred. His tomb, with his name in Greek, is in the papal crypt of the cemetery of Callistus. Feast, 3 Jan.—C.E.

Anthony, SAINT, abbot (251-*c.* 356), founder of Christian monasticism, b. Coma, Egypt; d. Mt. Colzin, near the Red Sea. At the age of twenty, he divided his inheritance among the poor and retired to a cell in the mountains. Later he withdrew to Der el Memun, a mountain on the east bank of the Nile, and lived there in solitude for 20 years. About 305 he emerged to organize monastic life for the crowds who followed him. He again retired to the desert lying between the Nile and the Red Sea and lived for 45 years on the mountain where stands the monastery named for him, Der Mar Antonios. During this time he made two visits to Alexandria: in 311 to strengthen the Christian martyrs in persecution, and in 350 to preach against the Arians. Patron of Hospitallers, domestic animals, butchers, brush-makers, basket-makers, grave-diggers, and graveyards. Invoked against pestilence, epilepsy, erysipelas, and skin-diseases. Emblems: *tau*-shaped cross (St. Anthony's cross), small bell, hermit, pig, book. Relics near Vienne. Feast, R. Cal., 17 Jan.—St. Athanasius, St. Anthony the Hermit, N. Y., 1924; C. E.; Butler.

Anthony, SISTER (MARY O'CONNELL; 1815-97), nurse, b. Limerick, Ireland; d. Cumminsville, O. She became a Sister of Charity in 1835, and during the Civil War in America was called "Ministering Angel of the Army of the Tennessee." The Hospital of the Good Samaritan, Cincinnati, was a gift to Sister Anthony from some Protestant business men of that city; she was in charge, 1866-82.

Anthony Baldinucci, BLESSED (1665-1717), Italian Jesuit missionary. He labored in the neighborhood of Frascati and Viterbo, Italy, his work being characterized by processions, during which Anthony and many of his flock scourged themselves with disciplines; his success was largely due to his propagation of devotion to the Blessed Virgin, whose image was always carried before him on his missions.—C.E., II, 219.

Anthony Daniel, BLESSED, martyr (1601-48), b. Dieppe, France; d. near Ontario, Canada. Having joined the Society of Jesus in 1621, he arrived in Canada, 1632, and was stationed at Cape Breton. He was sent to the Huron mission, Ihonatiria (1634-48), where he was slain in the Iroquois attack and his body was thrown into the burning chapel in which he had just celebrated Mass.—C.E., IV, 621; Wynne, Jesuit Martyrs of North America, N. Y., 1925.

Anthony of Padua, SAINT, confessor (1195-1231), b. Lisbon, Portugal; d. Vercelli, Italy. Educated at the cathedral school, he joined the Canons Regular of St. Augustine in 1210; in 1212 he retired to the Convent of Santa Croce where he remained for eight years in study and prayer. He became a member of the Order of Friars Minor; set sail for missionary work in Africa, but was shipwrecked off the coast of Italy; and retired to the hermitage of Montepaolo to celebrate Mass for the lay brothers. He later won a reputation as a preacher and teacher of theology and received the praise of St. Francis; made numerous converts and performed many miracles; and was made provincial of the monastery at Limousin, France, 1226. Devotion to him is popular throughout the Church. Alms given to obtain his intercession is known as "St. Anthony's bread." Patron of the poor, of barren and pregnant women, and of travelers; invoked for recovery of lost things and against shipwreck. Em-

blems: bread, apparition of the Infant Jesus, book, lily. Relics at Padua. Feast, R. Cal., 13 June.—Stoddard, Wonder Worker of Padua, Notre Dame, Ind., 1896; C.E.; Butler.

Anthony's Fire, SAINT, a form of erysipelas. Miraculous cures having been brought about by the intercession of St. Anthony, whence the name, the Order of Canons Regular of St. Anthony was founded, 1090, for the relief of those afflicted with this disease.

Anthony Zaccaria, SAINT, confessor (1502-39), founder of the Barnabites, b. Cremona, Italy; d. there. He studied theology and medicine and received Holy Orders, 1528. He worked among the poor at Milan, and established the Confraternity of Eternal Wisdom and the congregation of secular clergy to relieve the conditions in northern Italy. Canonized, 1897. Feast, R. Cal., 5 July.—C.E.

Anthropology (Gr., *anthropos*, man; *logos*, science of), strictly speaking, should embrace the study of all that constitutes a human being, body and soul, social relations, past history and development, but its meaning is restricted to the study of the physical or bodily characteristics of a human being only, measurement of various parts of the body, shape of head, jaw, hand, color of skin, eyes, hair, characteristics of speech. Too often the term is confused with ethnology which properly considers the racial and social traits of man and data for the comparative study of religions. The conclusions to which anthropologists have so far arrived are not of great importance, nor are they well established.—C.E., XII, 620.

Anthropomorphism (Gr., *anthropos*, man; *morphe*, form), representation or conception of the Deity under a human form or with human attributes and subject to human vices and passions. This was very common among the pagans of Greece and Rome. In the 4th century, some few Christians in Syria and Scythia, under the leadership of Audæus, interpreting certain texts of Genesis literally, held that God had a human form; they were called Anthropomorphites. That the numerous anthropomorphic expressions in the Bible are to be understood metaphorically, is evident from the emphatic teaching of the Scriptures that God is an infinitely perfect spiritual being.—C.E.; U.K. (R. V. W.)

Anti- (Lat., against, opposed to), prefix in common use designating opposition or counteraction, as in anti-Catholic, and anti-Christian, anti-Trinitarian.

Antibes Legion, troops organized at Antibes, France, by Napoleon III, and placed at the disposal of Pope Pius IX in 1866, for the defense of Rome against the Italian government.

Antichrist, in general, any person, idea, or organization opposed to Christ and His Church; in particular, a signal enemy of Christ who is to appear before the Last Judgment and seduce many before his destruction by Christ. Daniel, 7, speaks of him as the "man of sin." Some see allusions to him in the "False Christs," the "abomination of desolation," and "the one who shall come in his own name" of the Gospel. St. Paul in 2 Thessalonians, 2, quite fully describes him and his destiny. In his first two epistles St. John speaks of several Antichrists, but more especially of one par excellence.—C.E.; Pohle-Preuss, Eschatology, St. L., 1924. (N. G.)

Anticipate (Lat., *ante*, before; *capio*, take), to read the Divine Office, in private but not in choir, before the time usually assigned for it; e.g., to read Matins, which should be read before Mass, on the evening before, i.e., after 2 p.m., and Vespers in Lent an hour before noon instead of afternoon.

Antidicomarianites (Gr., *antidikos*, opponents; *Mariam*, Mary), name given by Epiphanius, about the end of the 4th century, to adversaries of the Divine maternity and of the perpetual virginity of Mary.—C.E.

Antidoron (Gr., *anti*, instead of; *doron*, a gift), in the Greek Rite, remains of loaves from which portions have been cut for Consecration, distributed after Mass for consumption by the faithful.—C.E.; O'Brien, History of the Mass, N. Y., 1882.

Antigonish, DIOCESE OF, Canada, comprises Antigonish, Cape Breton, Guysborough, Inverness, Pictou, Richmond, and Victoria counties, in Nova Scotia; transferred from Arichat in 1886; suffragan of Halifax. Early missionaries: Fr. Angus MacEachern; Abbé Lejamtel; Frs. Alexander McDonell, William Chisholm, Colin Grant, James Grant; Fr. Vincent, founder of former Trappist monastery at Tracadie. Bishops: William Fraser (1844-51); Colin MacKinnon (1852-77); John Cameron (1877-1910); James Morrison (1912). Churches, 115; priests, 114; religious women, 511; university, 1; high schools, 30; primary schools, 28; institutions, 8; Catholics, 83,847.

Antigua, island of the Leeward Group, British West Indies, administered by a nominated executive council and a legislative council; area, 108 sq. m.; est. pop., 29,470. Ecclesiastically Antigua belongs to the Diocese of Roseau (q.v.) in the Island of Dominica, B.W.I. It has 1 church, 1 priest, and 400 Catholics.

Antimasons, members of a political party in the United States (1827-35) formed to combat the Freemasons, under the belief that legislatures, judges, juries, and newspapers were under their influence. The party originated in N. Y. State under Thurlow Weed, W. H. Seward, and others, following upon the mysterious disappearance in 1826 of William Morgan of Batavia, N. Y., a Mason who had threatened to divulge the secrets of the order. The party nominated Gen. William Wirt for president in 1832, and he received seven votes in the Electoral College. In 1875 the party was revived as the "American Party."—Annual Report of the American Historical Society, 1902; U.K.

Antimensium (Gr., *anti*, instead of; Lat., *mensa*, table), consecrated corporal of silk or linen containing relics of saints, which is spread on the altar of Greek churches for the celebration of Mass.—C.E.; O'Brien, History of the Mass, N. Y., 1882.

Antinomianism. See ANTINOMY.

Antinomies (Gr., *anti*, against; *nomos*, law). In his classic analysis of the historical significance of the Catholic Church, Charles Stanton Devas enumerates and explains away ten of its apparent contradictions or inconsistencies:

The Church appears in opposition to intellectual civilization and yet to foster it.
appears in opposition to material civilization and yet to foster it.
represents a religion of sorrow and yet of gladness; teaches a morality which is austere and yet joyful.
appears the opponent and yet the support of the State; its rival and yet its ally.
upholds the equality of men and yet the inequality of property and power.
is full of scandals and yet all holy; proclaims a law at once difficult and yet easy.
upholds and yet opposes religious freedom and liberty of conscience.
is one and yet Christendom has ever been divided.
is ever the same and yet ever changing.
is ever being defeated and yet ever victorious.

Antinomy (Gr., *anti*, against; *nomos*, law), a term made familiar by the heresy of Antinomianism preached by Johannes Agricola as a deduction of Luther's teaching on justification by faith alone. If good works, argued Agricola, do not help to salvation so evil ones do not hinder it and therefore justified Christians are not bound to observe the law. The deduction is logical, but Luther repudiated it and preached earnestly against it. Though often acted upon by some extremists in Germany and England, it was never favored by any Protestant sect. (ED.)

Antioch, IN PISIDIA, city, situated in Asia Minor, on the S. slope of the mountains that separated Phrygia from Pisidia, 2 M. E. of the ruins of Yalo-bach. Acts, 13, gives a lengthy account of Paul's stay here, and shows the influence of his and Barnabas's work.—C.E.

Antioch, IN SYRIA, ancient Greek capital on the Orontes river in Asia Minor, at the junction of the Lebanon and Taurus ranges, founded 300 B.C.; next to Rome and Alexandria the greatest city of the Roman Empire. Here Christianity received its name (Acts, 11). Its first community was founded by Christianized Jews, driven from Jerusalem by persecution. Peter's long residence here is proved by the episode of the observance of the Jewish ceremonial law even by Christianized pagans, as related by Paul (Gal., 2); the Chair of Peter is commemorated as a feast on 22 Feb. From Antioch Paul and Barnabas started on their missionary journeys through Asia Minor and Greece (Acts, 13; 18).—C.E.

Antioch, SCHOOL OF, designation given to the Fathers of Antioch, who insisted more on the so-called grammatico-historical sense of the Holy Scripture than its moral and allegorical meaning. They steered a course between Origen and Theodore, avoiding the excesses of both, and thus laying the foundation of the principles of interpretation which Catholic exegetes follow. The principal representatives of the school are: John Chrysostom, Theodore of Mopsuestia, Isidore of Pelusium, and Theodoret, Bp. of Cyrus.

Antiochene Rite, the family of rites originally used throughout the Patriarchate of Antioch. The oldest form, the pure Antiochene, is marked by the absence of saints' names and Pater Noster. This form was displaced at an early date by a rite derived from it, that of Jerusalem, called the Liturgy of St. James. In the main the latter is the same as the former, with some modifications. The Liturgy of St. James became the rite of the whole patriarchate, i.e., all western Syria. In its oldest form, the Liturgy of St. James is Greek, but was translated into Syriac. The Greek St. James is now used but twice a year by the Orthodox. The Syriac version is used by the Jacobites in Syria and Palestine, and by the Syrian Uniats. For another form see MARONITE RITE.—C.E.; Fortescue, The Mass, N. Y., 1914. (M. E. D.)

Anti-pædobaptists (Gr., *anti*, against; *pais*, child), those who object to infant baptism; sometimes applied to the Baptist sect, in America and elsewhere.

Antipas, SAINT, martyr (92), d. Pergamum. In the reign of Domitian he was Bp. of Pergamum, where he suffered martyrdom. In the Apocalypse he is called the "faithful witness" of Jesus Christ. Feast, 11 April.

Antipasch, Low Sunday in the ecclesiastical year of the Greek Orthodox Church.

Antiphon (Gr., *anti*, against; *phone*, voice: singing opposite, alternate chanting). (1) A psalm or hymn sung in alternate chant by two choirs or by choir and congregation. A form of chant, introduced in the West about the 4th century gradually displaced the responsorial form. (2) A short verse or sentence sung before and after a psalm or canticle to determine its musical mode and to provide the key to its liturgical or mystical meaning. Antiphons are of three kinds: psalterial, from the psalm which follows; historical, from the mystery or festival; mixed, from the psalm and feast. (3) An anthem.

To double antiphon is to recite the entire antiphon both before and after the psalm. To announce antiphon is to recite the antiphon before the psalm, only as far as the asterisk.—C.E. (J. G. K.)

Antiphonary, liturgical book for use in the choir, containing music and texts of all sung portions of the Roman Breviary. The Gregorian Antiphonary, attributed to Pope Gregory I, is an official codification of the collection of antiphons occurring in Divine Office.

Antipodes (Gr., *anti*, against; *pous*, foot), term designating the position of human beings on the other side of the earth "with their feet against ours" when the earth was supposed to be flat. Churchmen like Augustine were interested in the question only because it cast doubt on the unity of the human race. The apostle of Germany, Boniface, imputed this among other erroneous opinions to Vergilius, a missionary in Bavaria. Pope St. Zachary bade Boniface to bring him to trial for his perverse teachings. There is no evidence that he was ever tried or condemned. On the contrary, he became Abp. of Salzburg and is revered as a saint. He must have made it clear that he did not believe in a race of human beings not sprung from Adam.—C.E. (ED.)

Antipope, a false claimant to the Holy See in opposition to a pontiff canonically elected. The following is a list of the 37 antipopes, whose histories will be found under their respective names: Aleric; Amadeus VIII, Duke of Savoy; Anastasius Bibliothecarius; Benedict XIV; Boccadipecora, Teobaldo; Cadaloüs, Peter; Conti, Gregorio; Cossa, Baldas-

sare; Dioscorus; Eulalius; Franco, Boniface; Frangipani, Lando dei; Felix II; Gregory VI; Guibert of Ravenna; Guido of Crema; Hippolytus; John; John, Abbot of Struma; John, Bp. of Sabina; Laurentius; Luna, Pedro de; Maginulf; Maurice, Abp. of Braga; Mineius, John; Muñoz, Gil Sanchez; Novatian; Octavian; Paschal; Philagathus, John; Philip; Pierleone, Pietro; Rainalducci, Pietro; Robert of Geneva; Theodore; Theodoric; Tiberius; Ursicinus.—C.E.; U.K.

Anti-semitism, the agitation in European countries to oppose the commercial, political, and financial influence of the Jews.

Antitrinitarians, those who deny the Trinity of Persons in the Godhead; in early days, the Sabellians, Macedonians, and Arians; in later times Protestant bodies such as the Socinians and Unitarians.—Pohle-Preuss, The Divine Trinity, St. L., 1922.

Antitype (Gr., *anti*, corresponding to; *typos*, type), some one or something prefigured or typified by biblical persons, or objects, or events. Adam, Noe, Moses, David are some of the O.T. types of Christ. He is their antitype.

Antonelli, Giacomo (1806-76), cardinal, secretary of state to Pius IX, b. Sonnino, Italy; d. Rome. He held various offices under Gregory XVI, and became cardinal, minister of finance, and prefect of the sacred palaces under Pius IX. He arranged the flight of the pope to Gaeta, where he was made secretary of state, and returned to Rome with the pope, 1850. Until 1870 he was practically the temporal ruler of Rome, and vigorously defended the rights of the Holy See. He has been much praised and severely criticized; he was a statesman rather than a churchman, never having been ordained priest, although zealous in his religious duties.—C.E.

Antonians, popular name for the members of various orders under the patronage of St. Anthony or professing to follow his rule. The original society was founded in the 4th century by St. Anthony. There are now four important orders so known: Maronite Congregation of Aleppo, or Aleppines, founded in 1695, having in 1910, 10 convents, 8 hospices, 75 priests, and 45 lay brothers; Maronites of the Baladite Congregation, founded in 1695, having in 1910, 31 convents, 27 hospices, 400 priests, and 300 lay brothers; Maronites of the Congregation of St. Isaias, founded in 1700, having in 1925, 22 convents, 9 residences, 20 parishes, 12 hospices, 15 schools, 150 priests, and 100 lay brothers; Chaldean Antonians of the Congregation of St. Hormisdas, founded in 1808 by Gabriel Dembo, and having 3 convents and 70 religious, of whom 20 are priests.—C.E., I, 555.

Antoninus, Saint, confessor (1389-1459), Abp. of Florence, b. Florence; d. there. In 1405 he entered the Dominican Order and was a zealous promoter of the reforms of Bl. John Dominic. He was made vicar of the convent of Foligno, 1414, and governed several other convents until in 1446 he was raised to the archiepiscopal see of Florence. Among his writings are a valuable work on moral theology and a history of the world. He was among the first to attempt to adapt economic traditions to modern developments. Emblems: scales, lily. Canonized, 1523. Feast, R. Cal., 10 May.—C.E.

Antoninus of Pamiers, Saint, apostle of the Rouergue (1st century), b. Fredelacum (later Pamiers). Having embraced Christianity he visited Rome, was ordained, and returned to Gaul to preach the Gospel in Aquitania, and especially on the frontier of the Rouergue where he is credited with many miracles. Relics at Pamiers and Palencia. Feast, 2 Sept.

Antra deserti, teneris sub annis, or Thou, in thy childhood, to the desert caverns, hymn for Matins on 24 June, feast of St. John the Baptist. It was written by Paul the Deacon (720-799). The English title given is from the translation by M. Blacker and G. Palmer.—Britt.

Antwerp (Anvers), city, Belgium, on the Scheldt, 60 m. from the sea. In the 10th and 11th centuries, capital of the Margravate of Antwerp, it rose to the height of its prosperity in the 16th century under Charles V, at whose death it fell to Austria. France held it from 1794 to 1815, and Holland, from 1815 to the foundation of the new Kingdom of Belgium in 1830. As an intellectual center it was the home of Plantin, Lipsius, Ortelius, Mercator, and De Backer, the Jesuit biographer. As an art center, it encouraged Metsys, Rubens, Van Dyck, Jordaens, Teniers, and Leys. It also sheltered the English religious orders who fled persecution in England. The cathedral, built 1354-1530, is cruciform, with triple aisles and an ambulatory, has a tower 400 ft. high, and contains Rubens's "Descent from the Cross." Other churches are St. Charles Borromeo, St. Jacques, and St. Paul. Antwerp was the seat of a diocese from 1559 to 1801, suffragan of Mechlin.—C.E.

Antwerp Bible, a great polyglot Bible in six volumes, the "Biblia Regia," published at Antwerp, 1569-73, by the Plantin press at the expense of Christopher Plantin.

Anvil, emblem in art associated with St. Eligius, goldsmith and metal-worker.

A.P.A. See American Protective Association.

Apelles, Saint, martyr, Bp. of Smyrna. Paul greeted him as "approved in Christ" (Rom., 16).

Ape-men, apes resembling man and therefore considered by evolutionists as beings midway between ape and man, the link between man and ape. They claim to have found within the last few decades several specimens of real ape-men. There are apes resembling man in anatomical structure and physiological functions; they are known in zoology as anthropoids (Gr. *anthropos*, man; *eidos*, like) and include the gorilla, chimpanzee, and ourang-outang. Yet man is essentially different from them all, for he is rational; and no matter how defective, or even deranged, a human being may be, he is never essentially irrational as the animal is. As regards the alleged specimens of real ape-men, it is well to distinguish two classes. The first are the rather extensive finds of races hitherto unsuspected, such as the Neanderthal and the Cro-Magnon race. Judged by their mode of burial, these must be classed as men, though perhaps of a race now extinct. The second are bold

reconstructions from a few parts of a skeleton, e.g., the famous Java man, or *pithecanthropus erectus* (erect ape-man), determined from the top part of a skull, a thigh bone, and two molar teeth (which may not have belonged to the same individual), and the Heidelberg man built up from a jaw. There is no authority, however, for the accuracy of these reconstructions. In spite of resemblances in anatomical structure, man is essentially different from the ape, and to the unprejudiced student it would seem that the wish is father to the thought; that the evolutionists find ape-men because they are necessary to substantiate the evolutionist theory.—Devivier, ed. Messmer, Christian Apologetics, N. Y., 1903. (A. C. C.)

Apiarius of Sicca, priest of the Roman Province of Africa, whose appeal to Rome from his bishop's sentence of excommunication for misconduct (*c.* 418) led to a dispute between the African Church and the popes about the regulation of local discipline. This case has been made much of by opponents of papal supremacy; it was merely an expression of the desire of African bishops to retain privileges they had been allowed to assume during periods of persecution.—C.E.

Apocalypse, the book placed last in the Bible. The author, named John in 1, 1, and 22, 8, tradition has generally identified with the Apostle. It was written either during the persecution of Nero (54-68) or of Domitian (90-94), during St. John's exile at Patmos, to encourage the persecuted Christians by foretelling the fall of Rome as an anti-Christian power and the trials but complete victory of the Church. The work is prophetical, dealing with the future rather than with the present, yet not without many references to events of St. John's own time. He pictures various phases of the Church's conflict with the world by means of different symbolical visions. The book is very difficult of interpretation; at each new crisis its prophecies seem fulfilled, the end seems at hand and yet it does not come. Its message seems to be: "Watch, for ye know not the day nor the hour." The introduction (1, 1, to 3, 22) gives the title and description of the book and, after a prefatory salutation, seven Epistles to various Churches of Asia Minor, commending those who are faithful, reproving and warning the lukewarm and the sinful. Chapters 4, 1, to 11, 19, contain a description of the judgment and destruction of Jerusalem. Chapters 12, 1, to 19, 10, describe the struggle between the Church and the world, ending in the destruction of Babylon. In chapters 19, 11, to 22, 5, are related the final triumph of the Word of God and the glory of the New Jerusalem. The epilogue (22, verses 6-21) insists on the credibility of the Apocalypse and the quick fulfillment of its prophecies. The Apocalypse takes us to the very court of heaven picturing for us God in all His Majesty, surrounded by angels who do His bidding in heaven and on earth, and Christ, the Lamb of God, slain for man's Redemption but now surrounded by the elect who have kept His word. Satan, too, the great dragon, appears as the Church's chief enemy, but is finally conquered, bound, and cast into a pool of fire.—C.E.; Gigot, Westminster Version of the Sacred Scriptures, IV, iii, N. Y., 1915; Blanc, Les Visions de Saint Jean, Paris, 1924. (N. G.)

Apocalyptic Number, the mystical number, 666, in the Apocalypse. The Greek letters of the word *Latcinos* (i.e., Pagan Rome) are also numerals which, added together, amount to this number. There are other interpretations, e.g., Antichrist.

Apocatastasis (Gr., *apo,* from; *kata,* down; *histemi,* stand), the doctrine of the final salvation of all mankind; a restoration.

Apocreos, in the Greek Rite corresponds to Sexagesima Sunday; the last day on which meat may be eaten before Lent.

Apocrypha (Gr., *apokryphos,* hidden), originally writings that claimed a sacred origin and were supposed to have been hidden for generations; later, a well-defined class of literature with scriptural or quasi-scriptural pretensions, but lacking genuineness and canonicity, which were composed during the two centuries before Christ and the early centuries of our era. Protestants apply the term improperly to denote also O.T. books, not contained in the Jewish canon, but received by Catholics under the name of deuterocanonical. The following is a list of the Apocrypha:

APOCRYPHA OF JEWISH ORIGIN.—*Jewish Apocalypses:* Book of Henoch; Assumption of Moses; Fourth Book of Esdras; Apocalypse of Baruch; Apocalypse of Abraham. *Legendary Apocrypha of Jewish Origin:* Book of Jubilees, or Little Genesis; Third Book of Esdras; Third Book of Machabees; History and Maxims of Ahikar, the Assyrian. *Apocryphal Psalms and Prayers:* Psalms of Solomon; Prayer of Manasses. *Jewish Philosophy:* Fourth Book of Machabees.

APOCRYPHA OF JEWISH ORIGIN WITH CHRISTIAN ACCRETIONS: Sibylline Oracles; Testaments of the Twelve Patriarchs; Ascension of Isaias.

APOCRYPHA OF CHRISTIAN ORIGIN.—*Apocryphal Gospels of Catholic Origin:* Protoevangelium Jacobi, or Infancy Gospel of James, describing the birth, education, and marriage of the Blessed Virgin; Gospel of the Pseudo-Matthew; Arabic Gospel of the Infancy; History of Joseph the Carpenter; Transitu Mariæ, or Evangelium Joannis, describing the death and assumption of the Blessed Virgin. *Judaistic and Heretical Gospels:* Gospel according to the Hebrews; Gospel according to the Egyptians; Gospel of Peter; Gospel of Philip; Gospel of Thomas; Gospel of Marcion; Gospel of Bartholomew; Gospel of Matthias; Gospel of Nicodemus; Gospel of the Twelve Apostles; Gospel of Andrew; Gospel of Barnabas; Gospel of Thaddeus; Gospel of Philip; Gospel of Eve; Gospel of Judas Iscariot. *Pilate Literature and Other Apocrypha concerning Christ:* Report of Pilate to the Emperor; Narrative of Joseph of Arimathea; Pseudo-Correspondence of Jesus and Abgar, King of Edessa. *Gnostic Acts of the Apostles:* Acts of Peter; Acts of John; Acts of Andrew; Acts and Martyrdom of Matthew; Acts of Thomas; Acts of Bartholomew. *Catholic Apocryphal Acts of the Apostles:* Acts of Peter and Paul; Acts of Paul; Acts of Paul and Thecla; Acts of Philip; Acts of Matthew; Acts of Simon and Jude; Acts of Barnabas; Acts of James the Greater. *Apocryphal Doctrinal Works:* Testamentum Domini

Nostri Jesu; Preaching of Peter, or Kerygma Petri. *Apocryphal Epistles:* Pseudo-Epistle of Peter; Pseudo-Epistles of Paul; Pseudo-Epistles to the Laodiceans; Pseudo-Correspondence of Paul and Seneca. *Christian Apocryphal Apocalypses:* Apocalypse of Peter; Apocalypse of Paul.
—C.E.; U.K.; Charles, Apocrypha and Pseudepigrapha of the Old Testament, Oxford, 1913; Walker, Apocryphal Gospels, Acts and Revelations, Edin., 1873.

Apodeipnon (Gr., the after-supper service), the last part of the Greek Divine Office, corresponding to the Latin Compline.

Apodosis (Gr., *apo*, back; *didomi*, give), the last day on which prayers in commemoration of a feast are said in the Greek Church.—C.E.

Apollinarianism, heresy begun by Apollinaris the Younger, Bp. of Laodicea, *c.* 376, teaching that Christ had a human sensitive soul, but had no human rational mind, the place of which was taken by Divine Logos. It was condemned by Roman Councils, 377 and 381, and the Council of Constantinople, 381. The sect perished about 416, some members returning to the Church, while the rest became Monophysites, believing that Christ had only a divine, but no human, will.—C.E.; Pohle-Preuss, Christology, St. L., 1922.

Apollinaris, SAINT, martyr (*c.* 79), first Bp. of Ravenna, b. probably Antioch; d. Ravenna, Italy. According to his Acts he was a disciple of St. Peter, by whom he was raised to the See of Ravenna. He suffered almost constant persecution, but persisted in preaching. Banished from Ravenna with the other Christians, by a decree of Vespasian, he was discovered while passing through the gates, tortured, and put to death. Emblem: sword. Relics at Ravenna. Feast, R. Cal., 23 July.—C.E.; Butler.

Apollinaris Claudius, SAINT (2nd century), Bp. of Hierapolis, Phrygia. He wrote against heretics. His eloquent "Apologia" (*c.* 177) for Christians was addressed to Marcus Aurelius. Feast, 8 Jan.—C.E.; Butler.

Apollo (1st century), learned Jew, b. Alexandria. He was renowned for his knowledge of the Scriptures. Although imperfectly instructed in Christian doctrine, he was teaching at Ephesus, when Aquila and Priscilla (q.v.) brought about his complete conversion and baptism. A friend of St. Paul, he preached the Gospel in Corinth with great success (Acts, 18).

Apollonia, SAINT, virgin, martyr (*c.* 249), deaconess, d. Alexandria. She was seized by the insurgent heathen populace who tortured her by knocking out her teeth. A pile of faggots was prepared to burn her and the other martyrs, but, threatened with death, Apollonia chose to embrace it voluntarily and sprang into the fire. Invoked against toothache and diseases of the teeth. Emblems: tooth, pincers. Feast, R. Cal., 9 Feb.—C.E.; Butler.

Apollyon, Greek equivalent of the Hebrew word Abaddon, meaning destruction, destroyer.

Apologetics (Gr., *apologia*, apology, defense), the theological science which aims at explaining and justifying religious doctrine in order to show its reasonableness in answer to objections of those who deny the reasonableness of any religion, especially of a revealed religion, such as Christianity, and more particularly the reasonable grounds of the Catholic religion. Since the name of apologetics has not the same significance in English as the Greek word from which it is derived, theologians today prefer to call the science fundamental theology, which explains the grounds of religion, revelation, Christianity, and Catholicity. See FUNDAMENTAL THEOLOGY.—C.E.; U.K.; Walsh, Catholic Apologetics, Lond., 1926. (ED.)

Apologia, a defense or vindication, such as Plato's "Apology" of Socrates, "Apology" of Thomas More, Newman's "Apologia Pro Vita Sua" (Vindication of His Own Life).

Apologist, CHRISTIAN, one who writes or speaks in defense of Christian beliefs and practises. Some of the Fathers of the Church in the 2nd and 3rd centuries, e.g., St. Justin, St. Irenæus, are called by that name because it devolved upon them to defend the Church against her first enemies within and without the fold. (L. A. A.)

Apolusia, in Eastern rites, washing of catechumens in church, eight days before Baptism. They are also given white garments, which they must wear until baptized.

Apolysis (Gr., dismissal), the blessing by the Greek priest at the end of Mass, Matins, or Vespers.—C.E.

Apolytikion (Gr., dismissed), a dismissal prayer or hymn said or sung at the end of the Greek Mass, and during Matins and Vespers.—C.E.

Apophthegmata Patrum (MAXIMS OF THE FATHERS), name given to various collections of aphorisms and anecdotes illustrative of the spiritual life, of ascetic and monastic principles, and of Christian ethics; attributed to the more prominent hermits and monks who dwelt in the Egyptian deserts in the 4th century.—C.E.

Apostasy (Gr., *apostasis*, a standing-off), a total defection from the Christian religion, after previous acceptance through faith and baptism. Refusal to accept a particular tenet of the faith is properly called heresy. Apostasy may be merely interior, or exteriorly manifested as well. It may be formal (with full consciousness of the obligation to remain in the faith), or material (without such consciousness). Exterior formal apostasy involves excommunication, reserved in a special manner to the Holy See (can. 2314). Apostasy from religious life is the unauthorized departure from a religious house of an inmate under perpetual vows, with the intention of not returning; or, if the departure be legitimate, a subsequent refusal to return in order thus to withdraw from the obligations of religious obedience (can. 644). Such apostates incur excommunication (can. 2385).—C.E.; P.C. Augustine. (A. C. K.)

Apostle (IN LITURGY), name given, in the Greek Church, to the Epistle of the Mass, which is invariably of Apostolic origin and never taken from the Old Testament, and also to the book containing the epistles and antiphons for every Sunday and feast-day.—C.E.

Apostles (Gr., *apo*, off; *stello*, send), envoys, messengers, missionaries; name given especially to

those first selected by Christ. They are distinguished from the other disciples by the general power of jurisdiction and teaching. Their names are as follows (Matt., 10; Mark, 3; Luke, 6): Simon Peter, Andrew, James the Greater, John, Philip, James the Lesser, Thomas, Bartholomew, Matthew, Matthias (elected in place of Judas), Thaddeus or Jude, Simon. Though not one of the twelve Apostles, St. Paul is numbered as an Apostle of the first rank. The name is also given to St. Barnabas. —C.E. (E. F. D.)

Apostles' Creed, a formula of belief which contains in 12 statements or "articles" the fundamental doctrines of Christianity, and whose authorship tradition ascribes to the Apostles. It is not certain whether the Apostles themselves actually composed it. In substance, however, it may be attributed to them, for all its elements are found in the N.T. At a very early date the Western Church required catechumens to learn and recite it before admitting them to Baptism.—C.E.; MacDonald, The Apostles' Creed, St. L., 1925. (P. K.)

Apostleship of Prayer, a pious association, otherwise known as a league of prayer in union with the Heart of Jesus, founded at Vals, France, by Francis Gautrelet, 1844. It owes its popularity to Henry Ramière, S.J., who adapted its organization for various Catholic institutions, 1861. Its object is to promote the practise of prayer for the mutual intentions of the members, in union with the intercession of Christ in heaven. Three practises constitute three degrees of membership: first, a daily offering of one's prayers, good works, and sufferings; second, daily recitation of a decade of beads for the special intentions of the Holy Father; third, reception of Holy Communion with the motive of reparation, monthly or weekly. The general of the Society of Jesus is its moderator-general. The "Messenger of the Sacred Heart" is a magazine edited monthly by this association. Among 75 nations there are 1,900,000 subscribers. In 1929 circulation was: U. S., 340,122; England, 27,000; Ireland, 255,000; Canada, 37,500; Australia, 52,000. It is published in 38 languages: English, French, Spanish, German, Italian, Hungarian, Portuguese, Danish, Finnish, Flemish, Dutch, Polish, Greek, Rumanian, Lithuanian, Czech, Albanian, Catalan, Breton, Basque, Irish, Arabic, Chinese, Ruthenian, Croatian, Slovenian, Slovak, Tamil, Malayalam, Gujarati, Telugu, Canarese, Marathi, Togo, Malagasy, Fiji, Cree, Maltese.

Apostles of Erin, The Twelve, Irish saints of the 6th century, who studied at the school of Clonard, Meath; although not apostles, strictly speaking, they were so called by ancient Irish writers. They are said to have been: Ciaran of Saighir (Seir-Kieran), Ciaran of Clonmacnoise, Brendan of Birr, Brendan of Clonfert, Columba of Tirda-glasf (Terryglass), Ruadhan of Lorrha, Senan of Iniscathay (Scattery Island), Columba of Iona, Mobhí of Glasnevin, Ninnidh the Saintly of Loch Erne, Lasserian mac Nadfraech, and Canice of Aghaboe.—C.E.

Apostles other than the Twelve. The following are popularly known as apostles, of some region where, or of a people among whom, they planted or revived the Faith:

Adalbert, St.	Prussia; the Slavs
Adrian IV, Pope	The North (Scandinavia)
Aidan, St.	Northumbria (England)
Albert, Bp. of Riga	Livonia
Albini, Charles Domiuique, O.M.I.	Corsica
Alexander Sauli, St.	Corsica
Allouez, Claude, S.J.	The Ottawas (Indians)
Amand, St.	Flanders
Anchieta, José, S.J.	Brazil
Andéol, St.	Switzerland
Andrew Corsini, St.	Florence
Anschar, St.	Denmark; Sweden; the North (Scandinavia)
Antoninus, St.	The Rouergue (district in southern France)
Astericus Anastasius, O.P.	The Magyars (Hungarians)
Augustiue of Canterbury, St.	England
Austremonius, St.	Auvergne (France)
Azevedo, Luis de, S.J.	The Agaus (African tribe)
Barbelin, Felix Joseph, S.J.	Philadelphia
Barcena, Alonso de, S.J.	Peru
Barnabas, St.	Cyprus and Antioch
Barradas, Sebastião, S.J.	Portugal
Bartholomew the Little, O.P.	Armenia
Benignus, St.	Burgundy
Bernardine of Siena, St.	Italy
Bernard of Menthon, St.	The Alps
Berno, Bp. of Mecklenburg, O.Cist.	The Mecklenburg Wends; the Obotrites (Slav tribe)
Berthold, Bp.	Livonia
Birinus, St.	Wessex (Saxon England)
Blanchet, Augustin M., Bp. of Walla Walla	Washington (state of U. S.)
Boniface, St.	Germany
Boso, Bp. of Merseburg	The Wends
Bruno, St.	Ruthenia (Russia)
Bruno of Querfurt, St.	Prussia
Cancer de Barbastro, Luis, O.P.	Central America
Ceadda, St.	Mercia (Saxon England)
Christian, St.	Portugal
Columba, St.	The Highlanders; Scotland; the Picts
Cyril and Methodius, Sts.	The Slavs
Denis, St.	The French
Durbin, Fr. Elisha John	Western Kentucky
Eloi, St.	Tournai (Belgium)
Ephesus, St.	Sardinia
Euphrasius, St.	Spain
Felix, St.	East Anglia; Valencia (Spain)
Fenwick, Edward, O.P.	Ohio
Francis de Sales, St.	Chablais (France)
Francis Xavier, St.	The Indies
Frumentius, St.	Abyssinia
Gall, St.	Switzerland
Gregory the Illuminator, St.	Armenia
Henry, St.	Finland
Hubert, St.	The Ardennes (France)
Irenæus, St.	The Gauls
Jeningen, Philipp, S.J.	The Ries (district in South Germany)
John of Avila, Bl.	Andalusia (Spain)
Killian, St.	Franconia (now Bavaria, etc.)
Las Casas, Fr. Bartolomé	The West Indies
Lazarus, St.	Provence (France)
Livinus, St.	Flanders
Ludger, St.	Westphalia
Martha, St.	Provence (France)
Martin of Tours, St.	France
Maruthas, St.	Persia
Matthias, St.	Asiatic Ethiopia
Ninian, St.	North Britain; the Picts
Nino, St.	Georgia (Russia)
Olaf, St.	Norway
Otto, St.	Pomerania
Palladius, St.	Scotland
Patrick, St.	Ireland
Paul, St.	The Gentiles
Paul de Leon, St.	Brittany
Peter Claver, St.	The Negro Slaves
Philip Neri, St.	Rome
Piat, St.	Tournai (Belgium)
Picquet, François, P.S.S.	The Iroquois (Indians)
Plechelm, St.	Guelderland (Holland)
Porto, Antonio do, O.F.M.	Bassein (India)
Rumold, St.	Mechlin (Belgium)
Sebastian Valfre, Bl.	Turin
Severinus, St.	Austria; Bavaria
Sigfrid, St.	Gothland (Sweden)
Suitbert, St.	Friesland (Germany)
Titus, St.	Crete
Valentine, St.	Tyrol

Vedast (Vaast), St.	Artois (France)
Vigil, St.	Carinthia (Yugoslavia)
White, Andrew, S.J.	Maryland
Wilfrid, St.	Sussex (England)
Willibrord, St.	Brabant; Flanders; Holland; Zealand; the Friesians
Willihad, St.	Saxony

Apostle Spoons, any set of 13 spoons, usually of silver, with figures of Our Lord and the Apostles on the handle ends. They were favorite baptismal gifts in the 15th and 16th centuries. The place of Judas Iscariot was supplied sometimes by Paul, more often by Matthias.—C.E.

Apostolicæ Sedis Gratia (By the favor of the Apostolic See), title used by bishops in formal documents, since the 12th century.

Apostolic Camera, once the central board of finance in the papal administration; the officers are now quasi-honorary.—C.E.

Apostolic Churches, term used from the 2nd to the 4th century to signify the Churches founded or ruled by an Apostle; e.g., Alexandria, by St. Mark. Later "Apostolic church" was used frequently to mean the whole Church, especially in connection with the expression, Catholic Church.—C.E.

Apostolic Church Ordinance, 3rd-century pseudo-Apostolic collection of moral and hierarchical rules and instructions, which served as a law-code for the Egyptian, Ethiopian, and Arabian Churches, rivaling the Didache, under which name it often went.—C.E.

Apostolic Constitutions, a 4th-century collection of independent treatises on Christian discipline, worship, and doctrine, wrongly purporting to be instructions of the Apostles compiled by Clement of Rome.—C.E.

Apostolic Dataria, an office of the Roman Curia, which looks into the fitness of candidates for nonconsistorial benefices reserved to the Holy See; composes and expedites the Apostolic letters for the conferring of such benefices; grants exemption from conditions required in conferring a benefice, the collation of which does not pertain to the Ordinary; attends to pensions and burdens imposed by the supreme pontiff when conferring the aforementioned benefices. The dataria is presided over by the cardinal-datary. He is assisted by a subdatary, or regent, and several subordinate officials and consultors. This office dates back to the 13th century. It used to grant besides concessions pertaining to benefices other graces of the external forum, such as matrimonial dispensations. Leo XIII gave it a more modern form and Pius X reorganized it completely. The Code of Canon Law outlines its functions as noted above.—P.C. Augustine; Woywod. (H. L. M.)

Apostolic Delegate, a papal representative who in the territory assigned to him has the power and duty of watching over the status of the Church and of keeping the Roman pontiff informed regarding the same. Besides this ordinary power he has faculties that are delegated to him by the Holy See. In countries that have established relations with the Holy See the papal representatives have also a diplomatic character because of their office concerning the relations between the Church and the respective state or states. In countries that have no established relations with the Holy See the representatives of the pope have a purely ecclesiastical character. To this latter class belongs the Apostolic delegate. The prescribed exercise of the delegate's office does not interfere with the jurisdiction of the local Ordinaries, since the rights and duties of both offices flow from the properly constituted government of the Church. The function of vigilance in its regular course brings about a strengthening of the general condition of the Church throughout all ecclesiastical units of the delegate's territory, and thus confirms, unifies, and facilitates the labors of the Ordinaries. The delegate takes precedence in honor over all Ordinaries of his territory who are not cardinals. He likewise enjoys several other concessions of an honorary nature. The Apostolic delegation is not a tribunal of justice, but the delegate may decide conflicts in competence, as specified by church law (can. 1612, 2). The Roman pontiff's right to send representatives to any part of the world flows from the constitution of the Church, i.e., from the papal primacy of jurisdiction. Since the pope himself cannot personally fulfill the office of vigilance over the condition of the Church in the various countries of the globe, it is logical that he should have representatives who perform this duty for him and forward to him the necessary information. Hence we find the exercise of this right contemporary with the freedom and spread of Christianity. As early as the 4th century the Holy See had a permanent representative in Illyricum. In the 5th century the Vicariate of Arles was constituted as the territory of the pope's representative in Gaul. Throughout the centuries the exercise of papal representation kept apace with the spread of the Gospel into new territories.—P.C. Augustine; Woywod. (H. L. M.)

Apostolic Indulgences, those which the Roman pontiff attaches to pious articles, such as crucifixes, rosaries, and medals, when he, or one authorized by him, blesses them. Painted or printed pictures, and crosses and crucifixes, etc., made of pewter, iron, lead, or fragile material, are excluded. The blessed article must be carried on one's person, if possible, otherwise kept in a suitable place, and the prescribed prayers recited.—C.E.; Beringer, Les Indulgences, Paris, 1905. (A. C.)

Apostolicity, one of the marks by which the Church founded by Christ on His Apostles can always be recognized among the large number of dissident creeds. It implies Apostolicity of mission, that is, Christ's Church is a moral body, possessing the mission entrusted by Him to His Apostles of baptizing and teaching all men in His name and transmitted through them and their lawful successors in the episcopacy in an unbroken chain to their present representatives. His Church being infallible, there is also implied Apostolicity of doctrine, which means that the deposit of faith entrusted to the Apostles has been preserved intact. —C.E.; Gibbons, Faith of Our Fathers, N. Y., 1917.

Apostolic King, hereditary title borne by the kings of Hungary. St. Stephen (*c.* 975-1038) is supposed to have received it from Pope Sylvester II. It was first used by Emperor Leopold I (1657-1705) as King of Hungary.

Apostolic Letters, broadly speaking, all documents issued by the Holy See. Before Pius X these

were divided into bulls and briefs. Now the term is restricted to documents in *brief* form used for lesser appointments and for erecting and dividing mission territory, designating basilicas, and approving religious congregations. (J. D.)

Apostolic Mission House, a Catholic missionary union, affiliated with the Catholic University of Washington, founded 1902, under the management of the Paulists. Its object is to prepare priests for giving missions in city and rural parishes; students, 29.

Apostolic Schools, name given to institutions founded as preparatory schools for boys or young men of insufficient means, who desire to enter a missionary order, or to join the secular clergy with the intention of laboring in a mission field. The first of these schools was established by Fr. Alberic de Foresta, S.J., in 1865, at Avignon, France. The pupils were admitted at twelve years of age, or later, and studied the classics, modern languages, and mathematics, so as to be ready for the novitiate of an order, or for later courses in a seminary. They were supported by the contributions of the faithful, augmented by voluntary offerings from their parents. Within a decade there were schools at Amiens, Poitiers, and Bordeaux in France, Turin in Italy, and Turnhout in Belgium. Nearly all the religious orders have followed the Jesuits in establishing such institutions. There are well-known apostolic schools at: Mungret, Ireland, under the Jesuits; Wernhoutsburg, Holland, under the Vincentians; Tournai, Belgium, under the Salesians; and Freshfield, England, under the Missionaries of St. Joseph's, Mill Hill. Among these schools in the United States are those at Cornwells, under the Fathers of the Holy Ghost; Perryville, Mo., under the Congregation of the Mission; South Langhorne, Pa., under the Society of Mary; and San Antonio, Tex., under the Oblates of Mary.—C.E., XIII, 585.

Apostolic See, the seat or diocese of the pope because only he personally has the right from the Apostles to convert the whole world. From the earliest Christian centuries Rome was called the Apostolic see. A see founded or governed by an Apostle was called an Apostolic see, e.g., Alexandria, founded by St. Mark.—C.E. (J. D.)

Apostolic Signatura (Lat., *signare*, to sign), or the SUPREME TRIBUNAL OF THE APOSTOLIC SIGNATURA, a tribunal of the Roman Curia, which exercises ordinary jurisdiction in matters referring to: (a) violation of secrecy by the auditors of the Sacred Rota, and damages inflicted by said auditors in consequence of their placing an invalid or unjust act; (b) exception of suspicion against an auditor of the Sacred Rota; (c) complaints of nullity against a rotal sentence; (d) petition of restitution *in integrum* against a rotal sentence that has passed into a *res judicata;* (e) recourses against rotal sentences in matrimonial causes which the Sacred Rota refuses to submit to a new investigation; (f) conflict of competence between certain inferior tribunals. It exercises delegated jurisdiction regarding petitions to the Holy Father for the introduction of certain causes before the Sacred Rota. The sentences of the Signatura have full force even if they do not contain the reasons in fact and in law. The Signatura is composed of several cardinals one of whom acts as prefect, or presiding official. The method of procedure is determined by the Code of Canon Law and by certain rules established for this tribunal. The history of this institution dates back to the 13th century. Originally a double Signatura, it was divided in 1492 into two distinct Signaturas, one of grace, and one of justice. Pius X suppressed both and created the Apostolic Signatura in its present form.—P.C. Augustine; Woywod. (H. L. M.)

Apostolic Succession, the uninterrupted succession of lawfully-ordained bishops extending from the Apostles down to the present bishops of the Church, who thus have received the powers of ordaining, ruling, and teaching bestowed on the Apostles by Christ.—C.E.

Apostolic Union of Secular Priests, association of secular priests who observe a rule embodying the common duties of their state, afford mutual assistance in the functions of the ministry, and keep themselves in the spirit of their vocation by spiritual conferences. It had its origin in the association of secular clergy founded in Bavaria in the 17th century by Ven. Bartholomew Holzhauser, was revived and reorganized in France in the 19th century by Canon Lebeurier, and was established by papal brief, 1862. There are diocesan associations in France, Belgium, Austria, Ireland, Germany, Switzerland, Italy, United States, Canada, South America, Australia, and parts of Asia. The Union had the special commendation of Pius X, who was a member of it. Its official organ is "Etudes Ecclesiastiques."—C.E.

Apotheosis (Gr., deification), elevation of a human being to the rank of a god; especially among the Greeks (Philip of Macedon; Alexander the Great), and the Roman emperors. It is often used to signify the transition of a person from this life to eternal life and glory.—C.E.

Apparition of Our Saviour, representation in art associated with St. Martin of Tours and St. Francis of Assisi, to both of whom Our Saviour appeared.

Apparition of the Infant Jesus, representation in art associated with St. Anthony of Padua, because of his vision of the Infant Jesus; St. Francis of Assisi, by reason of his vision when receiving the stigmata; St. Christopher, as ferryman carrying the Infant Jesus.

Apparitions, extraordinary and remarkable appearances or manifestations of some object presented to man by God in a most singular way. They are also called corporeal visions, because in them the objects themselves, or at least their species, make an organic impression upon our senses. The senses perceive an objective reality naturally invisible to man. It is not necessary that the object perceived be flesh and blood, it suffices that it be a sensible or luminous form.—Tanquerey, Théologie Ascétique et Mystique. (M. J. W.)

Apparitor (Lat., public servant), an officer of the former ecclesiastical courts, who acted as constable and sheriff. The Convocation of the Anglican Church still employs an official thus named.—C.E.

Appeal. A party to an ecclesiastical trial who considers that he has a grievance against the sentence, as well as the promoter of justice and the defender of the bond, in suits in which they took part, have the right of appealing from the sentence to the next highest court or to the Holy See. Within ten days from the notification of the sentence, the appeal is lodged before the lower court. It should as a rule be in writing, though an oral application is allowed at times. Within the next month, unless the lower judge grants an extension of the time, the one appealing must follow up his application by calling on the higher court to amend the decision, enclosing a copy of the sentence and of his own bill of appeal. The appeal suspends the effects of the first sentence, unless the law states otherwise. The court of appeal has to confine itself to the exact case decided by the lower court, but will admit any additional proofs that have come to light in the meantime. There is an appeal from non-judicial acts which is an appeal in the wide sense and is treated under the word RECOURSE.—Code of Canon Law, can. 1879-91. (J. MACC.)

Appellant Controversy, a dispute occasioned by the refusal of the Sorbonne and certain French ecclesiastics and bishops to accept the Bull "Unigenitus" of 1713, which condemned the Jansenist doctrines as set forth in Quesnel's "Moral Reflections." The name has also been applied to the dispute in England known as the Archpriest Controversy (q.v.).

Appetite (Lat., *ad*, to; *petere*, to seek), bent of mind or body for attaining some object; of mind for truth, of will for affection, of each sense for its proper object under due control of reason.—C.E.; Maher, Psychology, Lond., 1909. (ED.)

Appian Way, road constructed by Appius Claudius in 312 B.C. between Rome and Capua, and later extended to Brindisi. St. Paul journeyed over it on his way to Rome. It is mentioned frequently in the Roman Martyrology as the site of the sufferings and burial of many martyrs.—Chandlery, Pilgrim Walks in Rome, St. L., 1924.

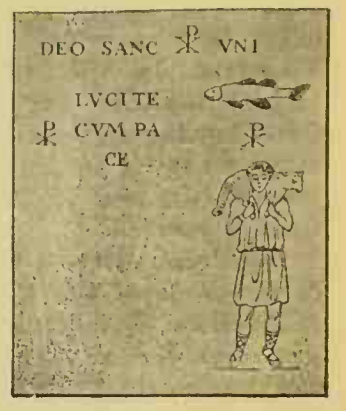
Apple, the fruit, *Malus communis*, *Pyrus malus*, or *Malus malus*, the native home of which is said to be Asia Minor. In the Bible (Gen., 3) it is identified as the fruit of the Tree of Knowledge eaten by Adam and Eve. The tree, in Hebrew *thappuakh*, is referred to in Canticle of Canticles, 2 and 8, whence such place-names as Tappuah or Taphua (Jos., 12 and 15) or Beth-tappuah (Jos., 15). Adam's apple (*Pomum Adami*) is the prominence in the fore part of the throat so called from the belief that a piece of the forbidden fruit lodged in Adam's throat. Apple of Sodom, or Dead Sea apple, is a fruit said to grow on or near the site of the biblical Sodom; it turns to smoke and ashes when plucked. Apple-of-Cain is not an apple but is the strawberry-tree, *Arbutus unedo*. In religious symbolism and ecclesiastical art, the apple is used as a decoration on a church; the Infant Christ is represented holding an apple, the fruit of Paradise that became the cause of Adam's fall; it is also (rare) the apple of obedience and of life; Sodom's apple symbolizes sin, or sinful lust.

Approbation, approval; an act by which a legitimate superior authorizes an ecclesiastic actually to exercise his ministry.—C.E.

Appropriation (Lat., *appropriare*, to make one's own), in theology the attributing of certain names, qualities, or operations to one of the Persons of the Blessed Trinity in preference to, but not to the exclusion of, the others; thus we characterize the Father by omnipotence, the Son by wisdom, the Holy Ghost by love, though all Three possess these essentially and in an infinite degree.—C.E.; Pohle-Preuss, The Divine Trinity, St. L., 1922.

Apries (*c.* 589-569 B.C.), Egyptian king, the Pharao of Jeremias, 37. He incited Judea and Phenicia to rebellion against Nabuchodonosor, and was later defeated and killed by his own general, Amasis.

Apronianus, CEMETERY OF, Christian burying ground, of the 2nd century, on the Latin Way, near Rome, discovered, 1596, and containing remarkable drawings and inscriptions.



INSCRIPTION FROM CEMETERY OF APRONIANUS

Apse (Lat., *apsis*, arch), semicircular or polygonal termination to the choir or aisles of a church, in which the altar was placed; so called from being vaulted. The term may be applied to the canopy over the altar; a dome; the arched roof of a room; the bishop's seat; a reliquary; a semicircular recess with a roof. The apse is always solid below, generally with windows above. The *chevet* is an apse enclosed by an open screen of columns, opening into an aisle, then into three or more apsidal chapels. The term was first used in reference to a Roman basilica, of which the apse was an important feature and was retained after the basilica was transformed into the Christian Church. It was retained in Byzantine churches, was universally adopted in Germany, and was common in France and Italy. England preferred the square termination. In the larger Gothic churches of France the apse is polygonal and becomes the *chevet*, with its radial chapels.—C.E.

Apse Chapel, a chapel radiating from one of the bays of the apse and reached by an ambulatory (passageway). St. Martin's, Tours, France, is the common example of the ambulatory and radiating chapels. It is a continental form rare in England.—C.E.

Apsidiole (ABSIDIALE), a small or secondary apse, one of the apses on either side of the main apse in a church with three apses, or one of the apse chapels when they project from the exterior of the church.—C.E.

Aquamanile (Lat., *aqua*, water; *manale*, ewer), ancient name for the basin in which the priest washes his hands during Mass.

Aquarians (Lat., *aqua*, water), a group of early sects, notably the followers of Tatian (2nd

century), who rejected the use of wine as sinful, even in the Eucharist.—C.E.

Aquila and Priscilla (1st century), Jewish tent-makers. Converted to Christianity, they entertained St. Paul in Corinth and later at Ephesus. They are mentioned in Acts, 18; Romans, 16; 1 Corinthians, 16; and 2 Timothy, 4. Feasts, 8 July. —C.E.; U.K.

Aquileia (now Aglar), a city at the head of the Adriatic Sea, Italy, for many centuries seat of a patriarchate. A city of the empire under Charlemagne, it became in the 11th century a feudal possession of its patriarch, whose temporal authority was disputed by the nobility. The see, according to tradition, was founded by St. Mark, and numbered Hermagnos and Helarus among its martyr bishops. In the 6th century its patriarchal dignity caused a schism, which lasted fifty years, and resulted in the establishment of the Patriarchate of Aquileia in Grado. After a brief revival of power under German feudal influence it was held by the Venetians. In 1751 the pope divided the patriarchate into the two archdioceses of Udine and Görz, leaving to Aquileia only the parish church, directly subject to the Apostolic see. Its rector was granted the use of the episcopal insignia seven times a year.—C.E.

Aquileian Rite, a variation of the liturgy that developed from the 4th century in the Province of Aquileia. It differed from the Roman Rite and was probably a variation of the Gallican Use, and related to those of Milan and Ravenna. In 1250 the Aquileian province adopted the Roman Rite.

Aquinas. See Thomas Aquinas, Saint.

Arabia, country occupying the most southwesterly peninsula of the Asiatic continent, including the Sultanate of Nedjed, the Imamate of Yemen, the British Protectorate of Aden, the Principality of Asir, the Hadramaut, the Sultanate of Oman, the Sultanate of Koweyt, and the Emirate of Bahrein; approximate area, 1,250,000 sq. m.; est. pop., 8,000,000, practically all Mohammedans. Though Christianity in Arabia dates from Apostolic times, the Arabs, being of a lax and sensual nature, were indifferent in the practise of their religion, fell easily into the heresies of Arianism, Nestorianism, and Monophysitism, and lost all traces of Christianity after the appearance of Islam. Missionary work has been conducted along the outskirts, but the interior of the country is almost impenetrable. The Catholic Church is represented by the Vicariate Apostolic of Arabia, established as a prefecture Apostolic, 1875, erected into the Vicariate Apostolic of Aden, 1888, and the name changed to Arabia, 1889. It is entrusted to the Capuchins. Vicar Apostolic: Ange de Treppio, O.M. Cap. (1927). Churches, 3; priests, 12; sisters, 23; Catholics, 1500.—C.E.; U.K.

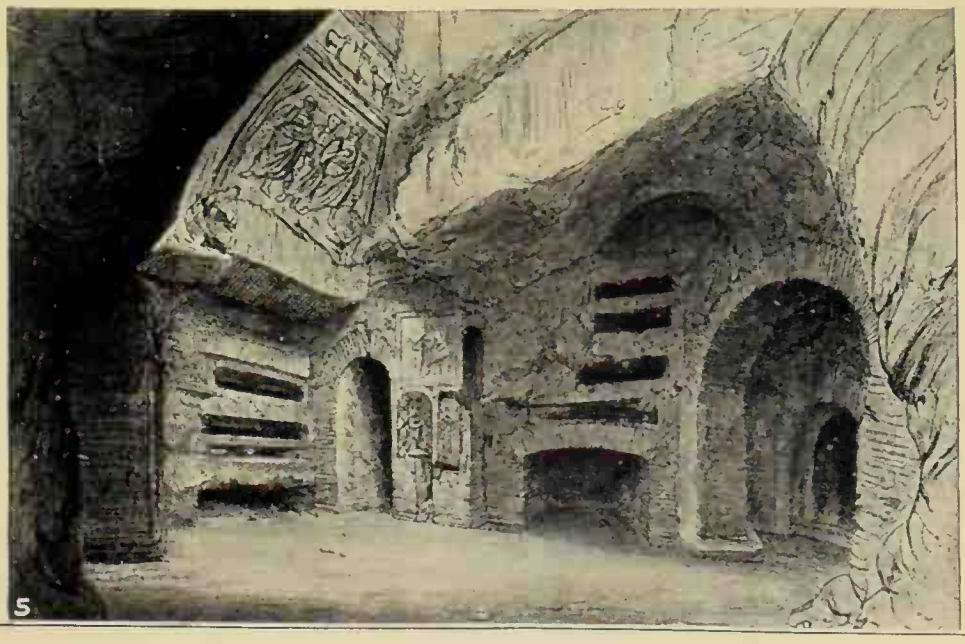
Aragon, former kingdom in the Iberian peninsula, now forming the provinces of Huesca, Saragossa, and Teruel in Spain. After conquest by the Carthaginians, Romans, and Arabs, the realm arose from several independent counties in the mountains, principally Sobrarbe recovered from the Moors at the beginning of the 8th century under Garcia Ximenes. It was taken by Sancho, King of Navarre, at the end of the 9th century, and the Aragonese monarchy was definitely established in the 11th century by Ramiro, son of Sancho the Great and ruler of Aragon, Ribagorza, and Sobrarbe. He made generous donations to the Church, founded several abbeys, notably that of San Juan de la Peña, and paid tribute to Pope Alexander II when the Roman liturgy was introduced into Aragon. Sancho Ramirez (1069-94) recovered from the Moors a large part of the valley of Cinca. His son, Alfonso the Fighter (1104-34), took Saragossa and willed his lands to the military orders of Jerusalem, but his subjects obliged his brother Ramiro, a monk, to accept the crown, and the pope dispensed him from his vows. By the marriage of his daughter to Ramon Berenguer V, Count of Barcelona, Aragon and Catalonia were united. Alfonso II completed the reconquest of Aragon and Pedro II the Catholic (1196-1213) made the kingdom a dependency of the Holy See. To check the invasion of Albigensian heretics the Inquisition was introduced into Spain by Jaime I the Conqueror who recovered Valencia from the Moors, 1238. Pedro II (1276-85) took possession of Sicily. As John I and Martin (1395-1410) died without heirs the Compromiso de Caspe awarded the crown to Ferdinand of Antequera, Infante of Castile. The marriage of his descendant Ferdinand the Catholic with Isabella of Castile united the two kingdoms.

Aramaic (from Aram, a country in southwestern Asia), a Semitic language, used in Babylonia, Mesopotamia, Syria, etc., and spoken by the Jews during and after the Babylonian exile (606-536 B.C.). It was used by Christ. Fragments of the O.T. (Dan., 2, 4, to 7, 29) and St. Matthew's Gospel were written originally in Aramaic. Free paraphrastic translations of the Hebrew Bible into Aramaic (see Targum) were made at first orally in the synagogues and later reduced to writing.—U.K.; Granman. (L. O.)

Aran, Monastic School of, on the island of Aran Mor, Ireland. It was an ancient center of sanctity and learning, *c.* 500-800. St. Enda attracted followers thither, among them, Brendan the Navigator, Finnian of Clonard, Columcille, and Ciaran. Nearly all the "Twelve Apostles of Erin" visited Aran. Remains of distinct monasteries at Killeany, Kilronan, Kilmurvey, and at the "Seven Churches," can now be seen side by side with the ruins of pagan architecture.—C.E.

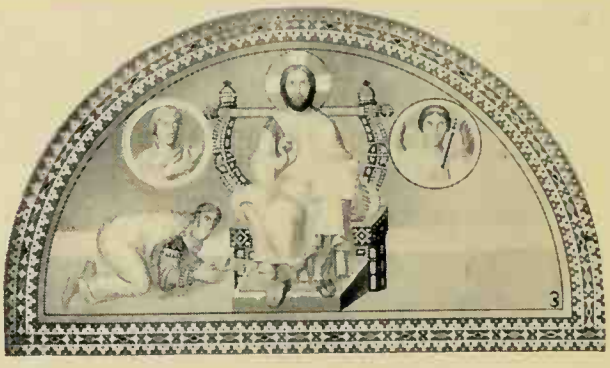
Arbroath, Benedictine abbey in Forfarshire, on the east coast of Scotland, founded, 1178, by King William the Lion. There remain extensive ruins of a 13th-century church and other buildings of the monastery. The monks constructed a harbor and placed the bell on Inchcape Rock, a dangerous reef in the North Sea 12 m. SE. of the abbey, the subject of Southey's ballad. Of the 32 mitered abbots the last was Card. Beaton.—C.E.

Arbuthnott Missal, written by James Sibbald, priest of Arbuthnott, Scotland, 1491, and now in Paisley Museum. It was written on vellum in Gothic characters with illuminations, and is the only extant missal of the Scottish Use. It mainly follows that of Sarum.—C.E.



ARCHAEOLOGY

1. EUCHARISTIC SYMBOL, END OF SECOND CENTURY
2. ORANTE (MOSAIC)
3. STATUETTE OF THE GOOD SHEPHERD
4. GLASS BOWL, MOSES SMITING THE ROCK
5. CRYPT OF ST. CECILIA, CATACOMB OF ST. CALLISTUS



ARCHAEOLOGY

1. CHRIST AND HIS APOSTLES, IV CENTURY
2. PAPAL CRYPT, III CENTURY
3. MOSAIC, NARTHEX OF ST. SOPHIA
4. FROM THE TOMB OF POPE ANTERUS, III CENTURY
5. STONE TABLET FROM HEROD'S TEMPLE

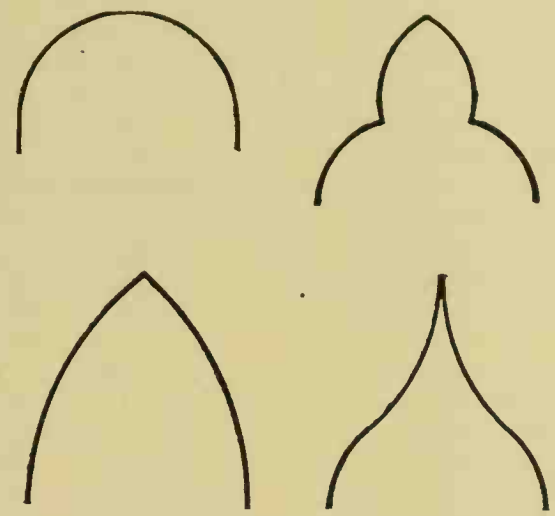
Arca, a box in which the Eucharist was kept by the primitive Christians in their homes; a chest for safe keeping of church money offerings, such as endowment funds for churches, schools, and various pious uses, known as the *arca seminarii, missionum, piorum operum.*—C.E.

Arcadelt, JACOB (*c.* 1514-*c.* 1575), composer, b. Netherlands; d. probably Paris. He went to Rome, 1539, where he directed the boys' choir at St. Peter's, and from 1540-49 sang in the papal choir. Six books of his madrigals appeared at Venice, 1538-56, and three books of Masses and other sacred compositions, in Paris, 1557. As a musician of the Netherland school his influence helped to found the 16th-century Italian school.—C.E.

Arcadius, Probus, Paschasius, Eutychianus, and Paulillus, SAINTS, martyrs (437) b. Salamanca. The last three are brothers, the youngest of whom, Paulillus, was sold into slavery and died later of exposure. They accompanied the Vandal King Genseric to Africa, but when persecution broke out were banished from court. Imprisoned for using the Nicene Creed they died under torture and are considered the proto-martyrs of the Vandal persecution. Relics at Medina del Campo, Spain. Feast, 13 Nov.

Arcani Disciplina. See DISCIPLINE OF THE SECRET.

Arch- (Gr., *archos,* chief, head), in etymology, a prefix forming, with other terms, compounds signifying a person, unit, or institution that has preeminence over other persons or institutions, e.g., archbishop.



ARCHES

Arch, in architecture, a structure built of separate and rigid blocks shaped like wedges and put together on a curved line so as to keep their position by mutual pressure when the arch is supported only at its two ends. The separate blocks are called voussoirs or arch-stones, the lowest members of which are termed springers, and the uppermost or central one, when a single stone is thus used, is called the keystone. The under or concave side of the voussoir is called the intrados or soffit; the upper or convex, the extrados. The supports of the arch are called piers, pillars, and abutments, the two former receiving the vertical pressure and the latter resisting the lateral thrust. The upper part of the pier is the impost, the span being the distance between the opposite imposts, above the line of which the highest point of the intrados is called the rise. The thrust is the pressure exerted outward, and is counteracted by the abutments or buttresses. Of the various types exemplified in the illustration the pointed arch is stronger than any other kind.

Archæology, CHRISTIAN, that branch of the science of archæology which has for its ultimate object the study of ancient Christian life, as inferred from the remains of the Christian monuments (supplemented by literature, objects of art, etc.) erected during the first six centuries of the Christian era. The Roman catacombs are the great treasure-house of the monuments of primitive Christianity; the Bible is the first indispensable literary source. Many Catholics and other Christians have made valuable researches in the field of Christian archæology.

CATHOLICS.—*Paul Allard* (1841-1916) had a minute knowledge of Christian archæology, especially in regard to the Roman catacombs. He translated Northcote and Brownlow's "Roma Sotterranea" (1874) and enriched it with valuable notes and additions. *Flavio Biondo* (1388-1463), secretary of Pope Eugenius IV, was the author of a valuable study of the ancient monuments of Rome. *Antonio Bosio* (1575-1629), known as the "Columbus of the Catacombs" and the "Father of Christian Archæology," was the first to begin the systematic exploration of the Roman cemeteries. After his death the results of his investigations were edited by the Oratorian Severano and published at the expense of the Order of Malta under the title of "Roma Sotterranea." *Jean-Jacques Bourassé* (1813-72) gave a course of archæology at the preparatory seminary at Tours and made researches that entitle him to be considered a veritable pioneer in France of the science of Christian archæology. The best known of his various works is "Archéologie chrétienne," 1841. *Giovanni Giustino Ciampini* (1633-98) was the author of some minor archæological studies and of an investigation of "Liber Pontificalis" (1693), as well as two useful works, one a history of the ancient churches built by Constantine the Great, and the other a history of the art of mosaic. *Giovanni Battista de Rossi* (1822-94) elevated Christian archæology to the dignity of a science. He was commissioned by Pope Pius IX to systematically investigate the catacombs on scientific principles; his immense learning and careful observations were shown by his voluminous literary output. His "Roma Sotterranea Cristiana" (Rome, 1864) is almost indispensable to the student of Christian archæology, as is his periodical "Bulletino d'archeologia cristiana," a publication begun in 1863 and ended in 1894. *Raffaele Garrucci* (1812-85), Jesuit, edited the notes of Jean L'Heureux on the Roman catacombs and wrote a general history of early Christian art. *Franz Xaver Kraus* (1840-1901), priest and professor, began his literary career with small works on the history of early Christian literature in the first centuries and in the Middle Ages and was led on to the study of Christian archæology in general and then to Christian art in all its aspects; in this field of research he accomplished valuable work, and published meritorious volumes of description and criticism. *Edmond Frédéric Le Blant* (1818-97) was inspired by De Rossi to undertake in France the scientific work which Rossi had undertaken in Rome. He was com-

missioned to collect the inscriptions of the earliest days of Christianity in Gaul, and made an investigation of manuscripts, printed books, museums, churches, and the Gallo-Roman cemeteries. He wrote learned articles on the method of Christian epigraphy, on Christian art, on the origin, progress, popular beliefs, and moral influence of Christianity in ancient Gaul. The most important of his works are "Recueil des inscriptions chrétiennes des Gaules antérieures au VIII^e siècle" and "Etudes sur les sarcophages chrétiens de la Gaule." He was elected a member of the Académie des Inscriptions et Belles Lettres, and in 1883 became director of the Ecole Française at Rome.

Giuseppe Marchi (1795-1860), Jesuit, proved the Christian origin of the catacombs, discovered the grave of St. Hyacinth in the Catacomb of St. Hermes, and inspired his famous pupil De Rossi to great achievements. He planned an exhaustive work on early Christian art and published one volume of it in 1841, but various things prevented the completion of his task. *Joseph Alexandre Martigny* (1808-80), canon of Belley, published "Dictionnaire des antiquités chrétiennes," Paris, 1865, the first work of its kind; the vast erudition displayed therein has caused the book to be justly valuable. *James Spencer Northcote* (1821-1907), convert, priest, and president of Oscott College, collaborated with William R. Brownlow (1836-1901), who was later Bp. of Clifton, in writing "Roma Sotterranea," a comprehensive work on the catacombs which has become a classic reference. He was also the author of "A Visit to the Roman Catacombs" (London, 1877), "Epitaphs of the Catacombs" (London, 1878), etc. *Onofrio Panvinio* (1530-68), Augustinian monk, inaugurated the scientific study of Christian antiquity. Most important among his published works are one on the basilicas of Rome and one on the cemeteries and sepulchral rites of the early Christians. *Jean Baptiste François Pitra* (1812-89), Benedictine, cardinal, and librarian of the Vatican, made many important archæological discoveries; perhaps the best known is his deciphering of the inscription on a sepulchral monument at Autun, which inscription he included in "Spicilegium Solesmense" (Paris, 1852). He also contributed numerous archæological articles to various scientific periodicals of France. *Charles Rohault de Fleury* (1801-75) was the author of several important books, all splendidly illustrated. Among them are "Un Tabernacle chrétien du V^e siècle" (Arras, 1880) and "La Messe, études archéologiques sur ses monuments" (Paris, 1883-98).

OTHER CHRISTIANS.—*Joseph Bingham* (1668-1723), clergyman, was the author of an important work on Christian antiquities. *Samuel Cheetham* (1827-1908), an English divine of the Established Church, wrote a history of the Christian Church during the first six centuries, and other similar books, but is best known for his "Dictionary of Christian Antiquities," of which he was co-editor with Sir William Smith. *Sir William Smith* (1813-93) edited several valuable archæological works, "Dictionary of Christian Biography," etc., and collaborated with Samuel Cheetham in editing the important "Dictionary of Christian Antiquities."—C.E., IV, 705; Cabrol, Dictionnaire d'archéologie chrétienne; Grisar, History of Rome and the Popes in the Middle Ages, St. L., 1911; Lanciani, Wanderings through Ancient Roman Churches, Lond., 1925.

Archæology, COMMISSION OF SACRED, official pontifical board founded, 1851, by Pius IX, for the purpose of promoting and directing excavations in the Roman catacombs and other sites of Christian antiquarian interest. It has made extensive excavations in the catacombs and other parts of Rome, and formed the Museum of Catacomb Inscriptions in the Lateran Palace.—C.E.

Archangel (Gr., ruling angel), in its wider meaning, any angel of higher rank, thus all the higher orders of angels. St. Michael, therefore, is called Archangel although he is the prince of the Seraphim. In its more restricted sense, the archangels are those blessed spirits who compose the second choir of the lowest order in the angelic hierarchy (see ANGEL). As distinct from the guardian angels, the archangels are God's messengers to man in matters of graver moment, e.g., Gabriel to the Virgin Mary, Raphael to Tobias; and to the archangels God entrusts the care of persons of exalted rank or sanctity.—O'Connell, The Holy Angels, N. Y., 1923. (A. J. S.)

Archbishop (Gr., *archos*, chief; *episkopos*, bishop), the bishop of an archdiocese who presides over one or more dioceses, forming an ecclesiastical province. He is also styled metropolitan, because his see is usually the most important city of the province. Today an archbishop usually cannot interfere with the affairs of a diocese other than his own, but he has the right and duty to call the bishops to a provincial council, and also to act as first judge of appeal from a decision of one of his suffragan bishops. In the Eastern Church archbishops as a rule are merely titular.—C.E.

Archchancellor of the Empire, title held by archbishops of Cologne, Mainz, and Trier, until the extinction of the Holy Roman Empire in 1806.

Archchaplain, the superior of the chaplains attached to the early French courts; later grand almoner and high chancellor of the realm.

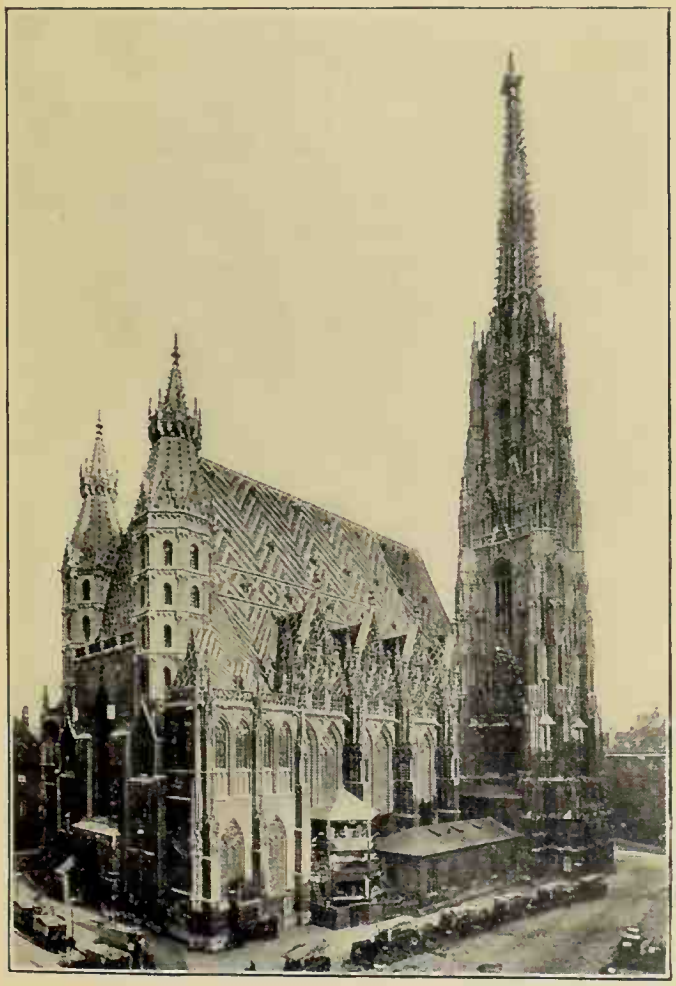
Archconfraternity, a confraternity or sodality authorized to aggregate to itself sodalities erected in other places and to communicate its privileges to them.—C.E.; P.C. Augustine.

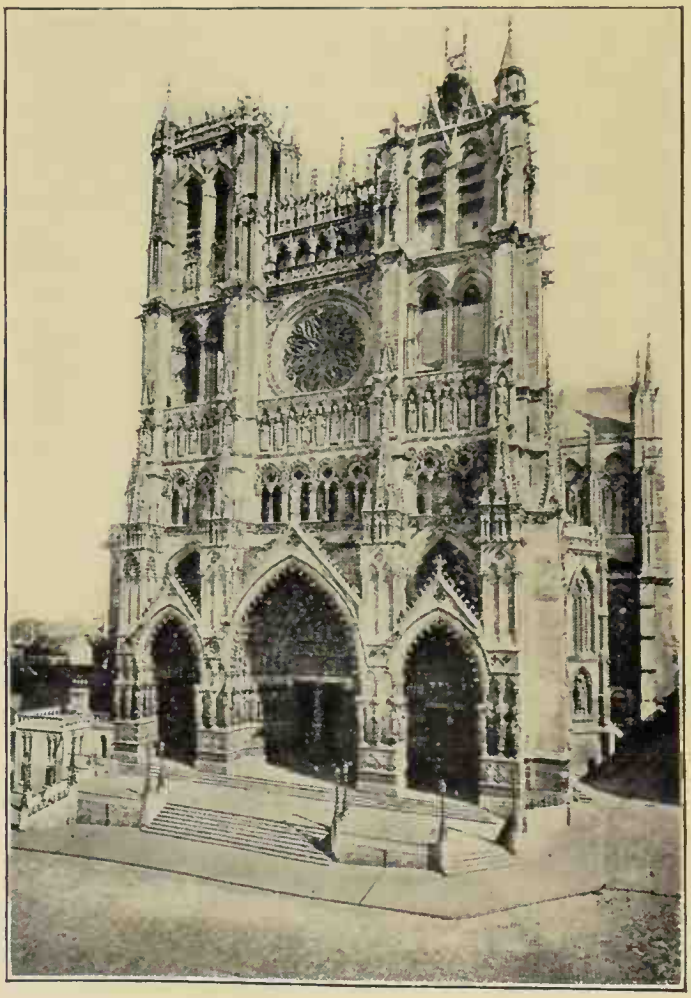
Archdeacon (Gr., *archos*, chief; *diakonos*, servant), formerly an important official who, in virtue of jurisdiction delegated by his bishop, administered part of a diocese; today his duties are performed by the vicar-general and vicars-forane (rural deans). In the Anglican Church the assistants of the bishops are still called archdeacons. —C.E.

Archdiocese, the diocese of an archbishop.

Arches, COURT OF, the court of the Abp. of Canterbury, acting also as a court of appeal from diocesan tribunals within the Province of Canterbury; formerly held at the church of St. Mary of the Arches (St. Mary-le-Bow), Cheapside, London. —C.E.

Archiep. = *archiepiscopus* (archbishop).





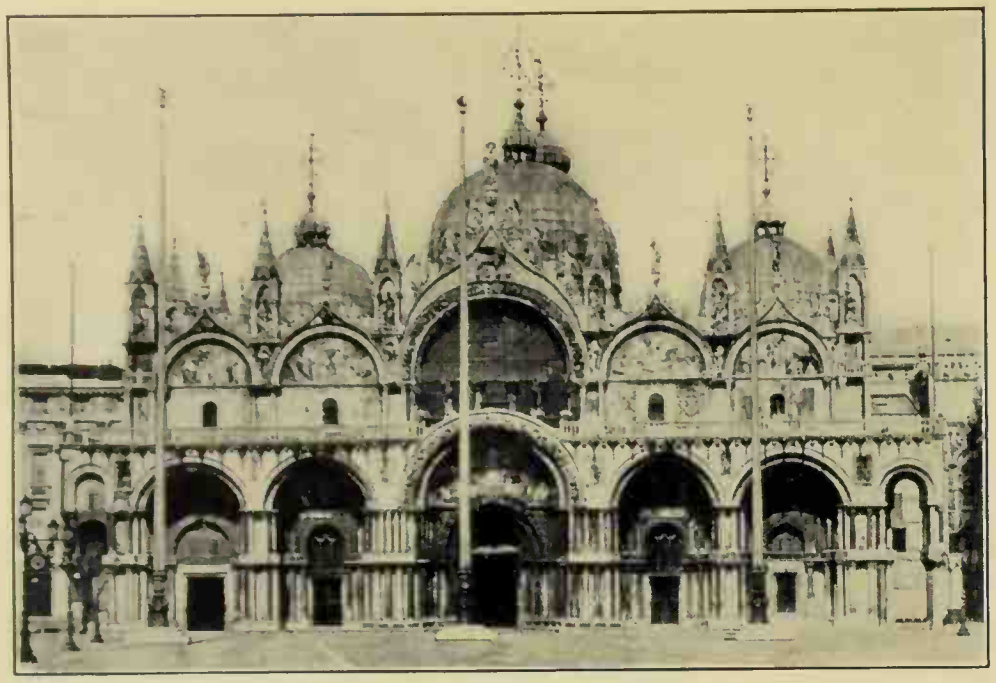
ARCHITECTURE

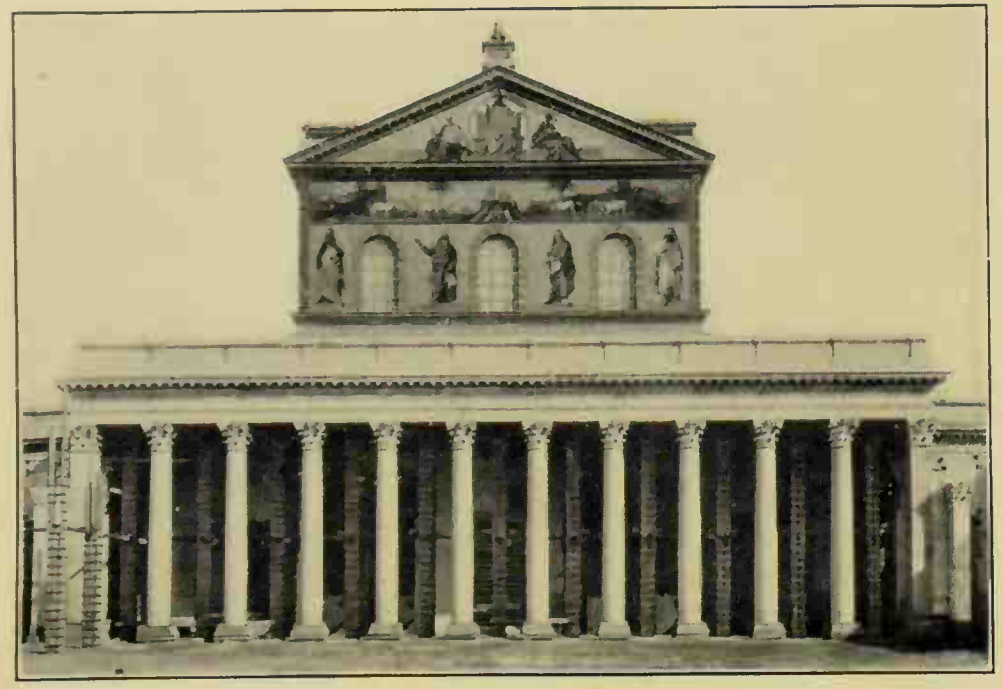
BAROCCO: S. MARIA DELLA SALUTE, VENICE

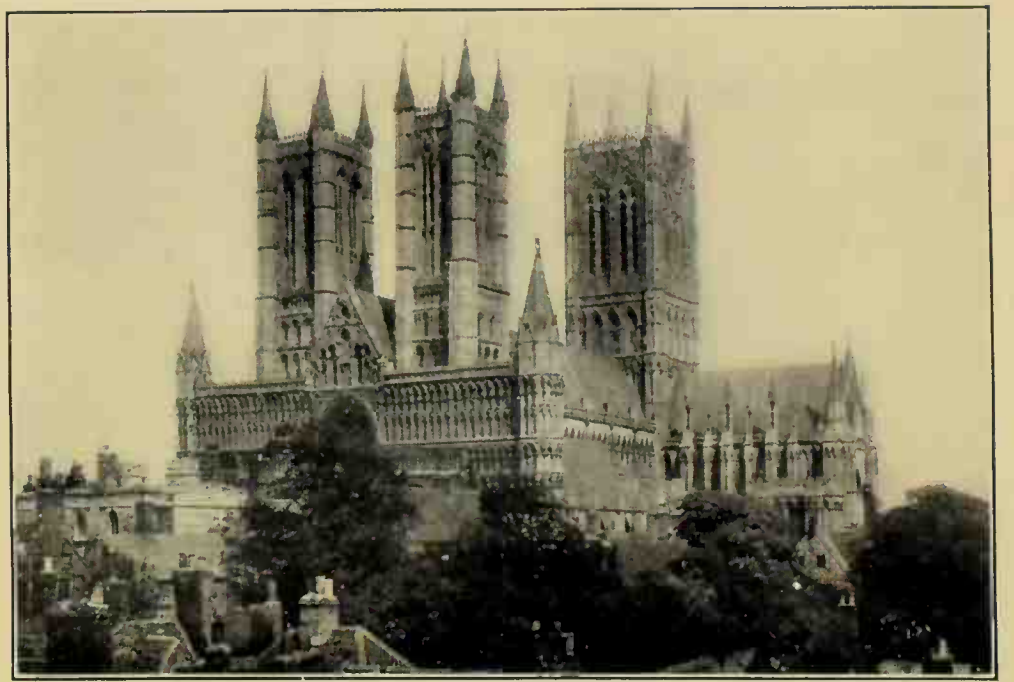
GOTHIC: THE CATHEDRAL OF ST. STEPHEN, VIENNA

ROMANESQUE: THE CATHEDRAL, SPEYER

FRENCH GOTHIC: THE CATHEDRAL, AMIENS







ARCHITECTURE

BYZANTINE: ST. MARK'S, VENICE

BASILICAN: ST. PAUL-WITHOUT-THE-WALLS, ROME

RENAISSANCE: ST. PETER'S, ROME

ENGLISH GOTHIC: LINCOLN CATHEDRAL

Archiepiscopal Cross or PATRIARCHAL CROSS, a cross with two cross-bars, which forms a part of the heraldic arms of an archbishop. It is carried before him in processions, etc., in his own ecclesiastical province. (J. F. S.)

ARCHIEPISCOPAL CROSS

Archiereus (Gr., *archos*, chief; *hieros*, holy), Greek word for bishop, used in Greek prayer-books in services corresponding to the pontifical services of the Roman rite.—C.E.

Archimandrite (Gr., *archos*, chief; *mandra*, monastery), superior of a monastery in several of the Oriental Churches, including the Melchite or Uniat Greeks; also an honorary title of certain officials attached to the chanceries of the great Oriental patriarchates.—C.E.

Archiparaphonista, a chief officer of the Roman *Schola Cantorum* (school of singers). His duties included: choosing the chanters for a Pontifical Mass; preceding the pope and placing a kneeling-stool before the altar for him; and bringing the water to the sub-deacon during the celebration of Mass.

Archippus, SAINT (1st century), companion of St. Paul; possibly of Colossæ or of Laodicea. In his Epistle to the Colossians, Paul bids him "take heed to the ministry which thou hast received in the Lord, that thou fulfil it." According to tradition he was one of the 72 disciples. He is honored as a martyr. Feast, 20 March.

Architecture, ECCLESIASTICAL, the architecture of Christian and Catholic edifices such as churches, cathedrals, chapels, and monasteries. Strictly Christian and Catholic styles are the Latin or Basilican, the Byzantine, Romanesque, and Gothic. Ecclesiastical architecture in general comprises: (1) Early Christian, Latin, or Basilican, dating from the edict of Constantine (A.D. 313) to the time of Pope Gregory the Great, a chronology, however, which is somewhat obscure. An example is St. Paul-without-the-Walls, Rome. In England, this same style, modified by the Celtic, formed the Anglo-Saxon. (2) Byzantine, of which examples are numerous, with particular reference to St. Sophia's, Constantinople, and St. Mark's, Venice. It dates approximately from the time of Justinian. Under Justinian as emperor the architects Anthemius and Isodorus designed its principal examples. (3) Romanesque, which was developing at the end of the Byzantine period, flourished after the decline of the Roman Empire, and lasted until the rise of the pointed arch in the 13th century. An example is the cathedral of Speyer. This style included Italian, French, German or Rhenish, Spanish, Anglo-Saxon, and Norman. The name of Einhard is associated with Romanesque design, although many nameless ecclesiastical architects labored only for the glory of God. (4) Gothic, beginning at the end of the 12th century, before the decline of Romanesque. It includes numerous sub-styles such as English and French Gothic. An example of pure Gothic is the Cathedral of St. Stephen's, Vienna. Lincoln Cathedral, an example of Early English Gothic, is said to have been the beginning of this particular style, among the exponents of which Alan of Walsingham was responsible for the finest examples of Decorated English Gothic. Robert de Coucey designed the French Gothic cathedral of Rheims. (5) Renaissance, which began in Italy in the early part of the 15th century, an example of which is St. Peter's, Rome. It includes Italian, Florentine, French, German, Spanish, and English (including Elizabethan), numbering among its distinguished designers Bramante and Michelangelo, and may be said to have ended with the Barocco or Baroque or Rococo, best exemplified by the works of Bernini and Borromini. Barocco flourished in the 17th and 18th centuries, an example of which is the church of S. Maria della Salute, Venice. (6) Modern ecclesiastical architecture begins with a Gothic revival in the early 20th century, associated principally with the name of Augustus Welby Pugin (1812-52) through the impetus which he had given it during his time. Other names distinguished in modern ecclesiastical art are those of Bentley, Scott, McGinnis, Walsh, Monaghan, and Rambusch. Gothic is the style generally accepted for ecclesiastical building, since the present era is one of appraisal and criticism, and there are, in consequence, no new striking or individual styles. Consult special articles on these styles of architecture and on architectural terms such as APSE, ARCH, ARCHITRAVE, etc.

Architrave, in classical architecture the lowest division of an entablature, the epistyle (a stone beam). In the case of a square opening it may be any moulded or similarly ornamented band framing a square window or door, or projecting from it. A banded architrave is one spaced at intervals by projecting blocks. A jack architrave is, in certain orders, the lowest fascia (band or strip) of the architrave proper. Architrave trim is a casing carried around the sides and top of an opening; it resembles an architrave.

Archives, DIOCESAN, a compartment established at or in a safe and convenient place, in which all written matter, which pertains to the temporal as well as the spiritual affairs of the diocese, is deposited and guarded under lock and key. Within these archives there is another called the secret archives, in which the documents must be preserved secretly. Canon law requires that a catalog or an index of all the documents, with a summary of the individual papers, be made. The archives are to be locked, and permission of the bishop or of both the vicar-general and the chancellor are required for admission, or to take out papers. The chancellor keeps the key. (D. R.)

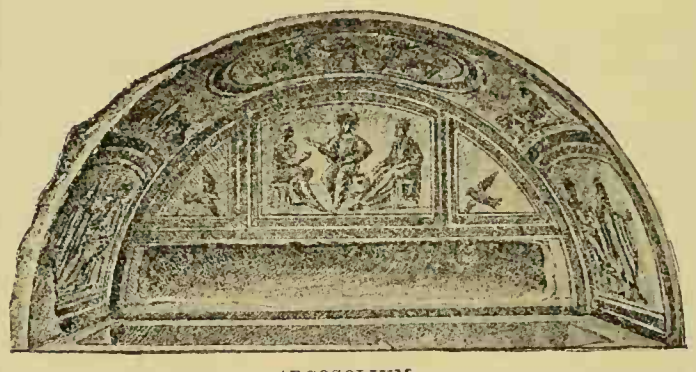
Archives of the Holy See (VATICAN ARCHIVES), collections of documents pertaining to the acts of the Holy See; also the place where they are kept. Compiled for administrative purposes, they furnish a mine of information for historians, and are the most important archives in the world. They existed in the earliest days of the Church, but extensive remains of documents do not antedate the thirteenth century. According to a fairly reliable estimate of the arranged documents, the principal sections of what are called the Secret Archives total in round numbers 35,000 volumes and 120,000 loose documents. The management of these archives is entrusted to a cardinal with various workers under

him. There are in the Vatican other archives besides the secret archives.—C.E., XV, 268. (J. C. T.)

Archpresbytery, a peculiar form of diocesan organization, of which only one exists today, viz., Altamura, in southern Italy, which dates from 1248, is ruled by an archpriest, who is, however, a titular bishop, and has a Catholic population of 42,000.

Archpriest, in dioceses of the fourth century and later, head of a college of presbyters as special representative of the bishop; also, in larger rural localities or in extensive dioceses in the West, head of the central mother-church or a diocesan subdivision or deanery. Union of several of either constituted an archidiaconate whose individual deans or archpriests were subject to the archdeacon. In time this office underwent varying local changes; since the Council of Trent the duties of archpriest have been largely assumed by deans.—C.E.

Archpriest Controversy, a dispute that divided the clergy of England, on the occasion of the appointment of George Blackwell in 1598 as archpriest with jurisdiction over the English and Scottish secular priests, the ancient hierarchy having been extinguished some years earlier. An appeal to Rome against the legality of the appointment was denounced by Blackwell as schism; the Holy See in 1602 upheld the appointment but censured Blackwell for his severity and freed the appellants from the charge of schism. This ended the controversy, but some mistrust and friction still remained and in 1621, on the death of the third archpriest, the office was abolished and the first vicar Apostolic appointed.



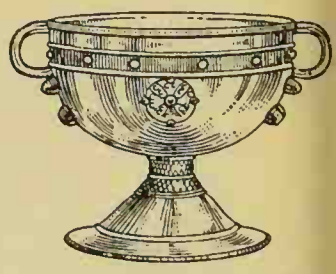
ARCOSOLIUM

Arcosolium (Lat., *arcus*, arch; *solium*, seat), arched recess used as a burial-place in the catacombs, especially in Rome in the 3rd century. Mass was often celebrated on the marble slab placed horizontally over the opening. It was sometimes decorated with symbolic frescos in the vault of the arch and in the lunette.—C.E.

Arcturus (Gr., *arktos*, bear; *ouros*, guardian), a bright star in the constellation Boötes, so called because it is near the constellation of the Great Bear. The name is mentioned four times in the Vulgate and twice in the Authorized Version, the only common reference being in Job, 9. It is difficult to identify Hebrew names of stars, and though it may refer to the Great Bear, more probably Pleiades was intended.

Arculæ (Lat., dim. of *arca*, box), small boxes of gold or other precious metal worn suspended from the neck and probably used by the faithful to carry the Blessed Sacrament. They date from the 2nd century and were found in the Roman catacombs.

Ardagh, ärd-dâ′ or ärd-dä′, Diocese of, Ireland, includes nearly all Longford, greater portion of Leitrim, and parts of Offaly, Westmeath, Roscommon, Cavan, and Sligo counties; established in the 5th century; suffragan of Armagh. St. Patrick consecrated the first bishop, St. Mel. Several of the O'Feral clan occupied the see, 14th and 15th centuries. Under Bp. Flynn, 1729, the Diocese of Clonmacnoise, seat of the famous ancient abbey and school, was united with it. Present bishop, James McNamee, consecrated 1927; residence, Longford. Churches, 75; priests, secular, 97; priests, regular, 4; college, 1; high schools, 8; intermediate schools, 3; industrial schools, 2; national schools in many parishes; institutions, 3; Catholics, 94,827; others, 7553.



THE ARDAGH CHALICE

Ardagh Chalice, vessel of Irish workmanship of the 9th or 10th century, found near Ardagh, now in the Irish Academy, Dublin. It is a "ministerial" chalice, with two handles, made of silver alloy, richly ornamented with gold and enamel. The inscription gives the names of the Apostles. It is probably the work of the School of Clonmacnoise.

Ardchattan, ärd-chat′ṭan (Gael., the height of St. Chattan), Priory of, Loch Etive, Argyleshire, Scotland, a house of the Order of Vallis Caulium, founded by Duncan Mackoul, *c.* 1230, later incorporated into the Cistercian Order, and secularized at the Reformation. It is the only ancient monastery in Scotland part of which remains in actual use.—C.E.

Area (Lat., field), name given to the open-air cemeteries (as distinct from catacombs) of the early Christians, especially in Africa.

Areopagite (a member of the court of the Areopagus). See Dionysius the Areopagite.

Areopagitica, famous series of four ecclesiastical treatises and ten letters by an unknown author, probably a 5th-century Syrian, professing to be the composition of Dionysius the Areopagite (q.v.).

Areopagus (Gr., *Ares*, Mars; *pagos*, hill: Hill of Mars), low hill situated near the Acropolis at Athens; court held on this hill before which St. Paul was brought to explain his doctrine (Acts, 17).—C.E.

Arethas and Companions, Saints, martyrs (523), inhabitants of the Christian city of Nedshran (Negran), Arabia, killed by the Jew Dhu Nowas (Dunawan), King of the Hymerites. Arethas, ninety-six years old, was beheaded; some of the others were burnt alive. Feast, 27 July.

Argenson, Pierre de Voyer, Viscount d' (1626-1710), fifth Governor-General of Canada. Of an old Touraine family he was educated for the Church, tonsured in 1636, but entered the army, taking an important part in the sieges of Portolongone, La Bassée, Ypres, and Bordeaux, and the battle of Lens. As councillor of State and governor of Canada (1657-61), D'Argenson advised the French king

to grant self-government to the Canadian colonists. Conflicts between Church and State were constantly arising during the French rule because of D'Argenson's wish that his noblemen rank above the ecclesiastical dignitaries. He was a devout churchman, however, and so affected by his inability to get along with the bishop, and other hardships which he was forced to suffer, that he requested his own recall, and in 1661 returned to France.—C.E.

Argenteuil, town, Seine-et-Oise, France, near Paris. The original monastic foundation was changed into a nunnery by Charlemagne, and the repentant Héloïse, beloved of Abelard, was for a time abbess. The parish church contains the relic known as the Holy Coat, the seamless garment of Christ, an object of pilgrimages since 1247.

Argentina, republic occupying the southeastern portion of South America; area, 1,153,119 sq. m.; est. pop., 9,613,305. Christianity was introduced by the Spanish explorers in the 16th century, and today Catholicism is the established religion, required for the presidency, though freedom of worship is granted by the constitution to all others. Ecclesiastical appointments are subject to the approval of the state, which provides a subsidy for clergy and churches. The civil marriage ceremony, established in 1888, is obligatory. Church administration is thus divided:

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Buenos Aires, A.	1582	127	..	..	1,679,763
Catamarca, D.	1910	112	45	..	115,000
Cordova, D.	1570	..	..	..	780,000
Corrientes, D.	1910	48	..	..	375,000
La Plata, D.	1897	128	..	..	2,300,000
Paraná, D.	1859	115	215	..	518,000
Salta, D.	1806	131	..	..	221,000
San Juan de Cuyo, D.	1834	172	..	..	525,000
Santa Fé, D.	1897	153	..	..	1,050,000
Santiago del Estero, D.	1907	46	..	..	220,000
Tucumán, D.	1897	67	..	..	400,000
Northern Patagonia, V.A.	1883	39	50	112	115,000

—C.E.; U.K.

Argia (Gr., inactivity), in ecclesiastical language, abstention from: servile work on Sundays and Holy Days; recitation of the canonical hours by monks on certain days; some repasts (suppressed by the exceptional severity of certain fasts); ecclesiastical functions (in the case of unworthy clerics).

Argyll and the Isles, DIOCESE OF, Scotland, comprises Argyll and part of Inverness counties, islands of Bute and Arran, and the Hebrides; suffragan of St. Andrews and Edinburgh. The dioceses of Argyll, founded about 1200, and the Isles, traditionally established by St. Patrick who consecrated the first bishop, were united in 1878 under Angus Macdonald (1878-92); succeeded by George Smith (1893-1918); present bishop, Donald Martin (1919); residence, Oban. Churches, 45; priests, 30; primary schools, 8; institutions, 2; Catholics, about 12,000.

Arianism, the heresy propagated by Arius (q.v.) denying the Divinity of Jesus Christ. Following views which Gnostics had popularized, he regarded the Son of God as standing midway between God and creatures; not like God without a beginning, but possessing all other Divine perfections, not of one essence, nature, substance with the Father and therefore not like him in Divinity; an attribute of the Divine nature, the Logos, or Word, Reason. The heresy for a time threatened to rend asunder the Catholic Church, especially when favored by the emperors of the East. It was the root source of many heresies. Its antagonist Athanasius (296-373) contended for half a century for the term consubstantial (Gr., *Homoousion*, one and the same, as against *Homoiousion*, like only) to express the identity of the Son in essence, nature, substance with the Father, which was adopted at the Council of Nicæa, 325. This decision established the doctrine of the Divinity of Christ, and although it did not end the struggle of the Arians for ascendancy, it defeated their efforts to anticipate Mohammed and to introduce Unitarianism as Catholic belief.—C.E.; Newman, Arians of the Fourth Century, N. Y., 1895. (ED.)

Ariel, symbolic name of Jerusalem, as a strong city, occurring in Isaias, 29, and meaning "lion of God."

Arimathea, ăr'ĭ-ma-thē'a, city of Judea (Luke, 23), home of the Joseph who buried Christ in his tomb (Matt., 27); location unknown, probably between Jerusalem and Joppa, possibly Ramleh, 2 m. S. of Lod.

Aristarchus of Thessalonica, SAINT (1st century), disciple of St. Paul whom he accompanied in his Apostolic missions (Acts, 20; 27) to Ephesus, Corinth, Jerusalem, and finally Rome. In the Epistle to the Colossians, Paul calls him "my fellow prisoner." Venerated as a martyr, 4 Aug. (E. F. D.)

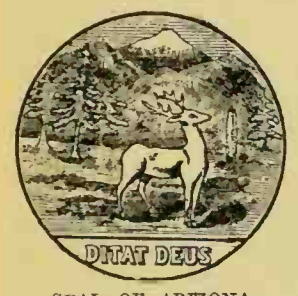
Aristides, second-century Athenian apologist. His famous "Apology" for the Christians was supposed to have been written as a plea to Emperor Hadrian. It had a wide circulation among Christians for centuries.—C.E.

Aristotle (348-322 B.C.), the greatest of ancient philosophers, surnamed STAGIRITE, because he was born at Stagira, a Grecian colony in the Thraeian peninsula. He was a pupil of Plato at Athens from his eighteenth to his thirty-seventh year. He next married Pythias, adopted daughter of Hermias, at whose court in Asia Minor he spent three years. Recalled to Stagira by Philip of Macedon, he acquired influence with the young prince Alexander who aided him liberally in getting books and opportunities for research in natural science. About 335 he returned to Athens and opened his school of philosophy known as the Peripatetic School (Gr., *peripateo*, walk about) because he walked about with his disciples while teaching. Most of his works were composed at this time. They are a complete treatise of human knowledge. He was the first to make logic a science, and to put philosophical study on a sure foundation. He kept clear the distinction between matter and spirit, sense perception and mental, the principle of cause and effect, and the division of the four causes: the formal and material explaining the constitution of matter, the efficient accounting for the origin and changes of things, and the final establishing their purpose and destiny. Forced to leave Athens, his school continued until it was closed by Justinian in 529.

Translators and commentators carried on his system in Persia, Armenia, Syria. From these sources the Arabians derived it and they with its followers in Byzantium, who had always cultivated it, were the channels through which it reached the University of Paris in the 12th century. The Scholastics favored it because of its logical method and because it emphasized the reality of things outside human consciousness. They, and principally St. Thomas Aquinas, purged the system of the materialistic and pantheistic elements the Arabians had introduced into it and by means of it established the consistency of reason with faith. In the revival of Scholastic philosophy by the movement known as neo-Scholasticism, Aristotle is still looked to as the exponent of principles which serve to refute the subjective philosophers which have had vogue since Descartes.—C.E.; Turner, History of Philosophy, N. Y., 1903; Glenn, History of Philosophy, St. L., 1929. (ED.)

Arius (c. 250-336), heresiarch, b. Libya; d. Constantinople. He quarreled with the Bp. of Alexandria over Christ's Divinity (see ARIANISM); in 325 his views were condemned at the Council of Nicæa, and he was banished. Supported by Eusebius of Nicomedia, a friend of Emperor Constantine, he created constant troubles for Athanasius in Alexandria. Later he demanded that Alexander of Constantinople give him communion by the emperor's orders, but his sudden death prevented the sacrilege.—C.E.

Arizona, the 5th state of the United States in size, the 45th in population, and the 48th state to be admitted to the Union (14 Feb., 1912); area, 113,810 sq. m.; pop. (1920), 334,162; Catholics (1928), 93,881. Spanish Franciscans began missionary work among the Moki Indians about 1629, but massacres during the revolt of 1680 put a temporary end to their activities. One of the first Jesuit missionaries to the Indians of the region was Fr. Eusebius Francisco Kino (Kuhn), who established the Mission of San Xavier del Bac, in Upper Pimeria, just south of Tucson, about 1700. This and nine other missions, including Guevavi, later replaced by Tumacacori, were given over to the Franciscans after Spain had ordered the expulsion of the Jesuits in 1767. Fr. Francisco Garces, O.F.M., was killed with several companions in 1781. Two years later the foundations of the present fine Byzantine church of San Xavier were laid, two miles south of the earlier mission. It was completed in 1797. After the Spanish missionaries had been driven out by Mexico in 1827, religion suffered a severe setback until the appointment in 1853 of Rt. Rev. John B. Lamy as bishop of the new Diocese of Santa Fé. In 1859 he sent Rev. Joseph P. Machebœuf to Tucson, where Mass was first said in a private house. In 1863 the Jesuits took over the parish and Mass was again offered in the abandoned church of San Xavier del Bac. The Diocese of Tucson (q.v.) comprises the state. Catholic influence on place-names in Arizona appears in the following: Christmas, St. David, St. Johns, St. Michaels, San Carlos, and San Simon. The U. S. Religious Census of 1916 gave the following statistics for church membership in Arizona:



SEAL OF ARIZONA

Catholic Church	84,742
Church of Jesus Christ of Latter-Day Saints (Mormons)	12,496
Presbyterian Church in the U.S.A.	4,353
Methodist Episcopal Church	3,712
Northern Baptist Convention	2,927
Protestant Episcopal Church	2,318
Methodist Episcopal Church, South	1,939
Disciples of Christ	1,712
All Other Denominations	2,815
Total Church Membership	117,014

—C.E.; U.K.; Shea.

Ark (Lat., *arca*, chest), the vessel of timber daubed with pitch, 300 cubits long, 50 broad, and 30 high, which Noe constructed at the command of God for the preservation of him and his family and two of all living creatures during the Deluge; also the chest in which were kept the tables of the Law, called the Ark of the Covenant (q.v.).—C.E.

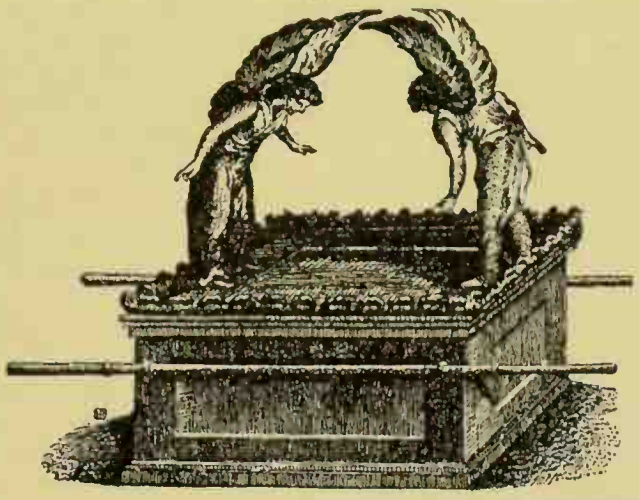
Ark and Dove, names of the vessels in which the first colonists arrived in Maryland, 25 March, 1634, under the leadership of Leonard Calvert, as governor, and the spiritual direction of the Jesuit chaplains Andrew White and John Altham. (ED.)

Arkansas, the 26th state of the United States in size, the 25th in population, and the 25th state to be admitted to the Union (15 June, 1836); area, 53,335 sq. m.; pop. (1920), 1,752,204; Catholics (1928), 26,319. The Indians of eastern Arkansas were visited by Fr. Marquette on his voyage down the Mississippi in 1673. Jesuit missionaries labored among them as early as 1689 and until 1730, with little encouragement, however, one of them, Fr. Paul du Poisson, having been killed by the Indians of Mississippi in 1729. An earlier victim was Fr. Nicholas Foucault of the Foreign Seminary, killed also in Mississippi, in 1702. When Arkansas, as part of Louisiana, was ceded to the United States in 1803, the memory of Catholicity had almost died out. Missionary priests from the Diocese of New Orleans visited the region in 1822 and 1824, and about 1826 a chapel was built at the Post of Arkansas and another soon after at Pine Bluff, although in 1830 there was still no resident priest. In the next two years two priests were sent there by Bp. Rosati of St. Louis, but little progress was made until a bishop was named to care for the 700 scattered Catholics of the territory. The Diocese of Little Rock (q.v.) comprises the state. Catholic influence on the place-names of the state is shown in the following: Gethsemane, St. Charles, St. Francis, St. James, St. Paul. The U. S. Religious Census of 1916 gave the following statistics for church membership in Arkansas:

Catholic Church	21,120
National Baptist Convention	174,157
Southern Baptist Convention	113,192
Methodist Episcopal Church, South	110,993
African Methodist Episcopal Church	30,457
Churches of Christ	26,239
Colored Methodist Episcopal Church	15,269
Disciples of Christ	13,275
Methodist Episcopal Church	12,419
Presbyterian Church in the U.S.	10,762
African Methodist Episcopal Zion Church	7,668
Presbyterian Church in the U.S.A.	7,451
All Other Denominations	40,207
Total Church Membership	583,209

—C.E.; U.K.; Shea.

Ark of the Covenant, sacred chest measuring about 45 × 27 × 27 in. (Ex., 37) and containing the Tables of the Law and perhaps also a golden vessel of manna and the rod of Aaron (Ex., 16; Num., 17; 3 Kings, 8; cf. Heb., 9). It was constructed of setim-wood overlaid with gold within and without, and furnished with rings through which passed setim-wood bars for carrying it. Upon its cover, termed the "propitiatory," were two cherubim of beaten gold. The ark was the only piece of furniture placed in the inner room (holy of holies) of the Temple. The one time it was carried to battle by the Hebrews, it fell into the hands of the Philistines who, however, were soon compelled to restore it to Israel (1 Kings, 4). From Cariathiarim David brought it solemnly to Jerusalem, and Solomon had it later on placed in the Temple. According to a tradition, the value of which is much discussed, the Ark, with the Tabernacle and the altar of incense, was hidden by Jeremias before the siege of Jerusalem by Nabuchodonosor (2 Mach., 2); however, the view that it was carried to Babylon as a trophy (4 Esd., 10) seems to enjoy greater probability.—C.E.; Arnold, Ephod and Ark, Cambridge, Mass., 1917. (C. L. S.)



Courtesy Jewish Encyclopedia
ARK OF THE COVENANT

Ark of the Covenant, a title given to the Blessed Virgin Mary to signify her Divine motherhood, that as the ark of old, made of incorruptible wood and adorned with pure gold, contained the precious treasures of the Divine law and the manna from heaven, so she, the true ark, bore within her not merely the law but the Law giver, not merely the Divine presence as manifested over the ark of the covenant, but the Divine One Himself, and the Living Bread from heaven. (N. M. W.)

A. R. M. = *Alma Redemptoris Mater* (Loving Mother of the Redeemer).

Arma Christi (Lat., armorial bearings of Christ), the instruments of the Passion arranged heraldically on a shield; much used in devotional art in the 15th century.

Armada, The Spanish, the naval and military force sent by Spain to invade England, 1588. Philip II had grievances against England in the buccaneering voyages of Drake and other privateers and in the subsidizing of the Protestants in the Netherlands. Spain, however, was unwise to attempt to prohibit all traffic to her colonies; and the cruelties of Alva in the Netherlands embittered the struggle. After long delay the Armada left Lisbon, 20 May. It consisted of 130 ships, at least half of which were transports, and 30,493 men, two-thirds of whom were soldiers. The commander was the Duke of Medina Sidonia, who had no experience in naval matters. In the first engagement the English proved to be superior in guns and naval tactics. In the battle off Gravelines the Spanish were entirely defeated. The retreat around the north of Ireland caused a loss of half the fleet and three-quarters of the men. The sympathies of Catholics outside England were with the Armada. Pope Sixtus V promised a large subsidy when they should land in England, and also to renew the excommunication of Elizabeth. On account of Spain's slowness, he did neither. In England, however, the Catholics, with few exceptions, fought against the Spanish invaders. —C.E.

Armagedon, är-mä-gĕd'ŏn (Heb., *har-megiddo,* mountain of Megiddo), mentioned in the Apocalypse, 16, as the scene of the battle which will be fought on Judgement Day, between the kings of the earth and the hosts of Almighty God. Authorities locate it at Mageddo (Heb., *Megiddo,* place of troops), fortified Chanaanite capital, E. of the Plain of Esdraelon.

Armagh, är-mä', Archdiocese of, primatial see of Ireland, comprises County Louth, and parts of the counties of Armagh, Derry, Meath, and Tyrone; suffragans: Ardagh, Clogher, Derry, Down and Connor, Dromore, Kilmore, Meath, Raphoe. St. Patrick built a stone church on *Ard-Macha* (Hill of Macha, a legendary queen), and made it his see in 445; he held a synod here in 448, one of the still-extant canons of which states that cases of conscience, if too difficult to be disposed of by the Abp. of Armagh, should be referred to the See of Rome. King Brian Boru captured the city, 1004, but acknowledged its primacy; he was buried here. The twelfth-century cathedral, on the site of the church built by St. Patrick, has been in Protestant hands since the Reformation. The last historical mention of the Culdees (q.v.) is at Armagh in 1633, when they were incorporated in the Catholic cathedral chapter by Primate Hugh O'Reilly; to this day, their estates belong to the "vicars choral" of the Protestant cathedral. Notable in the long line of archbishops are: St. Malachy O'Morgair, patron saint of the diocese (1134-37); Robert Wauchope (1539-51), who introduced the Jesuits into Ireland and assisted at the Council of Trent; Peter Lombard (1601-25); Hugh O'Reilly (1628-53), who took part in the Confederation of Kilkenny, and became generalissimo of the Catholic forces; Bl. Oliver Plunket (1669-81), martyr; Hugh MacMahon (1714-37), who in the penal times, said Mass and administered Confirmation in the open air; Patrick Curtis (1819-32,), who advanced the cause of Catholic Emancipation; William Crolly (1835-49), who began the new cathedral; Paul Cullen (1849-52), who became Abp. of Dublin and cardinal; Michael Logue (1887-1924), first Cardinal-Primate of Armagh, who completed the cathedral, which was consecrated 24 July, 1904; Patrick O'Donnell (1924-27), second cardinal-primate; Joseph MacRory,

present archbishop. Parishes, 55; priests, secular, 148; regulars, 39; religious women, 274; college, 1; seminary, 1; high schools, 14; primary schools, 224; Catholics, 140,626, out of a total population of 233,332.

Armagh, Book of, technically known as Liber Ar(d)machanus, celebrated Irish-Latin MS., preserved at Trinity College, Dublin. It is a vellum in small quarto of 221 leaves, written in the Irish hand with fine penmanship. It was known as the "Canon of Patrick," but was discovered to be really the work of Ferdomnach of Armagh (d. *c.* 845). The earliest extant specimen of a continuous narrative in Irish prose, it contains valuable writings relating to St. Patrick.—C.E.

Armagh, School of, oldest and most celebrated of the ancient schools of Ireland, *c.* 457. It numbered St. Patrick, Benignus, and Gildas the Wise among its teachers. Plundered many times by the Danes in the 9th and 10th centuries, it was finally destroyed in the 12th.—C.E.

Armenia, Socialist Soviet Republic of, eastern Asia Minor; area, 11,945 sq. m.; pop., 876,557. There is some uncertainty as to the introduction of Christianity into Armenia, some historians connecting the Apostles Bartholomew and Thaddeus with its evangelization. This honor, however, is generally attributed to St. Gregory the Illuminator, who, in the third century, converted King Tiridates and many of his subjects, thus making Armenia the first Christian state. Hospitals and charitable institutions were founded about 365 and the Bible translated into Armenian in the 5th century. The first signs of heresy appeared in the 6th century with Gnosticism and Paulicianism, and later Nestorianism and Monophysitism became widespread. This latter gained a great hold among the Armenians who rejected the Council of Chalcedon, which condemned it and adopted the Monophysite doctrine of a single nature in Christ, thereby breaking away from the papal allegiance and establishing a separate church, called the Gregorian, after Gregory the Illuminator. Some of them, however, accepted the Council of Chalcedon in 593, and thus divided the church. Numerous efforts at reconciliation with Rome have been attempted but the Church has remained split into two factions, the greater number of Armenians belonging to the Gregorian or non-Uniat Church while the members of the Uniat Church, mainly scattered outside Armenia, acknowledge the pope as their head, retaining their own rite. Catholic statistics:

	Year	*Chs.*	*Pp.*	*Caths.*
Bzommar, P.	1928	13	85	16,000
Muse, D.	1883	7	7	6,500

—C.E.; U.K.

Armenian College, a college for Armenian ecclesiastical students, founded, 1883, by Leo XIII, with the generous aid of some Armenians, according to the plans of Gregory XIII proposed in 1584. Students attend lectures at the Propaganda. The president is an Armenian prelate.

Armenian Rite, that used by the Armenian Church. It belongs to the Antiochene family. Originally, the language was Syriac, but it is now ancient Armenian. This rite is used by both Uniats and Gregorians, i.e., those separated from Rome. On Christmas Eve and Easter Eve Mass is celebrated in the evening. The use of curtains screening off, at times, the priest from the people is noteworthy, also the Roman Preparatory prayers and the Last Gospel, both introduced through the influence of Western missionaries.—C.E., XIII, 78; Fortescue, The Mass, N. Y., 1914. (M. E. D.)

Armidale, Diocese of, Australia, comprises a portion of northeastern New South Wales; area, 38,000 sq. m.; erected, 1869; suffragan of Sydney. Fr. Timothy McCarthy was appointed first resident priest, 1853. Bishops: Timothy O'Mahoney (1869-77); Elzear Torreggiani (1879-1904); Patrick O'Connor (1904). Churches, 68; priests, 35; religious women, 210; colleges, 2; high schools, 11; primary schools, 28; institution, 1; Catholics, 30,339.

Arminianism, doctrine held by a section of the Netherlands Calvinists in the 17th century, so called from the leader of the sect, Jacobus Arminius (1560-1609), professor at Leyden. His teachings are embodied in the five propositions of the "Remonstrants," as his followers were also called. He opposed Calvin's doctrines of predestination, election, the teaching that Christ died for the elect only, and that grace benefits only the elect. The Calvinist Synod of Dort condemned the "Remonstrant" heresy, but extreme Calvinism never recovered from Arminius's defection.—C.E.

Armor, emblem in art associated with St. Martin of Tours, St. Theodore, and St. George of England, all soldiers; St. Michael, angelic soldier; St. Joan of Arc, maid-at-arms.

Army Bishop, a bishop who by the authority of the Holy See exercises jurisdiction over a military diocese, composed of chaplains and members of the armed service of the government. At present the Abp. of New York is Bp. Ordinary of the U. S. Army and Navy. (R. B. M.)

Arnold of Brescia (*c.* 1100-55), demagog, b. Brescia, Italy; d. Rome. He became a priest, headed a movement in Brescia to abolish the temporal possessions of the Church as sinful, and was condemned by Innocent II at the Lateran Council (1139). In Paris his propagation of his former ideas caused the Abbot of Clairvaux to have Louis VII exile him. In 1145 he made a solemn abjuration before Eugenius III, but a few months later he attacked the temporal power of the pope and headed a revolution which forced Eugenius out of Rome for three years. Under Adrian IV, Arnold was tried before the Curia, degraded, and probably put to death by the secular power in Rome.—C.E.

Arnoudt, Peter Joseph (1811-65), writer, b. Moere, Belgium; d. Cincinnati, O. He entered the Society of Jesus at Florissant, Mo., and taught in the Jesuit colleges of that state. His "Imitation of the Sacred Heart of Jesus" has been translated into many languages.—C.E.

Arnulf of Metz, Saint, bishop (*c.* 580-640), statesman, b. Laye-Saint-Christophe (now France); d. Remiremont. A chief minister of Theodebert II, King of Austrasia, he married, and had two sons. Later he became Bp. of Metz and an example of virtue and wisdom. After being chief adviser of

the young King Dagobert, he resigned all his offices and ended his life in monastic solitude. One of his sons was the father of Pepin of Heristal, the founder of the Carlovingians. Patron of Metz, and of brewers and millers; invoked as finder of things lost. He is represented wearing armor under his cope; extinguishing a fire by his blessing; and finding his episcopal ring inside a fish. Relics at Metz. Feast, at Metz., 19 Aug.—C.E.; Butler.

Arphaxad, the third son of Sem. From Arphaxad in a direct line proceeded Heber, Abraham, Jacob, and consequently all the people of Israel (Gen., 10). Following the Vulgate, Arphaxad was 35 when his son Sale was born, and lived 303 years after that (Gen., 11). (F. J. L.)

Arrow, emblem in art associated with St. Sebastian and St. Ursula, because of the manner of their martyrdom, and St. Giles, who saved a hind shot by arrows.

Art, CHRISTIAN, a term which may be applied to the fine arts either when they are representative of Christian ideals, or when they are used directly in the service of the Church. The beginnings of art inspired and guided by the Christian religion are found in the Roman catacombs. In the earliest days of the Church the decoration of these burial-places, in imitation of the earlier Roman custom, gradually developed a symbolism which represented Christian truths to the initiated. The triumph of Christianity under Constantine, in the 4th century, permitted a freer decoration of the catacombs, and the first churches, basilicas adapted from the plan of Roman courts, offered wall-spaces which were soon filled with mosaic figures of Christ and His Apostles, or with scenes from the Old Testament. These served not only to adorn the house of God, but also to instruct the faithful. As St. Gregory said: "The picture is to the illiterate what the written word is to the educated"; and it was the growing importance of this phase of art that led later to strict rules governing the representation of Bible scenes or incidents from the lives of the saints. With the emergence of the Church from the catacombs came also the beginnings of Christian sculpture, in sarcophagi of stone or marble adorned with carvings typifying belief in immortality. Constantine's capital, the former Byzantium, became the new art center of the world and the Byzantine art developed there under the patronage of the Church, preserving art through the ages when western Europe was overrun by barbarians. A temporary rebirth of art in the West, where it had persisted at least in church architecture under the Merovingian kings, was fostered by the schools of Charlemagne in the 8th and 9th centuries. Everywhere too the great monasteries offered an ideal shelter for the development of arts, as at Mount Athos, Cluny, Monte Cassino, or Fulda. Miniature, perfected in the illumination of Bibles, had a large part in the development of wall-painting. Moreover the spread of religious orders carried art from one country to another, and Crusade and pilgrimage helped in the same way.

Italian art, which gradually replaced Byzantine and substituted nature for the stiff formalism of the latter, had its birth in the tender piety of St. Francis of Assisi. Giotto and his followers inaugurated a reverent but human treatment of religious themes, which was developed through such artists as Fra Angelico, Sandro Botticelli, Filippo Lippi, the Bellini, and Perugino, and crowned by the glorious masterpieces of Raphael, Michelangelo, Da Vinci, Titian, and Tintoretto. In Flanders, too, religious art progressed from exquisitely spiritual beginnings in the work of the Van Eycks, through Memling and Quentin Matsys, to the great achievements of Rubens and Van Dyck. In Germany the highly religious School of Cologne fostered an art that grew to maturity in Dürer, and Holbein. In Spain religious art flourished early in architecture and handicraft, and reached its climax in painting, later than the rest of Europe, with Velasquez and Murillo. For centuries art was devoted almost exclusively to the decoration of church, or monastery, or commemorative chapel. It was only during the Renaissance that the adornment of homes or public buildings took on any importance. Even the lesser arts were developed mainly in the service of the Church, in illuminated manuscripts, carved ivories, sacred vessels of wrought gold or silver, jeweled clasps, memorial brasses, embroidered vestments, rich tapestries, and silken hangings.

In architecture, churches are the living monuments of the influence of religion. Basilicas in Rome, Asia Minor, or northern Africa; Byzantine edifices of Constantinople, Italy, or France; Romanesque churches in southern Europe; Norman in France and England; marvels of Gothic architecture which were the glory of the 13th century, as the cathedrals at Chartres, Reims, York, or Cologne; Renaissance churches, like St. Peter's in Rome, which adapted the classic styles to the uses of Christianity; even the over-elaborate Barocco edifices; all these still testify to the fact that the glorification of religion was the chief preoccupation of artist and artisan almost to the 17th century. In medieval France sculpture and stained glass achieved what painting did in Italy, and religious truth was taught in chiseled portico or glowing window. In Italy and Germany, too, sculpture had its place, and the names of such artists as Donatello, the Pisani, Ghiberti, Della Robbia, Veit Stoss, Peter Vischer, and Adam Krafft are associated with carved ornamentation, baptismal fonts, bronze doors and tombs, altars of stone or wood.

The preponderating influence of religion in art ended with the Reformation and the rise of Puritanism. In Germany and England there was no longer a place for art in the church. Elsewhere, too, after the Renaissance a growing luxury offered a new field to art, and kings and wealthy patrons replaced popes and cardinals in employing artists. Religion however still inspired important movements in art, as in the creation of what was called the "Jesuit style" in architecture, typified by the Gesù in Rome, a protest against Reformation coldness; or in the German return to primitive religious simplicity, inaugurated early in the 19th century by Overbeck and the Nazarenes, Schadow and the School of Düsseldorf. The English Preraphaelites were inspired by the religious ideals of medieval Italy, and in our own day an important movement

in ecclesiastical art is sponsored by the Benedictines of Beuron. See CATACOMBS; ARCHITECTURE; PAINTING; SCULPTURE; BRASSES; IVORY; MANUSCRIPTS; VESTMENTS.
—C.E., V, 248; Frothingham, Monuments of Christian Rome, N. Y., 1925; O'Hagan, Genesis of Christian Art, N. Y., 1926.

Artemius Megalomartyr (Gr., great martyr), SAINT, martyr (363). Appointed, by Emperor Constantius, imperial prefect of Egypt, he was a fanatical Arian, hunting down Athanasius and other bishops, monks, and virgins. Converted to the Catholic faith after the death of Constantius, he was accused by heathens of destroying idols, was conducted to Antioch, and after many tortures put to death. Feast, 20 Oct.—Butler.

Arthur (Celt., *art*, stone), KING, 6th-century British chieftain. He championed the oppressed natives against Angle and Saxon invaders. A cycle of romance grew up about his adventures and his "Knights of the Round Table" which inspired Malory's "Morte Arthure," Spenser's "Faerie Queene," and Tennyson's "Idylls of the King." Arthur is the type of perfect Christian knighthood.

Articulo mortis (Lat., at the point of death), phrase used in such expressions as: an indulgence granted to a person *in articulo mortis*, i.e., about to die.

Artoklasia (Gr., *artos*, bread; *klao*, break), concluding service of Vespers in the Greek Church, in which five loaves of bread, a measure of wine, and a measure of oil are incensed and blessed.—C.E.

Arundell, HUMPHRY (1513-50), landowner, of Lanherne, Cornwall, England, b. England; d. Tyburn. He was executed at Tyburn as leader of the uprising of Cornish-speaking people (1549) in favor of the Catholic Church and against the imposition of the "Book of Common Prayer."

Arundell, THOMAS (1560-1639), 1ST LORD ARUNDELL OF WARDOUR, Wiltshire, England, soldier. He was imprisoned in 1580 for refusing to attend Protestant services. As a patriotic Englishman he contributed liberally to the defense of England against the Armada. He went abroad and was distinguished for valor in imperial service against the Turks in Hungary, 1595. In 1605 he was created baron by James I for his loyalty.
—THOMAS (1584-1643), 2ND LORD ARUNDELL OF WARDOUR, son of preceding, d. Oxford, England. He fought for Charles I against the Parliament, in 1642, and was wounded in battle. His wife, LADY BLANCHE ARUNDELL (1583-1649), was the daughter of Edward, Earl of Worcester. During the absence of her husband, in the spring of 1643, she defended Wardour Castle for eight days, with 25 men against a Parliamentary force of 1300. She refused the proffered terms of quarter for women and children only, and succeeded in obtaining mercy for all.
—HENRY (1607-94), 3RD LORD ARUNDELL OF WARDOUR, son of preceding, d. Breamore, Hampshire, England. He arranged the preliminaries of the secret Treaty of Dover between Louis XIV and Charles II. Falsely implicated in the Oates Plot he was imprisoned in the Tower for five years. He was made Keeper of the Privy Seal by James II, 1687.—C.E.

Asaph (ASA), SAINT, confessor (*c.* 550), second bishop of the Welsh See of St. Asaph. Local tradition at Tengenel, near Holywell, points out his ash-tree, well, and valley (Onen Asa, Fynnon Asa, Llanasa, Pantasa). Feast, Eng., 1 May.—C.E.; Butler.

Ascendancy, term used to express the assumption or claim of Protestants in southern Ireland to a position of advantage or superiority over the Catholics there. (ED.)

Ascension (Lat., *ad*, to; *scandere*, to climb), the elevation of Christ into heaven through His own power on the fortieth day after His Resurrection, in the presence of His disciples (Mark, 16; Luke, 24; Acts, 1). It probably took place on Mount Olivet; an oratory has been erected on the site, the original Christian basilica having been destroyed and rebuilt and finally destroyed by the Mohammedans. It is commemorated on Thursday, the fortieth day after Easter, and is an œcumenical feast and consequently a holy day of obligation, having a vigil and an octave. According to St. Augustine, the observance of the feast is of Apostolic origin. Early customs connected with the liturgy were the blessing of beans and grapes after the Commemoration of the Dead in the Canon of the Mass, blessing of first fruits, blessing of a candle, wearing of miters by deacon and subdeacon. The paschal candle is extinguished after the Gospel of the Mass. Among the many masters who have painted the subject of the Ascension are Fra Angelico, Perugino, Tintorretto, Della Robbia, and Pinturicchio.—C.E.; Schuster, The Sacramentary, II, N. Y., 1925.

THE ASCENSION

Ascent of the Scorpion, place-name in the Book of Josue, identical with Acrabim; probably Naqb-es-Safa, between Hebron and Petra.

Asceterion or ASCETERY (Lat., *ascetcria*, hermitage), a monastery or home for monks; a house of retreats, place of retirement for following spiritual exercises, especially those of St. Ignatius; name given to the first of such houses erected at Milan by St. Charles Borromeo.

Ascetical Theology, that branch of theology which comprises the rules of Christian perfection, formulated by the monastic leaders beginning with the Fathers of the Desert, gathered together and systematized. Ascetics is the outcome of supernatural charity urging to a most perfect following of Christ and calls very particularly for a direction in every respect an art. Ascetical theology examines and defines Christian perfection; explains the call, the obligations thereby induced, and the renunciation of worldly goods otherwise lawful in-

cluded in the call. It expounds, in the degree proper to this mode of life, the Christian virtues of poverty, chastity, obedience, humility, mortification, charity, etc.; the external custody of the senses; the interior discipline of the soul by recollection, the presence of God, and conformity to His will; the vows giving permanence to this life; the various modes of ordinary prayer corresponding to progress made; how to discover and frustrate the devil's snares, to recognize God operating in the soul, and to free oneself from false notions and scruples that hinder progress. Among theologians Fr. Alvarez de Paz holds an honorable place; the practical treatise of Fr. Alphonsus Rodriguez is known everywhere. Mystical theology is classed with ascetical rather for convenience than for any intrinsic relation. The ascetic way is complete in itself. By it the highest perfection is reached. One might almost at any stage begin the mystic, should God permit.—Devine, A Manual of Ascetical Theology, Lond., 1902. (H. J. W.)

Asceticism (Gr., *askesis*, exercise), spiritual exercises in the pursuit of virtue. Its object is the attainment of Christian perfection, the rules and principles of which are formulated and expounded by ascetical theology (q.v.).—C.E.

Aseity (Lat., *a*, from; *se*, self), the property by which a being exists of and from self, a property belonging to God alone, who exists without other cause than Himself, who is independent and self-sufficient; regarded by many Fathers and theologians as the best way of expressing the very essence of God.—C.E.; Pohle-Preuss, God: His Knowability, Essence, and Attributes, St. L., 1921. (ED.)

Aser (ASHER). (1) Eighth son of Jacob and Zelpha, handmaid of Lia, Jacob's wife. (2) One of the 12 tribes of Israel, descended from Aser. Its territory, described in Josue, included 22 cities, one of which is the modern Acre. The fertility of the land gave rise to the saying that in Aser oil flowed as a river. The tribe plays an unimportant part in history.—C.E.

Ash Color, VESTMENTS OF, occasionally used in France.—Henry, Catholic Customs and Symbols, N. Y., 1925.

Ashes, BLESSED, a sacramental of the Church, used on Ash Wednesday to remind the faithful of their last end and of the necessity of contrition and penance during the Lenten season. The use of ashes to express humiliation and sorrow was common in ancient religions, and is frequently mentioned in the O.T. Probably this practise was introduced into the early Church by converts from Judaism. For some centuries the ashes were imposed only on public penitents, those who had given great public scandal; they appeared at the door of the church in penitential garb on Ash Wednesday and were sprinkled with ashes. Later, *c.* 1100, it became customary for all Catholics, including the clergy, to receive the ashes. They are placed on the head of each person, with the words, in Latin: "Remember, man, that thou art dust, and unto dust thou shalt return." They are obtained by burning the blessed palms of the previous Palm Sunday, and are blessed before the principal Mass of Ash Wednesday.—C.E.; Schuster, The Sacramentary, II, N. Y., 1925. (J. F. S.)

Ash Wednesday, the first day of Lent, so called from the custom of marking the foreheads of the faithful with blessed ashes. Its date depends upon that of Easter.—C.E.

Asia, PROCONSULAR, a Roman province which embraced the western parts of the peninsula, Asia Minor, including Mysia, Lydia, Caria, and a great part of Phrygia; called proconsular to distinguish it from the continent of the same name. Some of its inhabitants were present at Pentecost (Acts, 2), and its evangelization took place during St. Paul's third journey, when "all who dwelt in Asia heard the word of the Lord, both Jews and Gentiles" (Acts, 19).

Asia Minor, westernmost peninsula of Asia, name first used by Orosius, *c.* 400; also known as Anatolia and the Levant. After receiving Greek civilization through the victories of Alexander it became a prosperous Roman province, combining the advantages of both civilizations. Christianity was introduced by the Apostles Peter, Paul, and John, and spread more rapidly than in any other part of the Roman Empire. It was the home of Sts. Irenæus, Polycarp, Gregory of Nazianzus, Gregory of Nyssa, Basil the Great, and John Chrysostom, and the seat of the first General Council (Nicæa, 325). Divided into two ecclesiastical provinces, Asia under Constantinople, and Pontus under Antioch, it included more than 300 episcopal sees, one for practically every town. Though protected for a short time from the Moslem invasions by the Byzantine Empire, Asia Minor has been controlled by the Turks since the 11th century, and a vicariate Apostolic has replaced the ruined sees. See TURKEY.—C.E.; U.K.

Asmodeus (ASHMEDAI), demon, mentioned in the Book of Tobias, who fell in love with Sara, and slew her seven successive husbands on the night of their nuptials. At last Tobias drove him off and he fled to Egypt. In the Talmud he plays a great part in the legends concerning Solomon.—C.E.

A solis ortus cardine, or FROM LANDS THAT SEE THE SUN ARISE, hymn for Lauds on 25 Dec., feast of Christmas. It was written by Sedulius in the 5th century. There are 18 translations. The English title given is by J. Neale.—Britt.

Asp, word occurring 10 times in the Douay Version of the Bible, standing for four Hebrew names: (1) *Péthén* (Deut., 32), the cobra; (2) *'Akhshûbh*, (Ps., 13; Rom., 3), a highly poisonous viper, also mentioned once in the Hebrew Bible; (3) *Sháhál*, (Ps., 90), a snake; (4) *çphônî* (Is., 59), called "the hisser."—C.E., I, 517.

Asperges (Lat., *aspergere*, to sprinkle), the sprinkling of the people with holy water on Sundays before the principal Mass. The ceremony takes its name from the first word, in Latin, of a verse of the 50th Psalm, recited and sung: "Thou shalt sprinkle me with hyssop," etc. During the paschal time "Vidi aquam" is sung instead of "Asperges."—C.E.; MacMahon, Liturgical Catechism, Dublin, 1927. (J. F. S.)

Aspergill (Lat., *aspergere*, to sprinkle), a small brush or instrument for sprinkling holy water in liturgical services.

Aspirations (Lat., *aspiro,* to breathe), any prayer said in a breath, containing therefore not more than 12 or 15 words; another term for ejaculatory prayers. It is always applied to very short prayers, containing lofty sentiments, expressed in choice language, sometimes in rhyme, similar to proverbs, e.g., "My Jesus mercy"; "O Sweetest Heart of Jesus I implore, that I may ever love Thee more and more"; "O Mary conceived without sin pray for us who have recourse to thee." Many of these are indulgenced.—Beringer, Les Indulgences, Paris, 1905. (R. J. M.)

Ass, animal mentioned over 130 times in Holy Scripture. It was popular for riding in the Holy Land because of even gait and surefootedness, and was ridden not only by the common people but also by those of highest rank. The triumphant entrance of Our Lord into Jerusalem on the first Palm Sunday was upon an ass: "Fear not, daughter of Sion: behold, thy king cometh, sitting on an ass's colt." (John, 12.)

Ass, The, in Caricature of Christian Beliefs and Practices. Onolatry (ass-worship) was attributed by Roman writers to the Jews and later to the Christians. The famous caricature of the Palatine represents a Christian worshiping a crucified figure with the head of an ass. There are other representations of the early centuries. In the Catacombs there is a fresco in which the ass represents Satan or heresy. —C.E.

ASS TEACHING

Assam, Prefecture Apostolic of, British India, comprises the provinces of Assam, Bhutan, and Manipur; established, 1889; entrusted to the Salesians of Don Bosco (Turin, Italy). Prefect Apostolic, Louis Mathias (1922); residence at Shillong. Churches, chapels, and stations, 198; priests, 11; religious women, 37; schools and institutions, 51; Catholics, 7307.

Assemblies of God, a religious organization incorporated in Arkansas and in Missouri in 1914. An individual and evangelistic type of mission began in a number of churches, missions, and assemblies after the great revival in 1907. In 1914 a meeting was called and a group banded together under the name Assemblies of God. Basing their teaching on the Arminian doctrine, they emphasize the inspiration of the Scriptures. Although loyal to the government of the United States, they claim that, as followers of the Prince of Peace, they cannot take part in war. They are governed by a combination of the Congregational and Presbyterian systems. They have two periodicals. In 1925 there were in the United States: 1155 ministers; 900 churches; and 50,386 communicants.

Assemblies of the French Clergy, representative meetings of the clergy of France to apportion their liabilities under the impost laid by the French kings upon the Church. Originally held every five years, they later became ten-yearly meetings and, after the suspension of the meetings of the States-General, became practically the only representative body during 200 years. The organization provided for the election of four deputies from each ecclesiastical province; parish priests and even subdeacons were competent to act as delegates, but those selected were nearly always from the higher ranks, and a bishop invariably acted as president. A receiver-general was appointed for each ten years, over whom two ecclesiastics known as *Agents Généraux* had jurisdiction. These *Agents Généraux* were also privileged to speak before the king's council; among them were Montesquieu and Talleyrand. The clergy had practically a separate administration apart from the state, a tribute to their reputation for reliability and fair dealing, the records showing the confidence with which private individuals made rental contracts with the Church. Several features were worthy of note for their progressiveness, notably the plan of converting annuities for the reduction of interest. During the Crusades contributions were frequently exacted from ecclesiastical property and immense sums for the defense of the kingdom were subscribed by the association at various times, notably during the wars of religion of the Reformation period, the siege of La Rochelle, and later wars, even for the expenses occasioned by the American Revolution. French kings on several occasions thanked the Assembly for their services to the monarchy and the fatherland, and their relations with the throne continued till the Revolution, the last meeting being in 1788. Doctrinal and spiritual matters were also considered and the Conference of Poissy was assembled to discuss Protestantism and the reform doctrines and to devise measures to meet heresies and schisms. Against the philosophers of the 18th century, the Assembly strove to encourage and arouse Christian writers. The Assembly of 1682 was summoned to consider the claim known as the *Régale,* by which the French kings assumed the right to appropriate the revenues of vacant sees and to appoint successors to benefices. The controversy was decided in favor of Louis XIV, who asked the Assembly to define the authority of the pope. Awed by the power of the king, the Assembly drew up the "Four Articles," which will be found under the title Gallicanism.

Assic (Asicus), Saint, confessor (5th century), medieval miracle play, "Processus prophetarum," in which Balaam and his ass figured prominently. It was especially popular in northern France but was suppressed in the 15th century because of the indecency into which it had degenerated.—C.E.

Assic (Asicus), Saint, confessor (5th century), bishop, d. Racoon, Donegal, Ireland. He was a convert of St. Patrick, and, being an expert worker in metals, became his coppersmith. He was later consecrated bishop. Feast, Ireland, 27 April.—C.E.

Assideans, maintainers of the Mosaic Law against the invasion of Greek customs. They joined the Machabees in the struggle against Antiochus IV. Some think that they are identical with the later Pharisees.—C.E.

Assistance of the Holy Ghost, aid by which God prevents the teaching Church from falling into error, failing in her mission or losing His direction. In Christ's discourse to the Apostles at the Last Supper several passages occur which clearly imply this promise: "I will ask the Father, and he

shall give you another Paraclete, that He may abide with you for ever. The spirit of truth . . . he shall abide with you and shall be in you. . . . But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things and bring all things to your mind, whatsoever I shall have said to you" (John, 14).

Assistant at the Pontifical Throne, prelate belonging to the papal chapel, who, in cope and miter, stands near the throne of the pope at solemn functions. All patriarchs belong by their office to this body, others are specially appointed by the pope. The throne-assistants rank next after the cardinals and are Counts of the Apostolic Palace. —C.E.

Association Catholique de la Jeunesse Française (Catholic Association of French Youth), organization founded, 1886, by Robert de Roquefeuil and six other students, at the suggestion of Albert de Mun, in order to unite Catholic youth of France in cooperative effort for the reestablishment of Christian social order. Non-political and without social distinctions, its program is formulated in its motto, "Piety, Study, Action." In 1914 it counted 4000 groups with 150,000 members, and, despite heavy war casualties, it still flourishes.

Associations Cultuelles, designation given to certain "moral persons" or associations which, by Law of Separation of the Churches and the State, 1905, the French Republic, without any previous understanding with the Holy See, wished to call into existence in each diocese and parish, for religious worship, to receive as proprietors church properties and revenues, with responsibility of taking care of them. By Article 8, it belonged to the Council of State, a purely lay authority, to pronounce upon the orthodoxy of any *association cultuelle;* the revenues were to be subject to state control. Pius X in the Encyclical "Gravissimo officii," 1906, gave it as his judgment that this law, made without his assent, threatened to intrude lay authority into the natural operation of the ecclesiastical organization; the Encyclical prohibited the formation not only of *associations cultuelles,* but of any form of association whatsoever "so long as it should not be certainly and legally evident that the Divine constitution of the Church, the immutable rights of the Roman pontiff and of the bishops, such as their authority over the necessary property of the Church, particularly the sacred edifices, would, in the said associations, be irrevocably and fully secure." This law was modified by that of 2 Jan., 1907, permitting exercise of religious worship in churches purely on sufferance and without any legal title; and further by a law passed 28 March, 1907, classifying assemblages for religious worship as public meetings, and abolishing in respect of all public meetings the anticipatory declaration required by the Law of 1881 which the Church refused to make. By this precarious arrangement the Church carried on until 1923 when a new method of administering church properties was inaugurated without opposition from the government.—Acta Apostolicæ Sedis, 18 Jan., 1924.

Associations Law, enacted by the French Government, 1901, providing that no religious congregation of men or of women could be formed without a legislative act, which should determine the functions of such a congregation. This enactment was part of the scheme laid down previously by the Grand Orient Freemasons, by which the Catholic Church and Catholics as such in France were to be deprived of their rights. Further attempts to this effect were made in 1905, but, though the Church was seriously hampered in its activities for a while, it succeeded in carrying on until in 1928 these restrictions and others became inoperative.—U.K.

Courtesy F. Pustet
THE ASSUMPTION

Assuerus, a biblical name, denoting Xerxes I, King of Persia, "who reigned from India to Ethiopia over a hundred and twenty-seven provinces . . . the city Susan was the capital of his kingdom" (Esth., 1), and to whom, in the beginning of his reign (*c.* 485 B.C.) the Samaritans addressed their complaints (1 Esd., 4), against the inhabitants of Jerusalem. He made Esther, a Jewess, his queen in the place of Vashti (Esth., 2).—C.E.

Assumption Abbey, Richardton, N. D., Benedictine abbey of the Swiss American Congregation, founded as the monastery of St. Mary by Vincent Wehrle, O.S.B., 1899, raised to an abbey, 1903. It conducts a seminary, college, and high school. Priests, 8; cleric, 1; brothers, 4.

Assumption College, Sandwich, Ontario, Canada, founded 1870; conducted by the Fathers of St. Basil; professors, 13; students, 375.

Assumptionists. See Augustinians of the Assumption.

Assumption of the Blessed Virgin Mary, the assumption (Lat., *ad,* to; *sumere,* to take) of her body into heaven upon her death. According to Benedict XIV, it is a probable opinion, which it is impious to deny, though not an article of faith. It is commemorated by a special feast, 15 Aug., the origin of which is not known but it was

celebrated in Palestine before 500. It is a holy day of obligation, its vigil being a fast day, in all English-speaking countries except Canada. Among the many masters who have painted the subject of the Assumption are Fra Angelico, Ghirlandajo, Rubens, Del Sarto, and Titian.—C.E.; Pohle-Preuss, Mariology, St. L., 1922; Orate Fratres, Collegeville, Minn., 11 Aug., 1929.

Assyria (Heb., *Aram-Naharaim*, Aram of the two rivers), a country which occupied the northern and middle part of Mesopotamia, extended as far south as the Persian Gulf, and included Babylonia and Chaldea. The Assyrians were probably of Semitic origin, descendants of Assur, one of the sons of Sem (Gen., 10), and an independent Assyrian kingdom began about the seventeenth century B.C. The sources of Assyrian history are the O.T., the Greek, Latin, and Oriental writers, and the records and remains of the Assyrian people. Their religion and civilization were in many respects identical with that of Babylonia, their language belonged to the Semitic family, closely related to the Hebrew, and they had a cuneiform (Lat., *cuneus*, wedge) system of writing. Their most famous rulers were: Theglathphalasar I (1120-1110 B.C.), under whom Assyria rose to the height of military glory; Asshur-nasir-pal (885-860 B.C.), in whose reign Assyria first came into touch with Israel; Theglathphalasar III (745-727 B.C.), founder of the second Assyrian empire; Sargon II (722-705 B.C.), who conquered Samaria and destroyed Israel; Sennacherib (705-681 B.C.), who invaded Juda and crushed the rebellion of Ezechias (4 Kings, 18); Esarhaddon (681-668 B.C.), a great ruler who conquered Egypt and destroyed Sidon; and Asshur-bani-pal (668-626 B.C.), greatest of all Assyrian kings, to whom we owe part of our knowledge of Assyro-Babylonian history, as he caused the most important historical texts and inscriptions to be copied and placed in a fine library which he built in his palace. With his death, Assyrian power declined. In 606 B.C. Nineveh was destroyed by the Medes and Babylonians, and Assyria became a province of these countries.—C.E.; U.K.

Assyrian Captivity, the exile of the Israelites in the provinces of the Assyrian Empire. In 734 B.C. Theglathphalasar III conquered Israel and deported many of the leading Israelites to Assyria (4 Kings, 15). Twelve years later (722 B.C.), Sargon destroyed Samaria, and carried off the upper classes to Mesopotamia and Media (4 Kings, 17; 1 Par., 5). The Book of Tobias gives a glimpse of the lot of these exiles, who on the whole enjoyed a considerable amount of liberty, but were at times subjected to persecution (Tob., 1). There is no record of their return to Palestine. (H. W.)

Astaroth (Phenician, ASHTORET, ASTARTE), a Syro-Phenician female deity worshipped at Sidon and Tyre, in Carthage, Cyprus, and even Britain. She has been identified with the Babylonian goddess Ishtar, the Grecian Aphrodite, and the Latin Venus, and was regarded as the goddess of love and fecundity. In 4 Kings, 28, she is described as the "idol of the Sidonians." (A. H.)

Astericus Anastasius or ASTRIK-ANASTAZ (Slavic, *Radla*), apostle of the Magyars (*c.* 955-*c.* 1036), first Abp. of Gran, Hungary, b. Bohemia. He entered the Benedictine Order and became co-operator with St. Stephen in establishing the Catholic religion in Hungary, being sent by the latter to beg papal approval for the organization of the Church there and to ask for the crown of that kingdom. In 1000 he crowned Stephen first King of Hungary. Feast, Hungary, 12 Nov.

Asterisk (Gr., *asteriskos*, dim. of *aster*, star), a utensil used in the Greek Rite, made of two silver or gold curved bands crossing each other to form a double arch, and placed over the blessed bread in the early part of Mass, to prevent contact with the veil.—C.E.

Astrology (Gr., *astron*, star; *logos*, knowledge), a pseudo-science dealing with the influence of the stars on human fate, or on the weather. The former is termed mundane or judicial astrology, and its predictions rely upon the planets' positions, at the time of a human being's birth, in the twelve houses into which the heavens are divided. The houses symbolize such factors as riches, success, children, etc. The signs of the zodiac, each of which rules over a certain part of the human body, exercise a particular influence on the bodily health of an individual and the position of the sun in the zodiac at the moment of birth is a vital factor in determining his fate. The calculations essential to the settling of these positions are called casting the horoscope. The second division, termed natural astrology, predicts weather variations as effected by the positions of the planets, especially the moon. The Assyrians and Babylonians were the leading exponents of this science among the ancients, while the Egyptians developed it approximately to its present condition. The Assyro-Babylonian and Egyptian priests expounded these astrological views to the Greek astrologers, whence knowledge of it came to the profane world and to Rome where for about five hundred years it ruled public life. The advent of Christianity and its active antagonism to astrological teachings, as illustrated by Constantine's edict of death to the Chaldeans, Magi, and other astrologers, dealt a severe blow to it, effective for several centuries. Early Christian legend distinguished between astronomy and astrology and St. Augustine (De Civitate Dei, VIII, xix) vigorously opposed the amalgamation of the two. During the Middle Ages, owing to Jewish scholars, astrology became important again and numbered emperors and popes among its votaries, including the Emperors Charles IV and V and Popes Sixtus IV, Julius II, Leo X, and Paul III. Petrarch continually attacked it, and it met successful antagonists in the Catholic scientists and philosophers, Pico della Mirandola and Paolo Toscanelli, and, in the later Renaissance, the Franciscan, Nas. The victory of the Copernican system, the recognition of the moral and psychical dangers of astrology and the progress of experimental science reduced it to the status of a superstition, a position it still occupies, in spite of the recent revival of occultism.—C.E.

Astronomy (Gr., *astron*, star; *nomos*, distributing), the science which treats of the motions,

positions, constitution, and relations of the heavenly bodies and of the earth in its relation to them. Valuable contributions to the science have been made by Catholics and other Christians.

CATHOLICS.—*Giovanni Domenico Cassini* (1625-1712) determined the period of rotation of Jupiter, Venus, and Mars, made researches on lunar librations and on the zodiacal light, advanced a theory of comet motion, discovered four Saturnian satellites, suggested oval paths in place of the ellipses of Kepler which were named "Cassinians" in his honor, and was first director of the Paris Observatory. *Mary Agnes Clerke* (1842-1907) wrote several standard astronomical works, most important of which was "A Popular History of Astronomy in the Nineteenth Century." *Nicolaus Copernicus* (1473-1543), Dominican, originated the Copernican system which superseded the Ptolemaic. *Andrew Claude de la Chevois Crommelin* (1865 ——), assistant at Royal Observatory, Greenwich (1891-1927), made valuable investigations on eclipses, and in conjunction with P. H. Cowell, on Halley's Comet, 240 B.C.-A.D. 1910; author of several astronomical works. *Francesco Denza* (1834-94), Barnabite, did notable photographic research on the heavenly bodies, was instrumental in establishing over 200 meteorological stations in Italy, and rebuilt the Vatican observatory for that purpose. *Hervé Auguste Etienne Albans Faye* (1814-1902) discovered the comet known by his name, made advances in the system of astronomical measurements, and discovered the zenithal collimator. *Galileo Galilei* (1564-1642) did distinguished telescopic work; he discovered the gibbous phase of the moon, the four satellites of Jupiter known as the Galilean satellites, the phases of Venus, and the daily and monthly librations of the moon, co-discovered the rings of Jupiter, did research on sun-spots, and made improvements on the telescope. *Edward Heis* (1806-72) founded the "Journal of Astronomy, Meteorology and Geography," first ascertained the point of departure of meteors, drew up a chart of naked-eye stars visible from Central Europe, which indicated 5421 stars, included the first authentic map of the Milky Way, and has been used as a basis for other star charts, and made valuable observations of variable stars. *Johann Von Lamont* (1805-79), director Munich Observatory, determined the mass of Uranus, made geodetic and meteorological researches, and invented an instrument for recording phenomena in this field. *Urbain Jean Joseph Le Verrier* (1811-77) made the mathematical discovery of the planet Neptune, first developed the gravitational method of determining solar parallax, did brilliant research on the planetary system, and computed the orbits of Mercury and Uranus. *Giuseppe Piazzi* (1746-1826), Theatine, discovered the first planetoid Ceres, 1 Jan., 1801, and was author of a star catalog including about 7000 fixed stars. *Lorenzo Respighi* (1824-89) distinguished chiefly for spectroscopic research, notably on stellar luminosity and protuberances on the sun, discovered three comets and drew up a catalog of the declination of 2534 stars. *Giovanni Sante Gasparo Santini* (1787-1877) computed paths for several comets and did important research work on planets. *Christoph Scheiner*, S.J. (1575-1650), first made a systematic investigation of sun spots. *P. Angelo Secchi*, S.J. (1818-78), invented the "meteorograph," an instrument for the automatic registration of meteorological phenomena, made important measurements of double stars, observations on solar protuberances, and the extensive spectroscopic classification of stars known by his name. *Wilhelm Tempel* (1821-89) discovered several nebulæ and comets and drew up valuable star maps. *Francesco de Vico*, S.J. (1805-48), directed the Observatory at Rome and made valuable observations of the comets and Saturn.

OTHER CHRISTIAN ASTRONOMERS.—*Johann Bayer* (1572-1660) compiled a famous *Uranometria* comprising 51 maps of the heavens, and inaugurated the system of designating the stars of a constellation by Greek and Latin letters which are usually assigned in order of brightness. *Friedrich Wilhelm Bessel* (1784-1846), first to successfully measure stellar parallax when he measured 61 Cygni, founded a system of reduction, improved the use of the heliometer, and was director of the Observatory at Königsberg. *Tycho Brahe* (1546-1601) initiated precision in astronomical observations, discovered (1572) a nova of Cassiopeia, compiled a catalog of 777 fixed stars, drew up a plan of the cosmos known as the Tychonic plan, drafted a chart of refraction, made numerous corrections on astronomical observations, and rediscovered lunar variation. *Sir Thomas Makdougall Brisbane* (1773-1860), distinguished in nautical astronomy, drew up tables for computing time from the altitudes of celestial bodies, established the first important Australian observatory, and compiled the Brisbane Catalogue of 7385 stars. *Johann Franze Encke* (1791-1865) furnished data on transits of Venus which aided in obtaining the distance of the sun, proved that the periodic comet named in his honor moved in an elliptical orbit, and directed work of charts of the celestial equator. *John Flamsteed* (1646-1719), author of the famous "Historia Cœlestis Brittanica," drew up the catalog of fixed stars designated by his name, first demonstrated the construction and use of the quadrant, initiated a method of determining the position of the equinox, and made important researches on sun spots whence he drew up a theory of the sun's constitution; he was first astronomer royal of England. *Sir William Herschel* (1783-1822), foremost astronomical discoverer and explorer of the 18th century and "founder of sidereal science," initiated an era of astronomical optics and stellar photometry, discovered the planet Uranus and two of its satellites, Oberon and Titania, discovered the sixth and seventh satellites of Saturn, first determined Saturn's rotation period, did noteworthy researches on variable stars, discovered that in the binary systems the stars circulated around each other, thus demonstrating that the same law of mechanics functioned in the stellar system as did in our solar systems, first indicated the approximate position of the apex of the sun's way, first determined the direction of the sun's motion, added about 2400 nebulæ to the known number of 103, compiled famous star catalogs, constructed a reflecting telescope with an

aperture of four feet and a focal length of forty, and discovered the infra-red solar rays. *Sir John Frederick William Herschel* (1792-1871) continued the stellar researches of his father and completed his work on luminaries and nebulæ, made valuable photometric observations of stars' magnitude, e.g., discovered that a star of the first magnitude is 100 times as bright as a sixth magnitude star, invented a reflector for telescopic observations, was the author of theory of meteoric origin of sun spots, initiated the use of the terms *positive* and *negative* in photographic representations, did research on the stellar distribution in heavens and drew up his famous catalog of southern stars. *Johann Hevelius* (1611-87) founded lunar topography, did valuable work on sun-spots, first suggested that the orbits of comets were parabolic, discovered four comets, made the discovery of the libration of the moon in longitude, and compiled a catalog of 1564 stars. *Sir William Huggins* (1824-1910), pioneer in astronomical photography, spectroscopy, and spectrum analysis, did noted research on the chemical stellar composition, discovered spectroscopically that luminous gas composed the irregular and planetary nebulæ, proved that cometary light was mainly derived from incandescent carbonic vapors, made the first investigation with a spectroscope of a temporary star, and proved the presence of calcium in the chromosphere and solar prominences. *Johann Kepler* (1571-1630), author of the Keplerian planetary theory, established the three great laws of planetary motion designated by his name, viz., the laws of equal areas, elliptical orbits, and of the relation between distances and periods, made notable researches on the orbit of Mars and an explanation of lunar attraction causing tides, and established a theory of vortices; he made an exposition of refraction by lenses and of the inverting telescope and may be considered the founder of the science of dioptrics. *Joseph Louis Lagrange* (1736-1813) supplied the analytic foundation for calculus of variations, did valuable researches on differential equations, and made contributions to the solution of equations particularly by the method of combination. *Canon A. Stark* (d. 1839) did researches valuable in ascertaining sun-spot periodicity.

Asylum (Gr., *asylos*, safe from violence), a place in which a person threatened with danger is protected from harm. Historically, the term commonly refers to the custom of endowing holy places, shrines, churches, etc., with the right of asylum against secular force. This meant that a person pursued by the officers of the law or other secular power, could by fleeing to such a place escape arrest. The practise was founded upon two principles, that the exercise of secular power in a place dedicated to God was irreverent and sacrilegious, and that the secular power was too often tyrannical and unjust, and that a refuge was needed in which it was powerless to abuse the innocent. The decay of religious faith and the growth of civil order have both brought it about that the right of asylum is today neither claimed nor exercised. The present use of the word is in reference to institutions in which the helpless are relieved from their necessities; e.g., the asylums for such dependent classes as the orphans, aged, insane and feeble-minded, and the hopelessly poverty-stricken. Such institutions were practically unknown among pagan peoples. Their origin may be traced to Our Lord's insistence on the corporal and spiritual works of mercy as a necessary condition for attaining heaven (Matt., 25). The care of widows, the poor, and orphans, was characteristic of the first Christians; and all through history, the faithful have generously supported and endowed institutions for such purposes, while the founders of many religious orders of men and women have made service in such asylums the chief purpose of their orders. With good reason, modern social workers insist that the dependent, especially orphans and children, should in every possible case be placed in normal family life. The individual's own family society should be aided or corrected, when that is possible. If that is impossible, a foster home suited to his character and needs should be provided. Only when this is impossible, should resort be had to the institutional asylum, when the given case is, for physical, moral, social, or economic reasons, beyond hope of normal treatment. The proper Christian view is that charity must always work for the greatest success as well as for the highest motives. Hence stubborn insistence on the old-fashioned institutional methods is not true charity, when others are available that procure better the physical, moral, educational, and spiritual well-being of the dependent. Catholics, therefore, find in modern child-placing, mothers' pensions, old-age insurance, etc., simply the opportunity for more effective charity, and thus inform these very modern and technical works with age-old Christian motives and virtue. At the same time, the Catholic will insist that the institutional asylum still has work to do; and that those who contribute to it and those who serve it out of spiritual motives are doing an admirable work blessed with much spiritual merit. (E. F. MACK.)

Ateneo of Manila, established, 1859, by Jesuits and directed by them; comprises a military school, preparatory school, and high school, and classical, scientific, pre-medical, and college courses leading to degrees of A.B. and B.S.; professors, 57; students, 1100. There is a night school for working men under its patronage.

Athalie, tragedy by Racine, based on the story in the Books of Kings and Paralipomenon. Christianity is foreshadowed in many moving passages and its destiny hangs in the balance. It was first performed, 1690, and has been the theme of numerous composers.

Athanasian Creed, one of the ecclesiastically approved formularies of faith which contains a brief but philosophically exact summary of the fundamental doctrines of the Trinity and Incarnation together with a cursory reference to other dogmas. Shortly after the 5th century it was quite generally accepted both in the East and West. Nothing certain is known as to its origin and time of composition. For about ten centuries St. Athanasius of Alexandria was erroneously taken to be its author. Since 1644, however, scholars regard it as being of Western origin. Nevertheless, the creed

undoubtedly owes its existence to Athanasian influences, for it contains a clear and succinct statement of his doctrine on the dogmas mentioned above. Some think it originated during the second half of the 4th century, while others assign it to the 5th. The Church enjoins its recitation at Prime on certain Sundays of the year. It is accepted by orthodox Protestants.—C.E. (P. K.)

Athanasius (Gr., immortality), SAINT, confessor, Doctor of the Church (296-373), Bp. of Alexandria, called "Father of Orthodoxy," as the chief champion of belief in the Divinity of Christ, b. and d. Alexandria. As secretary to Bp. Alexander of Alexandria, he attended the Council of Nicæa, 325, and upon Alexander's death, 328, succeeded as bishop; he spent seventeen of the forty-six years of his episcopate in exile and fought for the acceptance of the Nicene Creed. Refusing to readmit Arius to ecclesiastical communion, he was accused on false charges by Eusebius of Nicomedia, and brought to trial at Tyre, 335; but, as he could not hope for a fair trial, he withdrew from Tyre, appealing to the Emperor Constantine who banished him to Trier. He returned to his see, 337, with the permission of Constantine II, but again met with opposition by the Eusebian faction, and fled to Rome, where his innocence was proclaimed by Pope Julius. After the death of Gregory, Bp. of Alexandria, in 345, Athanasius again returned to his see. Condemned at a council in Milan, 355, in which his enemies predominated, he was exiled to Egypt, where he lived among the monks for seven years. After another short occupancy of his see he was banished, 364, by Emperor Valens. He was recalled by his flock after four months, and spent the remainder of his life proclaiming the Divinity of Christ, thus well deserving the title "Father of Orthodoxy." Writings: "History of the Arians" and "On the Incarnation." Relics in S. Croce, Venice. Feast, R. Cal., 2 May.—C.E.; U.K.; Butler.

Athanasius, SAINT, confessor (d. 872), Bp. of Naples, b. Naples, Italy; d. Veroli. He restored the sacred edifices, including the church of St. Januarius, destroyed by the Saracens, founded a hospice, and instituted a service for the ransom of captive Christians. Because he resisted simoniacal practises, he was imprisoned by his nephew Sergius, Duke of Naples. The clergy and people of Naples forced his release. Feast, 15 July.

Atheism (Gr., *a*, without; *theos*, God), denial of God's existence; system opposed to deism or theism, maintaining the existence of God and of one God only; in its extremist form, the denial of the existence of a First Cause; in less extreme, the substitution of matter, external and self-subsistent, for a God spiritual and personal; often confused with agnosticism and pantheism. Moral atheism comprises those ethical systems which teach that the morality of human acts has no reference to a Divine law-giver, i.e., godlessness in conduct regardless of a system of morals or of religious faith.—C.E.; Pohle-Preuss, God: His Knowability, Essence and Attributes, St. L., 1921. (ED.)

Athelney, ABBEY OF, Somersetshire, England, founded, 888, by King Alfred for the Benedictines, because the island had afforded him a refuge from the Danes. It was dissolved by Henry VIII, 1540.—C.E.

Athenagoras, second-century Athenian philosopher, and Christian convert, who wrote a plea for justice towards persecuted Christians.—C.E.

Athenry, Galway, Ireland, first town established by Anglo-Norman invaders. It became a wealthy city. The Dominican monastery, erected 1261, was revived 400 years later. The Cromwell period ruined the buildings, but the tower and east window remain in good condition.

Athleta Christi nobilis, or NOBLE CHAMPION OF THE LORD!, hymn for Matins on 18 May, feast of St. Venantius; written in the 17th century; author unknown. There are three translations. The English title given is by E. Caswall.—Britt.

Athlete (Gr., *athletes*, one trained in physical exercises), CHRISTIAN, term used in the spiritual combat against sin; suggested by the spiritual exercises of St. Ignatius, St. Paul (1 Cor., 9) compares the competitions of the athlete with the struggles of the soul. He also employs the title "soldier of Christ" (2 Tim., 2).

Athos, MOUNT, a small peninsula of Greece in the Ægean Sea, famous for its monasteries. It is thought that this was a favorite abode of hermits as early as the 4th or 5th century. Organized societies of monks were there in the 9th century, and in the 10th the 58 communities were loosely united under an abbot general, the Anatolian monk, Athanasius. Since that time successive governments have granted exemptions and other privileges, and the group of monasteries has gradually formed a republic with an almost independent representative government. In 1928 the population was 4858, all men, chiefly monks of the Greek Orthodox Church, following the Rule of St. Basil, in 20 principal monasteries and their dependencies. Seventeen of these are Greek, one Russian, one Bulgarian, and one Serbian. The buildings are mostly Byzantine in style, with many art treasures, and the libraries contain about 8000 valuable manuscripts.—C.E.

Atonement, reconciliation of sinners with God through the Incarnation, sufferings, and death of Christ. In early days Western writers held that Christ by His sufferings made a payment to Satan to have him relinquish his right to man. Following Anselm, it is now usually held that Satan had no rights over man, but that Christ suffered because man by sin had incurred a debt to Divine justice and that this required a satisfaction that could be paid only by a God-Man Redeemer. It is also held, in accordance with Abelard, that a full equivalent satisfaction such as was made by Christ's death was not absolutely necessary; therefore the Incarnation was an act of love, though not exclusively so.—C.E.; Lattey, The Atonement, Camb., 1928.

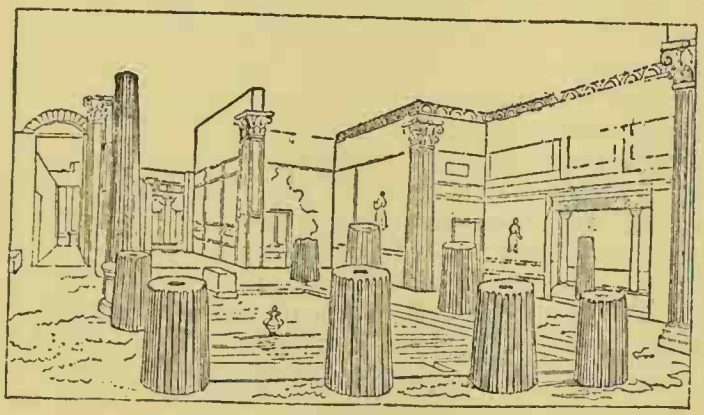
Atonement, DAY OF, the 19th day of the 7th Jewish month, Tishri (Sept.-Oct.), a day of solemn fast, when, in ancient times, two buck goats were brought to the high priest, who sacrificed one of them for sin, while the other, the scapegoat, was thereafter led forth into the wilderness to carry away all the iniquities of the people.—C.E.

Atrium, in Roman architecture the principal entrance hall or reception room of a residence; in

church architecture an open court, consisting of a large quadrangle, with colonnaded walks on four sides, forming a cloister between the porch and the body of the church, and containing a fountain for washing the hands. Here the first class of penitents congregated to solicit prayers, and here, too, Christians were buried. The covered portion near the church was the narthex, which exists only occasionally now and has been reduced to a narrow inner entrance.—C.E.

Attala, SAINT, abbot (d. 627), b. Burgundy; d. Bobbio, Italy. He became a monk and joined Columbanus, whom he followed into exile, and with him founded the Abbey of Bobbio near Genoa, of which he became abbot. Relics at Bobbio. Feast, 10 March. —C.E.

Attention (Lat., *ad*, to; *tendere*, to stretch), earnest direction of the senses and mind to some occupation or duty, as prayer and administration of the sacraments. In vocal prayer it implies mindfulness of the words or purpose of the prayer; in mental, attention to the matter of meditation and to the spiritual affections aroused. In administering the sacraments sufficient attention is required to avoid any distraction that might occasion a mistake, and at the time of the Consecration at Mass avoidance of wilful distraction. The obligation to recite the Divine Office is satisfied by avoiding any action that is inconsistent, but to recite it properly some internal attention to the words is required. So also external attention suffices for fulfilling the obligation of assisting at Mass, but internal attention is required to assist at it with due devotion. (ED.)



ATRIUM

At the Cross her station keeping. See STABAT MATER.

Attila (d. 453), King of the Huns, called "the Scourge of God." He welded the disorganized Scythian warriors into a compact body that became the terror of Europe and Asia. Emboldened by the success of an invasion of the Roman Empire, he swept through Austria, Germany, and Gaul with unheard-of ferocity. Allied Romans and Visigoths defeated him at Châlons, 451, and averted the peril which menaced Western civilization. Attila went to Italy and laid Lombardy waste, 452. Approaching Rome, he was met by Pope Leo I near Mantua, and was dissuaded from sacking the city. He died shortly after.—C.E.

Attilanus or ATILANUS, SAINT, confessor (*c.* 939-1009), Bp. of Zamora, b. Tarazona, Spain; d. Zamora. He founded, together with St. Froilan II of Leon, the monastery of Moreruela, on the banks of the Esla. Canonized by Urban II, 1095. Relics in St. Peter's church, Zamora. Feast, 5 Oct.

Attiret, JEAN DENIS (1702-68), painter; b. Dôle, France; d. Peking. After studying art at Rome, he entered the Society of Jesus as a lay brother, and was sent to China. His skill as a portrait-painter led to his appointment as painter to the emperor, who made him a mandarin. To meet the wishes of his patron, most of his work was executed according to Chinese taste and methods.—C.E.; U.K.

Attracta (ARAGHT), SAINT, virgin, contemporary of St. Patrick, b. Sligo, Ireland. She was the foundress of several religious houses in Galway and Sligo. Pius IX authorized her office and Mass to be revived in the Irish Church. Patroness of Achonry, and of the "Men of Lugna." Feast, 11 Aug. —C.E.

Attributes, DIVINE, characteristics which we conceive as belonging to God. Though God is absolutely one and simple, yet to enable us to form a better idea of Him and to unfold as far as possible what is implied in saying that He is All-perfect, we apply or attribute to Him certain perfections which we find in creatures. In doing so, however, we do not use the words in the sense in which we apply them to creatures but with a far different meaning: what is limited and often imperfect in creatures is infinite and perfect in God. These perfections implying neither limitation nor defect are called pure, e.g., justice, goodness, truth, power, freedom. When an attribute suggesting limitation is used in speaking of God, e.g., "at the right hand of God," it is a figure of speech. Among the Divine attributes most modern authorities select aseity, or self-existence, as the most distinctive characteristic, the one from which the others may be best and most rigorously deduced, and therefore they call it the metaphysical essence of God. The attributes of God most commonly mentioned are: almighty, eternal, holy, immense, immortal, immutable, incomprehensible, ineffable, infinite, intelligent, invisible, just, loving, merciful, most high, most wise, omnipotent, omniscient, omnipresent, patient, perfect, provident, self-dependent, supreme, true.—Lessius, tr. Campbell, Names of God, N. Y., 1912. (ED.)

Attrition (Lat., *atterere*, to rub), contrition for sin without perfect motive; a sorrow of soul and a hatred of sin committed, with a firm purpose of never sinning again, the sorrow being based not on the pure love of God, whom sin has grievously offended, which would be perfect contrition, but on some inferior though supernatural motive such as the loss of heaven, or the punishment of hell, or the heinousness of sin itself.—C.E.; P.C. Augustine.

Auckland, DIOCESE OF, New Zealand, comprises the territory of the provincial district of Auckland, surrounding islands, and the Kermadec group; area, 21,665 sq. m.; erected, 1848; suffragan of Wellington. Bishops: Jean Baptiste Pompallier, Vicar Apostolic of the Western Pacific (1836-48),

and bishop (1848-68); Thomas Croke (1870-75); Walter Steins (1879-81); John Luck (1882-96); George Lenihan (1896-1910); Henry Cleary (1910). Churches, 131; priests, secular, 59; priests, regular, 24; religious women, 394; high schools, 8; primary schools, 47; institutions, 6; Catholics, 55,000.

Auctor beate sæculi, or O CHRIST, THE WORLD'S CREATOR BRIGHT, hymn for Vespers on the feast of the Sacred Heart of Jesus. It was written in the 18th century by an unknown author. There are eight translations. The English title given is by F. Husenbeth.—Britt.

Audi benigne Conditor, or O KIND CREATOR, BOW THINE EAR, hymn for Vespers on Sundays and week-days in Lent. Pope St. Gregory the Great (540-604) was its author. There are 22 translations. The one given in Britt is by T. Lacey; the fourth verse reads:

> Give us the self-control that springs
> From discipline of outward things,
> That fasting inward secretly
> The soul may purely dwell with Thee.

Audiences, PAPAL, receptions given by the pope to clerical or lay persons having business with or interest in the Holy See. Requests for audiences are made to the master of the chamber (Maestro di Camera), even those which ambassadors present through the cardinal secretary of state. The pope receives every day the cardinal prefect of one of the sacred congregations. At these audiences decrees are signed and counsel given by the pope. Bishops come from every nation to consult the pope. Prelates connected with various institutions either in Rome or abroad, generals and procurators of religious orders, are also received on stated days. Formal audiences to sovereigns and princes are invested with special ceremonies. For ordinary audiences to priests and lay persons the general practise is to present a letter of recommendation from the bishop of their diocese to the rector of the national college in Rome of the country from which they come. The rector procures from the master of the chamber the necessary card of admission.—C.E. (J. C. T.)

Auditor, in ecclesiastical procedure, one who prepares the acts of a trial. He is appointed by the Ordinary permanently or for a specific case, otherwise by the presiding judge (can. 1580), and is chosen from the synodal judges, or from the respective religious institute involved (can. 1581). The office consists in summoning and presenting witnesses, preparing required judicial documents, and summarizing the acts. The auditor is never allowed to pronounce final sentence (can. 1582).—C.E.; P.C. Augustine; Hilling, Procedure at the Roman Curia, N. Y., 1907.

Audit tyrannus anxius, or WITH TERROR DOTH THE TYRANT HEAR, hymn for Matins on 28 Dec., feast of the Holy Innocents. It was written by Prudentius (348-413). There are 11 translations. The English title given is by Mgr. Henry.—Britt.

Audley, EDMUND (d. 1524), bishop, patron of letters. He received the degree of B.A. at Lincoln College, Oxford, 1463, was successively Bp. of Rochester (1480), of Hereford (1492), and of Salisbury (1502), and was made chancellor of the Order of the Garter. Because he bestowed a benefice on Edward Powell for his book against Luther, he was complimented by Oxford University.

Aufklärung (Ger., enlightenment), 18th-century philosophical movement, characterized by free thought, emancipation from dogma, and materialistic tendencies.

Augouard, PHILIPPE PROSPER (1852-1921), missionary, Vicar Apostolic of Upper French Congo, b. Poitiers, France; d. Paris. During the Franco-Prussian War he served with the Papal Zouaves. He entered the Congregation of the Holy Ghost, opened the first mission station of St. Augustin, East Africa, 1881, and assisted French exploration by erecting hospitals and schools. In 1896 he was created Chevalier and in 1913 an officer of the Legion of Honor. Belgium awarded him the Order of Leopold. He was appointed titular Abp. of Cassiopeia, 1915.

Augsburg, RELIGIOUS PEACE OF, compact arrived at in 1555 by the Diet of Augsburg, in a vain effort to secure religious harmony, by recognizing the pretensions of the German princes to dictate a religion to their subjects and by securing to the adherents of the Augsburg Confession all Catholic property which they had held from the beginning of the religious upheaval. By this compact the religious schism in the empire was definitely established, and the Catholic and Protestant estates were made opposing camps.

Augurs, members of a college in ancient Rome, observers and interpreters of signs sent by gods. They were originally three in number, but finally sixteen. The office was held for life. The signs observed were: flight and feeding of birds; appearance of entrails of sacrificial victims, etc.; observations made on occasion of founding colonies, levying armies, or before a battle.

Augustine Novellus (MATTEO DE' TERMINI), BLESSED (d. 1309), general of the Hermits of St. Augustine, b. Termini, Sicily; d. San Leonardo, near Siena, Italy. He filled various civil offices, and was appointed chancellor by King Manfred of Sicily, whom he accompanied in his war against Charles of Anjou. He then became an Augustinian monk, and later general of the order, which post he resigned for a life of retirement and prayer. The title *Novellus* (Lat., new) was a tribute to his virtue and learning. Feast, 19 May.

Augustine of Canterbury, SAINT, confessor (d. 604), apostle of the English, 1st Abp. of Canterbury, b. Rome; d. Canterbury, England. From the monastery of St. Andrew, in Rome, Pope Gregory I, learning that the pagans in Britain were disposed to embrace the Faith, sent Augustine and his Benedictine brethren to instruct them. Augustine landed on the Isle of Thanet and was hospitably welcomed by Æthelberht, King of Kent, who, though pagan, was married to a Christian, Bertha. Æthelberht soon embraced the Faith, and on Christmas Day 10,000 of his people were baptized. Augustine went to Gaul to receive episcopal consecration from the Abp. of Arles, and on his return, at a spot still called "Augustine's Oak" in Malmesbury, he convoked a synod of the Celtic

bishops of southern Britain, in an unsuccessful attempt to introduce ecclesiastical uniformity in Britain. His remains were interred outside the church of Sts. Peter and Paul, Canterbury, which he had begun. Feast, R. Cal., 28 May.—C.E.; U.K.; Butler.

Augustine of Hippo, Saint, confessor, Doctor of the Church (354-430), Bp. of Hippo, b. Tagaste, Africa; d. Hippo. He was the son of Patricius, a pagan, and of St. Monica, and received a Christian education but, on proceeding to Carthage to study law, he became a slave to immorality and eventually embraced Manichæism. He went to Italy, 383, and taught rhetoric at Milan, where he was baptized by Ambrose, 387. Returning to Tagaste, 388, he distributed his goods to the poor, and was ordained, 391. Consecrated assistant Bp. of Hippo, 396, he introduced religious poverty and community life into his residence, which became a nursery of African monasteries and bishops. For 34 years he wrote and preached against the heresies of the times; becoming renowned as a philosopher, a theologian, and especially as the Doctor of Grace. His writings cover the whole field of theology; his "Confessions" and the "City of God" are the best known. His conversion is the classic instance of the efficacy of a mother's prayer. His description of his last days with St. Monica, at Ostia, is the most sublime passage in his "Confessions." Patron of theologians, brewers, and printers, invoked against sore eyes. Emblems: dove, child, shell, and pen. Relics at Pavia and Hippo. Feast, R. Cal., 28 Aug.—Moriarty, Life of St. Augustine, Phila., 1879; Woods, Augustine and Evolution, N. Y., 1925; C.E.; U.K.

Augustine Schoeffler, Blessed, martyr (1822-51), b. Mittelbronn, Germany; d. Son-tai, Indo-China. After studies in the seminary at Pont à Mousson and the Grand Seminary of Nancy, he entered the Society of Foreign Missions at Paris, 1846, and was sent to the mission of Tonkin in Indo-China, 1847. His Apostolic labors began on his voyage to the East, and during his sojourn at Hong Kong, early in 1848, he preached to the native heathens. Arriving at Tonkin in the midst of a terrible persecution, he occupied himself with the study of the language and fulfilling the duties of the ministry throughout the province of Sudoa. In 1851 he penetrated farther into the country and labored at Bono, a large Christian parish. Here he was betrayed to the soldiers who were executing the general edict against Christians, was beheaded, and his head was thrown into the Song-Ka River. His body was buried in a neighboring village. Beatified, 1900.—Wegener, Heroes of the Mission Field, Techny, 1924.

Augustine Webster, Blessed, martyr, Carthusian, prior of Axholme, Lincolnshire, England, executed at Tyburn, 1535, for refusing to take the Oath of Supremacy under Henry VIII.—C.E., VIII, 465.

Augustinian Canons. See Canons Regular of St. Augustine.

Augustinians. See Hermits of St. Augustine.

Augustinians of the Assumption or Assumptionists, a congregation which had its origin in the College of the Assumption, established in Nîmes, France, in 1843, by Rev. Emmanuel d'Alzon, to combat irreligion in Europe and schism in the East. It was formally approved by a brief, 26 Nov., 1864, and suppressed in French territory in 1900. At the time of its suppression this congregation had 20 Apostolic schools, with hospitals, orphanages, and branches in 80 dioceses; and "La Bonne Presse" which issued periodicals, pamphlets, and books in great numbers, the chief publication being "La Croix." These institutions were all closed but the Assumptionists have opened similar ones in Belgium, England, Italy, the United States, and Chile. In the Orient, especially Turkey, 300 Fathers and Brothers and nearly 400 Sisters, Oblates of the Assumption, conduct missionary stations, hospitals, and schools. The mother-house and the procurator-general, formerly at Paris, are now in Rome. Statistics: 4 provinces, 3 vicariates, 93 residences, 864 religious of whom 19 were of the Byzantine rite, 105 lay-brothers, and 98 novices.—C.E.

Augustinism, term used sometimes to designate the entire group of philosophical doctrines of St Augustine, but often used exclusively to designate his explanation reconciling the theories of the Fall, grace, and free will in the solution of the problem of freedom and grace, i.e., of the part taken by God and man in the affair of salvation.—Pohle-Preuss, Grace, St. L., 1921.

Augustus, Caius Julius Cæsar Octavianus (62 B.C.-A.D. 14), Roman emperor at the time of the birth of Christ, b. Rome. He was the heir of Julius Cæsar and formed a triumvirate with Antony and Lepidus to control the affairs of Rome. After punishing Cæsar's murderers, he eliminated Lepidus, and with Antony governed the Roman world. Antony's repudiation of his wife Octavia, sister of Augustus, led to civil war, and with the defeat of the former at Actium, Augustus soon welded the Roman state into a compact whole. The emperor patronized art and science, and legislated to reform public morals. He confirmed Herod as King of the Jews, and on Herod's death divided his territory among his sons. The census taken by Augustus's legate is important in fixing the date of the Nativity of Christ (Luke, 2).—C.E.

Aulneau, Jean Pierre (1705-36), missionary and martyr, b. Moutiers-sur-Hay, France; d. Massacre Island, Minn. He entered the Society of Jesus, 1720, arrived in Quebec, 1734, and was sent on a mission to the West to study the languages of the Cree and Assiniboin nations and to penetrate to the Mandan Indians. Arriving at Lake of the Woods, in the fall of 1735, he wintered in Fort Charles, Minn., and in June, 1736, set out with a party to procure provisions and ammunition. They were overtaken by Sioux Indians and murdered. Relics in the chapel at Fort Charles.

Aumbry. See Ambry.

Aureole (Lat., *aurum*, gold), oval or elliptical rays of light such as are at times visible about sun or moon, adopted early in the Middle Ages as symbol of the heavenly honor of the saints, and varying in significance under the forms of halo, glory, nimbus. Strictly, it should surround the entire figure in oval form, or the bust in circular. In early

SPAIN
MEDITERRANEAN SEA
Algiers
Carthage
Tangier
Rabat
MOROCCO
ATLAS MTS.
ALGERIA
TUNIS
Tripoli
Cyrenaica
Alexandria
Cairo
Suez
SYRIA
CANARY IS.
RIO DE ORO
LIBYA
EGYPT
ARABIA
RED SEA
HEJAZ
Tropic of Cancer
Sahara
FRENCH SUDAN
St. Louis
Senegambia
GAMBIA
Bamako
Wagadugu
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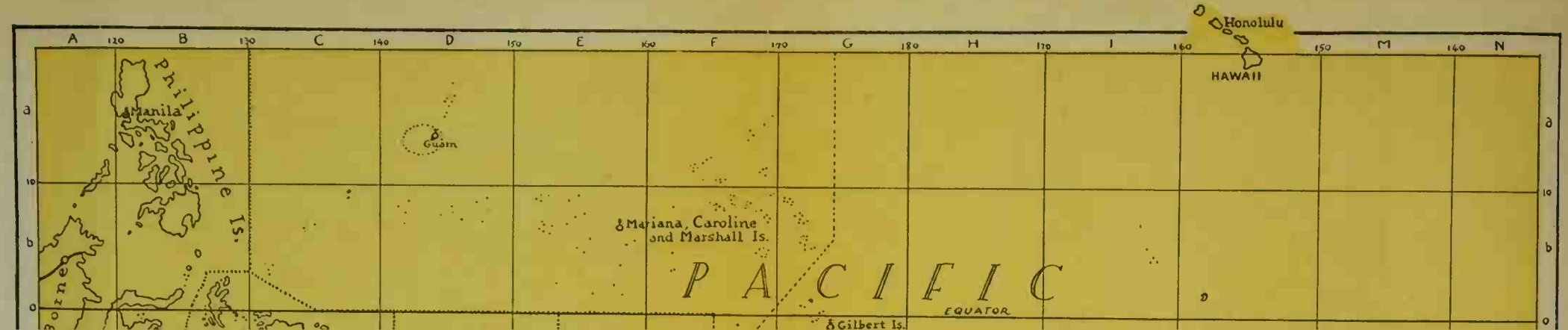
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a
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Honolulu
HAWAII
Manila
Philippine Is.
Guam
Mariana, Caroline
and Marshall Is.
PACIFIC
EQUATOR
Gilbert Is.

times it was made use of only in representations of God. (ED.)

Aureole of the Saints. According to Thomas Aquinas, the three aureoles are particular rewards added to the essential happiness of eternity, three special points of resemblance to Christ: victory over the flesh in virginity, victory over the world in martyrdom, victory over the devil in preaching truth.—Devine, A Manual of Ascetical Theology, Lond., 1902.

Auricular Confession (Lat., *auris*, ear), the manifestation of one's sins to the priest alone, to obtain their sacramental pardon; in contradistinction to public confession. The testimony of the first three centuries regarding confession, while not abundant, affords unquestionable evidence that, although public confession was very common, auricular confession, especially of secret sins, was in use. Frequently, however, auricular confession was followed by public penance. From the 4th century auricular confession has been the prevailing method of the Church.—C.E.; Pohle-Preuss. The Sacraments, III, St. L., 1924. (F. J. C.)

NIMBUS

Auriesville, site of Mohawk village of Ossernenon, Montgomery Co., N. Y., where Isaac Jogues and his companions, Goupil and Lalande, were martyred by Indians, Goupil in 1642, Jogues and Lalande, 1646. In 1884 Fr. Joseph Loyzance, S.J., erected a small shrine on the hill, with the title of Our Lady of Martyrs. The first pilgrimage was in August of that year.—C.E.

Aurora cælum purpurat, or THE MORN HAD SPREAD HER CRIMSON RAYS, hymn for Lauds from Low Sunday to the Ascension; Ambrosian school, 4th or 5th century. It has 27 translations. The English title given is by R. Campbell. —Britt.

Aurora jam spargit polum, or THE DAWN IS SPRINKLING IN THE EAST, hymn for Lauds on Saturday; Ambrosian school, 4th or 5th century. It has 12 translations. The English title given is by E. Caswall.—Britt.

Aurora soli prævia, or O ROSY DAWN! THAT DOST PROCLAIM, hymn for Lauds on 11 Feb., feast of the Apparition of the Blessed Virgin. It is not known when and by whom it was written. There are two translations. The English title given is by the Benedictines of Stanbrook.—Britt.

Austerities (Gr., *austeros*, harsh, rough), rigorous forms of corporal penance self-imposed by holy men and consisting in painful exercises or privations, such as long fasts, curtailment of sleep, abstention from lawful pleasures, flagellation, to repress and to control the animal passions. These austerities were sometimes abused; but where they were done in private and joined with a sincere attempt to acquire interior perfection, they were good. St. Jerome wrote of them to Celantia: "Be on your guard when you begin to mortify your body by abstinence and fasting, lest you imagine yourself to be perfect and a saint; for perfection does not consist in this virtue. It is only a help, a disposition, a means for the attainment of true perfection." (W. O. B.)

Austin Canons. See CANONS AND CANONESSES REGULAR.

Austin Friars, monastery of Hermits of St. Augustine (q.v.) in the heart of the City of London; founded, 1253, by Bohun, Earl of Hereford. The ground was considered specially holy, and many famous men were buried there. It is now a Dutch Reformed church and the name of a street.

Australasia (SOUTHERN ASIA), usually signifies Australia, Tasmania, and New Zealand; also synonym of Oceania, including Micronesia, Melanesia, Malaysia, and Polynesia, as well as Australasia proper. It is used in this wider sense by the Apostolic Delegation of Australasia, the seat of which is at Sydney, Australia. See AUSTRALIA.

Australia, island continent of the southern hemisphere and self-governing federal state of the British Empire. Originally a penal settlement during the Orange reign of terror in Ireland towards the end of the 18th century, many Catholic Irish and subsequently many prominent political offenders were deported to the convict establishment at Botany Bay. Among the first convicts were three Catholic priests, but they were not allowed to exercise their ministry. In 1803 Fr. Dixon was conditionally emancipated and celebrated the first official Mass in Sydney; his privileges were rescinded in the following year. Catholics received no further ministrations but were forced to attend Protestant services. In 1817 Fr. Jeremiah O'Flynn, appointed Prefect Apostolic of New Holland, was arrested soon after landing in Australia and deported. This action brought matters to the notice of the British authorities and in 1821 Frs. John J. Therry and Philip Conolly were appointed chaplains; but they

were hampered by numerous restrictions. In 1833 the Benedictine Fr. William Ullathorne (afterwards Bp. of Birmingham, England) was appointed vicar-general of Australia, and in 1834 the mainland, Tasmania, and adjacent islands were formed into the Vicariate Apostolic of New Holland, with John B. Polding, a Benedictine, as first bishop. The Church Act, passed in 1836, was Australia's first charter of religious liberty, and thenceforth the Catholic population increased rapidly, necessitating the erection of numerous dioceses. In 1882 education was secularized and state aid withdrawn from denominational schools; Catholic primary schools, however, proved self-supporting. Patrick F. Moran was created Australia's first cardinal in 1885, and in 1914 an Apostolic delegate was appointed. In Sept., 1928, the International Eucharistic Congress was held in Sydney. Australia, with the state of Tasmania and the territory of Papua, included in 1929 the following ecclesiastical divisions: archdioceses of Sydney, Melbourne, Hobart, Adelaide, Perth, Brisbane; dioceses of Maitland, Goulburn, Bathurst, Armidale, Ballarat, Sandhurst, Rockhampton, Lismore, Port Augusta, Sale, Wileannia-Forbes, Geraldton, Wagga-Wagga; Vicariate Apostolic of Cooktown; prefectures Apostolic of Kimberley, Papua, Northern Territory; and the Abbey Nullius of New Norcia. Each of these is treated under its title. In the 780 districts, there are 1960 churches, 1116 secular priests, 412 regular priests, 776 religious brothers, 8246 nuns, 9 ecclesiastical seminaries, 57 colleges for boys, 201 boarding-schools for girls, 202 superior day-schools, 1046 primary schools, 118 charitable institutions, 185,111 children in Catholic schools, and a Catholic population of 1,151,098.—O'Brien, Life of Archpriest Therry, Sydney, 1922; O'Brien, Dawn of Catholicism in Australia, Lond., 1928; Australian Encyclopedia, s.v. Roman Catholic Church; M. Daly, Catholicism in Australasia, in Irish Eccl. Record, Dec., 1928; C.E.; U.K.

Austremonius, Saint, apostle of Auvergne, *c.* 314. He is said to have been first Bp. of Clermont, but more probably was a contemporary of the three bishops of Aquitaine who attended the Council of Arles, 314. Relics at Issoire and Riom. Feast, 1 Nov.—C.E.

Austria, independent republic of central Europe, bounded N. by Germany and Czechoslovakia, E. by Czechoslovakia and Hungary, S. by Italy and Yugoslavia, W. by Switzerland; area, 369 sq. m.; est. pop., 6,535,759, of whom about 94% are Catholic, 2½% Protestant, and 3% Jewish. Since 1919 Austria comprises only the German-speaking provinces of the former Austro-Hungarian monarchy. Austria was included in the Roman provinces of Rhætia, Noricum, and Pannonia, and received Christianity with Roman civilization, but after the fall of the Empire was overrun by wild Slavonic tribes. Reestablished in the 10th century as the East Realm or Osterreich of the Holy Roman Empire, it was closely associated with Bavaria and converted to Christianity by St. Rupert of Worms. Catholicism is the official religion, endowed by the state, but freedom of worship for all is secured by the Treaty of St. Germain, 1919. Austria comprises the following ecclesiastical divisions:

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Vienna, A.	1469	1,089	1,682	...	2,596,212
Linz, D.	1785	...	968	1,151	813,541
Sankt Pölten, D.	1784	503	969	1,140	643,280
Salzburg, A. ..	536	335	650	1,074	283,604
Gurk, D.	1072	...	508	...	376,051
Seckau (Graz), D.	1219	474	975	2,086	960,537
Wettingen-Mehrerau, A.N.	1227	3	93	...	.....
Feldkirch (Vorarlberg), A.A.	1921	...	...	...	.....

—U.K.

Authentic, Authenticity (Gr., *authentes,* real author), terms applied to: (1) the Scriptures, because its books have been written by the persons whose names they bear, because they are genuine and trustworthy, officially acknowledged, and express faithfully all those things which belong to the substance of the Divine writings; (2) the document authenticating a relic; (3) four modes in Gregorian music.—Grannan, I; Brunsmann-Preuss, Fundamental Theology, II, St. L., 1928.

Author and Finisher of Faith, title of Our Lord (Heb., 12, 2).

Authority (Lat., *auctoritas*), the moral right to direct the conduct of others and the duty on their part of obedience. Authority is a spiritual force resting on the freedom of the will and endowed with a dignity which enables it to yield, not to superior might but to superior right. Civil authority is the moral power of command (supported when need be by physical coercion) which the state exercises over its members. It is natural to man to live in civil society, and for families to unite with others, so that when there is civil society there must be authority. Civil authority originates from God since God is the author of nature which in turn requires civil authority to be set up and obeyed. The state is established by God and did not happen by chance or compact, but is a Divine and necessary institution. God forbids anarchy and is at the back of every state, binding men in conscience to observe the laws of the state within its competence "that every soul be subject to Higher Power for there is no power but from God and those that are ordained of God." This principle, however, does not justify the theory of the "divine right of kings," i.e., from God come the kings, and from the kings the laws, and therefore subjects have no rights. The theologian Suarez, as defender of the rights of the people, argues that spiritual authority is not vested in the crown, and that it is not immediately the gift of God to the king, but given by God to the people collectively and by them transmitted or confided to the ruler. Civil authority is both natural and universal, but the distribution of authority or form of government is a human convention and is subject to change. These forms are classified as monarchies, aristocracies, and democracies. God fixes the principle that there must be authority everywhere, and that this authority must be obeyed under some form; but it is untrue to hold that men are bound to live under any particular form of authority, and that it cannot be subverted. Authority rules by Divine right under whatsoever form it is established, but no one form of government is more sacred or more

inviolable than another; hence when a change of government is complete the new government rules by right of accomplished fact. There are limits, however, to civil obedience and to compliance with civil authority. The authority of the State is absolute, i.e., full and complete in its own sphere and subordinate to no other authority within that sphere. The state, however, is not to be obeyed as against God, neither can a state command anything and everything; thus to dictate to conscience, to interfere with man's eternal destiny, or his relation with his Maker, to formulate civil laws in conflict with the moral law, to deny the parents' right in the education of the child, and to prevent religious instruction are beyond the power of the state. The arbitrary use of authority is called tyranny and the liberty of the subject is based on the doctrine that the state is not omnipotent. Neither is it true to hold that man is "all citizen," for besides his political interests, he has his eternal, domestic, intellectual, and artistic interests. According to the theories of Hobbes and Rousseau, authority resides in and originates from the community, the state is omnipotent, though in its origin it is an artificial thing constituted by the citizens; while Hobbes holds that authority is vested permanently in the individual, Rousseau states that this authority is revocable at the will of the citizens. Hegel further developed the notion of state absolutism in which the citizen is wholly subordinated to the civil power. The fallacies that "The State is the source of all right and its rights are unlimited." and "Authority is nothing else than numbers and its rights are unlimited," were condemned by Pius IX. The theories would also embrace the fallacies that right is necessarily attached to majorities, that one man is as good as another, and that the rule of numerical majority is of universal application. Pope Leo XIII in his Encyclical, "Immortale Dei," thus sums up the true doctrine: "Man's natural instinct moves him to live in civil society. Authority no less than society itself is natural and therefore has God for its author. Hence it follows that public power itself cannot be otherwise than of God."—C.E.; U.K.; Ryan and Miller, The State and the Church, N. Y., 1922; Rickaby, Moral Philosophy, N. Y., 1901; O'Connell, The Reasonable Limits of State Activities, Columbus, 1919. (A. S.)

Authorized Version. At the beginning of the 17th century the principal English translation of the Scriptures was the one known as the Bishops' Bible. This version was so faulty and inaccurate that in 1607, by order of King James I, a thorough revision of it was undertaken. Forty-seven scholars were appointed to the work, and in less than three years they completed their labor, which has since been known as the Authorized Version, or the King James Bible. By its superior literary qualities and the royal favor, it soon became the official Bible of the Church of England and the one most commonly used by Protestants throughout the English-speaking world. To some extent it is now being displaced by the Revised Version. The Catholic Church cannot sanction, for the use of her children, a translation made by men who not only were not in sympathy with her teaching, but were imbued with a hostile spirit towards her. This spirit is evidenced in their "Address to the King," wherein they speak of "Popish persons" who "desire still to keep the people in ignorance and darkness."—C.E. (N. T.)

Author of Life, THE, title of Our Lord (Acts, 3, 15).

Auto-da-fé (Port., act of faith), term applied to the public ceremony comprehending the official and ultimate announcement of a sentence of the Inquisition (q.v.). Features of the ceremony included: a procession to a place specially designated in which those to be condemned as guilty of heresy, and those to be publicly reprimanded, participated; a religious discourse or exhortation followed by the swearing in of secular authorities who vowed obedience to the inquisitor in matters pertaining to putting down heresy; the "decrees of mercy" which comprised the remission, alleviation, etc., of sentences previously imposed, for those who had become reconciled with the Church; and finally, pronouncement of sentence on the guilty. These latter were then surrendered to the civil power. The ceremony attained its height in the 16th century in Spain.

Autocephali (Gr., *autokephaloi*, independent), certain bishops in early Christian times, not subject to any patriarch or metropolitan, but dependent directly on a triennial provincial synod or on the Holy See.—C.E.

Autos Sacramentales, religious plays performed in the streets of Spanish cities at Corpus Christi. They were supposed to teach Eucharistic doctrine, but the religious character was not always maintained. The best were written by Lope de Vega and Calderon. Abuses connected with them were attacked by Moratini, 1762, and they were officially suppressed, 1765.—C.E.

Autun, INSCRIPTION OF, discovered, 1839, in which Pectorius (3rd century) celebrates in Greek verse the *Ichthus* (fish), symbol of the Eucharist: "Take the food, honey-sweet, of the redeemer of the saints, eat and drink holding the Fish in thy hands."

Auxentius, SAINT (d. after 460), archimandrite in Bithynia, b. Constantinople. He gave up his military career and retired to Mt. Oxia (Koüeh-dagh), near Chalcedon. Celebrated for austerity and miracles he was called to the Council of Chalcedon to influence the bishops to acknowledge its decrees. After the council he became a recluse on Mt. Sinope (Skopas), near Chalcedon. At the foot of the mountain he founded the nunnery of Trichinarion. Relics, near Chalcedon. Feast, 14 Feb.—Butler.

Auxerre, former diocese, Yonne, France, founded by Peregrinus, 258; united to the Archdiocese of Sens, 1821. Of its 105 bishops, 27 were saints, including St. Germain. The Council of Auxerre, 585 or 578, formulated 45 canons, important as illustrating life among newly-converted Christians. Many decrees were directed against pagan customs.—C.E., XIII, 718.

Auxiliary Bishop, one deputed by the Holy See to assist the diocesan in the performance of pontifical functions. As such the auxiliary lacks or-

dinary jurisdiction in the diocese and has not the right of succession to the diocesan see.—C.E.; P.C. Augustine. (R. B. M.)

Auxilium Christianorum, title in the Litany of the Blessed Virgin; also a feast. See HELP OF CHRISTIANS.

Avalon, in Welsh mythology, kingdom of the dead; afterwards an earthly paradise in the western seas; finally in Arthurian romance, the last resting-place of heroes, such as King Arthur. It has been identified with Glastonbury, England, owing to the intimate connection of that place with Arthurian legend.

Avarice (Lat., *avere*, to crave) or COVETOUSNESS, the inordinate love of temporal goods usually estimable in terms of money. This love of money becomes inordinate when it makes a man hard-hearted, causes him to be niggardly in spending it, too eager and absorbed in acquiring and preserving it, or prepared to do what is wrong in order to obtain it.—Koch-Preuss. (W. J. B.)

Avellana, 6th-century collection of canons, many of them unique, so called because its oldest known MS. was bought for the Abbey of Santa Croce Avellana by Peter Damian.

Ave Maria, first words of the Latin version of the Hail Mary.

Ave Maria, a literary and religious monthly Catholic magazine, published by the press of the University of Notre Dame du Lac, Indiana. Founded 1875 with the financial aid of Empress Eugénie of France, it was edited from 1875 to 1929 by Daniel E. Hudson, C.S.C.; present editor, Eugene Burke, C.S.C. It has had the singular distinction of being the fireside Catholic magazine, always devotional and scholarly and so judicious and eirenic in its criticisms that its genial ex-editor will be always regarded as mentor of Catholic editors as well as their dean for so long a period. No other Catholic periodical in the United States has done more to bring out Catholic writers. (ED.)

Ave Maria (SLOVENIAN), magazine published twice monthly in the Slovenian (Yugoslav) language at Lemont, Ill., by the Slovenian Franciscan Fathers; established, 1910; circulation, 4300.

Ave Maria Stella, or HAIL, THOU STAR OF OCEAN, hymn for Vespers on feasts of the Blessed Virgin Mary. It dates at least from the 9th century; the author is unknown. There are 19 translations. The English title given is by E. Caswall.—Britt.

Ave Regina Cælorum, or HAIL, O QUEEN OF HEAVEN, ENTHRONED, antiphon recited from the end of Compline on 2 Feb. until Maundy Thursday, exclusive. It is uncertain when and by whom it was written, but it has been used since the 12th century. There are at least five translations. The English title given is by E. Caswall.—Britt.

Averroes (IBN ROSHD; 1126-98), Arabian philosopher, b. Cordova, Spain; d. Morocco. He is the author of an important medical work, and is also known for his "Commentaries" on Aristotle and original philosophic treatises. Thomas Aquinas, although refuting him, spoke of his views with respect.—C.E.; Turner, History of Philosophy, Bost., 1903.

Aversion (Lat., *a*, from; *vertere*, to turn), one of the eleven passions, opposite of desire; a movement of the appetite, concupiscible, as it is called, towards or away from what is good, useful, or pleasurable. (ED.)

Avesta, sacred books of the Parsees. It is the main source of our knowledge about the religion of the ancient Persians. The term Zend-Avesta is often erroneously used to denote the sacred text; it is a mistaken inversion of Avistak u Zand, a Pahlavi expression signifying text (or law) and commentary.—C.E.

Ave verum Corpus natum, or HAIL, TRUE BODY, TRULY BORN, hymn formerly sung at the Elevation in the Mass, not found in the Breviary or Missal. It was probably written by Pope Innocent VI in the 14th century. There are 10 translations. The English title given is by E. Garesché.—Britt.

Aviators. By a decree of 1920, Our Lady of Loreto was proclaimed patroness of aviators by the Holy See, in reference to the ancient tradition that the Holy House of Nazareth was miraculously carried through the air by angels. The French aviator Georges Guynemer, who engaged in 215 aerial battles, brought down 54 enemy airplanes, was twice wounded, and finally killed in action, was a devout Catholic.

Avignon, residence of the popes 1309-17, city in southeastern France, founded by the Romans as Avenio, 48 B.C., and given by the Count of Toulouse to Pope Gregory IX, 1228. It became independent, 1239, and thereafter fell to the Kingdom of Naples. Pope Clement V established the papacy here in 1309 and was succeeded by Popes John XXII, Benedict XII, and Clement VI, but it was not until 1348 that the latter pope became the temporal ruler of Avignon and the surrounding district, called the Comtat (county) Venaissin, which he bought from the House of Naples for 80,000 gold florins. He was succeeded by Innocent VI, Bl. Urban V, and Gregory XI, who returned to Rome in 1377. The antipopes Robert of Geneva and Pedro de Luna resided at Avignon from 1379 to 1411. Thereafter, Avignon was governed by a papal legate, later by the "Congregation of Avignon," domiciled in Rome. Whenever differences arose between the popes and France, the latter occupied Avignon; it was finally annexed by the Revolutionists, 1791. There were Church councils here in 1080, 1209, and 1457. The university was founded by Pope Boniface VIII, 1303, and suppressed by the French, 1792. The first known Bp. of Avignon is Nectarius, 5th century; it became an archbishopric, 1475. The 11th-century Romanesque cathedral of Notre Dame des Doms (Our Lady of the Bishops' Rock) contains the papal throne and fine Gothic tombs of John XXII and Benedict XII. The Palace of the Popes is a 14th-century Gothic stronghold with lofty square towers; after having been used as military barracks, it is now the repository of the municipal archives.—C.E.; U.K.

Avila, UNIVERSITY OF. The Dominican College of St. Thomas at Avila, Spain, was made a university, 1550. Its work was mainly theological. It declined during the 18th century, and was suppressed, 1807. —C.E.

Avitus (Alcimus Ecdicius), Saint (c. 451-525), poet, Bp. of Vienne, b. Vienne (now France). He opposed Arianism and advocated papal authority as the main bulwark of religious unity. He is the author of a poem dealing with the scriptural narrative of original sin, expulsion from paradise, the Deluge, and crossing of the Red Sea; Milton made use of this in preparing "Paradise Lost." Relics at Vienne. Feast, 5 Feb.—C.E.

Aviz, Order of, military body of Portuguese knights, founded, c. 1146; the castle of Aviz was their headquarters. They adopted the Cistercian rule and became affiliated with the Spanish Knights of Calatrava. Under Infante Fernando they achieved deeds of valor in Africa. After 1551 the grand mastership of the order was vested in the king, who used their wealth for his own purposes. The knights were dispensed from the vow of celibacy in 1492. They were suppressed in 1834.—C.E.

Avranches (Abrincalæ), former diocese, Manche, France, founded, c. 500, added to Coutances, 1802. It was an important city of the Gallo-Roman period. The Council of Avranches, 1172, imposed penance on Henry II of England for the murder of Thomas Becket, forbade the conferring of benefices on children, and recommended observance of the Advent fast.—C.E.

Awl, tool for making holes in leather, in art associated as an emblem with St. Benignus.

Ax, tool or weapon generally with wooden handle and edged metal head, in art associated with St. Bartholomew, Apostle, probably by analogy for knife with which he was slain; St. Matthew, Apostle, by analogy for sword with which possibly he was killed; St. Matthew of Beauvais, beheaded; St. Olaf of Norway, who carried an ax in battle.

Axinomancy, divination by ax-heads.

Ayllon, Lucas Vasquez de (d. 1526), Spanish discoverer of Chesapeake Bay. He founded the settlement of San Miguel de Guandape, near the site of Jamestown, Va., 1526.—C.E.

Ayr, capital of Ayrshire, Scotland. Bruce called together the Scottish parliament in the old church of St. John, 1315; Dominicans and Franciscan Observants had houses here before the Reformation. The town is associated with Robert Burns, who was born nearby.

Azarias, Brother (Patrick Francis Mullany; 1847-93), educator, b. Killenaule, County Tipperary, Ireland; d. Plattsburg, N. Y. He entered the Brothers of the Christian Schools, N. Y., taught in Albany, New York, Philadelphia, and Rockhill College, Md., of which he became president. Later he was professor of literature at the De La Salle Institute, New York, and lecturer at the Catholic Summer School, Plattsburg. He wrote essays on literary subjects.—C.E.

Azevedo, Luiz de (1573-1634), apostle of the Agaus (Nubian tribe), b. at Carrazedo Montenegro, Portugal; d. Ethiopia. In 1588 he entered the Society of Jesus and in 1605 went to Ethiopia, where he spent 29 years on the mission. He compiled an Ethiopian grammar and translated the New Testament and other works into that tongue.—C.E.

Azure Vestments. See Blue.

Azymes (Gr., *a*, without; *zyme*, leaves), unleavened or unfermented cakes used by the Jews in their sacrifices and religious rites.—C.E.; Fortescue, The Mass, N. Y., 1914.

Azymes, Feast of, Jewish feast, commemorating Israel's deliverance from Egypt. It began the 15th day of Abib (Nisan) and continued for seven days. Later it was identified with the feast of the Passover.—C.E.

Azymites, term of reproach used by schismatic Eastern Churches, from the 11th century in speaking of Catholics, Armenians, and Maronites, because they celebrate the Holy Eucharist with unleavened bread.—C.E.

B

B. = *beatus* (blessed).

Baal, bā'ăl (Heb., lord, owner; pl., *Baalc* or *Baalim*), the chief divinity, the sun god, of the Chanaanites and the Arameans; also the name of the principal deity worshiped by certain nations or communities. The Israelites worshiped Baal in the days of King Achab or Ahab (4 Kings, 3 and 10). In some places he had a female consort named Baaloth (Gr., Beltis).—C.E. (A. H.)

Babine Indians ("big lips," from custom of wearing labrets), a Déné tribe of British Columbia, included under general term Takulli. They lived by hunting and fishing, had a matriarchal system and totems, and were ruled by petty chiefs who owned the land. Polygamy was practised. They believed in immortality and buried their dead. Their first contact with whites was in 1812. In 1846 they were evangelized by Fr. Nobili. In 1873 a mission was established at Stuart Lake by Fr. Herbomez. Present number about 610, all Catholic.

Babinet, bä-bē-nā', JACQUES (1794-1872), physicist, inventor of the Babinet compensator, b. Lusignan, France; d. Paris. He is best known for his work in optics. His compensator is used in the study of elliptically polarized light. He also invented an air-pump, a hygrometer, and a goniometer.—C.E.

Babism (Ar., *bab*, gate, i.e., through none other than which may man find salvation), the name of a religious, political, and social sect or system founded at Shiraz, Persia, *c.* 1843, by Mirza Ali Mohammed, who assumed the name Bab-ed-Din (gate of faith). It is a pantheistic Mohammedanism which is a development of certain tenets of Islam, colored with Gnosticism, Buddhism, and Judaism. It encourages monogamy and abstention from alcohol, and forbids asceticism, mendicancy, and concubinage.

Babylon (As., *bab-ili*, gate of the god), ancient city on the Euphrates River, about 60 m. s. of Baghdad. As early as 2872 B.C. it was the capital of Sargon of Agade. From 2250 it was the capital of Babylonia and the holy city of western Asia. After being destroyed by Sennacherib, 689 B.C., it was rebuilt by his successor. After the downfall of Assyria, Babylon again, under Nabopolassar, became the seat of empire. Nabuchodonosor made it one of the wonders of the world. It was captured by Cyrus, 538 B.C. In 275 B.C. it was destroyed and the inhabitants transferred to Seleucia. Among its buildings were the temples of E-Zida and E-Saggila. It is mentioned in Apocalypse, 17, as the city of abominations. The Patriarchate of Babylon was founded, 1681, for the Chaldean Rite. Present patriarch, appointed, 1900, Emmanuel Thomas, residing at Mosul, Iraq. Churches, 27; priests, secular, 46; priests, regular, 39; schools, 17; Catholics, 31,900.—U.K.

Babylonia, ancient empire in Asia in the region of the Tigris and Euphrates rivers. Semitic in language and civilization, and founded *c.* 2800 B.C. by Sargon I, its greatest ruler was Hammurabi (*c.* 2100 B.C.) who united Babylonia and became famous for the exhaustive code of civil and criminal law compiled during his reign. In 710 B.C. Babylonia was subjugated by Sargon II of Assyria, but regained independence *c.* 626 B.C. under Nabopolassar whose son Nabuchodonosor conquered Syria, destroyed Jerusalem (586 B.C.), and subjugated Tyre. After him the empire declined, becoming a province of Persia upon the victory of Cyrus the Great in 538 B.C. Babylon, ancient capital of Babylonia, is regarded as the site of the Tower of Babel (q.v.).—C.E.; U.K.

Babylonian Captivity, the 70 years of exile (606-536 B.C.) of the inhabitants of Judea in Babylonia. Three invasions of Judea by Nabuchodonosor are recorded (4 Kings, 24 and 25; 2 Par., 36). After each of these a large portion of the population of Jerusalem and of other Judean cities was carried away to the banks of the Euphrates. There the exiles seem to have enjoyed a considerable amount of liberty. They preserved their old clan relations (1 Esd., 2); had their own judges and magistrates (Jer., 29; Dan., 13); and some rose to positions of honor and responsibility (Dan., 1; Jer., 52; Esth., 2). Cyrus gave permission for the exiles to return to Palestine to rebuild Jerusalem and the Temple, and a large number (42,360 Jews and 7357 servants) availed themselves of it (1 Esd., 2). Other expeditions followed under Esdras and Nehemias (1 Esd., 7-10; 2 Esd., 1-13). (H. W.)

Bachelor (M.L., *baccalarius*, cowherd, or husbandman). (1) A young knight following the banner of another. (2) An apprentice of a guild, also a religious novice. (3) A holder of the lowest degree granted by a university (Bachelor of Arts); first applied in 1231 to students who, while studying for the Master's degree, were granted the privilege of teaching younger students after passing an examination called "determination" which proved their fitness to enter upon the second stage of the mastership. At Paris and on the Continent, in the 13th century, students "determined" after one or two years, but at Oxford and Cambridge the course was four years. The arts curriculum consisting in medieval times of grammar, rhetoric, and dialectic, has undergone many changes resulting from the humanistic movement, the development of scientific knowledge, and the institution of the elective system. (4) An unmarried man.—C.E., I, 756; U.K.

Bacon (SOUTHWELL), NATHANIEL (1598-1676), bibliographer, b. Norfolk, England; d. Rome. Ordained, 1622, he entered the Society of Jesus two years later, and became procurator and minister of the English College at Rome. Upon his retirement

from the office of secretary to the general of the society, which he filled, 1647-68, he commenced his important "Bibliotheca Scriptorum Societatis Jesu," published, 1676. Based on the earlier works of Frs. Ribadeneira and Alegambe, it is a work of accurate research, marked by tolerant judgment and careful style.—C.E.

Bacon, ROGER (*c.* 1214-*c.* 1294), philosopher and scientist, b. near Ilchester, Dorsetshire, England; d. Oxford. He studied in Oxford and later in Paris, 1244-52. Returning to Oxford, he taught there until 1257 when his superiors obliged him to discontinue. He had become a Franciscan, but just when is not known. Jerome de Ascoli, the General of the Franciscans, condemned the writings of Roger Bacon in 1278, and ordered him confined in a monastery. How long he was detained is unknown, but he was free in 1292 when his "Compendium of Theology" appeared. His most noted works are the "Opus Majus," "Opus Minus," and "Opus Tertium," comprising recommendations for reform in ecclesiastical studies and in the system of education. He was more interested in mathematics, the natural sciences, and languages than many of his great contemporaries, and placed great emphasis on the experimental sciences. In his writings he even mentions automobiles and flying machines.—C.E.; U.K.; DeWulf, History of Mediæval Philosophy, Lond., 1926. (J. J. R.)

ROGER BACON

Badin, bă-dăn, STEPHEN THEODORE (1768-1853), pioneer missionary in Kentucky, b. Orléans, France; d. Cincinnati, O. He entered the Sulpician Seminary at Orléans, completing his studies in America, where he was ordained, the first in the United States, 25 May, 1793. Appointed to the Kentucky mission, he labored for many years, forming congregations and building churches. After a sojourn in France, 1819-28, he returned to America and undertook missionary work among the Pottowattomies, being named Vicar-General of Kentucky, 1837. In 1846 he became rector of a French mission in Illinois. His published works include a history of the Kentucky missions, two Latin poems, and "Letters to an Episcopalian Friend."—C.E.; Shea.

Baegert, bā'gĕrt, JOHANN JAKOB (1717-77), Jesuit missionary and ethnographer, b. Schlettstadt, Alsace; d. Neuburg, Bavaria. He spent 19 years on the Californian mission, till the expulsion of the Jesuits, 1767. In 1773 he published a work on Lower California, which gives an account of the topography, the Indian customs and language, and the history of the mission. A revised edition was issued by the Smithsonian Institution, 1863-64.—C.E.

Baeumer, SUITBERT (1845-94), liturgist, b. Leuchtenberg, Germany; d. Freiburg. After studying at Bonn and Tübingen, he entered the Benedictine Abbey of Beuron, 1865, and was ordained, 1869. Besides acting as critical adviser of the printing house of Déselée, Lefebvre, and associates at Tournai for their editions of the Missal, Breviary, Ritual, and Pontifical, Dom Baeumer wrote several valuable essays on liturgical subjects, a treatise on the history and content of the Apostles Creed (1893), and a classical history of the Breviary in which he condensed the labors of former students of the Breviary and the best critical results of the modern school of historical liturgists.—C.E.

Bagamoyo, bä-gä-mō'yō, VICARIATE APOSTOLIC OF, East Africa, established, 1906; entrusted to the Fathers of the Holy Ghost. Vicars Apostolic: Francis Vogt (1906-23) and Bartholomew Wilson (1925). Churches and chapels, 26; priests, 19; schools, 367; institutions, 15; Catholics, 20,000.

Baghdad, ARCHDIOCESE OF, Mesopotamia (Iraq), see of the Latin and Syrian Rites. (1) In the Latin Rite the see is directly dependent on the Holy See. Founded at Ispahan, 1629, transferred to Baghdad, 1742, and raised to an archbishopric, 1848, it comprises the missions of Baghdad, founded, 1721, and entrusted to the Discalced Carmelites, and that of Mosul, dating from 1750 and placed in care of the Dominicans. The archiepiscopal residence is at Mosul. Francis Berré was appointed to the see, 1921, succeeding John Drure, archbishop from 1902. Catholics, 54,000. (2) The see of the Syrian Rite was established in 1862, and comprises Baghdad and Bassorah. Churches, 2; priests, 5; Catholics, 1300.

Bahamas, colony of the British Empire, in the British West Indies, administered by a governor and commander-in-chief, assisted by an executive council, a legislative council, and a representative assembly; area, 4404 sq. m.; est. pop., 58,101. The first time a Catholic priest visited the Bahamas was in 1845 when Fr. Duquesney sojourned six weeks at Nassau and conducted services in a private residence for a few Catholic Cubans and Haitians. In 1863 Rev. J. W. Cummings of New York, and in 1865 Rev. T. Byrne, each spent several weeks in Nassau and ministered to the settlers. Beginning in the year 1866, Rev. Dr. Nelligan of Charleston paid regular visits to the islands and they were considered part of the Diocese of Charleston, S. C. In 1883 Bp. H. P. Northrop stopped here, and at his suggestion the Bahamas were placed under the jurisdiction of the Abp. of New York. In Feb., 1885, Rev. C. G. O'Keeffe of New York, then in Nassau, assembled the Catholics, and on 25 Aug., 1885, the cornerstone of the first Catholic church in the Bahamas was laid. Fr. O'Keeffe was in charge until 1889, and in Oct. of that year Rev. D. P. O'Flynn arrived in Nassau with four Sisters of Charity from Mount St. Vincent, N. Y., and immediately erected a free school for colored pupils, and a private school. A new mission was organized at Salvador Point, Andros Island, in 1893, and in 1897 the Sacred Heart mission was founded in the eastern part of Nassau. During the first quarter of the 20th century the Catholic Church here has progressed owing to the zealous labors of the Benedictine Fathers who have opened new churches,

missions, and schools throughout the islands. The Bahamas belong ecclesiastically to the Archdiocese of New York (q.v.). In 1929 there were 5 churches, 10 mission stations, 5 regular clergy and the vicar forane, 1 academy, 16 primary schools, 1 nursery and dispensary, and about 360 Catholics. —U.K.

Bahia, bä-ē'à (Port., bay), or São Salvador da Bahia de Todos os Santos, city, capital of the state of the same name, Brazil. Thomé de Sousa, first governor of Brazil, arrived at Bahia in 1549 with six Jesuits, the first to come to the New World, and two days later the first Mass was said there. In 1553 Ven. José Anchieta, S.J., the apostle of Brazil, founded a native mission near the city. The seminary at Bahia was founded by Damasus de Abreu Vieira, O.F.M., and in 1583 the Benedictines established the Abbey of São Sebastião. In 1581 there were 62 churches in Bahia, and the neighboring region. In the beginning of the 19th century Bahia contained houses of the Benedictines, Franciscans, Carmelites, Augustinians, Italian Capuchins, and the Mendicants of the Holy Land, also the Carmelite, Trinitarian, Franciscan, and Dominican tertiaries, a Mercy hospital, a leper hospital, two orphanages, and many schools. It is the seat of an archbishop. Pop, 355,871.

Bahr-el-Gazal, Vicariate Apostolic of, Sudanese Africa, established as a prefecture Apostolic, 1913, and raised to a vicariate, 1917; comprises the territory bounded N. by 10° lat., E. by the Anglo-Ethiopian frontier, W. by the Anglo-Belgian frontier, S. by the White Nile and Lake Albert; entrusted to the Sons of the Sacred Heart of Verona. Vicar Apostolic, Mgr. Antonio Stoppani (1917); residence at Wau. Churches, 13; priests, 40; schools, 125; Catholics, 3500.

Bahr-el-Gebel, Prefecture Apostolic of, Central Africa (British possession); established, 1927; entrusted to the Sons of the Sacred Heart of Verona. Prefect Apostolic, Joseph Zambonardi (1928).

Baithen (Baithen Mor), Saint, abbot (536-599). Of noble Irish family, he became a disciple of St. Columba, by whom he was appointed abbot of the monastery founded by St. Comgall on Tiree island, Scotland. He succeeded Columba as Abbot of Iona in 596 by the wish of the latter. Feast, 6 Oct.—C.E.

Baius (de Bay), Michel (1513-89), theologian, author of a system known as Baianism, b. Melin, Belginm; d. Louvain. Ordained in 1541, he taught philosophy at Louvain, where he became president of the Collège Adrien and professor of Scripture. His system, which ignored the supernatural, was a mixture of Pelagianism and Calvinism. About 1559 propositions from his lectures were condemned by the Sorbonne, and later by Pope Pius V. Bains finally submitted to Gregory XIII, 1579, but his teachings had prepared the way for Jansenism.—C.E.

Baker, David Augustine (1575-1641), mystic and ascetical writer, b. Abergavenny, England; d. London. He became a Catholic, and later a Benedictine (1605), first, of the Cassinese Congregation in England, but afterward of the English Congregation. In collaboration with Frs. Jones and Clement Reyner, he published "Apostolatus Benedictinorum in Anglia" (Benedictine Apostolate in England). While spiritual director of a Benedictine convent of nuns at Cambrai (1624-33), he wrote many ascetical treatises, an abstract of which is contained in his "Sancta Sophia." In 1633 he removed to Douai, whence he proceeded to London, where he was subjected to persecution, and died of the plague.—C.E.

DAVID AUGUSTINE BAKER

Baker, Francis Asbury (1820-65), co-founder of the Paulist Institute, b. Baltimore, Md. He became an Episcopalian minister, 1839; was converted as a result of the Oxford Movement, 1853; entered the Redemptorists; and was ordained priest, 1856. Later he severed his connection with the Redemptorists to assist in establishing the well-known Paulist Institute, which is largely indebted to him for its impressive rubrical observance and its tradition of short practical sermons; his own are models of lucidity and neatness.—C.E.

FRANCIS ASBURY BAKER

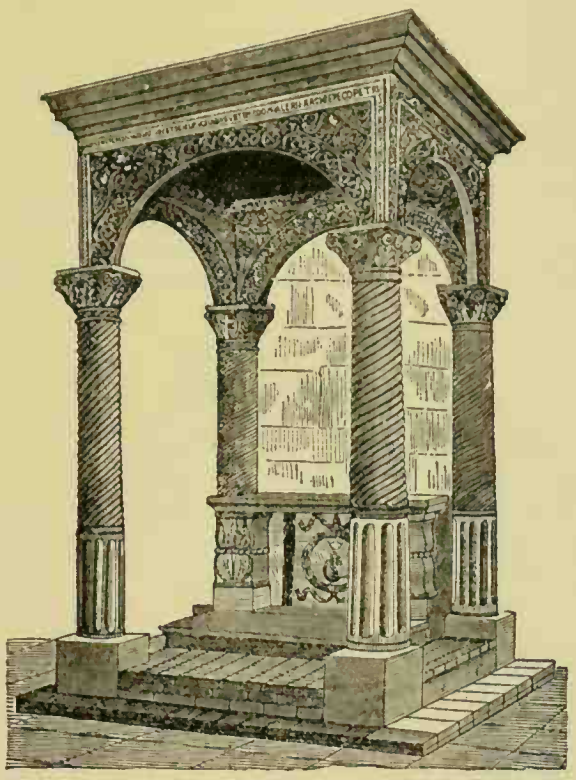
Baker City, Diocese of, comprises central and eastern Oregon; area, 68,000 sq. m.; established, 1903; suffragan of Oregon. Bishops: Charles O'Reilly (1903-18); Joseph McGrath (1919). Churches, 54; priests, secular, 18; priests, regular, 9; religious women, 117; academies, 5; industrial school, 1; students attending Catholic schools, 1018; institutions, 3; Catholic, 7851.

Balaam, bā'lăm, a prophet in Old Testament history. As he was a sorcerer of wide repute, the help of his curses was invoked by King Balac of Moab against the hosts of Israel who were massing on the Dead Sea and the Jordan. On the road to Balac, Balaam beat the ass he rode for starting in fear from the roadway. The ass startled him by rebuking him for his cruelty. He then suddenly became aware of the presence of an angel who warned him not to disobey God. All his efforts at enchantment against Israel only ended in multiplied benedictions on the Hebrews. His seer's vision showed him a glorious star and a mighty scepter to rise out of Jacob. By his advice, however, women were used to seduce the Hebrews into idolatry, not without success. In the resulting war many of the chosen people as well as many of the Madianites, with Balac and Balaam, lost their lives (Num., 22-24 and 31).—C.E. (J. M. McD.)

Balbina, Saint, virgin, martyr (130). She is believed to have been the daughter of the tribune and martyr, St. Quirinus. Her relics are claimed

to be in the cathedral at Cologne. Feast, 31 March. —C.E.

Baldachinum, a dome-like canopy in wood, stone, or metal erected over a high altar, either supported by columns or suspended by a chain; also known as a ciborium. It originated in the altar-canopy, a square covering suspended over the altar to protect it from dust or material falling from the ceiling. The most notable example is that of St. Peter's in Rome, designed by Bernini for Urban VIII. The name is derived from Baldocco, Italian form for Baghdad, whence came precious materials used for these canopies. The term is also applied to movable canopies which are used in processions or to those placed over an episcopal throne.—C.E.



ALTAR WITH BALDACHINUM

Balde, bäl'dā, JAKOB (1604-68), Latinist and poet, b. Ensisheim, Alsace; d. Neuberg, Germany. He entered the Society of Jesus, 1624. A notable lyric poet, he is the author of several odes to the Blessed Virgin. His works, which include epics, satires, and dramas, remarkable for his mastery of classical Latin, won him the title of "the German Horace." "Carmen sæculare," in imitation of Horace, is a panegyric on the missionary achievements of the Society of Jesus. The only complete edition of his writings was published at Munich, 1729.—C.E.

Baldred, SAINT, Bp. of Glasgow, d. Aldhame, Haddingtonshire, Scotland, *c.* 608. He was of Irish ancestry, and succeeded St. Kentigern in the See of Glasgow. The disturbed conditions of the time forced him to retire from his see, and he is said to have ended his life as a hermit. He has often been confounded with the hermit Baldred, or Baltherus (d. *c.* 756), who was associated with the See of Lindisfarne. Relics in various churches throughout Scotland. Feast, 6 March.—C.E.

Baldwin of Canterbury (d. 1190), archbishop, b. probably near Exeter, England; d. Acre, Palestine. He was Abbot of the Cistercian Abbey of Ford, in Devonshire. Consecrated Bp. of Worcester, he was elected Abp. of Canterbury, 1180. He preached the Third Crusade, and set out for the Holy Land, 1190. While there he acted as vicegerent of the patriarch. He died during the siege of Acre.—C.E.

Ball and the Cross, THE, the title of a fantastic and symbolical novel by G. K. Chesterton (Lond., 1910), in which Catholicism and atheism are opposed, first in the persons of an antiquated monk and a "Professor Lucifer," and, second, in those of a Highland Catholic and a London atheist. The title, suggested by the ball on St. Paul's Cathedral and the cross on the Westminster dome, is also the title of a caption for an editorial section of the Catholic World.—Catholic World, Sept., 1910.

Ballarat, DIOCESE OF, Australia, comprises the western part of the state of Victoria; established, 1874; suffragan of Melbourne. Fr. Patrick Dunne was the first priest appointed to the region. Bishops: Michael O'Connor (1874-83); James Moore (1884-1904); Joseph Higgins (1905-15), and Daniel Foley (1916). Churches, 173; priests, secular, 77; priests, regular, 8; religious women, 344; colleges, 2; high schools, 12; primary schools, 59; boarding schools, 10; institutions, 3; Catholics, 59,696.

Ballerini, ANTONIO (1805-81), Jesuit canonist, b. Medicina, Italy; d. Rome. Professor of moral theology at the Roman College, he took a prominent part in the controversy on Rosmini and St. Alphonsus Liguori, and contributed valuable treatises on the Immaculate Conception.

Ballerini, PIETRO (1698-1769), theologian and canonist, b. Verona, Italy. He wrote a condemnation of usury, defended the Probabiliorist theory in morals, and edited the *summæ* of Sts. Antoninus and Raymond. His masterpiece, executed at the desire of Benedict XIV to refute the defective version of Quesnel, is a complete edition of the works of St. Leo the Great.—C.E.

—GIROLAMO (1702-81), theologian and canonist, brother of preceding. He edited the works of Card. Noris of Verona, of Matteo Giberti, Bp. of Verona, and the sermons of St. Zeno.—C.E.

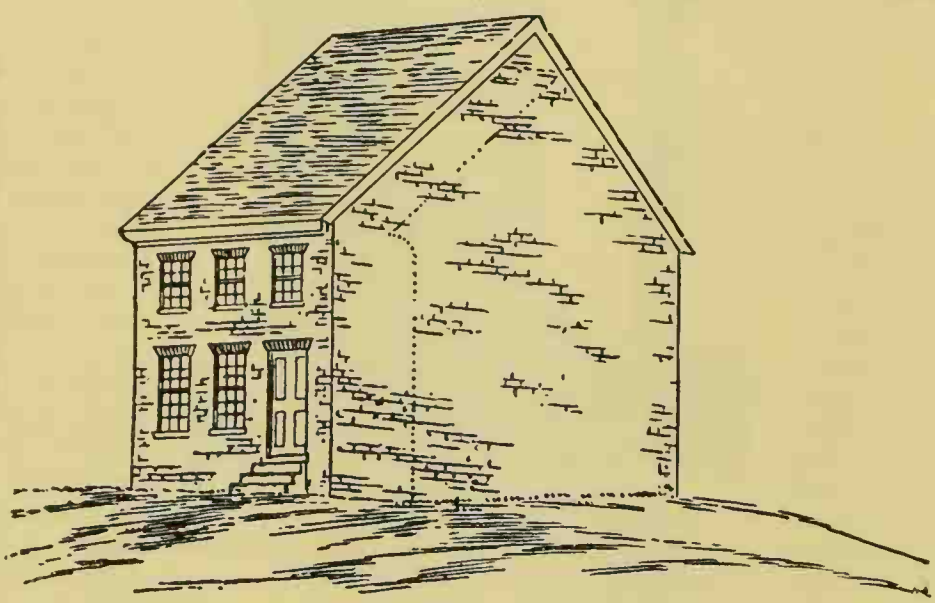
Balm or BALSAM, an aromatic resin from the terebinth tree and other plants; it is mixed with the olive oil which is blessed as the Holy Chrism. It symbolizes the sweet odor of virtue.—C.E., II, 226. (J. F. S.)

JAIME BALMES

Balmes, bäl'mēs, JAIME LUCIANO (1810-48), priest and philosopher, b. Vich, Spain; d. there. He was educated at Vich and at Cervera. His "Fundamental Philosophy," an exposition of St. Thomas's system in the light of 19th-century intellectual conditions, won for him a place among the philosophers of modern times. "Protestantism Compared with Catholicism in Their Relations with European Civilization" (1844), a reply to Guizot's "History of Civilization in Europe," is a philosophy of Chris-

tianity, with a critical analysis of the basic principles and influence of the two systems of religion. —C.E. (ED.)

Baltasar (Greek and Latin name for the Hebrew Aramaic, BELSHAZZAR; Babylonian, BELSHARUSUR, "Bel protect the king"), according to the Bible the son of Nabuchodonosor, and the last king of Babylon. While he was giving a banquet a mysterious hand wrote on the wall the words, *Mane, Thecel, Phares*, interpreted by Daniel as: "God hath numbered thy kingdom and hath finished it; thou art weighed in the balance and art found wanting; thy kingdom is divided and is given to the Medes and Persians" (Dan., 5). That night Darius and the Medes invaded the city and Baltasar was slain. Berosus, Herodotus, and the cuneiform inscription seem to agree on Nabonidus as the name of the last king of Babylon. Josephus calls Baltasar his son and a grandson of Nabuchodonosor. Several cuneiform inscriptions tell of Baltasar, so-called son of Nabonidus, leasing a house, purchasing wool, loaning money, residing in Tema, or with his army in Accad, fleeing from Sippar, and finally being imprisoned in Babylon.—C.E.



BALTIMORE'S FIRST CHURCH

Baltimore, city, Maryland, named for the Catholic founder of Maryland, Cecil Calvert, second Lord Baltimore, and see of the oldest diocese of the Catholic Church in the United States. The first white man settled on the site in 1682, and the town was planned and named in 1730. Complete religious liberty was enjoyed until seizure of the government by the Puritans (1652-58), after which it was restored until 1692. The first German Catholic congregation was established in 1702, and in 1755 nine hundred Catholic Acadians went to Maryland, and though Catholics were forbidden to harbor them they obtained an unfinished house in Baltimore to serve as a chapel. A Catholic school established in the city in 1757 was forced to close by the violent persecution of Protestant clergymen. The mission at Baltimore was first attended by priests from the Hickory Mission (founded 1720), and in 1766 the Jesuits arrived. The church was subject to English religious superiors until in 1784 Rev. John Carroll, brother of Charles Carroll of Carrollton, was appointed prefect Apostolic for the United States. He established residence in Baltimore *c.* 1785, and was consecrated bishop in 1790. He established a house of Sulpicians (St. Mary's Seminary) in 1791, and in 1793 the first priest was ordained in the city. In 1791 the first diocesan synod in the United States was held in the bishop's house in Baltimore. Carroll officiated in St. Peter's church, built *c.* 1770, until the erection of the new cathedral of the Assumption in Grecian Ionic style, designed by Benjamin Latrobe, a Protestant friend of Bishop Carroll, who performed his services gratuitously. Baltimore was made an archdiocese in 1808. Begun in 1806, the cathedral was completed in 1821, consecrated in 1873, and within its walls have convened three plenary councils, ten provincial councils, the first seven of which were practically plenary for the United States, and nine diocesan synods. The First Plenary Council (1852) proclaimed allegiance to the pope and belief in the entire Catholic Faith, declared enactments of the seven provincial councils obligatory for all dioceses in the country, prescribed the Roman Ritual and Baltimore Ceremonial, and adopted various measures for parochial and diocesan government. The Second Plenary Council (1866) declared the Catholic doctrine on Divine Revelation, the one Church of Christ, nature and necessity of faith, the Holy Scripture, the Holy Trinity, the future life, and veneration of the Blessed Virgin and the saints; adopted regulations on the hierarchy and government of the Church, ecclesiastical persons, ecclesiastical property, the sacraments, Divine worship, uniformity of discipline, and education of youth. The Third Plenary Council (1884) made further regulations for parochial and diocesan government, the sacraments, education of the clergy and Catholic youth, church property, and ecclesiastical trials; decreed six holy days of obligation for the country, appointed a commission to prepare a catechism for general use, to be obligatory when published, and signed the postulation for the introduction of the cause of the beatification of the Jesuit martyrs Isaac Jogues and René Goupil and the Iroquois virgin Catherine Tekakwitha. Baltimore has been the seat of a line of illustrious archbishops, including Kenrick, Spalding, and Gibbons, whose personal popularity and love of American institutions disarmed much prejudice and put the Church in a new light before many who had misunderstood its teaching and position. Parishioners of the cathedral have included the most distinguished Catholics of their times, and some of the most prominent figures in American history, notably Charles Carroll of Carrollton, signer of the Declaration of Independence, and Chief Justice Roger Brooke Taney. An undenominational college was conducted under the auspices of St. Mary's Seminary of St. Sulpice from 1803 until 1852 when

Loyola College was founded by the Jesuits. St. Patrick's school, begun by Rev. John Moranvillé (d. 1824) preceded all public schools in the city. In 1828 the Colored Oblate Sisters of Providence were founded by Rev. Jacques Joubert, and in 1831 the Carmelites arrived in Baltimore. The Jesuits were formally established there in 1833, and in the same year Abp. Whitfield erected from his private fortune St. James's church for English-speaking Catholics, which passed later to the Redemptorists who built there the first convent of their order in the United States. The Visitation Nuns were established in 1837 under Mother Juliana Matthews, Sisters of Notre Dame, 1847, of Mercy, 1855, of the Good Shepherd, 1864, in a home donated by Mrs. Emily Mactavish, Little Sisters of the Poor, 1869. St. Francis Xavier's church for colored Catholics was dedicated in 1864 and placed in charge of the Josephites brought from Mill Hill, England (1871). On the occasion of the diocesan centenary (1889) leading Catholic laymen participated in a Catholic congress, the first in the United States. There are 60 Catholic churches in the city and 56 parochial schools.—C.E.; U.K.

Baltimore, Archdiocese of, Maryland; embraces all the counties of Maryland west of Chesapeake Bay, and the District of Columbia; area, 12,862 sq. m.; diocese, 1789; archdiocese, 1808; suffragans: Charleston, Raleigh, Richmond, Savannah, St. Augustine, Wheeling, Wilmington, and the Abbey *Nullius* of Belmont. Bishops: John Carroll (1790-1815), Leonard Neale (1800-17), Ambrose Maréchal (1817-28), James Whitfield (1828-34), Samuel Eccleston (1834-51), Francis P. Kenrick (1851-63), Martin J. Spalding (1864-72), James R. Bayley (1872-77), James Cardinal Gibbons (1877-1921), Michael J. Curley (1921). Churches, 242; priests, secular, 260; priests, regular, 540; religious women, 2177; universities, 2; seminaries, 2; colleges, 8; academies, 27; elementary schools, 180; pupils at elementary schools, 47,006; institutions, 40; Catholics, 304,526.

Baltimore, Lords. See Calvert.

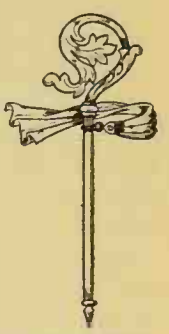
Baluze, bȧ-lụz, Etienne (1630-1718), historian, b. Tulle, France; d. Paris. A critical student of the origins, customs, and institutions of the French nation, his writings were based solely on genuine documents and original sources, and stimulated a scientific spirit in historical research. While librarian to Colbert he amassed a quantity of material of the greatest use to 19th-century historians. His chief writings are: "The Capitularies of the Frankish Kings"; "The Works of Marius Mercator"; and "Lives of the Avignon Popes."—C.E.

Bamberg, city, Bavaria, and former principality of the Holy Roman Empire. It grew up in the early 10th century around the Castle of Babenburg and was the seat of a bishopric erected by Emperor Henry II (1008) who gave large temporal possessions to the diocese. Gifts from princes and emperors increased the territory until it included many estates in the Duchies of Carinthia, Salzburg, the Upper Palatinate, in Thuringia, and on the Danube, and the granting of many privileges established the secular power of the bishops. From the 13th century, a succession of 63 bishops, among whom were Luidger (1040-65; later Pope Clement II) and St. Otto I (1102-39), ruled this principality as princes of the empire, exercising temporal jurisdiction, disturbed at times by revolts in the city, over a territory of about 2000 sq. m. In 1802 Bavaria seized the prince-bishopric, then measuring 1276 sq. m. with a population of 207,000, from the last prince-bishop, Franz von Buseck, and secularization was accomplished in 1803, the territory passing to the Elector of Bavaria. By the terms of the Concordat between Rome and Bavaria, 1817, the present Archdiocese of Bamberg was erected. Besides the cathedral built by St. Otto and completed in its present Romanesque form in the 13th century, there are the 11th-century basilica of St. James, the 12th-century abbey-church of St. Michael, and the palace of the prince-bishops built in 1695 by Lothair Franz.—C.E.; U.K.

BAMBINO

Bambino (It., child), a figure of the Infant Jesus, usually of wax, represented as in the manger or crib at Bethlehem, and exposed in Catholic churches from Christmas to Epiphany. It owes its origin to the devotion of St. Francis of Assisi in the early 13th century. Il Santo or Santissimo Bambino is the name given to a jeweled, wooden figure of the Infant Saviour in the Franciscan church of Ara Cœli, Rome. According to legend it was brought from the Holy Land about 1647. It is carried in procession on Christmas Day as well as on the Epiphany, and is reputed to possess miraculous powers. Of the various other celebrated bambini the most notable are in the Trappist monasteries at Kensington, London, Staplehill in Dorset, and Mount St. Bernard in Leicestershire, England.

Bancroft, George (1800-91), historian and statesman, b. Worcester, Mass.; d. Washington, D. C. As secretary of the navy, 1845, he built the Naval Academy at Annapolis, and as temporary secretary of war, 1846, he issued the order to Gen. Taylor that precipitated the Mexican War. He was U. S. Minister to Great Britain, 1846-49, and to Berlin, 1867-74. His most celebrated work is the monumental history of the American colonies (1834-74). His revised edition (1883-85) is inferior in scholarship to the original. —U.K. (L. J. K.)



BANDEROLE

Banderole (Fr., little banner), small flag or streamer; in heraldry, a streamer from the crook of a bishop's crosier; in architecture, band used in decorative sculpture.

Bañez, bä'nyĕth, Domingo (1523-1604), theologian, b. Medina del Campo, Spain; d. there. He joined the Dominicans, 1546, and became eminent as an exponent and defender of Thomistic doctrine. His life was devoted to teaching in the universities of Avila, Alcalá, Salamanca, and the Dominican

college at Valladolid. For many years he was St. Teresa's spiritual director. He wrote commentaries on the "Summa" of St. Thomas, and on several of Aristotle's works, but his name is better known in connection with the controversy originating, 1558, in the publication of the Jesuit Molina's treatise on free will and grace. To appease the resulting dissension, appeal was made to the Inquisition and finally to the Holy See, which resulted in permission for those on both sides to continue to teach their own views.—C.E.

Bangor, ancient diocese, Carnarvonshire, North Wales, probably founded in the 6th century, either by St. Daniel (d. 584?) or by St. David. Its history before the Conquest is obscure. The cathedral, the smallest in England or Wales, destroyed by the Normans in 1071, rebuilt by them, burned 1402, and again rebuilt in the 16th century, has served since the Reformation, as both an Anglican cathedral and parish church. The diocese consisted of Anglesea, Carnarvonshire, the greater part of Merionethshire, and some parishes in the counties of Denbigh and Montgomery. Included in the episcopal list are Anian (1267-1305), who baptized Edward II, and Thomas Skevington, or Pace (1509-33), who completed the cathedral. The last Catholic bishop was William Glynn (1553-58).

Bangor, USE OF, ancient rite according to the Church of Bangor, Wales; form of the Roman Liturgy, substantially agreeing with the ancient Sarum Missal, used in the diocese of Bangor and other parts of Wales prior to the Reformation. A Bangor Pontifical is preserved in the cathedral library of Bangor.

Bangor Abbey, name of two monastic establishments. (1) Abbey, founded in County Down, Ireland, by St. Comgall, 559, famous for its learning and austere rule. Destroyed by the Danes, 824, it was restored by St. Malachy in the 12th century, given to the Franciscans, 1469, to the Augustinians a century later, and finally dissolved under James I. (2) Abbey, Flintshire, Wales, the greatest monastic establishment in Wales, flourishing in the 6th and 7th centuries.—C.E.

Bangor Antiphonary, ancient Latin manuscript codex supposed to have been originally written at Bangor, Ireland.

Bangweolo, băng-wē-ō'lō, VICARIATE APOSTOLIC OF, Northern Rhodesia, founded 1913, formerly the northern part of the Vicariate Apostolic of Nyassa; entrusted to the White Fathers. Vicar Apostolic, Etienne Larue; residence is at Kasama, Chilubula. Churches and stations, 961; priests, 30; religious women, 11; seminary, 1; schools, 478; Catholics, 25,000.

Banim, MICHAEL (1796-1874), novelist, b. Kilkenny, Ireland; d. Booterstown. He was an active worker in educational and economic movements, and wrote "The Croppy," "Father Connell," and, in collaboration with his brother, John, "The Tales of the O'Hara Family."

—JOHN (1798-1842), novelist, brother of preceding, b. Kilkenny; d. there. His works include the well-known poems "Soggarth Aroon," "Damon and Pythias," a tragedy, several romances, and about half of the O'Hara tales. The Banims rank as the leading Irish national novelists. Their purpose was to do for Ireland what Walter Scott did for Scotland.—C.E.

Banner, a symbol of victory, belonging to military saints and to missionaries, and associated in Christian art with Our Saviour after His Resurrection, St. Joan of Arc, St. George, St. Michael, St. Felix of Valois, St. Maurice, St. Julian, St. Ansano, St. Reparata, and St. Ursula. It is the emblem and symbol of temporal victory, and of spiritual victory over sin, death, and idolatry. During a sermon, when the Blessed Sacrament is exposed, a banner is placed before it.

Banns (O. E., *bannan,* to summon), public proclamations of an intended marriage, as a help in discovering matrimonial impediments, if any exist. Three publications, on different Sundays or holy days, are required unless a dispensation be granted, and ordinarily the marriage should not be celebrated until at least three days after the last announcement. The publications are made in the church or churches of the parties; and if either of them, after arriving at a marriageable age, has lived in any other locality for six months or more, the publishing of banns may be required in that place. There are similar regulations regarding banns for those who are about to receive Holy Orders, as an aid to the revealing of possible impediments.—C.E.; Ayrinhac, Marriage Legislation in the New Code, N. Y., 1919. (J. F. S.)

Baphomet, form of name Mahomet used in Middle Ages, cabalistically formed. In special sense it was the alleged name of the idol which the Templars were accused of worshiping.—U.K.

Bapst, JOHN (1815-75), Jesuit missionary, b. near Fribourg, Switzerland; d. Mt. Hope, Md. Sent to the Indian Mission in Maine, he was later pastor to the scattered Catholics in Eastport, Bangor, and Ellsworth. While at Ellsworth, during the Know-nothing movement, he was tarred, feathered, and expelled from the vicinity by order of the town council. He built the first church in Bangor, 1856, became rector of Boston College, 1859, and then superior of the Jesuit mission of New York and Canada.—C.E.

Baptism (Gr., *baptizo,* wash or immerse), the act of immersing or washing. In Holy Scripture it also signifies, figuratively, great suffering, e.g., Christ's Passion (Luke, 12). It is the "first" sacrament, or sacrament of initiation and regeneration, the "door of the Church." Defined theologically, it is a sacrament, instituted by Christ, in which by the invocation of the Holy Trinity and external ablution with water one becomes spiritually regenerated and a disciple of Christ. St. Thomas says it is the "external ablution of the body performed with the prescribed form of words" (III, Q. lxvi, a. 1). The Sacrament of Baptism is absolutely necessary for salvation, because all are subject to original sin: wherefore Christ's words to Nicodemus, "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God" (John, 3). The chief effects of this sacrament are: (a) the impression of a character or seal by which we are incorporated with Christ (Gal., 3; 1 Cor., 6);

(b) regeneration and remission of original sin (and actual if necessary), as well as punishment due to sin, and infusion of sanctifying grace (with its gifts). Baptism is administered by pouring water on the head of the candidate, saying at the same time, "I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost," with the intention of Christ or His Church. The water must flow over the skin. These essentials are apart from the beautiful requirements of the Church for solemn Baptism. Infusion (pouring), immersion, and aspersion (sprinkling) are equally valid. The present ritual of the Latin Church allows for the first two, favoring infusion by the law of custom. Baptism of desire (*flaminis*) and of blood (*sanguinis*) are called such analogically, in that they supply the remission of sin and the regenerative grace, but not the character; the former presupposes perfect charity or love of God (therefore implicitly the desire for the sacrament), while the latter is simply martyrdom for the sake of Christ or His Church. Without the Sacrament of Baptism or martyrdom it is commonly taught that infants cannot attain to the enjoyment of the Beatific Vision.—C.E.; U.K.; Pourrat, Theology of the Sacraments, St. L., 1914; Martindale, The Sacramental System, N. Y., 1928; Ayrinhac, Legislation on Sacraments in the New Code, N. Y., 1919. (F. T. B.)

Baptism, CEREMONIES OF. They are ancient and symbolic. At the Baptism of an infant, it is presented at the font by the sponsors. First come interrogations and answers, requesting "faith and life everlasting." The priest breathes on the face of the child, a symbol of the imparting of the Spirit of God. He makes the sign of the cross on forehead and breast, that God may be ever in the child's mind and heart. Salt, emblematic of wisdom, is put into the child's mouth. A solemn exorcism is pronounced, to free the soul from the dominion of Satan. The priest's stole is laid upon the child, signifying that he is being led into the Church of Christ. As a profession of faith, the Apostles' Creed is recited by the priest and the sponsors, and this is followed by the Our Father. The ceremony of the *Ephpheta* takes place, i.e., the applying of saliva to the ears and nostrils of the child, reminding us of the curing of the deaf-mute in the Gospel (Mark, 7) and symbolizing the opening of the senses to the truths of God. Then comes a renunciation of Satan with all his works and pomps, and an anointing is made with the Oil of Catechumens in the form of a cross on the child's breast and back, signifying the open profession of the faith of Christ and the patient bearing of life's burdens. After another profession of faith in questions and answers, the sacrament itself is administered, the sponsors holding the child at the font. An unction is then made on the top of the head with Holy Chrism, as a sign of consecration to God. A white cloth, placed on the head, symbolizes sanctifying grace; this is a survival of the white baptismal robe of ancient times. A lighted candle is presented, emblematic of faith and charity. The ceremonies of Baptism of adults differ somewhat from the above.—C.E.; Sullivan, Externals of the Catholic Church, N. Y., 1917. (J. F. S.)

Baptismal Font, an ornamental receptacle (vase, basin), made of stone, metal, or wood, for holding baptismal water used in solemn administration of the sacrament. Since such administration is the chief right of a pastor, one of the external signs of a parish church is the baptismal font. The Roman Ritual provides for its construction and control. The new Code of Canon Law reaffirms the traditional view that every parish church should have its own baptismal font.—P.C. Augustine. (F. T. B.)

BAPTISMAL FONT

Baptismal Grace, sanctifying grace conferred in Baptism, inasmuch as it gives the recipient a right to special help from God to enable him to observe the commandments and so follow Christ worthily. Baptismal innocence is the state of the soul as the result of Baptism, a state which many saints are believed to have preserved until death.

Baptismal Name (CHRISTIAN NAME). From the earliest times names were given at Baptism. "A name is given, which should be taken from some person, whose eminent sanctity has given him a place in the catalogue of Saints. This similarity of name will stimulate to the imitation of his virtues and the attainment of his holiness" (Catechism of Trent).—C.E., X, 673; Yonge, History of Christian Names, Lond., 1894. (F. T. B.)

Baptismal Vows are those renunciations required of an adult candidate for Baptism just before the sacrament is conferred; in the case of an infant, they are made in his name by the sponsors. According to the Roman Ritual, three questions are addressed to the person to be baptized: "Dost thou renounce Satan? And all his works? And all his pomps?" To each of these the person or his sponsor replies "I do renounce." The practise of renewing the baptismal promises is more or less widespread, particularly at the closing of a mission, or after receiving First Communion or the Sacrament of Confirmation.

Baptistery, a separate building or portion of the church set apart for the administration of Baptism, usually dedicated to St. John the Baptist and placed in the atrium or forecourt to signify that without Baptism man cannot enter the Church. Attached at first only to cathedrals they multiplied rapidly, and by the 11th century were erected in almost every parish. Buildings were mainly octagonal or circular with a central chamber containing a pool, surrounded by an ambulatory for ministers and witnesses, and an ante-room; later chapels for Communion and Confirmation were introduced. They are found throughout the Orient and in Italy especially after the 11th-century revival in architecture. The finest are those of Parma, Florence, and Pisa; there is one at Cranbrook, Kent, England.—C.E.

Baptistines. (1) Congregation of the Hermits of St. John the Baptist, of France, founded, *c.* 1630, by Brother Michel de Saint-Sabine, to reform and unite hermits of various dioceses. (2) Congregation of Missionary Priests of St. John the Baptist,

founded in Genoa by Domenico Olivieri, *c.* 1755, to hold missions in Rome and Italy. Some members were sent to Bulgaria, Macedonia, and China. The society disappeared in the Italian troubles of the 18th century. (3) Hermit Sisters of St. John the Baptist, founded in Genoa by Giovanna Solimani, 1730, cloistered and very rigorous in discipline, now maintaining several convents in Italy.—C.E.

Baptists (Gr., *baptizo*, dip in water), a Protestant religious denomination which originated, *c.* 1600, in England. It holds that immersion is necessary for valid baptism and that the Scriptures are the sole rule of faith and conduct. There were two main bodies among the English Baptists, those who accepted the theology of Arminius, maintaining redemption for all, and those who followed Calvin, admitting redemption for the elect alone. The General or Arminian Baptists were founded, *c.* 1606, when a congregation of separatists established themselves in Holland under the leadership of John Smyth. Later there were many divisions of this group. The Calvinistic or Particular Baptists, a branch of the separatists, were founded in London in 1633, and also had many subdivisions. The Baptists became prominent under Cromwell, flourishing especially in Wales. The Baptist Home Missionary Society was founded, 1779, and work among the heathen was begun by the Baptist Missionary Society under William Carey (1761-1854). The first Baptist church in the United States was independently established in Providence by Roger Williams, *c.* 1635. Organized mission work began *c.* 1755, and in 1814 the General Missionary Convention was formed. In 1845 it split into the American Baptist Missionary Union for the North, and the Southern Baptist Convention. In that year the slavery question divided Baptists into Northern, Southern, and Colored. In 1911 the Baptists joined the Federal Council of the Churches of Christ in America, and in 1925 were organized into fourteen national groups. In Canada the first church was founded, 1763, at Horton, Nova Scotia, by Rev. Ebenezer Moulton of New England, and membership increased with immigration. In 1889 was formed the Baptist Convention of Ontario and Quebec, a consolidation of previously-existing societies for home and foreign missions, publications, and the like. On the continent of Europe, aside from the above-mentioned foundation in Holland, Baptists were established in Germany by Johann Gerhard Oncken, and from there spread to Denmark, Sweden, Switzerland, Austria, and Russia. India, China, and Japan are the favorite missionary fields in Asia. Among the first churches in Africa was that in Liberia, founded by the Negro Baptists of the United States, 1821.

In general the doctrines and polity of the English Baptists are in accord with those of the Mennonites and the more moderate and evangelical groups of Anabaptists. They hold: "(1) That the churches are independent in their local affairs; (2) that there should be an entire separation of church and state; (3) that religious liberty or freedom in matters of religion is an inherent right of the human soul; (4) that a church is a body of regenerated people who have been baptized on profession of personal faith in Christ, and have associated themselves in the fellowship of the gospel; (5) that infant baptism is not only not taught in the Scriptures, but is fatal to the spirituality of the church; (6) that from the meaning of the word used in the Greek text of the Scriptures, the symbolism of the ordinance, and the practise of the early Church, immersion in water is the only proper mode of baptism; (7) that the scriptural officers of a church are pastors and deacons; and (8) that the Lord's Supper is an ordinance of the Church observed in commemoration of the sufferings and death of Christ." All Baptist churches hold these tenets, whatever their differences of opinion on other points. The beliefs of the Baptists have been incorporated in confessions of faith, of which the most important in the United States are: the Philadelphia Confession issued by the Baptist churches in London in 1689, and adopted with additions by the Philadelphia Association in 1742; and the New Hampshire Confession adopted by the New Hampshire State Convention, 1832. The former is intensely Calvinistic, and the latter moderately so. However, these confessions are not binding, as the Word of God is considered the final court of appeal. The polity of the Baptist Church is congregational, each church being independent of control regarding discipline and worship, appointment of pastor, and election of deacons and other officers. In 1926 the Baptists numbered 10,276,179: America, 8,254,778; Europe, 1,626,188; Asia, 312,260; Africa, 50,888; Australasia, 32,065. In 1928 the Baptists were the third largest denomination in the United States with 9,008,449 members. The following are the more important Baptist sects: Baptist Union (q.v.)., Colored Free Will Baptists, Duck River and Kindred Associations of Baptists, Free Will Baptists (q.v.), Free Will Baptists (Bullockites), General or Arminian Baptists, National Baptist Convention (q.v.), Northern Baptist Convention (q.v.), Primitive Baptists (q.v.), Primitive Colored Baptists, Regular Baptists (q.v.), Separate Baptists, Seventh-day Baptists, Seventh-day Baptists (German), Six-Principle Baptists, Southern Baptist Convention (q.v.), Strict and Particular Baptists, Two-Seed-in-the-Spirit Predestinarian Baptists, and United Baptists.—C.E.

Baptist Union, associations of Baptist churches in the British Isles organized in 1813. In 1927 there were: 2102 ministers; 4203 churches; and 415,083 members.

Barabbas (Aramaic, *Bar-abba*, son of the father), a notable robber and murderer who was released instead of Jesus by Pilate at the desire of the people (John, 18). (E. F. D.)

Baraga, bâr'ä-gä, Frederic (1797-1868), Indian missionary, first Bp. of Marquette, b. Malavas, Carniola, Austria; d. Marquette, Mich. He was ordained, 1823; came to America, 1830; and labored for many years among the Indians of Michigan and Wisconsin. In 1853 the district was erected into a vicariate, and in 1856, into a diocese, under his charge, with the see first at Sault Ste. Marie and later at Marquette. He ranks among the foremost writers in American Indian literature, and is the author of the first Chippewa grammar and dic-

tionary, an Ottawa prayer-book and Life of Christ, and other devotional works in Chippewa.—C.E.

Barbara, Saint, virgin, martyr (235 or 238). According to her legendary acts she was the daughter of the rich heathen, Dioscorus. When she professed Christianity, she was cruelly tortured, condemned to death, and was beheaded by her father. Juliana was her companion in martyrdom. The place of her death is uncertain. Hieropolis in Egypt, Nicomedia, Antioch, Rome, and Hierapolis in Syria having been named. She has been popular in the East and West since the 7th century. G. K. Chesterton celebrates her in the poem, "The Ballad of St. Barbara." Patroness of artillerymen, architects, prisoners, founders, stonemasons, grave-diggers, fortifications; invoked against thunderstorms, fire, lightning, impenitence, and sudden death; venerated as one of the Fourteen Holy Helpers (q.v.). Emblems: a tower, palm, chalice, and canon. Relics at Burano, Italy, and Kief, Russia. Feast, R. Cal., 4 Dec.—C.E.; U.K.

ST. BARBARA

Barbelin, Felix Joseph (1808-69), Jesuit, called the "Apostle of Philadelphia," b. Lunéville, France; d. Philadelphia, Pa. He labored in Philadelphia nearly 30 years, founding St. Joseph's Hospital and establishing sodalities for men, women, and children.—C.E.

Barber Family, remarkable early converts in the United States. Virgil Barber (1782-1847), an Episcopalian minister, son of Daniel Barber (1756-1834), likewise a minister, became a Catholic in 1817, together with his wife and five children. They were followed into the Church by Mrs. Daniel Barber (Chloe Case Sims), her husband, and seven children. Virgil Barber and his wife entered religion, he becoming a Jesuit and she a Visitation nun, their profession taking place on the same day in Georgetown convent. All their children became religious.—C.E.

Barbour, John (*c.* 1320-95), Scottish ecclesiastic and author of the historical poem, "The Bruce." He was Archdeacon of Aberdeen (1357), an auditor of the exchequer (1373), and one of the commissioners for the ransom of David II in 1357. "The Bruce," which is written in early Scottish dialect and for which he received several pensions, contains 6000 octosyllabic couplets, and is dedicated to freedom and to the exploits of Bruce and Douglas. It is a history, some of which was made use of by Scott. Among the principal editions is that of Professor Skeat for the "Early English Text Society."—C.E.

Barcena, bar-thā'na (Barzana), Alonzo de (1528-98), Jesuit missionary in Peru, b. Baeza, Andalusia, Spain; d. Cuzco, Peru. He spoke 11 Indian languages, and composed grammars and catechisms in most of them.—C.E.

Barclay, William (1546-1608), Scottish jurist, d. Angers, France. He was a professor of civil law in the University of Pont-à-Mousson, when his work on the royal power, in which, contrary to the usual Catholic view, he advocated the divine right of kings, brought him from James I of England the offer of a lucrative post, conditional on his apostasy. This he refused. He was also the author of a work on the Pandects, and a treatise on the papal power, which caused considerable controversy when published by his son John in 1609.—C.E.

Bardic Schools in Ireland (Gael., *bard*, minstrel or poet), schools for poets. There were seven grades of poets, distinguished from bards, who were relatively only rhymesters, and of which there were eight grades. These schools, which were attached rather to individual teachers than to localities, were the direct offshoots of the ancient pagan Druidic foundations, and taught by a comprehensive and specialized system or curriculum which included metrical text-books, fragments of which may be found in the Book of Leinster (*c.* 1150). These books prescribe a knowledge of magic, including numerous and varied incantations. The bardic poetry was remarkably metrical, although unrhymed; it was written in as many as 400 different meters, none of which, however, by the end of the 18th century, is found in use.

Bardsey, island in Cardigan Bay, Carnarvonshire, North Wales; area, about 370 acres. The surface is hilly. The inhabitants are fishermen and farmers. In ancient times it was famous as the burial place of St. Dubricius. There are the graves of about 20,000 monks whose bodies were brought to the holy island for burial.

Bar-Hebræus (Son of the Hebrew) or Abulfaraj (1226-86), philosopher, theologian, and historian, b. Malatia, Armenia; d. Maragha, Persia. He was the son of a Jewish convert to the Jacobite Rite. In 1246 he was consecrated bishop and in 1264 he became Maphrian or Primate of the East. The variety, extent, and erudition of his writings are almost beyond comprehension. His principal works are: "The Storehouse of Secrets," a doctrinal and critical commentary on the entire Bible; "The Cream of Science," an encyclopedia of human learning; "Chronicon," a universal history; compendiums of logic, dialectics, physics, and metaphysics; treatises on theology, canon law, ethics, rhetoric, mathematics, medicine, and other sciences; and an autobiography.—C.E.

Barjesus (Son of Jesus) or Elymas (wise, magician), a false prophet, struck temporarily blind for opposing Paul at Paphos in the conversion of Proconsul Sergius Paulus (Acts. 13).

Barlaam and Josaphat, principal characters of a Christianized version of a legend of Buddha. Josaphat, son of a 4th-century king in India, who persecuted the Christians, was kept in seclusion to prevent his conversion, which had been foretold. Barlaam, a hermit, succeeded in converting him.

His father later became a Christian and surrendered his throne. After ruling for a while, Josaphat resigned the crown and joined Barlaam in the desert. The legend is widely diffused. Barlaam and Josaphat are mentioned in the Roman Martyrology, 27 Nov.; in the Greek calendar, 26 Aug.—C.E.

Barnabas, SAINT, Apostle (*c.* 1-60), b. Island of Cyprus; d. probably there. Of Jewish parents he was converted to Christianity shortly after Pentecost, 29. Although not of the chosen Twelve Apostles, Barnabas is mentioned frequently in the Acts, and is included among the prophets and doctors at Antioch, where he received the name Barnabas, signifying "son of consolation" (Acts, 4; 13). He became associated with St. Paul, with whom he worked for the conversion of the Gentiles, and whom he accompanied to Cyprus and the cities of Asia. He later made another visit to Cyprus with John Mark. Tradition states that he was martyred. Emblems: stones, ax, lance. Feast, R. Cal., 11 June. —C.E.; Butler.

CESARE BARONIUS

Barnabites. See REGULAR CLERKS OF THE CONGREGATION OF ST. PAUL.

Barnabo da Terni (d. *c.* 1474), Franciscan missionary, founder of the first of the celebrated *monti di pieta*, at Perugia, 1462 (see MONTES PIETATIS).—C.E.

Barocco Style, a picturesque, exalted, architectural style which prevailed in ecclesiastical architecture for nearly two centuries, and which is associated mainly with Michelangelo, its creator, and with the architects Bernini and Borromini. It is an interpretation of joy, the characteristic of which is imagination, picturesqueness, immensity, and harmony between building and environment, with a suggestion of movement, symbolism, and color. It employs curves, towers, and characteristic cupolas, often accompanied by two subordinate towers. Copper caps, sometimes turnip-shaped, are also used, together with stairways symbolic of penitential progress, just as the interiors are flooded, symbolically, with light. Barocco has been often misrepresented by fanciers of other architectural styles. For illustration see ARCHITECTURE.—U.K.; Squirrel, Baroque Art, in Dublin Review, Jan., 1927.

Barocyclonometer, an instrument which unites features of a cyclonometer and an aneroid barometer, and which is used to detect the approach of typhoons. José Algué, S.J., director of the Philippine Island Weather Bureau, invented it. It is employed on vessels navigating the East Indian and Pacific Oceans, and the U. S. government has fitted out U. S. battleships with such instruments, specially adapted for sailing on the Atlantic Ocean. —U.K.

Barometer (Gr., *baros*, pressure; *metron*, measure), an instrument to measure atmospheric pressure, invented by Evangelista Torricelli, consisting essentially of a hollow vertical glass tube, containing mercury; the upper end is sealed and the lower end is immersed in an open container of mercury. The varying weight of the atmosphere due to weather conditions acts upon the mercury in the container and is indicated by the variation of the height of the mercury in the tube. A special barometer known as the Faura barometer designed to foretell the approach of typhoons was invented by Fr. Frederic Faura, S.J., founder of the Manila Observatory.—U.K.

Baron, BONAVENTURA (1610-96), Franciscan theologian and historiographer; b. Clonmel, Ireland; d. Rome. He wrote theological works to defend the Scotist system, then generally attacked. In 1676 he was appointed historiographer by Cosimo de' Medici. His last work was a history of the Trinitarian Order from 1198 to 1297.—C.E.

Baronius, CESARE (1538-1607), cardinal, father of modern church history, b. Sora, Naples; d. Rome. He studied in Rome, became a follower of Philip Neri, and was ordained, 1564. Upon the foundation of the Oratory, 1575, he moved to Santa Maria in Vallicella, and in 1584 was entrusted with the revision of the Roman Martyrology. His great work, "Annales Ecclesiastici," conceived by Philip as a reply to the attempt to Protestantize history in the "Centuries of Magdeburg," was published in 12 volumes, 1588-1607. After the appearance of the 11th volume, containing a treatise on the Sicilian monarchy proving the papacy's claim to the suzerainty of Naples and Sicily as prior to that of Spain, the whole work was condemned by the Spanish Inquisition. Baronius became superior of the Oratory, 1593, cardinal, 1596, and was named librarian of the Vatican and charged with the Vatican Press, 1597. He received strong support as a candidate for the papacy in the conclaves of 1605. The "Annals," largely a chronological table from the birth of Christ to 1198, is marked by diligent research and accuracy, but Baronius's limited knowledge of Latin and Greek, and his use of documents since proved apocryphal, led him occasionally into error. The work, however, is a rich source from which historians have constantly drawn. It was a complete reply to the Centuriators. The history of later periods has been added by other historians. G. Mansi edited the most convenient complete edition, Lucca, 1738-59; the latest edition (Bar-le-Duc, 1864-75; continued, Paris, 1876-83) is incomplete. —C.E.; U.K.; Kerr, Life of Cesare Card. Baronius, Lond., 1898.

Barron, EDWARD (1801-54), missionary, b. Waterford, Ireland; d. Savannah, Ga. He was appointed titular Bp. of Constantia and Vicar Apostolic of the Two Guineas; became pastor of St. Mary's, Philadelphia, and president of St. Charles Borromeo's Theological Seminary; and spent five years caring for the Negro Catholics of Liberia.

Barry, JOHN (1745-1803), captain, when that was the highest grade in the United States Navy, b. Tacumshane, Wexford, Ireland; d. Philadelphia. After being given command of the first warship, the *Lexington*, 1775, he was successful in capturing many British vessels during the American Revolution. When by Act of Congress, 27 March, 1794, the United States Navy was permanently organized, Washington, with the consent of the Senate, appointed six captains, of whom Barry ranked first. —C.E.; Griffin, Commodore John Barry, Phila., 1903.

Bartholomæus Anglicus, a 13th-century English Franciscan, author of the first great medieval encyclopedia of the sciences of the day.—C.E.

Bartholomew, SAINT, Apostle, listed among the twelve Apostles (Matt., 10; Mark, 3; Luke, 6). Mention of him occurs infrequently in the Gospels, probably because Bartholomew was his patronymic rather than his proper name, and meant "son of Talmai or Tholmai"; some commentators identify him with Nathanael (John, 1), although this theory is nowhere conclusively proved. Bartholomew was introduced to Christ by his friend, St. Philip; his missionary labors brought him to India, Mesopotamia, Parthia, and Lycaonia. He is said to have died in Albanopolis, Armenia, but the stories of his death differ; according to one he was beheaded; others state that he was flayed alive and crucified. For this reason he is usually represented in art as flayed and holding his skin in his own hand. Emblems: knife, cross. Feast, R. Cal., 24 Aug.—C.E.; Butler.

ST. BARTHOLOMEW

Bartholomew or BARTHOLOMÆUS PARVUS (d. 1333), apostle of Armenia, b. Bologna, Italy. Having entered the Dominican Order, he became noted as a capable theologian and zealous preacher. At the head of a band of Dominican missionaries, he was sent by John XXII to Armenia to keep the Catholic Armenians united at Rome, and to convert schismatics, and met with great success, particularly in the conversion of the superior and monks of the monastery at Kherna. He translated the Psalter, and some works of St. Augustine and St. Thomas Aquinas, into Armenian.—C.E.

JOHN BARRY, U. S. N.

Bartolommeo, bär-tō-lŏm-mā′ō, FRA (BARTOLOMMEO DI PAGHOLO DEL FATTORINO; 1475-1517), painter, b. Soffignano, Italy; d. Florence. A pupil of Cosimo Roselli, he was a successful artist when, through the influence of Savonarola, he abandoned art and entered the Dominican convent of San Marco, in 1500. He resumed his painting by order of his superiors. Among his masterpieces are a "Pietà," "The Marriage of St. Catherine," and "The Virgin Enthroned with Saints." His portrait of Savonarola is well known.—C.E.

Barton, ELIZABETH (*c.* 1506-34), the Benedictine "Nun of Kent," a visionary whose prophecies led to her execution without trial at Tyburn, London, 1534. Whether she was an impostor or was gifted with supernatural knowledge has been the subject of controversy. The only evidence against her comes through her enemies.—C.E.

Baruch (Heb., blessed), prophet of the Old Testament, disciple of Jeremias, and author of the Book of Baruch. He lived during the days of the decline and fall of the Kingdom of Juda, and, like Jeremias, was desolated at the prospect of the subjugation of Juda by Babylon. He was forced into the office of prophesying failure upon the dismal statesmanship of the kings of Juda. He warned them against provoking a foe whom they could not withstand; and, when they had fallen into captivity with the best of their people, he warned the remnant to cease arousing Babylon and place their trust in God. He continued consistently to bear witness against the melancholy unfaithfulness of the Jews and to point to the day when Jerusalem, purged by penitence, should rise from her desolation and reclaim her scattered children. — C.E.; Gigot, Outlines of Jewish History, N. Y., 1897. (J. M. MCD.)

Baruch, BOOK OF, in the Catholic Bible, an inspired writing containing, in five chapters, the prophecy with which Baruch consoled the Jewish exiles on the River Sedi and which they sent, with some rescued silver vessels, back to Jerusalem. A sixth chapter is made of the Epistle of Jeremias, which seems rather to be of the authorship of Jeremias than of Baruch.—C.E.; Seisenberger, tr. Buchanan, Practical Handbook for the Study of the Bible, N. Y., 1911. (J. M. MCD.)

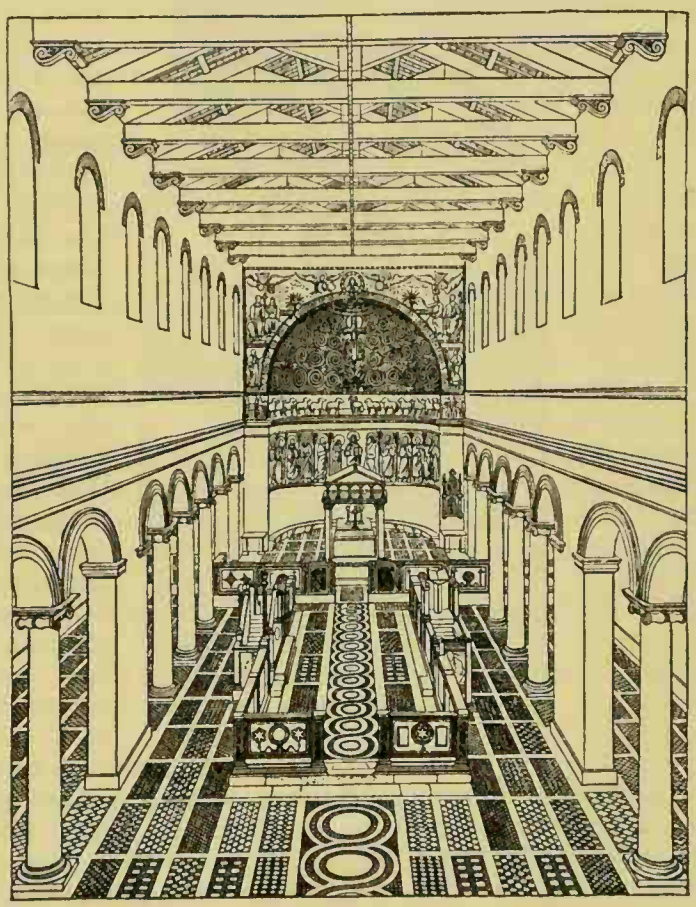
Basel, CONFESSION OF. See CREEDS, PROTESTANT: *Helvetic Confession.*

Basel, COUNCIL OF, convoked by Pope Martin V in 1431, closed at Lausanne in 1449. Its principal aims were the reformation of the Church in its "head and members," the settlement of the Hussite wars, the establishment of peace in Europe, and the end of the Great Schism. Card. Cesarini was named president of the assembly by Martin V. The objections to the council were numerous but the real breach occurred when it proposed to reform the Roman chancery without consulting the pope, who therefore transferred the council to Ferrara, despite the continuous sittings of the recalcitrants under Card. Louis Aleman at Basel. Exasperated, they subjected the authority of the pope to gen-

eral councils, pretended to depose the ruling Pope Eugenius IV, and elected as antipope, Felix V. After lingering some years in obscurity, the Council of Basel closed at Lausanne. Except for the pacification of the Hussites, the council spent its time wrangling with the popes; it shook men's faith in the spiritual power of the pope, and led through the Pragmatic Sanction of Bourges to the establishment of Gallicanism.—C.E.

Basilian Rule (Rule of St. Basil) comprises instructions dealing with the guiding principles of monastic life, rather than specific regulations concerning its organization and administration; such details it leaves to individual superiors, treating rather of the spirit which should inform monastic foundations. A great variety of observances in the East traditionally followed this Rule which, enriched by the decisions of councils, formed a bond of unity between the numerous monasteries (see Basilians). The Rule, drawn up in the catechetical manner, the questions presenting virtues to be practised or vices to be avoided, the replies generally containing a Scriptural reference, is divided into two parts: the "Greater" and the "Lesser." Translated into Latin by Rufinus as a single Rule, it was followed as such by some Western monasteries.—C.E.

Basilians, popular name for the priests of the Community of St. Basil, founded in Cappadocia in the 4th century by St. Basil, under his Rule. This Rule spread gradually to all the monasteries of the East and at an early date acquired supremacy in the religious communities of the Greek world. In Italy and Sicily the monasteries of Basilians were always in communion with the Holy See. The monastery of Rossano founded by St. Nilus the Younger, and those of San Salvatore of Otranto, San Salvatore of Messina, and Grottaferrata deserve mention. Recently the monasteries established by Greek monks in these countries have been united into congregations: the Melchite Congregation of St. Saviour, dating from 1715, has 10 monasteries, 170 priests, 15 brothers, and 30 sisters; the Ruthenian Congregation of St. Saviour, united to the Church in 1595 and reorganized by St. Josaphat, has 21 monasteries, 360 religious of whom 113 are priests, and 117 lay brothers; the Congregation of Aleppo, separated in 1829 from the Congregation of Chueir, has 7 monasteries, 47 priests, 18 brothers, and 26 sisters; the Baladite Congregation has 4 monasteries and 3 hospices. In Lithuania reformed Basilians work in the Apostolate in connection with the Uniat clergy. A reform of Italian Basilians, dating from 1573, showed an inclination towards the use of the Latin Liturgy, which some monasteries adopted altogether. The Spanish Basilian monasteries, dating from the 16th century, also followed the Latin Liturgy; they were suppressed together with other orders in 1833. There is a teaching order of Basilians, founded by Mgr. d'Avian, Abp. of Vienne, France, during the French Revolution; established at Annonay, 1802; approved, 1863; banished from France, 1905; and now established in England and America, with four colleges and parishes in Canada (at Montreal, Toronto, London, Winnipeg, and Edmonton) and in the United States (particularly in Detroit, Houston, Omaha, Rochester, and Aurora).—C.E.; U.K.



BASILICA OF S. CLEMENTE, ROME

Basilica (Gr. *basilikos*, royal), an oblong building with an apse at one end and lighted from above. It was usually rectangular with a width not greater than one-half nor less than one-third its length, divided by rows of columns into a central nave and a surrounding lower, narrower aisle or ambulatory. The upper part of the nave (clerestory) was lighted by a row of arched windows over the roofs of the adjoining aisles, and similar windows lighted the aisles. Basilicas were the first pagan edifices to be converted into Christian churches, being best adapted for Christian worship. The altar was placed within or before the apse, and arches from nave, aisles, and apse opened into the transept, a cross hall of the same height as the nave interposed between nave and apse for practical purposes and for the symbolism of the cross. At the entrance end opposite the apse was the narthex, a portico beyond which neophytes were not at first admitted. As the priest was supposed always to face the east, basilicas were built with the entrance façade toward the east when he faced the congregation and toward the west when it became customary for him to turn his back to them. The title of basilica is now given by the pope to privileged churches remarkable for antiquity or historical associations. They are either major (patriarchal) or minor, privileged with the right of precedence as churches, special insignia, and a college of clergy entitled to the rochet and cappa. Among the most notable are those of St. Peter, St.

John Lateran, and St. Mary Major, Rome, and St. Francis, Assisi.—C.E.; MacMahon, Liturgical Catechism, Dub., 1926.

Basilides, Saint. Martyrs of this name are mentioned in the old martyrologies on 10, 12, and 28 June; the list for 10 and 12 June, concerning a Basilides martyred at Rome, on the Via Aurelia, is very involved; apparently the same martyr is referred to on both days, although the names of his companions differ on each day. The best-known saint by this name, however, was an officer of the court at Alexandria, who was commissioned to lead St. Potamiana to her death. Feeling compassion for her, he restrained the heathen rabble, and for this office received the gift of Faith. He professed to be a Christian, was baptized, and decapitated. Feast, 30 June.—C.E.; Butler.

Basilisk (Gr., *basiliskos*, little king), a fabulous monster formerly believed to exist in Africa and sometimes identified with the cockatrice. Its breath and even its look were reputed fatal, it being successfully combated only by the weasel or by means of a mirror. It is described as about a foot long, black and red in color, with a white, crown-like spot on the head, whence its name. It is referred to in the Bible, under the names of adder, asp, cobra, flying serpent, and viper (Is., 59).

Basil the Great (Gr., *basileios*, kingly), Saint, confessor, Doctor of the Church (329-379), Bp. of Cæsarea, b. Cæsarea, Cappadocia; d. there. His father was St. Basil the Elder, his grandmother St. Macrina. He studied at Cæsarea, Constantinople, and Athens, where he became acquainted with Julian the Apostate, 335, and St. Gregory of Nazianzus (q.v.). He taught at Cæsarea. Influenced by his sister Macrina, he founded a monastery in Pontus near Annesi. He introduced the cenobitic form of religious life into the East, and for this reason is known as the "Father of Oriental monasticism." In 364 he was ordained priest, and in 370 he succeeded to the See of Cæsarea. His episcopacy was distinguished by the many reforms he effected among clergy and laity, and for his fearlessness in defending the Church. He is represented carrying a church in his hand, and giving food to the poor. Feast, R. Cal., 14 June.—C.E.; Butler.

Basin, Ecclesiastical Use of. Basins, often of ornamental metal, are prescribed for ablutions, especially at the Lavabo of the Mass, and in preparatory ablutions of bishops.

Bas-relief. See Relief.

Bassein, town, India, 29 m. N. of Bombay, on the island of the same name. It was founded in 1536 and became the most important Portuguese settlement in northern India and a center of missionary activity. St. Francis Xavier visited it in 1544 and again in 1548 when he founded the College of the Holy Name of God. It was the birthplace in 1564 of St. Gonsalo Garcia, the Indian martyr. The Franciscan Fr. Antonio do Porto, known as the apostle of Bassein, founded an orphanage in the northern Bassein district in 1535 and it was there that the first Indian martyrs suffered in 1540. The town was taken from the Portuguese by the Mahrattas in 1739 and from the latter by the English in 1802. It is still an important center of Catholicism and a place of pilgrimage. Catholics, 1520.—C.E.

Bassett, Joshua (c. 1641-1720), convert and controversialist, b. Lynn Regis, England; d. London. Elected Master of Sidney Sussex College, Cambridge, England, under James II, he declared himself a Catholic, had Mass celebrated in his rooms at the college, and altered the college statutes unfavorable to Catholics.—C.E.

Basutoland, Vicariate Apostolic of, comprises Basutoland, South Africa, founded as a prefecture Apostolic, 1894, raised to a vicariate, 1909. The Basutos, a branch of the Bechuana family of Bantu Negroes, are an agricultural people, moral, intelligent, and industrious; many have been converted to Christianity. Catholic missions are under the Oblates of Mary Immaculate, to whom the vicariate is entrusted. Mgr. Cenez was appointed vicar Apostolic, 1909; residence at Roma. Churches and chapels, 116; missions, 19; priests, 28; religious women, 115; seminary, 1; schools, 116; Catholics, 50,114.

Bath Abbey, Bath, England, founded, 676, by King Osric for a community of nuns. It subsequently passed to the Benedictines, and was reformed by St. Dunstan. King Edgar was crowned in the abbey-church, 973. St. Elphege was abbot for a time. In 1088 William Rufus granted the abbey and lands to John of Villula, Bp. of Wells, who later restored the lands to the abbey. Destroyed by fire, 1137, it was later rebuilt. In the 13th century a dispute arose between the monks and the canons of Wells as to their respective rights in electing the bishop. By a decree of Innocent IV the election was held alternately in either city, the bishop had a throne in both churches, and was thenceforth styled Bp. of Bath and Wells. The monastery was suppressed, 1539, and the present church occupies only the nave of the Norman structure begun, 1500, to replace John of Villula's church. It was restored, 1874.—C.E.

Bath and Wells, ancient see, coextensive with Somersetshire, England, instituted 909, with Æthelhelm (909-914) as first bishop. From that time until 1244 the diocese was known under various titles, such as Somerset, Wells, Bath, and Bath and Glastonbury. The cathedral at Wells was rebuilt by Robert of Lewes (1136-66) and restored by Jocelin Troteman (1206-42). After the dissolution of Bath Abbey, 1539, the bishop had his seat at Wells alone. William Barlow (1549), a usurper, was succeeded by Gilbert Bourne (1554-59), the last Catholic bishop (d. 1569).

Bathilde, Saint, queen (630-680), b. England; d. Chelles, France. A slave in the household of Erchinoald, mayor of the palace of Neustria, Clovis II, attracted by her beauty and prudence, married her in 649. As regent for her son, Clothaire III, she abolished trade in Christian slaves, suppressed simony, and established hospitals and numerous monasteries. Her last 15 years were spent in the Abbey of Chelles which she had founded near Paris. Relics at Chelles. Feast, 26 Jan.; Paris, 30 Jan. —C.E.; Butler, 30 Jan.

Bathurst, Diocese of, Australia, comprises certain territory in New South Wales immediately

west of the Dividing Range; established, 1865; suffragan of Sydney. Bishops: Matthew Quinn (1865-85), Joseph Byrne (1885-1901), John Dunne (1901-19), Michael O'Farrell (1920-28), and John Norton (1928). Churches, 98; priests, secular, 46; priests, regular, 8; religious women, 317; colleges, 4; high schools, 23; primary schools, 38; institutions, 4; Catholics, 34,067.

Batiffol, bà-tī-fōl, PIERRE (1861-1929), prelate and historian, b. Paris; d. there. He was first chaplain at the College Ste. Barbe, 1889-98, during which period he published his "History of the Roman Breviary." In 1898 he became rector of the Catholic University of Toulouse, which position he resigned after nine years. During his rectorship he published "Etudes d'histoire et de théologie positive," "L'Enseignement de Jésus," and "L'Eucharistie," which was placed on the Index and then duly approved after corrections. He spent the remainder of his life in Paris, where he wrote a series of scholarly essays on early church history: "L'Eglise naissante et le Catholicisme," translated under the title "Primitive Catholicism," "La Paix Constantinienne," "Le Catholicisme de St. Augustin," "Le Siège Apostolique," and a biography of St. Gregory the Great. Their apologetical value cannot be exaggerated. He also took an important part in the Mechlin Conversations (q.v.), publishing afterwards a book of essays, called "Catholicisme et Papauté" (Catholicism and Papacy). (F. P. D.)

Battandier, ALBERT (1850-1921), scholar, b. St. Félicien, Ardêche, France; d. there. Educated at the Jesuit college of Mongré, near Lyons, and at the seminary of Viviers, he was ordained, 1875, and won his degree in theology and canon law at the French seminary in Rome, 1879. Appointed consultor of the Congregation of Bishops and Regulars, 1881, he soon became recognized as an authority on church legislation and on laws of religious communities. After publishing several ecclesiastical works, he began to edit, in 1898, with the cooperation of Fr. Vincent de Paul Bailly, the "Annuaire pontifical catholique" (q.v.).—C.E. Suppl.

Battle Abbey, founded by William the Conqueror on the site of the battle of Hastings, 1067. The first monks came from the Benedictine Abbey of Marmoutier, and though the buildings were designed for 140, the community never exceeded 60. Consecrated, 1094, the abbey was richly endowed and granted many privileges. The mitered abbot had a seat in Parliament and the right to pardon any criminal he might meet being led to execution. In the abbey was kept the "Roll of Battle Abbey," a list of all those who accompanied William from Normandy. Suppressed, 1538, the buildings were given to Sir Anthony Browne, who tore them down and built a mansion on the site, leaving only the entrance and some ruins which still remain.—C.E.

Baumgartner, GALLUS JACOB (1797-1869), statesman, b. Altstätten, Switzerland; d. St. Gall. As chief magistrate of St. Gall he labored to reorganize the Swiss confederation somewhat on the lines of the United States. Influenced by Josephinism, he first advocated state control of the Church, but the plundering of the monasteries in 1841 by his political associates changed his views and he came over to the policy of his former opponents. Through his efforts was erected the See of St. Gall. Retiring from politics in 1864 he devoted himself to local history and wrote a work on St. Gall.—C.E.

—ALEXANDER (1841-1910), writer, son of preceding, b. St. Gall, Switzerland; d. Luxemburg. He entered the Society of Jesus in 1860 and for 36 years was on the editorial staff of the periodical "Stimmen aus Maria-Laach." His most valuable works are a history of the literature of the world in eight volumes, poems for special occasions, and accounts of his travels.

Bavaria, now a free state of the German Republic; area, 29,334 sq. m.; pop., 7,379,594, including 5,163,117 Catholics, 2,111,993 Protestants, and 49,145 Jews. Christianity was probably introduced into Bavaria in Roman times but it was not until after the barbarian invasions in the 5th century that the evangelization of the country progressed. For an account of the missionary efforts in this region see GERMANY. Bavaria was settled by the Boiarii (whence the name) and from 555 to 788 was ruled by dukes of the Agilolfing family. The last of these, Tassilo III, who contributed much to the spread of Christianity and civilization in Europe, was deposed by Charlemagne. In 1180 Bavaria was given to Otto of Wittelsbach whose descendants ruled until 1918. William IV repressed the Protestant Reformation and introduced the Jesuits into the University of Ingolstadt (1541), and under two of his successors William V (1579-98) and Maximilian I (1598-1651), who became an elector of the Holy Roman Empire, Bavaria was a prominent ally of the counter-Reformation and the Catholic League. It remained a wholly Catholic country until 1799 when, with the accession of Maximilian IV, Catholics were oppressed and Lutheranism tolerated. Under Louis I (1825-48) the Church prospered again. In 1871 Bavaria became a part of the German Empire and in 1918 was proclaimed a republican state. The Concordat of 1925 grants the pope greater freedom in appointing bishops and is favorable to the development of religious orders. The public school system provides religious instruction for all schools. The universities at Munich and Würzburg have Catholic theological faculties. The Passion Play at Oberammergau, which takes place every ten years, dates from 1633. It attracts an audience from all nations.—C.E.

Bayard, bā-yär′, CHEVALIER DE (PIERRE DU TERRAIL; 1475-1524), French knight and national hero, renowned for his bravery. He has become the outstanding type of chivalry and is known as the knight "sans peur et sans reproche" (without fear and without reproach).

Bayer, ADÈLE (1814-92), philanthropist, b. Belgium; d. Brooklyn, N. Y. She was the daughter of Andrew Parmentier, horticulturist and landscape gardener, and wife of Edward Bayer, a German Catholic merchant. Assisted by her mother, she devoted her fortune and life to aiding the Indian missions, the Little Sisters of the Poor, and especially seamen and the United States Marines at Brooklyn Navy Yard.—C.E.

Bayma, bä-ē'mä, Joseph (1816-92), mathematician and scientist, b. Piedmont, Italy; d. Santa Clara, Cal. He entered the Society of Jesus, 1832. Exiled from Italy in 1860, he took refuge at Stonyhurst, England, where he wrote his "Realis Philosophia." He is best known for his "Molecular Mechanics," a metaphysical mathematical work, dealing with the constitution of matter. In 1868 Bayma left England for California, where he taught mathematics for many years at Santa Clara and published several scientific text-books.—C.E.

BB. = *beati* (blessed).

B.C. = before Christ.

B.C.L. = *Baccalaureus Civilis Legis* (Bachelor of Civil Law); or *Baccalaureus Canonicæ Legis* (Bachelor of Canon Law).

Beadle, Bedel, or Bedell (A.-S., *bydel*, a messenger), an inferior officer of the Anglican Church whose prototype, in the Catholic Church, was the *mansionarius* (of or belonging to a dwelling or lodging), and possibly an officer known as the *paramonarius* (watcher or guard), by some, however, interpreted as bailiff. Under Gregory the Great the beadle was called also *custos ecclesiæ* (guardian of the church), whose duty it was to light the lamps or candles therein, a survival of which is seen in the French *suisse* or church officer or usher who has the privilege of remaining covered during the elevation.—U.K.

Beads (M.E., *bede*, prayer), Use of, at Prayer. Beads strung together according to the kind, order, and number of prayers in certain forms of devotion are in common use among Catholics as an expedient to ensure an accurate count of prayers occurring in more or less frequent repetition. The Rosary is the most common. Use of beads among Hindus, Buddhists, Mohammedans, etc., is frequent. —C.E.; Sullivan, Externals of the Catholic Church, N. Y., 1917.

Bear, emblem in art associated with Sts. Aventinus and Columbanus because of incidents connected with bears.

Beard, the hair that grows on a man's chin and cheek. Among the Jews and other Orientals the beard was cherished as a symbol of virility. It has been customary from early days for the clergy of the Latin Church to cut off or shave their beards. In the 16th and 17th centuries the contrary practise prevailed, and beards are now worn by the priests of the Eastern churches, both Uniat and Schismatic, by foreign missionaries, by certain religious like the Capuchins, and by individual priests for reasons of health.—C.E.; U.K.

Beardsley, Aubrey Vincent (1872-98), illustrator, b. Brighton, England; d. Mentone, France. Self-taught except for a brief course at Westminster Art School, he achieved fame by his illustrations for the "Morte d'Arthur," "The Yellow Book," and "The Savoy." Many critics rank him with Dürer as a draughtsman. His last work was the illustration of an edition of Ben Jonson's "Volpone." He became a Catholic in 1895.—C.E.

Beata Nobis Gaudia, or Round roll the weeks our hearts to greet, hymn for Lauds on Pentecost and throughout the octave. This hymn has been attributed to St. Hilary, who died in 368. It has about 20 translations. The English title given is by W. Blew.—Britt.

Beate Pastor Petre, clemens accipe, or O Peter, Shepherd good, our voices sing of thee, hymn for Lauds on 18 Jan., feast of St. Peter's Chair at Rome; on 22 Feb., feast of St. Peter's Chair at Antioch; and on 29 June, feast of Sts. Peter and Paul, when the hymns "Beate Pastor Petre, clemens accipe" and "Egregie Doctor Paule, mores instrue" are combined into one hymn. It is attributed to Elpis, Boethius's wife, who died about 493. The English title given is from the translation by T. Ball.—Britt.

Beatification (Lat., *beatus*, blessed; *facere*, to make), the declaration by the pope as head of the Church that one of its members deserves for saintly life as confessor or heroic death as martyr, to be entitled blessed, that is, regarded as dwelling in the happiness of heaven. The declaration is preceded by a double process, the first consisting of an examination into the life, virtues, writings, and reputation for holiness, or martyrdom, of the Servant of God in question, conducted ordinarily by the bishop of the place in which he or she died or lived a long time. In the case of a martyr no miracles are required in this first process, but they are required for others. The second process, known as the Apostolic process, is instituted by the Holy See in case the first inquiry shows that there is a likelihood of proving that the Servant of God practised virtue to an heroic degree, or died by the heroic death of martyrdom. To go further and obtain canonization, miracles are required for both martyrs and confessors. See Canonization.—C.E.; P.C. Augustine. (ED.)

Beatific Vision, the immediate knowledge the blessed in heaven have of God. Their earthly knowledge of Him, caught in the reflection of created things, has been changed to direct vision. Constituting man's perfect happiness, it is called beatific.—C.E.; Nicholas of Cusa, tr. Salter, Vision of God, Lond., 1928. (A. J. M.)

Beatitude (Lat., *beatitudo*, blessing, happiness), title sometimes applied to the pope and frequently to patriarchs, signifying that their office is a source of blessing and happiness to men. (ED.)

Beatitude of Heaven is of two kinds, essential and accidental. Essentially it consists in the Beatific Vision. The accidental beatitude of heaven arises from the possession of those created goods which God gives the blessed, e.g., glorified body after the general resurrection, society of the blessed. The degree of beatitude will not be the same for all, but will be in proportion to merit.—Pohle-Preuss, Eschatology, St. L., 1924. (A. L. F.)

Beatitudes, the blessings pronounced in the opening words of the Sermon on the Mount: eight in St. Matthew, on the poor in spirit, the meek, mourners, justice-seekers, the merciful, peacemakers, clean of heart, persecuted; and four in St. Luke, the poor in spirit, justice-seekers, mourners, victims of persecution.—C.E. (ED.)

Beaton, David (*c.* 1494-1546), cardinal, Abp. of St. Andrews, and statesman; d. St. Andrews, Scotland. He negotiated the renewal of the French alliance, and the marriage of James V, and for his

serviees reeeived the Bishoprie of Mirepoix, 1537, and the eardinal's hat. In 1539 he sueceeded to the See of St. Andrews. As regent for James's daughter, Mary, he opposed the schemes of Henry VIII to detach Scotland from its allegiance to the Holy See and bring it into subjection to himself. He was therefore assassinated by Henry's agents.—C.E.

DAVID CARDINAL BEATON

—JAMES (*c.* 1473-1539), brother of preceding, Abp. of St. Andrews, Chaneellor of Scotland, and one of the Council of Regents for the infant James V; d. St. Andrews, Scotland. He used his powerful influenee against the intrigues of Henry VIII to dominate Scotland. On his translation from the See of Glasgow (1509-22) to St. Andrews he established there a new eollege, St. Mary's, in eonneetion with the university. Under orders of the pope and the king he displayed great severity towards the propagation of heresy.—C.E.

—JAMES (1517-1603), Abp. of Glasgow, nephew of preceding; d. Paris. After opposing for eight years the plans of the Scottish nobles to enrieh themselves with the spoils of the Church, he went to Paris in 1560, where he aeted as Scottish ambassador. In 1574 he was declared an outlaw by the Privy Counеil of Seotland. He was a faithful friend and adviser to Mary, Queen of Seots, and though in exile enjoyed the favor of James VI. In 1598 a Seottish Act of Parliament restored to him his heritages, honors, and benefices.—C.E.

Beatrice (*c.* 1266-90), depicted in Dante's poetry as his guide through Paradise, was the daughter of a Florentine merehant, Portinari, and wife of Simone dei Bardi. Dante's love for her was purely spiritual and mystical, and after her death his idealized love for her was expressed in the "Vita Nuova," a eollection of sonnets. She is the central figure of the "Divina Commedia," representing Heavenly Wisdom.—U.K.

Beatrix, SAINT, virgin, martyr (303), d. Rome. According to tradition she was the sister of Sts. Faustinus and Simplicius, martyrs. She was arrested after burying her brothers, imprisoned, and strangled. Feast, 29 July.—C.E.

Beatus, SAINT, confessor, apostle of Switzerland, d. near Lake of Thun, Switzerland, *c.* 112. Legend relates that Beatus was baptized in England by the Apostle Barnabas, ordained in Rome by St. Peter, and sent to Switzerland. Another version states that he was an Irish monk who accompanied St. Columban to Switzerland, and lived in solitude in a cave above the Lake of Thun. His story is interwoven with extracts from the life of St. Beatus of Vendôme, but the two are distinct. For years his cave was a place of pilgrimage; after the Reformation his cult was transferred to the chapel at Lungern in Obwalden. Feast, Berne, 9 May.

Beaufort, bū'fĕrt or bō-fôr, HENRY PLANTAGENET (*c.* 1377-1447), cardinal, Bp. of Winehester, b. Beaufort Castle, Anjou, France; d. Winchester, England. He was thriee appointed chaneellor of England; assisted the pope in the Hussite war; and erowned the King of Franee in Paris (1431). He completed Winehester Cathedral, where he is buried.—C.E., XII, 148.

Beaufort, LADY MARGARET (1441-1509), Countess of Riehmond and Derby, daughter of John Beaufort, first Duke of Somerset, and mother of Henry VII. She was noted for piety and charity. A patroness of learning, she provided for readerships in divinity at Oxford and Cambridge, and refounded Christ's College and St. John's College, Cambridge. She translated the fourth book of the Imitation of Christ into English.—C.E.

Beauly, bū'lī (BEAULIEU), or ST. JOHN'S PRIORY, of the Valliscaulian Order, founded, 1230, at Beauly, Seotland, by John Bisset of the Aird. It was transferred to the Cistereians, *c.* 1460, and rebuilt from the foundations by Robert Reid, Bp. of Orkney, when he beeame its commendatory prior in 1530. His arms (stag's head with a erosier issuing from the antlers) and his initials are still to be seen above the west door.

Beaumont College, an institution molded on the English publie sehool, founded by the Jesuits, 1861, on the property of Beaumont Lodge, Old Windsor; prepares students for the universities. Connected with it is St. John's Preparatory Sehool, with buildings in Tudor style and a Perpendicular chapel designed by John Franeis Bentley. Priests, 23; students (1925), 262.

Beaupré, SAINTE ANNE DE. See SAINTE ANNE DE BEAUPRÉ.

Beautiful Gate, THE, one of the gates of Herod's Temple. As it is mentioned only in Acts, 3, its exact location is not perfectly clear. Seholars, however, are fairly agreed that it is the same as the Corinthian Gate of Josephus, so called because it was covered with Corinthian brass. This gate was situated on the east side of the inner enclosure at the top of a flight of 15 steps, and led from the outer eourt, or Court of the Gentiles, to the Women's Court, a most likely place for the scene narrated in Acts, 3, as beggars were not allowed within the sacred precincts, and as all men and women entering the Temple on that side had to go through that gate. (C. L. S.)

Beauty, variously conceived and defined. One extreme regards beauty as an independent quality inherent in things; the other extreme, as entirely of the perceiving mind. The middle course includes both objective and subjective elements and a mutual correspondence. The beautiful is that which gives pleasure by its mere perception, involving an activity of sense, imagination, and intellect aroused by objective qualities variously assigned. "Order" is the conceded fundamental quality implying others proposed. Requisites of beauty are: integrity, harmony, and a clarity impressing without effort of the beholder. There is a spiritual beauty as well as that which is perceived in material objects. One form of it consists in the ideals which these latter suggest. Its principal form is found in the

lives of good people, whose characters shine forth in their features, manner, and carriage. The beauty of the ceremonies of the Catholic Church are attuned to the noblest aspirations of the soul, elevating it to the contemplation and love of God.—U.K.; Rother, Beauty, Phila., 1924; Dubray, Introductory Philosophy, N. Y., 1923.

Beccus, JOHN (*c.* 1220-98), Patriarch of Constantinople, b. Constantinople. He was one of the few Greek prelates who labored for reunion with Rome, accepting the papal primacy and their doctrine concerning the Holy Ghost. After the death of Emperor Michael Palæologus, 1282, the enemies of reunion forced his resignation as patriarch and exiled him to Prusa, Bithynia.—C.E.

ANTOINE CÉSAR BECQUEREL

Becquerel, ANTOINE CÉSAR (1788-1878), physicist, b. Châtillon-sur-Loing, France; d. Paris. He devoted himself to the study of electricity, inventing a constant cell, a differential galvanometer, and an electric thermometer. He wrote several important works and contributed articles to scientific reviews.—C.E.; U.K.

—ANTOINE HENRI (1852-1908), physicist, son of preceding, b. Paris. He discovered "Becquerel's Rays," i.e., the invisible radiations from uranium, and made important researches concerning optics. He is the founder of radio-activity, and in 1903 shared the Nobel prize for physics for his valuable work on that subject.—U.K.

VENERABLE BEDE

Bede, Old English word for prayer; hence, the name bead given to little perforated globes of bone, amber, glass, etc., threaded on a string, by which prayers are counted.—C.E.

Bede, THE VENERABLE, Doctor of the Church (672-735), historian, b. Jarrow, England; d. there. A disciple of St. Benedict Biscop, he was ordained, 702, and remained at Jarrow for the rest of his life, studying and writing. He gained the reputation of being the most learned man of his day; his influence upon English and foreign scholarship was great. The title Venerable was given to him within two generations after his death. His works comprise all branches of knowledge, history, rhetoric, mathematics, music, astronomy, poetry, grammar, philosophy, hagiography, homiletics, and commentaries on Holy Writ. Feast, R. Cal., 27 May.—C.E.; Sandys, History of Classical Scholarship, Camb., 1903.

Bede College, Rome, founded, 1852, by Pius IX for converted Anglican clergymen who wished to prepare for the priesthood. It was united to the English College, 1898, during the reign of Leo XIII, but separated in 1917.—C.E., XIII, 134.

Bedesman or BEADSMAN (O.E., *bede*, prayer), one who had the duty of praying for others, a chaplain of a guild; hence, a recipient of any bounty, as a poor man in an almshouse. BEDE HOUSE, at first a place of prayer, oratory, then almshouse. BEDE-ROLL, a list of persons to be prayed for; a catalog; a rosary. (ED.)

Bedford, GUNNING SAMUEL (1806-70), physician, b. Baltimore, Md.; d. New York. Graduated in medicine from Rutgers College, New York, he taught at Charleston, Albany, and New York where he founded the University Medical College, and established the first free obstetrical clinic for the poor in the country. Two of his obstetrical works were adopted as text-books in America, and were translated into German and French.—C.E.

Bedingfield, SIR HENRY (1509-83), supporter of Mary Tudor and instrumental in placing her on the English throne. As lieutenant of the Tower of London, he had charge of Princess Elizabeth, who was suspected of duplicity in Wyatt's rebellion. Later, under the Protestant régime, he suffered through the enforcement of the penal laws against Catholics.—C.E

Bedini, CAJETAN (1806-64), cardinal and diplomat, b. Sinigaglia, Italy; d. Viterbo. From 1849 to 1852 he acted as papal commissary extraordinary at Bologna, and in 1853 was named Apostolic nuncio to Brazil, and instructed to first make a visit to the United States. His arrival in New York was the signal for an anti-Catholic outburst caused by the Knownothing element and the immigrant Italian revolutionaries, and a plot to assassinate him was defeated. After his return from America, 1854, he was appointed to the See of Viterbo and Toscanella.—C.E.

Bedlam (contraction of *Bethlehem*), famous asylum, London, originally on the site of the present Liverpool Street railway station; founded, 1247, by Simon FitzMary, sheriff of London, for the Order of St. Mary of Bethlehem, as a general hospital for the poor, with the special duty of entertaining the bishops and canons of St. Mary of Bethlehem, as often as they might come to England. About 1405 it began to be used as an insane asylum; in 1674 it was moved to Finsbury Circus, to a site still called Old Bedlam; the present building in St. George's Fields, Southwark, was erected

in 1815. Formerly managed by religious who made every effort to cure their patients, Bedlam later became a center of cruel abuses; in the 18th century, raving maniacs were exhibited to visitors at a charge of one penny for admission. Bedlam is now famous for successful treatment of the insane.—C.E.

Beelphegor, name given to the god Baal of Mt. Phegor in Moab, worshiped with immoral rites at Settim. Many Israelites were punished by death for taking part in this worship (Num., 25).—C.E.

Beelzebub, bē-ĕl′zĕ-bŭb (Heb., *baal*, lord; *zebub*, a fly), a divinity worshiped by the Philistines at Accaron, as the god of flies, identified with the "demon" in the Gospels. In Luke, 11, he is called "chief of the demons." The Greek version of the N.T. has Beelzebul (prince of filth), perhaps an intentional change of the original word.—C.E. (A. H.)

Bees, emblems in art associated with representations of Sts. Ambrose and Dominic. St. Ambrose is patron of bees. The reference to St. Dominic is obscure.

Beethoven, bā′tō-vĕn, Ludwig van (1770-1827), composer, b. Bonn, Germany; d. Vienna. His earliest published compositions, three piano sonatas, appeared in 1783. His teachers from 1779-81 were Pfeiffer, a tenor singer, and Van den Eeden and Neefe, organists to the Court Chapel. While deputy-organist under Neefe, then accompanist at operatic rehearsals, and second organist, 1784, he found time to compose, and in 1787 astonished Mozart at Vienna by his performance. As second viola player in the Elector Maximilian's orchestra, his talents were highly esteemed and in 1792 he was sent to Vienna for lessons with Haydn in counterpoint. From 1795, with the publication of "Three Trios," he composed continuously, producing from 1800-15 six symphonies, the "Coriolanus" and "Egmont" overtures, and the opera "Fidelio." The "Ninth Symphony" and "Mass in D" belong to a third period. His deafness became acute in 1802. A lawsuit, 1816-20, and the care of his unworthy nephew, contributed to his decline and final illness. He had contemplated a "Tenth Symphony."—C.E., XV, 565; U.K.; Thayer, Life of Beethoven, N. Y., 1921.

Befana, bā-fä′nä, a great fair held in Rome during the season of Epiphany. A popular practise survives of selling earthenware images, and whistles.

Beghards (probably Flemish, *beghen*, to pray), communities of laymen founded in the Netherlands in the 12th century. Each community had a common purse, there was no private property, and all members dwelt under one roof. The members were of humble origin, usually weavers, dyers, fullers, etc., connected with the craft-guilds, through which they influenced the religious opinions of the middle-class Netherlanders for over two centuries. With the spread of the organization, abuses crept in and the Beghards took up the heresies of the Fraticelli, Apostolici, and Brethren of the Free Spirit. Censured by pope, bishops, and Inquisition, they remained obstinate. Many, however, were staunch and well-meaning and brought about a reform. Pope John XXII in 1321 allowed them to resume their former manner of living. With the diminution of the cloth trade they decreased and during the French Revolution they disappeared.—C.E.

Begin, bē-zhăń, Louis Nazaire (1840-1925), Abp. of Quebec and cardinal, b. Sarosta, Canada; d. Quebec. Ordained in Rome, 1865, he continued his studies in Innsbruck and the Holy Land, and returned to Canada in 1867. Teaching for a time at Laval and at the Lower Seminary in Quebec, he was made principal of the Laval Normal School in 1884. He was consecrated in 1888 and named Bp. of Chicoutimi, becoming coadjutor to Card. Taschereau, Abp. of Quebec, in 1891. Named archbishop in 1898, he was made a cardinal by Pius X in 1914. In addition to the zealous administration of his archdiocese he wrote on doctrinal subjects and took an active part as an arbitrator in labor disputes.

Beguines, bĕg′ēns, communities of women founded in the Netherlands in the 12th century. Establishing houses on the outskirts of towns, they lived semi-monastic lives, and devoted themselves to the care of the poor and the infirm. They took no vows, did not relinquish their property, and were free to return to the world and wed if they chose. When it was necessary, they supported themselves by manual labor or by teaching. Bound together only by kindred pursuits and community of worship, they had no mother-house, nor common rule, nor superior-general; each community was complete in itself and made its own regulation, although later some adopted the rule of the Third Order of St. Francis. They established foundations in Germany, France, and Italy and by the end of the 13th century practically every town had at least one beguinage. Centers of mysticism, they greatly influenced the religious life of the people, but many communities participated in the heresies of the age and were condemned by the Council of Vienne. Restored by Pope John XXII, most of their houses were suppressed during the religious conflicts of the 16th century and the French Revolution. There are several at the present time however, in Holland and Belgium, which care for the sick and the poor and make lace.—C.E.; U.K.

Behaim, bā-hīm, Martin (1459-1507), cartographer and navigator, b. Nuremberg, Germany; d. Lisbon. He was appointed by the King of Portugal member of a commission for determining latitude. He later accompanied Cão on his expedition along the west coast of Africa, and in 1492 made his geographical globe, the oldest existing, with the aid of the Nuremberg humanist, Schedel.—C.E.

Behaviorism, the doctrine which limits psychology to the study of human behavior. It discards consciousness and mental processes accessible only to personal experience; rejects introspection, and admits the method of observation and experimentation only. Its aim is to forecast what will be the response of any human being to a given stimulus of action, and to improve human conduct and conditions. Its chief concern is the study of inherited instincts and acquired habits. Behaviorism inconsistently rejects consciousness, yet employs conscious observation, whereas consciousness is an essential part of true psychology; declaring that mental and organic processes are identical, it becomes the philosophy of materialism.—U.K.

Behemoth, Hebrew word for beasts, left untranslated in Job, 40, where it indicates a particu-

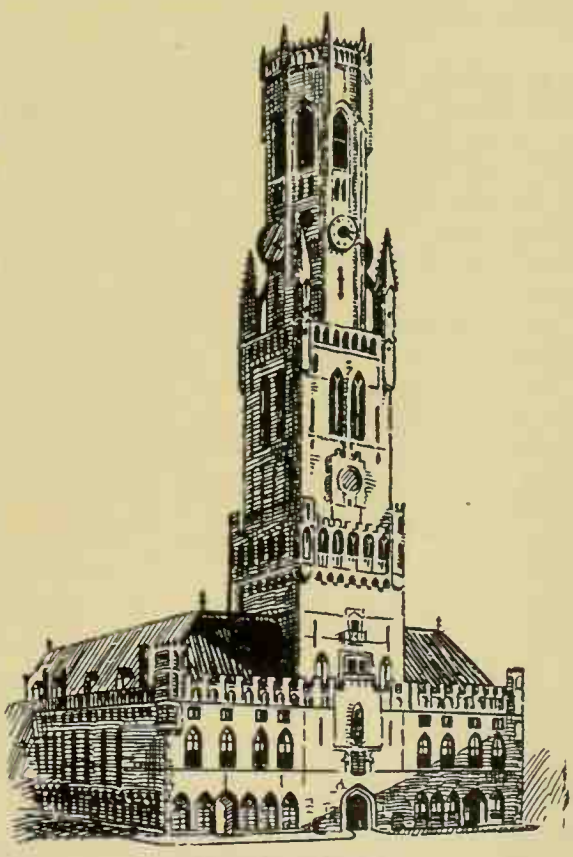
lar animal, probably mythical, in description similar to the hippopotamus and corresponding to the mythical Egyptian water-ox, *p-che-mu*, probably adapted into Hebrew as *behemah*, plural *behemoth*; hence, monstrous beast.—U.K.

Being, that which is capable of existence; its synonyms are thing, something. There are two uses of the term: the participial use (see EXISTENCE), and the substantival, the definition of which is the one here given. The term being in the substantival sense is applicable to anything that either actually exists or can exist, for being is either actual, i.e., existent, or merely possible. It is contrasted with absolute nothingness, such as the impossible, e.g., a square circle, rather than with the merely non-existent. This term stands for the simplest of all our concepts, viz., the mere capacity for existence, and is the widest in application since it represents substances, accidents, modes of existence, God, and creature. Briefly whatever is not absolutely nothing is something or being.—Rother, Being, Phila., 1924; Glenn, History of Philosophy, St. L., 1929. (J. A. M.)

BEHEMOTH

Belasyse, JOHN, BARON (*c.* 1614-89), Royalist leader. During the Commonwealth he was a royalist agent in England, and after the Restoration was appointed to important posts, from which he resigned on the enactment of the Test Act (1673). Impeached in connection with the Titus Oates plot, he was imprisoned without trial in the Tower of London. On the accession of James II, he was restored to favor.—C.E.

Belfry (L. L., *berefredus,* watch-tower), the upper section of a church steeple containing bells, or a bell-tower independent of other buildings. The term is also applied to the frame supporting the bells and the room from which they are rung. They originated in movable towers of wood used anciently in attacking fortified places. Later, stationary towers were used as lookouts and as watch-towers on public buildings, being equipped with bells in the 12th and 13th centuries, to warn of danger, assemble meetings, etc. Towns rivaled each other in the splendor of their belfries, which were considered symbols of power. That of Bruges is considered the finest in Europe, while those of Ghent and Pisa are notable. Tournai has probably the oldest belfry in existence.—C.E.; U.K.



BELFRY, BRUGES

Belgian College, Rome, founded, 1844, through the efforts of Mgr. Aerts, Mgr. Pecci, and the Belgian bishops; the last named support the students and nominate the president. The distinguishing mark of students is the black sash with two red stripes at the ends.—C.E., XIII, 135.

Belgian Congo, dependency of Belgium in Central Africa; est. area, 918,000 sq. m.; est. Bantu pop., 8,500,000; Europeans, 18,169. Formerly the Congo Free State founded by Leopold II, King of the Belgians, the colony was annexed by Belgium in 1908. The natives practise a low form of fetichism, but missionary work is widespread, being conducted by 1076 Catholic and 616 Protestant missionaries. Belgian Congo comprises the following ecclesiastical divisions:

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Buta, V.A.	1926	10	17	..	12,000
Upper Congo, V.A.	1880	82	22	..	12,000
Upper Kassai, V.A.	1917	69	48	16	111,277
Leopoldville, V.A.	1919	13	47	63	62,955
Niangara, V.A.	1926	..	14	..	9,011
New Antwerp, V.A.	1919	18	54	..	40,512
Ruanda, V.A.	1922	..	43	37	15,259
Stanley Falls, V.A.	1908	11	30	13	26,000
Urundi, V.A.	1922	18	14	..	10,834
Basankusu, P.A.	1926	..	..	..	....
Bondo, P.A.	1926	..	..	..	....
Coquilhatville, P.A.	1926	..	..	..	7,000
Northern Katanga, P.A.	1911	8	14	12	4,000
Kwango, P.A.	1903	30	27	17	18,870
Lake Albert, P.A.	1922	..	16	..	8,239
Upper Luapula, P.A.	1925	..	..	..	....
Lulua and Central Katanga, P.A.	1922	..	..	..	....
Matadi, P.A.	1911	35	..	..	13,653
Belgian Ubangi, P.A.	1911	7	12	..	4,573

Belgium, independent monarchy of western Europe, between France and Holland; area 11,755 sq. m.; est. pop., 7,811,876, of whom the great majority are Catholic, with about 30,000 Protestants and 13,000 Jews. The eastern part was apparently the first to be evangelized, and the first bishop was St. Servais (d. *c.* 384). Christianity was introduced in the west by St. Piat as early as the second half of the 3rd century, but was lost through pagan invasion, and the work of conversion was not completed until the 8th century. From the 6th to the 8th century it was led by bishops, as St. Eloi, St. Lambert, and St. Hubert, and numerous missionaries, notably St. Amand (d. 675), Bp. of Maastricht and founder of many monasteries to which the Belgians owe much of their attachment to the Catholic Faith. After passing through the hands of Lorraine, Burgundy, Austria, Spain, Austria again, France, and, after the fall of Napoleon, Holland, the Belgian provinces revolted in 1830, proclaimed their independence, and were recognized as a constitutional monarchy in 1831. The constitution proclaimed freedom of worship, of the press, and of education, and the civil marriage ceremony became obligatory. The state contributes part

of the income of the clergy of all denominations and aids in the erection and repair of religious buildings. The Catholic Church is thus administered:

	Year	Chs.	Pp.	Srs.	Caths.
Malines, A. ..	1561	..	3,547	13,331	2,527,650
Bruges, D...	1559	..	..	..	764,879
Ghent, D...	1559	..	..	..	1,142,347
Liége, D....4th cent.		700	1,700	5,000	1,215,000
Namur, D...	1559	911	1,873	3,113	583,722
Tournai, D..4th cent.		..	1,220	6,500	1,230,000

—C.E.; U.K.

Belial, bē'lī-ăl (Heb., worthlessness; perhaps from Belili, Babylonian goddess of the lower regions), used as a name for the demon or devil. In 2 Corinthians, 6, it is a designation of Satan—C.E. (A. H.)

Belief, the accepting of something as true on the word of another (God or man); the religious doctrines of a particular church or sect, e.g., Catholic belief or creed, Protestant belief or creed.—C.E.; U.K. (L. A. A.)

Belize, VICARIATE APOSTOLIC OF, comprises the Crown Colony of British Honduras, Central America; established as a mission, 1851; Prefecture Apostolic of British Honduras, 1888; vicariate, 1893; named Belize, 1925. Entrusted to the Jesuits of the Missouri Province. Vicars Apostolic: Salvatore di Pietro, S.J. (1888-98), Frederick Charles Hopkins, S.J. (1899-1923), Joseph A. Murphy, S.J. (1924). Churches, 63; stations, 57; priests, secular, 1; priests (Jesuits), 24; scholastics, 6; religious women, 45; college, 1; academy, 1; elementary schools, 45; pupils in elementary schools, 3914; Catholics (est.), 29,482.

Bella dum late furerent, et urbes, or WHEN WAR WAS RAGING, AND THE TOWN, hymn for Matins on 12 Feb., feast of the Seven Holy Founders. It was written by Vincent Tarozzi (1849-1918). There is no mention of translations of this hymn; the English title given is anonymous.—Britt.

Bellarmine. See ROBERT BELLARMINE, BLESSED.

Bellarmine Jug, a round-bellied, narrow-necked vessel with a bearded mask, at first collectively called *Bartmänner* (bearded men) and made at Frechen, near Cologne, in the 15th century. It was changed in mockery into the likeness of Card. Bellarmine, and became popular with Protestants under the name "bellarmine" or "greybeard" as a coarse retort to the cardinal's unanswerable arguments against Protestantism in his "Controversies." It is now obsolete, but there are numerous specimens extant, above a hundred being in the London Museum.—Broderick, The Life and Works of Blessed Robert Francis Bellarmine, S.J., Lond., 1928.

BELLARMINE JUG

Bellary, bĕl-lā'rē, mission, India; established, 1928; entrusted to the English Franciscans. Superior: A. J. Van der Burg (1928).

Bellasis, EDWARD (1800-73), English lawyer, received into the Church, in 1850. From that time to his death he was one of the most devoted Catholic laymen in England, and was prominently associated with all Catholic activities.—C.E.

Bell, Book, and Candle, symbols used in the greater excommunication in the Church in medieval times. After the sentence of excommunication was read the book was closed, a lighted candle was thrown to the ground, and the bell tolled, as for one dead. (C. J. D.)

Bell-cot, a small framework and shelter for one or more bells, supported on brackets projecting from a wall or built on the roof of chapels or churches which have no towers. It often holds the Sanctus bell rung at the Consecration.

Belleville, DIOCESE OF, Illinois, embraces that portion of the state south of the northern limits of the counties of St. Clair, Clinton, Marion, Clay, Richland, and Lawrence; area, 11,678 sq. m.; erected, 1887; suffragan of Chicago. Bishops: John Janssen (1888-1913), Henry Althoff (1914). Churches, 139; priests, secular, 135; priests, regular, 13; religious women, 662; academics, 2; high schools, 9; primary schools, 80; pupils in parish schools, 11,999; institutions, 11; Catholics, 72,313.

Bellini, GENTILE (*c.* 1427-1507), painter, b. Padua, Italy; d. Venice. He and his younger brother were the founders of the Venetian school. Together they perfected the art of oil-painting, inaugurated by Flemish artists. Gentile completed the work of his father in a series on "The Miracle of the Cross." He was sent to Constantinople as one of the greatest Venetian masters, and his portrait of Mohammed II and his "Adoration of the Magi" are of this period.—C.E.; U.K.

—GIOVANNI (*c.* 1428-1516), painter, brother of preceding, b. Padua; d. Venice. He surpassed his brother in poetic imagination and in the rich coloring so characteristic of the Venetian school. Among his famous altar-pieces, consisting usually of Madonnas enthroned and accompanied by saints, are those done for the churches of Santa Maria dei Frari, S. Zaccaria, and S. Giobbe, in Venice. The Academy of Venice contains the last, and another fine group, "The Doge Barbarigo before the Infant Christ." Angels with musical instruments add a subtle harmony to his groups. His excellence as a portrait painter is evident in the well-known "Doge Loredano" of the National Gallery, in London.—C.E.; U.K.

Belloc, ELIZABETH RAYNER PARKES (1829-1925), English writer and philanthropist. Great-granddaughter of Joseph Priestly, the discoverer of oxygen, and mother of Hilaire Belloc and Mrs. Belloc Lowndes, she was a member of the brilliant literary circle which included Dante Gabriel Rossetti and his sister Christina, the Brownings, and Ruskin. She became a Catholic in 1864. Her works include "La Belle France," "Historic Nuns," and "The Flowing Tide."

Bells, sacramentals of the Church, blessed with religious rites, and used to remind men of religion and of God, thereby increasing His grace in their souls. It is said that bells were introduced into Christian churches about the year 400 by Paulinus, Bp. of Nola, Italy. The ringing of bells or gongs in the sanctuary is tolerated by the Church, but these are usually not blessed. The ringing of the

tower-bell at the Elevation of the Host and the Chalice at the principal Mass on Sunday is a practise dating from the 13th century, a signal, to those not present at the Mass, to kneel and adore. Bells are not rung from the Gloria of the Mass on Holy Thursday to the Gloria of Holy Saturday, to denote the Church's sorrow because of the sufferings and death of Christ. An acolyte, ringing a bell, precedes a priest carrying the Blessed Sacrament from one altar to another in a church or to the sick in a convent or in a Catholic hospital.—C.E.; U.K.; Coleman, Bells, Their History, Legend, Making and Uses, N. Y., 1928. (J. F. S.)

Bells, Blessing of, a solemn benediction of church bells, in which each bell receives a name, hence incorrectly termed the "baptism of bells." The long and solemn ceremony, which may be performed only by a bishop, or a priest especially designated, consists of washing the bell with holy water, anointing it with the oil of the infirm without, and chrism within, and offering prayers that these sacramentals of the Church may, at the sound of the bell, put the demon to flight, protect from storms, and call the faithful to prayer. The fuming censer is then placed under the bell, that the smoke may fill the cavity, and the ceremony is concluded with the reading of the Gospel concerning Martha and Mary. The identical ritual is found in use in Carlovingian times and probably dates from about 750. Simplified blessings are used for other bells.—C.E.; Sullivan, Externals of the Catholic Church, N. Y., 1917.

Belmont, Abbey Nullius of, North Carolina, comprises Catawba, Cleveland, Burke, Gaston, Lincoln, McDowell, Polk, and Rutherford counties; area, 3626 sq. m.; suffragan of Santa Fé. Belmont Abbey, also called Maryhelp Abbey, was founded as St. Mary's College by the Benedictines, 1878, raised to an abbey, 1884, and erected into an abbey *nullius*, 1910. The college received its charter for secular education, 1886; connected with it are an academy and a seminary, founded 1888 for students for the abbey *nullius* and Southern missions. Abbots-Ordinary: Leo Haid, O.S.B. (1887-1924), Vincent Taylor, O.S.B. (1925). Churches, 7; stations, 8; priests, regular, 17; religious women, 38; college, 1; seminary, 1; boys' school, 1; girls' school, 1; pupils in schools, 107; colored school, 1; Catholics, 352.

Belmont, François Vachon de (1645-1732), fifth Superior of the Sulpicians at Montreal, b. Grenoble, France. He went to Canada in 1680, and labored among the Indians at La Montagne until 1700 when he became superior. He erected Fort de La Montagne and the old seminary and began the construction of the Lachine Canal. Among his works are a history of Canada, and funeral orations of Ven. Marguerite Bourgeoys and others prominent in the religious life of that country.—C.E.

Belmont Abbey (Abbey of St. Michael and All Angels), Hereford, England, founded, 1859, by the Benedictines as a central novitiate and house of studies for the English Congregation; erected into an abbey, 1920; priests, 14.

Belomancy (Gr., *belos*, dart; *manteia*, divination), divination practised by means of arrows (Ezech., 21).

Bema (Gr., step), originally any raised platform, then the platform in Roman basilicas containing the judges' seats; in the Greek Orthodox Church the space surrounding the Holy Table behind the iconostasis or image screen.

Benedicamus Domino, bā-nā-dē-cā'mŭs dō'mē-nō (Lat., Let us bless the Lord), invocation said at the end of Mass when the "Gloria in Excelsis Deo" is omitted, and usually answered with "Deo Gratias" (Thanks be to God); sometimes used as a salutation and as a signal for rising in religious communities and seminaries. (C. J. D.)

Benedicite, bā-nā-dē'cē-tā, The, or Canticle of the Three Children, canticle uttered by Sidrach, Misach, and Abdenago when they remained unharmed upon being cast into the fiery furnace by Nabuchodonosor for refusing to adore a golden statue he had set up (Dan., 3). It begins *Benedicite, omnia opera Domini, Domino* (O all ye works of the Lord, bless ye the Lord), and is included in the Roman Breviary for Lauds on Sundays throughout the year.

Benedict I (Lat., blessed) or Bonosus, Pope (575-579), b. Rome; d. there. He reigned during the famine which followed upon a Lombard invasion of Italy, and died during a siege of Rome.—C.E.; Grisar.

Benedict II, Saint, Pope (684-685), b. Rome; d. there. To shorten the time of vacancy at the death of a pope he obtained from the Emperor Constantine IV a decree abolishing the imperial confirmation of the pope-elect before consecration. He reinstated St. Wilfrid in the See of York, of which he had been unjustly deprived. Feast, 7 May.—C.E.; Mann.

Benedict III, Pope (855-858), d. Rome. A Roman citizen, he succeeded Leo IV. On the day of the papal coronation Emperor Lothair died, leaving the Frankish kingdom divided among five relatives. The Slavs, Normans, and Saracens redoubled their attacks upon the Franks, and to defray the expenses of the war the Frankish nobles seized Church property and sold it. The clergy were powerless, but Benedict was instrumental in removing many of the abuses. He repaired Rome after the Saracen raid, 846, and received a visit and gifts from the Saxon King Æthelwulf and his son, the future King Alfred the Great.—C.E.; Mann.

Benedict IV, Pope (*c.* 900-*c.* 903), b. Rome; d. there. He was a Roman by birth and as pope crowned Emperor Louis III, the Blind, and recognized the legitimacy of Pope Formosus and upheld his ordinances.—C.E.; Mann.

Benedict V (Grammaticus), Pope (964-965), b. Rome; d. Hamburg, Germany. A cardinal-deacon, he was elected pope in opposition to Emperor Otto's candidate, the antipope, Leo. Otto immediately marched to Rome and carried Benedict off to Germany where he died. His remains were later translated to Rome.—C.E.; Mann.

Benedict VI, Pope (972-974), b. Rome; d. there. Shortly after he was elected pope he was imprisoned and strangled by a faction of the Italian nobility under the antipope, Boniface Franco.—C.E.; Mann.

Benedict VII, Pope (974-983), b. Rome; d. there. He was Bp. of Sutri, and when elected pope his authority was disputed by the antipope, Bonifaee Franco, and his followers. He was upheld, however, by the emperor, Otto II. He attempted to check simony, promoted monasticism, and appointed the first Abp. of Carthage.—C.E.; Mann.

Benedict VIII, Pope (1012-24), b. Rome; d. there. Count of Tusculum, and brother of John XIX (XX), he was a layman before his election. As pope he subdued the Crescentii, defeated the Saracens, and crowned as emperor, Henry II of Germany from whom he received a charter confirming the donations of Charlemagne and Otto. He held a synod at Pavia in order to restrain simony.—C.E.; Mann.

Benedict IX, Pope (1032-44; 1045; 1047-48), d. probably Grottaferrata, Italy. Count of Tusculum and nephew of the two preceding popes, he was placed on the papal throne by his father, Alberic, when a youth of twenty. He was driven from office in 1044 by a Roman faction, as unfit to rule. Returning he expelled the antipope, John of Sabina, and reinstated himself, but resigned in favor of Gregory VI. Regretting this action he attempted to regain the chair but Emperor Henry III intervened, and at the Congress of Sutri the three claimants were deposed and Clement II elected pope. Upon Clement's death Benedict seized the throne again but was forced out by Clement's successor, Damasus II.—C.E.; Mann.

ARMS OF BENEDICT IX

Benedict X, antipope. See Mincius, John, Bp. of Velletri.

Benedict XI (Niccolo Boccasini), Blessed, Pope (1303-04), b. Treviso, Italy, 1240; d. Perugia. When Master General of the Dominican Order he arranged an armistice between Philip IV of France and Edward I of England. Later he was made Card-Bp. of Ostia, and defended Boniface VIII against William of Nogaret and the Colonna faction. As pope he removed the papal censure from Philip and France, and absolved the cardinals favoring the Colonna. His death is believed to have occurred from poisoning by the agents of William of Nogaret. Feast, 7 July, at Rome and in the Dominican Order.—C.E.; Butler.

ARMS OF BENEDICT XI

Benedict XII (Jacques Fournier), Pope (1334-42), b. Saverdun, France; d. Rome. A Cistercian, Bp. of Pamiers, and cardinal, he became the third of the Avignon popes. He sought to free the papacy from French influence and to restore the See to Rome, curbed nepotism, granted benefices with discrimination, condemned "pluralities," and strengthened the Faith in outlying districts.—C.E.; Pastor.

ARMS OF BENEDICT XII

Benedict XIII (Pietro Francesco Orsini), Pope (1724-30), b. Gravina, Naples, 1649; d. Rome. He became a Dominican, was made a cardinal, 1672, and was appointed successively Bp. of Manfredonia, Cesena, and Benevento. As pope he was a disciplinarian, instituting numerous reforms and requiring absolute acceptance of the Bull "Unigenitus" against Jansenism. In diplomatic affairs he lacked firmness, settling the controversy between the Kings of Naples, Savoy, and Portugal in an indecisive manner. His reputation suffered through his misplaced trust in Card. Coscia.—C.E.

ARMS OF BENEDICT XIII

Benedict XIII, antipope. See Luna, Pedro de.

Benedict XIV (Prospero Lorenzo Lambertini), Pope (1740-58), b. Bologna, Italy, 1675; d. Rome. After filling many important offices he became a cardinal, and later Abp. of Bologna. As pope he adopted a liberal policy in dealing with foreign powers, abolished usury, encouraged commerce, improved agricultural methods, reformed the nobility, and decreased taxation. He influenced spiritual matters by his Bulls and Encyclicals, regulated mixed marriages, settled the controversies regarding the Malabar and Chinese rites, and revised the Roman Martyrology. As a scholar he founded academies of history, law, liturgy, and established chairs of mathematics and science. He wrote a useful work on canon law. Macaulay calls him "The best and wisest of men." (Essay on Frederick the Great.)—C.E.

ARMS OF BENEDICT XIV

Benedict XIV, antipope (*c.* 1425-*c.* 1430). Little historically certain is known about this antipope. When the antipope Pedro de Luna, died, three of his cardinals elected the antipope Muñoz; a fourth cardinal, Jean Carrer, on his own authority elected the antipope Benedict XIV who was recognized by the Count of Armagnac, and who disappeared from history almost immediately.—Pastor.

Benedict XV (Giacomo della Chiesa), Pope (1914-22), b. Pegli, Italy, 1854; d. Rome. Nuncio to Spain, privy chamberlain, Abp. of Bologna, and cardinal, he was elected directly after the outbreak of the World War, and maintained a position of neutrality throughout. He sent a representative to each country to work for peace, and in 1917 delivered the Plea for Peace, which demanded a cessation of hostilities, a reduction of armaments, a guaranteed freedom of the seas, and international arbitration. President Wilson was the only ruler who answered him, declaring peace impossible, though he afterwards adopted most of Benedict's proposals for establishing peace. At the close of the war France and Spain resumed diplomatic relations with the Vatican, and Great Britain retained permanently the embassy she had established during the war. Benedict promulgated the new Code of Canon Law, established the Coptic College at Rome, enlarged the foreign mission field, and in his first Encyclical condemned errors in modern philosophical systems. He denounced the violation of Belgium and gave freely to the victims of the war, widows, orphans, and wounded, and established a bureau of communi-

ARMS OF BENEDICT XV

eation for prisoners of war with their relatives.—C.E. Suppl.; U.K.

Benedictbeurn Abbey, in the Bavarian Alps about 30 m. s. of Munich, founded by three brothers, Lanfrid, Wulfram, and Eliland, as a college of regular canons, 740; revived under the Benedictine Rule, 1031. It became famous for scholarship and piety during the Middle Ages; was ravaged during the Thirty Years War; suppressed by the government, 1803, and used as barracks, hospitals, and stud-house. In 1901 Freiherr von Kramer-Klett, restorer of several monasteries, offered 5,500,000 marks for the property, but was met by a demand for 12,000,000, which he refused. —C.E.

Benedict Biscop, SAINT, abbot (*c.* 628-690), d. Wearmouth, England. He was educated at the court of Oswy, King of Northumbria, and received the Benedictine habit at Lérins, 666, becoming Abbot of St. Peter's, Canterbury. He introduced into England the Roman Rite in place of the Celtic usages, the art of making glass windows, and the building of stone churches. Patron of English Benedictines. Feast, 12 Feb.—C.E.

Benedictine Order. See ORDER OF ST. BENEDICT.

Benediction (Lat., *benedictio*, a blessing), in the Divine Office a brief blessing pronounced by the officiant upon the reader before the latter begins the lessons of Matins. The blessing is preceded by the petition "Jube Domine benedicere" (Deign, Sir, a blessing). The early use of such blessings in the Office is attested in the 4th century and in the Benedictine Office of the 6th century. See BLESSING; BENEDICTION OF THE BLESSED SACRAMENT; BENEDICTION WITH CIBORIUM. (J. G. K.)

Benedictional, a book containing benedictions or blessings used in the Church.—C.E.

Benediction of the Blessed Sacrament, a popular Eucharistic devotion in the Catholic Church of the Latin Rite. In the more solemn form of this ceremony the officiating priest is vested in surplice, stole, and cope. The consecrated Host, enclosed in the ostensorium (q.v.), is placed on the altar or in a niche above, and is incensed by the priest. Then the last two verses of the hymn "Pange Lingua" ("Tantum Ergo . . . Genitori . . .") are sung, during the second of which the Blessed Sacrament is again incensed as before. The versicle "Panem de cœlo" etc. and its response "Omne delectamentum" etc. are sung, and the priest chants the prayer of the Blessed Sacrament "Deus qui nobis" etc. Then with his hands covered by a veil pendent from his shoulders he makes the sign of the cross over the congregation with the ostensorium; after which the consecrated Host is replaced in the tabernacle. Usually a Eucharistic hymn, e.g., "O Salutaris," is sung at the beginning of the exposition, and a hymn of praise, e.g., "Laudate Dominum" is sung at the conclusion of the ceremony. Other hymns and prayers are permitted before the "Tantum Ergo"; and nowadays the Divine Praises are generally recited by priest and people after the blessing, before the Blessed Sacrament is replaced. At least twelve candles must be lighted on the altar during the function. Benediction originated with the custom, which came into vogue during the 14th century, of exposing the Blessed Sacrament for adoration. Subsequently (*c.* 16th century) the blessing with the Sacred Host was added. The general law of the Church permits Benediction, both morning and evening, on the feast of Corpus Christi and during its octave. For a good reason the bishop may grant permission for this devotion on other occasions. The second Council of Baltimore allows Benediction in churches throughout the United States on Sundays, feasts of the first and second classes, twice a week during Lent, every day during a mission, and at the Forty-Hours' devotion, besides the days designated by the individual bishops.—C.E.; Wuest-Mullaney, Matters Liturgical, Cin., 1925; Codex Iuris Canonici, can. 1274. (F. J. C.)

Benediction with Ciborium, a less solemn form of Benediction of the Blessed Sacrament. At least six candles are lighted on the altar; the priest is usually vested in surplice and stole, but may wear the cope. The tabernacle is opened so that the ciborium containing the Blessed Sacrament can be seen; the "Tantum Ergo," "Panem de cœlo" etc., and the prayer of the Blessed Sacrament are sung or recited and the priest imparts the blessing with the ciborium as is done in the more solemn form with the ostensorium. Incense may be used at the beginning of the exposition and during the "Tantum Ergo." No special permission of the bishop is required for this form of Benediction.—Wuest-Mullaney, Matters Liturgical, Cin., 1925; Codex Iuris Canonici, can. 1274. (F. J. C.)

Benedict Joseph Labre, SAINT, confessor (1748-83), pilgrim, b. Amettes, France; d. Rome. After unsuccessful attempts, because of his youth and poor health, to obtain the religious habit in the Trappist, Cistercian, and Carthusian orders, he devoted his remaining 13 years to traveling over Europe, visiting famous shrines, and leading a life of great mortification. Worn out by austerities, he collapsed outside a church in Rome, and died shortly after. He was known as the "Saint of the Forty Hours Devotion," following this devotion wherever he could. His death was followed by a multitude of miracles. Canonized, 1881. Relics in S. Maria dei Monti, Rome. Feast, 16 April. —C.E.

Benedict of Aniane, SAINT, abbot (745-821). After a short military career he entered the monastery of St. Sequanus and later established a Benedictine house at Aniane, which became the model and center of the monastic reform in France under Louis the Pious. In 814 Louis founded for him the Abbey of Cornelimünster. He was the leader of the synods at Aix-la-Chapelle, 816 and 817. Benedict defended the orthodox teaching against Felix of Urgel, leader of the Adoptionists. Feast, 11 Feb. —C.E.; Butler.

Benedict of Nursia, SAINT, confessor (*c.* 480-543), founder of western monasticism, b. Nursia, Italy; d. Monte Cassino. A brother of St. Scholastica, when only 17 he renounced the world, and the wealth and position of his family and took refuge in a cave at Subiaco, in the Sabine mountains, where he lived as a hermit for several years and established 12 monasteries for his followers, over which he ruled as abbot. Driven by persecu-

tion from Subiaco, 529, he settled at Monte Cassino, erected a large monastery and established his famous rule, combining manual labor and ascetic practises; he later founded a second house at Terracina. He died before the altar after receiving Holy Communion. He is invoked against poisoning. Emblems: bush, raven, bell, crosier. Relics at Monte Cassino and Fleury-sur-Loire. Feast, R. Cal., 21 March.—C.E.; Butler.

Benedict of San Philadelphio (BENEDICT THE MOOR), SAINT, confessor (1526-89), b. San Philadelphio, Sicily; d. Palermo. His parents were Ethiopian slaves, converted to Christianity. Freed by his master at an early age, he joined a group of hermits on Monte Pellegrino, under the Franciscan rule, and served as superior for 22 years. After the dissolution of this society by Pope Pius IV, Benedict joined the reformed Recollects of the Franciscan Order, and was elected guardian of the house at Palermo, which he reformed and ruled until his death. Canonized, 1807. Feast, 3 April.—C.E.

Benedictus, THE, or CANTICLE OF ZACHARY, a song of thanksgiving beginning *Benedictus Dominus, Deus Israel* (Blessed be the Lord God of Israel), uttered by Zachary upon the birth of his son, John the Baptist (Luke, 1). It is one of the three "evangelical canticles," is included in the Roman Breviary for Lauds daily throughout the year, and is also used at other liturgical functions, especially at the moment of interment at funerals.

Benefice (Lat., *beneficium*, a benefit), a juridical entity erected or constituted in perpetuity by competent ecclesiastical authority, consisting of a sacred office and the right of receiving the revenues accruing to that office. These revenues may arise from: property, movable or immovable owned by the benefice; obligatory contributions made by a family or some moral person; the voluntary offerings of the faithful or stole fees to be paid according to diocesan statute or laudable custom; the choir distributions, except a third part of the same, if the entire revenues consist of such distributions. Benefices are divided by the Code into: consistorial, which are usually conferred in a consistory, or non-consistorial; secular or religious, according as they are confided to the care of the secular or religious clergy; double (residential), which have attached the obligation of residence, or simple (non-residential); manual (temporary, removable), or perpetual (irremovable), according as the incumbent can be removed at will or not; and curata, which involved the cure of souls, or non-curata. According to an official reply from Rome, 1921, parishes in the United States are regarded as benefices.—C.E.; P.C. Augustine. (W. J. M.)

Benefices, COLLATION OF, the giving of a vacant benefice to one canonically fit by competent ecclesiastical authority, with due respect to an acquired right of presentation, election, etc. The pope can confer any benefice in the universal Church. The bishop enjoys the same right within his own diocese, but his vicar general does not. While the see is vacant, he who rules the diocese can confer those benefices for which one has been presented or elected, but not those which are of free collation. (W. J. M.)

Benefit of Clergy, exemption from the jurisdiction of civil courts granted to the clergy in England from the time of William the Conqueror, and lasting with occasional restrictions down to 1827 when it was abolished. In the early days it was even extended to all who could read, since as a rule only clerics had that accomplishment. The exemption was recognized in the American colonies until denied by Act of Congress, 1790.—C.E.; Desmond, The Church and the Law, Chi., 1898. (W. G.)

Benemerenti Medals, pontifical decorations instituted by Gregory XVI, 1832, and awarded as a recognition of distinguished military and civil services. The military medal bears on one side the image of Gregory XVI and on the other an angel bearing a scroll with the word *Benemerenti* beneath the papal emblems. The civil medal has *Benemerenti* surrounded by a crown of oak leaves engraved on its face surface. They are worn on the breast, suspended by ribbons of the papal colors.

Benevento (Lat., *bene ventum*, fair wind), town and former papal principality of Campania, Italy. It occupies the site of the ancient Maleventum, founded by the Samnites and conquered by the Romans, 275 B.C., who changed its name; destroyed by the Goths A.D. 542. An independent Lombard duchy from 571, it was ceded by Emperor Henry III to Pope Leo IX, 1053, who led an expedition against the Norman invaders of Benevento and finally succeeded in making them his devoted subjects. From 1053 till 1860, when it was annexed to the Kingdom of Italy, this principality, surrounded by the Kingdom of Naples, was governed by a delegate of the Holy See, but was very often occupied by the Neapolitans. The seat of an archdiocese since 939, it was the scene of eleven councils from 1059 to 1545. Its Byzantine cathedral dates from the 9th century; the church of St. Sophia from the Lombard period (*c.* 760).—C.E.

Benevolence (Lat., *bene*, well; *volens*, wishing), the disposition to promote the welfare and happiness of others. In theology, love of benevolence means charity, which seeks what is good for the sake of one who is loved, in contrast to the love of concupiscence, by which good is sought for the sake of the one who loves. Friendship consists in mutual love of benevolence.

Bengy, bäñ-zhē, ANATOLE DE (1824-71), Jesuit martyr, b. Bourges, France; d. Paris. He was chaplain to the French soldiers in the Crimean and Franco-Prussian wars, and was martyred by the French Communists. See COMMUNE, MARTYRS OF THE.

Benignus (Lat., kind), SAINT, confessor (d. *c.* 467), Abp. of Armagh. The son of Sesenen, an Irish chieftain, he was converted and baptized by St. Patrick, to whom he later served as coadjutor in the See of Armagh, being known as St. Patrick's favorite disciple and right-hand man. He was renowned for his musical talent; and assisted in compiling the "Senchus Mor," or old Irish code of law. He resigned his see some time before his death. Another Irish saint named Benignus was superior

of the monasteries of Kilbannon and Drumlease. Feast, 9 Nov.—C.E.

Benincasa, Ursula, Venerable (1547-1618), foundress of the Order of Theatine Nuns, and of the Theatine Hermitesses, b. Naples; d. near Castel St. Elmo, Italy. Rumors of her visions and ecstasies excited comment and she was called to Rome and questioned by Gregory XIII, who placed her under the direction of St. Philip Neri. He was much impressed by her piety. In 1583 she established near Castel St. Elmo the Oblate Sisters of the Immaculate Conception of the Blessed Virgin Mary, called Theatine Nuns, their habit resembling that of the Theatine clerics. Their rule included simple vows, active life, and adoration of the Blessed Sacrament. In 1617 she founded the contemplative Hermitesses. The rules of both were approved by Gregory XV in 1623. She introduced the wearing of the blue scapular of the Immaculate Conception. Commemorated, 20 Oct.

Benin Coast, Vicariate Apostolic of, West Africa, established as a mission, 1860, and as a vicariate Apostolic, 1870, comprises a large Negro territory; area, 96,250 sq. m.; entrusted to the Society for African Missions of Lyons. Vicar Apostolic, Ferdinand Terrien, appointed, 1912; residence at Lagos. Stations, 184; schools, 100; institutions, 16; Catholics, 17,743.

Benjamin (Heb., son of my right hand), youngest son of Jacob, and preferred with Joseph above all the other sons. Pressed by famine, Jacob would not send Benjamin with his brethren into Egypt, to seek grain, but consented when Joseph refused to give the grain unless the brothers were accompanied by Benjamin, to whom he was very devoted (Gen., 42 and 43).—C.E. (F. J. L.)

Benjamin, Tribe of, one of the 12 tribes of Israel, founded by Benjamin. Moses pronounced a special blessing upon this tribe (Deut., 33), which at the division of the territory of Chanaan under Josue, obtained its share between the frontiers of Ephraim, Dan, and Juda (Jos., 18). In the time of the Judges, it was involved in a war with the other tribes (Judges, 19). Later, the first King of Israel, Saul, was chosen from the tribe of Benjamin (1 Kings, 9). At the death of Solomon, the 10 tribes separated from Roboam; but the tribe of Benjamin, with that of Juda, remained faithful (3 Kings, 12). These two formed the Kingdom of Juda, and they became, after the Babylonian captivity, the germ of a reestablished nation (1 Esdras, 4 and 10). (F. J. L.)

Benno, Saint, confessor (1010-1106). Bp. of Meissen, b. Hildesheim, Prussia; d. Meissen, Saxony. He became a monk and Abbot of St. Michael's, Hildesheim, and was later made master of the canons of Goslar. In 1066 he was consecrated Bp. of Meissen. He joined the Saxon revolt against the emperor, Henry IV, but was captured and imprisoned for a year. Deposed by the Synod of Mainz, 1085, for championing Pope Gregory VII, he was reinstated in 1088, when he recognized the antipope Clement III: however, he was later loyal to Urban II, the legitimate pontiff. He labored to convert the Slavs, established numerous religious edifices, and is said to have founded the cathedral of Meissen. Patron of Munich. Emblems: a fish, and a key. Canonized, 1523. Relics in the cathedral at Munich. Feast, 16 June.—C.E.

Benoît, bē-nwä, Michel (1715-74), Jesuit scientist, b. Autun, France; d. Peking, China. After completing his astronomical studies at Paris, he was sent to the Chinese mission, and appointed by the emperor to design and execute a system of decorative fountains in the royal gardens. He made a large map of the world, and a general chart of the empire, and translated the "Imitation of Christ" into Chinese.—C.E.

Benson, Robert Hugh (1871-1914), priest, author, b. Wellington College, England; d. Salford. Son of Edward Benson, Abp. of Canterbury, he was educated at Eton and Trinity College, Cambridge, received Anglican orders 1894, entered the Catholic Church, 1903, was ordained, and became assistant priest at Cambridge, but retired from pastoral work, 1908, to devote himself to preaching and writing. His writings include "The Light Invisible," "By What Authority?," "The Conventionalists," "Lord of the World," "Come Rack! Come Rope!," "The Coward," "Oddsfish," "Initiation," "The Queen's Tragedy," "The Upper Room," "The Mirror of Shalott," "The Dawn of All," "Confessions of a Convert," "An Average Man," "Paradoxes of Catholicism," "The Friendship of Christ," "Book of the Love of Jesus," "The City Set on a Hill," "The Religion of a Plain Man," "Alphabet of the Saints in Rhyme," and "A Mystery Play in Honor of the Nativity of Our Lord."—Martindale, The Life of Monsignor Robert Hugh Benson, N. Y., 1916.

Benthamism, the utilitarian theory of Jeremy Bentham, an English jurist (1748-1832), who taught that happiness (pleasure) is the object of life and that the highest morality consists in securing the greatest happiness of the greatest number, a formula taken from Priestly. According to this test he found wanting the Established Churches, the New Testament, and religion generally. Though not a practical man, his theories frequently influenced legislation in England and in the United States, and, strange to say, helped to bring about Catholic Emancipation in 1829.—C.E.

Bentley, John Francis (1839-1902), architect, b. Doncaster, England; d. London. He upheld the architectural principles and methods of the Middle Ages and promoted the Gothic revival in England. Commissioned in 1894 to build the cathedral of Westminster, he chose the Byzantine style to avoid comparison with Westminster Abbey, designed everything to the last detail, and produced the most remarkable church erected in England since the Reformation.—C.E.

Benziger, Joseph Charles (1762-1841), founder of the Catholic publishing house which bears his name, b. Einsiedeln, Switzerland; d. there. The business, established in 1800, took the name of "Benziger Brothers" when he was succeeded in 1833 by his sons, Charles (1799-1873) and Nicholas (1808-64). It still exists at Einsiedeln, under their descendants. The New York branch, now independent of the European house, and managed by the fifth generation of the family, the three sons

of Nicholas C. Benziger (1859-1925), was founded in 1853. The business includes the sale of church goods of all kinds. Branches were established in Cincinnati, 1860, and Chicago, 1887. The studios are in Brooklyn, N. Y., Bridgeport, Conn., and Pietrasanta, Italy.—C.E.

Berach, Saint, abbot (d. 595), d. Gortnalnaehra, Connaught, Ireland. He was the nephew of St. Froech, brother to St. Midabaria, and a disciple of St. Kevin. He built a church at Cluain Coirpthe, since known as Termonbarry or Kilbarry. Patron of Kilbarry, Roseommon, Ireland. His crosier is in the Dublin Museum. Feast, 15 Feb. —C.E.

Berard of Carbio (Beraldus), Saint, martyr (1220), b. Calvi, Italy; d. Moroeco. He joined the Franciseans, 1213. Proficient in Arabie, and an eloquent preaeher, he was sent by St. Francis with four eompanions to preaeh Christianity in Morocco, 1219. They were imprisoned and martyred for the Faith, their heads being split open. Emblem: a sword. Canonized, 1481. Relics in the monastery at Coimbra. Feast, 16 Jan.—C.E.

Berengarius of Tours (999-1088), theologian, b. Tours, Franee; d. isle of St. Cosme. Edueated at Chartres under Fulbert, he became direetor in 1029 of the sehool of St. Martin of Tours, and in 1039 Arehdeaeon of Angers. His teaehing coneerning the Holy Eueharist was attacked by Hugues of Langres, but he appealed to the authority of Eriugena. Lanfranc, Abbot of Le Bec, declared Eriugena's teaehing heretieal, and obtained the condemnation of Berengarius, who was eited before a Roman Council, but was unable to attend as King Henry I imprisoned him. He finally submitted after 1080, and retired into solitude on the island of St. Cosme near Tours, and died reeoneiled to the Church.—C.E.; U.K.

Bergerac, Peace of, truee formed between Catholies and Huguenots in France eonfirmed by the Ediet of Poitiers, 1577. Huguenot worship was restrieted to suburbs of one town in eaeh bailiwiek and to places where it had been hitherto praetised. Freedom of worship had been granted by the Ediet of Beaulieu (1576) but this toleration had met with great opposition and had resulted in renewal of civil war.

Berlin, capital, Republie of Germany. It grew out of two settlements in the Mark of Brandenburg: Kölln, first mentioned, 1237; and Berlin, dating from 1244. A first attempt at union was made, 1307; Berlin-Kölln joined the Hanseatie league, 1340, and by the 15th century had gained great importance. The spread of Christianity and the development of civilization throughout the Mark may be attributed largely to the Teutonie Knights and the Cistercian monks. At the time of the Reformation the city numbered about 18 churches, but in 1539 the new faith was formally aceepted by the nobility, and a few months later the Lord's Supper, aecording to the Lutheran Rite, was celebrated for the first time, in the Dominican church, later transformed into the Protestant cathedral. The monasteries were suppressed, the last Catholic priest died, 1571, and for about 150 years public Catholic service was forbidden, and Mass could be eelebrated only in the private ehapels of Catholic embassies. Although the Thirty Years War, accompanied by plague, depleted the population to 4000, the city regained its importance, but suffered again during the Seven Years War when it was twice plundered. At the close of the war, however, Frederick the Great inaugurated a strenuous campaign of reeonstruction, and, sinee the eonquest of Silesia had greatly increased the Catholic population, he encouraged religious toleration and built the Catholic ehureh of St. Hedwig. The partition of Poland, followed by seeularization, added further to the number of Catholies in Berlin, but it was not until 1848 that comparative freedom was obtained. Since then the number of Catholics has grown consistently with the development of the city, and now forms 11 per cent of the total population of 4,024,165. The city is in the Dioeese of Breslau. Among the medieval buildings are the 13th-century Marienkirehe and Klosterkirche.—C.E.; U.K.

Bermondsey (A.-S., Bermond's isle), a former Benedictine abbey in Southwark, London. It was founded, 1082, by Alwyn Childe, a citizen of London, who established there a community of monks subjeet to Cluny; it became an abbey, 1399. A hospital and relief house of St. Thomas in Southwark, founded by the prior, 1213, was attached to the monastery for over 200 years. The abbey was suppressed by Henry VIII, being at that time the only Cluniae abbey in England.

Bermudas, group of islands in the west Atlantie Oeean, and a eolony of the British Empire, with a representative government; area, 19.3 sq. m.; pop., 30,113. During the 17th century the Bermudas experieneed the same religious troubles which beset England. In 1615 a law exeluded Catholies from the eolony. Secessions from the Established Chureh took plaee and the various seets persecuted one another. The Quakers were the principal sufferers beeause of their attempts to edueate the Negroes. Gradually religious toleration was introduced and by a law of 1867, persons taxed in other ehurehes were exempted from supporting the Church of England, and that Church no longer reeeives government grants. Eeclesiastieally Bermuda is under the jurisdiction of the Abp. of Halifax, N. S., and has a priest, a ehurch, and a school at Hamilton, and mission stations at St. George and Ireland Island.—U.K.; C.E. Suppl.

Bernadette Soubirous, Blessed, virgin (1844-79), b. Lourdes, France; d. Nevers. When only 14 years of age she witnessed 18 apparitions of Our Lady at Lourdes, instruеting her to make known to the world the miraculous healing powers whieh the Blessed Virgin would give to the waters there by her presenee. In 1866 Bernadette joined the Sisters of Charity at Nevers and in 1878 took her perpetual vows. Beatified, 1925. Feast, in the dioceses of Nevers, Tarbes, and Lourdes, and in the ehapels of the Sisters of Charity, 12 May.

Bernard, Claude (1588-1641), ecclesiastic, surnamed "the poor priest," b. Dijon, France; d. Paris. After studying under the Jesuits at Dôle, he went to Paris, became a priest, and devoted his immense fortune to the poor, the sick, and the imprisoned. He founded the seminary of the Trente-Trois for

educating poor students for the priesthood, and popularized the prayer "Memorare" (Remember O Most Pious Virgin).—C.E.

Bernard, CLAUDE (1813-78), physiologist, b. near Villefranche, France; d. Paris. In 1839 he became interne to Magendie, professor of medicine at the Collège de France, whom he was to succeed in 1855. Engaging in research work in physiology, he studied the pancreas and discovered the glycogenic function of the liver and the vasomotor system. He wrote many articles on physiology. He was honored with a state funeral from Notre Dame cathedral.—C.E.

CLAUDE BERNARD (1813-78)

Bernardine of Feltre, BLESSED (1439-94), *b.* Feltre, Italy; d. Pavia. Joining the Franciscans in 1456, he was ordained priest, 1463, taught in Franciscan schools, and began his missionary labors throughout the larger cities of Italy. He was superior of the province of Venice, 1483-84. He is best known as the reorganizer of the charitable lending-houses, called *montes pietatis* (q.v.). Emblem: a green hill of three mounds, with a cross on each. Relics at Pavia. Feast, O. F. M., 28 Sept.—C.E.

Bernardine of Siena, SAINT, confessor (1380-1444), the apostle of Italy, b. Massa, Italy; d. Aquila. In 1397 he completed a course in civil and canon law, whereupon he joined the Confraternity of Our Lady, connected with the hospital of Santa Maria della Scala, ministered to the plague-stricken, and distributed his fortune among the poor. He joined the Friars Minor at Siena, 1402, was ordained, 1404, and began his missionary career at Milan, 1417. The fame of his eloquence spread and he gained influence over the leading Italian cities. He is responsible for the popular devotion to the Holy Name. Emblem: chrism. Canonized, 1450. Relics in Franciscan church, Aquila. Feast, 20 May.—C.E.; Butler.

ST. BERNARD OF CLAIRVAUX

Bernard of Clairvaux, SAINT, confessor, abbot (1090-1153), Doctor of the Church, b. Castle Fontaines, near Dijon, France; d. Clairvaux. Particular care was taken with his education, because his great destiny had been predicted before his birth; he showed remarkable interest and talent in literature. With his father and brother and 30 noblemen, Bernard entered the Benedictine monastery at Cîteaux, in 1113. He was sent, 1115, at the head of a band of monks to found the house at Clairvaux and was consecrated abbot. He practised such austerities that his health was seriously impaired. The perfection of the monastic life there became the model for the 163 monasteries of the Cistercian reform founded by Bernard. The fame of his learning spread and he became the defender of the Church against the erroneous teaching of Abelard, Arnold of Brescia, and Gilbert de La Porrée, championed Pope Innocent II, causing him to be recognized as supreme pontiff in France, England, Ireland, and Germany, and preached the second Crusade, 1133-37. His writings breathe the most tender devotion to Our Lord and His Blessed Mother. Many miracles are ascribed to him. Patron of bees and wax chandlers. Emblems: Holy Communion, pen, bees, and instruments of the Passion. Canonized, 1174. Relics at Clairvaux; skull in the cathedral of Troyes. Feast, R. Cal., 20 Aug.—C.E.; Butler.

Bernard of Menthon, SAINT, confessor (923-1008), b. near Annecy, Savoy (France); d. Novara (Italy). Having become archdeacon of Aosta, 966, he spent 42 years laboring among the ignorant and idolatrous people of the Alps, making many conversions and performing miracles. He is best known as the founder (*c.* 962) of the Augustinian hospices at the Great and Little St. Bernard passes in the Alps. Represented in art chaining a demon to the mountains. Relics in the monastery at Novara; head in the monastery of Mont-joye, Aosta. Canonized, 1681. Feast, 15 June.—C.E.

Bernini, GIOVANNI LORENZO (1598-1680), architect and sculptor, b. Naples; d. Rome. Skilled in painting, poetry, and sculpture, he won fame through his architectural work in Rome, notably the baldachinum and colonnade of St. Peter's and the Scala Regia connecting the church with the Vatican. Among the best examples of his sculpture are the tomb of Countess Matilda and the statue of St. Bibiana.—C.E.

Berno (d. 1191), apostle of the Obotrites, a Wendish tribe, dwelling by the Baltic in Mecklenburg. He was a member of the Cistercian monastery of Amelungsborn when appointed Bp. of Mecklenburg, 1155. Three years later the pagans forced him to transfer his see to Schwerin, which became a center of missionary activity carried on mainly by the Cistercians, from the monasteries established by him. During the schism caused by Barbarossa, Berno remained loyal to Rome, and at its cessation visited the pope, and took part in the Lateran Council of 1179.—C.E.

Bersabee, bĕr-sā'bē-ē, or BEERSHEBA (Heb., well of seven, or well of swearing), ancient town at the southern extremity of Palestine, 28 m. SW. of Hebron. The expression "Dan to Bersabee" was used to denote the entire length of Palestine (Judges, 20). This locality is the cradle of the Hebrew race, connected with memories of Agar, Ismael, and Abra-

ham (Gen., 21), of Isaac (Gen., 26), Jacob who was born there, and his sons (Gen., 28 and 46).

Bertha (Teut., bright, famous), Queen of Kent (d. *c.* 612). She was the Christian wife of the pagan King Ethelbert, and welcomed St. Augustine on his mission to England, 597. Though sometimes called saint, no evidence of her cult exists.—C.E.

Berthold (d. 1198), bishop and apostle of the Livonians, killed near Riga in a crusade against the pagans who threatened the destruction of the recently established Christian community. He had previously been Cistercian Abbot of Lockum, Hanover, and about 1196 had succeeded Meinhard, first Bp. of Livonia, laboring ten years on the Livonian mission.—C.E.

Bérulle, bā-rụl, PIERRE DE (1575-1629), cardinal, founder of the French Congregation of the Oratory, b. Cérilly, Champagne, France. After his ordination he labored for the conversion of Protestants in union with St. Francis de Sales. With Mme. Acarie he introduced the reformed Carmelite nuns into France, and in 1611 established the Oratory on the model of St. Philip Neri's at Rome; to it is due the 17th-century reform of the French clergy. He wrote several devotional works, notably a life of Jesus.—C.E.

Beschi, bĕs'kē, COSTANZO GIUSEPPE (1680-*c.* 1746), Jesuit missionary and Tamil poet, b. Castigione, Italy; d. Manapar, India. He labored about 40 years on the Madura mission and became famous for linguistic and literary work in the Tamil language. He is the author of grammars of High and Low Tamil, and several Tamil dictionaries and ascetical works. His classic "Tembavani" (Unfading Garland) is the noblest epic poem in honor of St. Joseph in any language; "Paramartaguru Kadey" (Adventures of the teacher Paramarta) is a delightful, witty satire, the most fascinating book in Tamil.—C.E.

Besford Court Hospital, Worcestershire, England, welfare home for mentally-defective Catholic children, restricted to feeble-minded boys from the ages of about seven to twenty-one. It consists of a junior department, conducted by nuns, in which the Montessori system of instruction is followed, and a senior department where the following vocations are taught: skilled carpentry, bricklaying, plumbing, gardening, rnral handicrafts, and painting. To provide an intermediate stage between institutional life and life in the community, hostels have been constructed on the estate where the youth lives the life of an ordinary workman two or three years before dismissal.

Bessarion, JOHANNES (*c.* 1403-72), cardinal, classical scholar, b. Trebizond, Asia Minor; d. Ravenna, Italy. In 1436 he was made Bp. of Nicæa, and accompanied John VII Palæologus to Ferrara, where he contributed much to bring about the reunion of the Churches, 1439; later he was made cardinal and embraced the Latin Rite. In 1443 he became Bp. of Sabina and in 1449 of Frascati. From 1450-55, as governor of Bologna, he calmed internal factionism, restored the university, and promoted classical studies. After the fall of Constantinople, he labored unceasingly to save the Oriental Christians, and was rewarded for his efforts with the commendatory abbacy of the Greek Basilians at Grottaferrata; subsequently he was named Patriarch of Constantinople. In 1463 he succeeded in allying Venice and Matthias Corvinus against the Turks. He established the first Roman academy to revive interest in the ancient classics and was very successful, but his hopes of permanent Church reunion and of Turkish expulsion were unfulfilled. He bequeathed his Greek codices to Venice, where they formed the nucleus of the Library of St. Mark.—C.E.

JOHANNES CARDINAL BESSARION

Besse, JEAN MARTIAL LÉON, monastic historian (1851-1920), b. St. Angel, Corrèze, France; d. Chevetogne, Namur, Belgium. A Benedictine monk, he was sent as master of novices to restore the ancient Abbey of St. Wandrille de Fontenelle. In 1895 he was appointed professor of history and director of the Apostolic school at the monastery in Silos, Spain. During the World War he directed the weekly publication of the newspaper, "L'Univers." His royalist sympathies inspired him to write "The Church and the Monarchy." He was founder of the "Bulletin de Saint Martin," "Revue Mabillon," and "La vie et les arts liturgiques." His literary works include: "The Monks of Ancient France," crowned by the French Academy, "The Benedictine Monk," "The Monks of the Orient," "The African Monarchy," "Ecclesiastical Studies after the Method of Mabillon," and "Saint Wandrille."—C.E. Snppl.

Bestiaries (Lat., *bestia*, wild beast), books in prose or verse, containing descriptions and illustrations of animals, fabled and real. Widely popular in the Middle Ages, they were important rather for their symbolism than for their negligible zoological interest. Every quality of human nature was typified by some animal and bestiaries are thus a sort of key to the grotesques which are inseparable from Romanesque and Gothic sculptural ornamentation. The lamb or sheep represented the soul or the believer; the phœnix, Christ or immortality; the serpent, the devil; the lion, either the devil or Christ. The prototype of the bestiaries was the "Physiologus," written probably by an Alexandrian Greek in the 2nd century A.D., and translated into Latin, Syriac, Arabic, and other languages, whence it became popular as a literary source from the 7th to the 13th centuries. A first Anglo-Saxon version appeared in the 8th century, and German and French translations in the 11th and 12th.—C.E.; U.K.

Bethany, bĕth'ạn-ē, or BETHANIA (Heb., house of mercy). (1) Ancient village of Palestine, 1¾ m. E. of Jerusalem, at the base of the Mount of Olives. It was prominent as the home of Mary, Martha, and Lazarus, and the scene of the raising of Lazarus to life (John, 11). From Bethany Our Lord sent two of His disciples to find the ass that was to bear Him on His triumphant entry into Jerusalem

(Luke, 19) and near this village. He ascended into heaven (Luke, 24). (2) Bethany beyond the Jordan, mentioned as the place of Our Lord's baptism (John, 1), is of doubtful location.—C.E.; Heuser, The House of Martha at Bethany, N. Y., 1927.

Bethel (Heb., house of God). (1) Ancient Chanaanite town formerly called Luza, situated 12 m. N. of Jerusalem. Nearby Abraham twice offered sacrifice (Gen., 12 and 13). It was the scene of the vision of Jacob's Ladder and a sacred place under the Judges where the Israelites "consulted God" (Judges, 21), and where the Ark of the Covenant was probably kept for a time. (2) The name for any dissenting chapel in England, and sometimes used as the name of a Methodist or a Baptist church.—C.E.

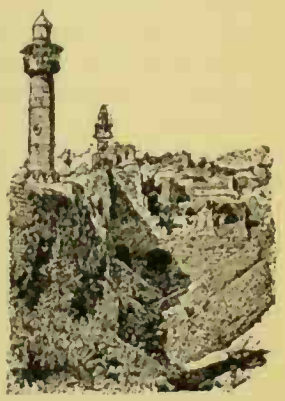
Bethlehem (Heb., house of bread). (1) Bethlehem of Zabulon (Jos., 19), a small town 7 m. NW. of Nazareth. (2) Bethlehem of Judea, less correctly known as Bethlehem of Juda (Judges, 17; 19; 1 Kings, 17), originally known as Ephrata (Mich., 5), city, Palestine, 5 m. S. of Jerusalem, closely connected with patriarchal history as the place of death of Rachel, Jacob's wife (Gen., 35), the site of the romance of Ruth and Booz, and the birthplace of David. It became sacred to Christians as the birthplace of Our Lord, and the church of the Nativity now occupies the traditional site.—C.E.

Bethlehemites. (1) Military order dedicated to Our Lady of Bethlehem, wearing a habit like the Dominicans and a red star. They came from Palestine to Bohemia, 1217, and now devote themselves to care of the sick and education. (2) Order of knights dedicated to Our Lady of Bethlehem, founded by Pius II, 1453, for the defense of the island of Lemnos, but soon suppressed owing to the recapture of the island by the Turks. (3) Hospitallers, founded by Ven. Pedro de Betancourt, *c.* 1650, at Guatemala, to care for the sick and prisoners, and teach poor children; confirmed by Rome, 1673; extended to Peru, 1672. They had 33 houses of monks and one of nuns, in Central and South America at the time of their suppression by the government, 1820.—C.E.

Bethphage, bĕth-fa-jē (Heb., house of unripe figs), village on Mount Olivet, near the road from Jerusalem to Jericho (Luke, 19), from which began Our Lord's triumphant entry into Jerusalem (Matt., 21).

Bethsabee, bĕth-sā'bē-ē, wife of Urias the Hethite, and afterwards wife of David and mother of Solomon (2 Kings, 11). At the height of his glory David committed adultery with Bethsabee; had her husband placed in the thick of battle so that he might be killed; and then married her. In David's old age she prevailed upon him to have her son Solomon crowned king in place of his older brother Adonias (3 Kings, 1), who had proclaimed himself king without the knowledge of David. Solomon on his accession pardoned Adonias; soon after, however, the latter instigated another conspiracy and was put to death. Two genealogies of Our Lord include two sons of Bethsabee, Solomon (Matt., 1) and Nathan (Luke, 3). (F. J. L.)

Bethsaida, bĕth-sā'da (Heb., house of fishing). (1) City, E. of the Jordan, on Lake Genesareth, Palestine. Nearby occurred the miracles of the loaves and fishes (Luke, 9) and the restoration of sight to the blind man (Mark, 8). (2) City, home of Peter, Andrew, and Philip (John, 1; 12), possibly W. of the Jordan or else identical with (1). (3) Pool in Jerusalem (John, 5), where Our Lord cured a man "eight and thirty years under his infirmity."—C.E.



POOL OF BETHSAIDA

Betrothal (A-S., *treowth*, truth), an agreement to marry, made by mutual promises. As a matrimonial impediment it was practically done away with by the legislation of Pius X, who ruled that such a compact, to have any effect on a proposed marriage to another, must have been made in a written and dated document, signed by both parties and by the pastor or bishop of the place, or at least by two witnesses; and even this formal pledge does not oblige one party to marry the other.—C.E.; U.K.; Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (J. F. S.)

Betting, the backing of an affirmation or forecast by offering to forfeit, in case of an adverse issue, a sum of money or some article to one who, by accepting, maintains the opposite with a corresponding stipulation. Though a bet be and often is, null and void in the eyes of the law, yet it may be a valid contract binding in conscience if the object is honest and if it fulfills the following conditions: (a) the parties must have the free disposal of what they stake and both must bind themselves to pay if they lose; (b) both must understand the matter of the bet in the same sense; (c) neither must have absolutely certain evidence of the truth of his contention which he does not reveal to the other.—C.E.; Koch-Preuss.

Beuno, SAINT, confessor (d. 660), Abbot of Clynnog Fawr, b. Powis-land, Wales; d. Carnarvonshire. He studied in the monastery of Bangor, North Wales, where he was ordained priest, and became active in missionary work. Cadvan, King of Gwynedd, was his benefactor. In 616 he founded the Abbey of Clynnog Fawr in Carnarvonshire. According to tradition he restored his niece St. Winefride to life at Holywell where many miracles have since then taken place. Eleven churches and a Jesuit house, formerly of theological studies, now of novices and tertiaries, in the Diocese of St. Asaph are named for him. Feast, 21 April.—C.E.; Butler.

Beuron, noted Benedictine abbey and art school, Sigmaringen, Hohenzollern, Germany, founded, 777. It was destroyed in the 10th century; reestablished as an Augustinian monastery, 1077; and suppressed, 1802. The Benedictine Order was reestablished by Maurus and Placidus Wolter, 1863; erected into an abbey by Pius IX, 1868. Dispersed by Bismarck, 1875, the monks returned in 1887 and founded a

flourishing school of varied art whose decorative work is especially celebrated. The present abbey houses over 160 religious.

Bewcastle Cross, a headless stone cross 14½ ft. high, bearing an English runic inscription, found in the village of Bewcastle, Cumberland. One of the two famous ancient Northumbrian crosses which scholars designate as principal churchyard crosses, excellent examples of Anglo-Saxon sculptural art of the 7th and 8th centuries.

Bhutan, bo͞o-tän′, independent monarchy in the southeastern Himalayas, bounded N. and E. by Tibet, S. by British India, W. by Sikkim and the Tibetan district of Chumbi; est. area, 20,000 sq. m.; est. pop., 250,000. Polygamy and polyandry are practised, and the modified form of Buddhism professed by the majority of the people consists principally in propitiating evil spirits and reciting passages from the Tibetan scriptures. From the 16th century the country was ruled jointly by a Dhama Rajah and a Deb Rajah, representing respectively the ecclesiastical and civil powers, which in 1907 were combined and entrusted to one ruler, a hereditary maharajah. Policy in foreign relations is guided by the advice of the British government. Bhutan is included with Assam and Manipur in the Prefecture Apostolic of Assam in charge of the Salesian Fathers, established in 1889.—U.K.

Biard, PIERRE (1567-1622), Jesuit missionary, b. Grenoble, France; d. Avignon. After laboring unsuccessfully at the Jesuit mission of Port Royal, Acadia, he was transferred with his co-worker, Edmond Massé, to Saint Sauveur (now Bar Harbor, Me.) in 1613, but the Virginian marauder, Argall, destroyed the colony and carried off Biard and Massé. Argall's boat was forced across the ocean by stress of weather to Wales where the missionaries were released and sent to France. —C.E.

Bibiana, SAINT, virgin, martyr (363), d. Rome. Her legend which is connected with the martyrs Sts. John and Paul, and has no historical basis, relates that she was the daughter of the prefect Flavianus, and Dafrosa, and was persecuted with them under Julian. She was tortured and died from her sufferings. Her body, which was left exposed by her persecutors, was buried, by a holy priest named John near the palace of Licinius; there Pope Simplicius built a basilica in her honor, 465. Feast, R. Cal., 2 Dec.—C.E.; Butler.

Bible (Gr., *biblion*, book), BOOKS OF THE. These number 73, according to the Catholic Canon of books which really contain the revelation of God to man. According to the Council of Trent, there are three groups in the O.T., embracing 46 books: (1) 21 historical books: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Josue, Judges, Ruth, 1 and 2 Kings (1 and 2 Samuel), 3 and 4 Kings (1 and 2 Kings), 1 and 2 Paralipomenon (1 and 2 Chronicles), Esdras, Nehemias, Tobias, Judith, Esther, and 1 and 2 Machabees; (2) 7 didactical books: Job, Psalms, Proverbs, Ecclesiastes, Canticle of Canticles (Song of Solomon), Wisdom, and Ecclesiasticus (Sirach); (3) 18 prophetical books: Isaias, Jeremias (with Lamentations), the major prophets (Baruch, Ezechiel, Daniel), and the minor prophets (Osee, Joel, Amos, Abdias or Obadiah, Jonas, Micheas or Micah, Nahum, Habacuc, Sophonias or Zephaniah, Aggeus or Haggai, Zacharias, Malachias). The difference between the Jewish and Catholic counting is due to the fact that the Catholics accept also the so-called deuterocanonical books. There are 27 books of the N.T.: the 4 Gospels (Matthew, Mark, Luke, John); the Acts of the Apostles; 14 Epistles of St. Paul (Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews); 7 Catholic Epistles (James, 1 and 2 Peter, 1, 2, and 3 John, Jude); and the Apocalypse, the only prophetical book of the N.T. Each book of the Bible is treated under its own title. (ED.)

Bible, EDITIONS OF THE. Since the Bible was written (the O.T. in Hebrew, the N.T. in Greek) many centuries before the invention of printing, the only way to multiply copies was by hand. The autograph originals and the earliest copies have all been lost, the oldest extant manuscripts of the whole Bible having been written in the 4th century. Handwritten copies, even if made by painstaking scribes, inevitably contain variations from the original, and the number of such variants were greatly increased by the hands of careless or ignorant copyists. Therefore, by the middle of the 15th century, when printing was invented, there existed a vast number of manuscript copies of the original Bible text, differing from one another in thousands of passages. It has been the task of Scripture scholars, by the comparison and appraisal of these manuscripts, to reconstruct the original as exactly as possible. The Latin Vulgate is the basis for all modern texts, the most notable English translation being the Douay Version (see DOUAY BIBLE). Any printed reproduction of the Bible i.e., of the original text), in whole or in part, is an edition. Various editions of the Hebrew O.T. have been published by eminent scholars, both Jewish and Christian. Among the best-known editions of the Greek N.T. are those by Tischendorf, Tregelles, Westcott and Hort, and Nestle.—C.E., V, 286; Grannan; Schumacher. (N. T.)

Bible, NAMES OF. The Bible contains the revelation of God to man, and is therefore named from the Greek, *biblion*, "The Book," book of all books. Our Lord used the name Scriptures (Lat., *scribere*, to write), in Matthew, 22, because it is the written record of that revelation, the Written Word, or Holy Writ. The Evangelists also use this name. It is also known as the Old and New Testaments, Testament meaning the covenant, the understanding between God and man, the word Old designating revelation prior to the coming of Christ, and New, His own revelation as recorded by the Apostles. Other names still are Holy or Sacred Book, Revelation, and Word of God.—Grannan.

Bible, STUDY OF THE, chief occupation of the authorities of the Catholic Church, of its early Fathers and Doctors, of scriptural specialists, and theologians. Due to their devout as well as scientific labors we have what is called an Introduction to the Bible, treating the inspiration of the Sacred Books, their Canon, their meaning (exegesis) and

the rules which guide students in determining this (hermeneutics), as well as the late studies necessitated by the criticism, higher as it is called, of the Sacred Books. See Introduction, Biblical; Canon of Holy Scriptures; Exegesis; Hermeneutics; Criticism, Biblical. (ED.)

Bible, Use of the. In the Catholic Church it is threefold, doctrinal, liturgical, and pietistic. Its doctrinal use grows out of the official teaching of the Church as incorporated in the decrees of the Council of Trent and the Vatican Council, which states that the Sacred Scriptures, together with Apostolic tradition, constitute the twofold fount of Divine revelation. Thus it is that Catholic theologians and preachers have ever considered the inspired Bible a treasure house from which to draw for proof and sanction of the Church's teaching in doctrinal and moral matters. Indeed, it is no exaggeration to say that the roots of dogmatic, moral, and ascetical theology are deeply grounded in the Sacred Scriptures. In liturgy the Catholic Church, like the Jewish Church before it (Deut., 31; 2 Par., 29; Luke, 4), has given Sacred Scripture, in both its Old and New Testament portions a most prominent place. The earliest accounts of the Eucharist or Mass describe the reading of selections from both Testaments; and the official public prayers of the Catholic Church today, found in the Roman Missal and Breviary, are composed largely of biblical passages. Its use pietistically is a complement to its doctrinal and liturgic usages. From time immemorial the Catholic Church has always directed her preachers, in their devotional sermons and the direction of souls, to draw heavily on the Sacred Scriptures, and the prayers which the Church has approved for the piety and sanctification of the faithful, are composed largely of scriptural passages. Also, the Church supplements these uses of the Bible by recommending that it be read in private as a means of personal sanctification. It was with this in mind that Pope Leo XIII, on 13 Dec., 1898, granted an indulgence of 300 days to those reading the Gospel for 15 minutes a day and a plenary indulgence to those reading it every day for a month, with the usual conditions of confession, communion, and prayer for the pope.—Grannan. (J. A. C.)

Bible and the Popes, The. The popes, both in their own persons, and through the various particular and œcumenical councils, have always manifested a profound interest in, and exercised a close and prudent guardianship over, the Bible. The first popes whose connection with the Bible is noteworthy are those of the 4th, 5th, and 6th centuries. Of these the first is Pope St. Damasus, who lived in the latter half of the 4th century. In the year 382 he convoked a synod in Rome to settle the question of the canonicity of the so-called Deutero-Canonical Books. This synod formulated and published the Damasan catalog of the Sacred Scriptures, a complete and perfect canon, which has ever since been received in the Church. In the following year, 383, he commissioned St. Jerome to revise the text of the Old Latin version, then much in need of emendation, and it was, no doubt, this commission which later inspired St. Jerome to give to the world his famous Latin Vulgate. During the two centuries following several Roman pontiffs, as witnessed by the letter of Innocent I to St. Exsuperius (405), the Canons of Gelasius (496), and Hormisdas (523), republished the Canon of Damasus, lest the faithful be erroneously led into repudiating any of the Sacred Books. Nor did the popes of this period confine their interests in the Bible to the canonization of its various books, and to keeping pure its text, for several of them, notably St. Leo the Great (461) and St. Gregory the Great (604), have left numerous homilies which proved them profound students and splendid exegetes of Holy Writ. The invention of printing in the 15th century brought about not only a multiplicity of versions but also a great number of uncritical editions of St. Jerome's Vulgate and the Greek Septuagint. But, through the tireless efforts of several popes of this time, namely, Popes Julius III (1555), Pius IV (1565), Gregory XIII (1585), Sixtus V (1590), and Clement VIII (1641), the celebrated revisions of the Vulgate and the Septuagint, which are still in common use, were begun and successfully completed.

Recent popes have vied with their distinguished predecessors as defenders and teachers of the Bible. Popes Leo XIII, Pius X, Benedict XV, and Pius XI have all issued scholarly and weighty pronouncements on the Bible and biblical studies. Of these the decrees and encyclical letters of Leo XIII and Pius X are especially worthy of mention. The encyclical letter, "Providentissimus Deus," of Leo XIII, dated 18 Nov., 1893, has been justly styled the "Magna Carta" of Bible students. Therein the sovereign pontiff not only vindicates the inspired character and authority of the Bible against the nationalists and modernists of his day, but also lays down judicious norms to guide the interpreter of the Scriptures, and prescribes further that which in the mind of the Church constitutes the preparation and qualifications of the competent Catholic exegete. Not content with the effects of the "Providentissimus Deus" the same pontiff published another memorable letter, the "Vigilantiæ," in which he sounds a warning note against the insidious attacks of nationalistic and modernistic scholars. As a final safeguard against any future attacks or abuses, he created the Pontifical Biblical Commission to which he confided the supervision and direction of the work of Catholic scholars in connection with their study of the Bible. Pius X continued the work of his distinguished predecessor through the issuance of several letters, chief of which are the Apostolic letter of 18 Nov., 1907, in which he gives instructions regarding the methods to be employed in the teaching of Sacred Scriptures in the seminaries; a letter written 3 Dec., 1907, addressed to Abbot Gasquet, authorizing him to begin the revision of the Vulgate with a view to reproducing as far as was possible the original text of St. Jerome; and the Apostolic letter, "Vinea Electa," 7 May, 1909, through which medium he officially established the Pontifical Biblical Institute at Rome. (J. A. C.)

Bible in Public Schools, a ground of contention wherever superintendents of schools have sought to

impose the reading of the Bible to the pupils as a daily or frequent exercise. It is considered inconsistent with the non-sectarian policy of the schools. It is opposed by non-Christian parents as proselytism for the Christian religion; by Jews, as only Christian versions are used; and by Catholics because the version used is in nearly every instance the Protestant version and the principle involved is that the Bible is the sole rule of faith. Very commonly also since the passages selected are sectarian, the intrusion of this practise is considered out of place. In several states either the courts or the school superintendents or commissioners have forbidden this reading as tending to sectarianism. The latest decision is that of the court at Lead, S. D.

Bible Reading by Laity. In the history of the Church there never has been a general prohibition against the reading of the Bible by the laity. While the Church does not consider Bible reading necessary for salvation, she has always approved such reading under proper conditions. In consequence, we find that any restrictions which the Church has placed on the reading of the Bible were aimed at the use of heretical or corrupt versions, or versions without proper notes or authorization, and not against the reading of the Bible itself. The Albigenses and Waldenses who appealed to unauthorized and, at times, corrupt versions in their disputes with Catholics, gave occasion for the first restrictive decrees. These decrees, edited by the Synods of Toulouse (1229), Tarragona (1234), and Oxford (1408), aimed to restrict the reading of the Bible in the vernacular. The adoption of printing in the 15th century created conditions which made further restrictions imperative. The Protestant reformers, who were keenly alive to the advantages of the printing-press, used it to multiply their heretical versions, while Catholics produced numerous translations in the vernacular. This multiplication of versions by men who lacked qualifications essential for the work, and who acknowledged no proper supervision, made for the corruption of the Sacred Text, so that the Council of Trent (1546-63) was compelled to take action. The Council strictly prohibited the reading of all heretical Latin versions, unless grave reasons necessitated their use. The Council itself did not forbid the reading of the new Catholic translations, although even these later fell under the ban of the Index Commission which Trent set up for the supervision of future legislation regarding the Bible. In 1559 the Commission forbade the use of certain Latin editions, as well as German, French, Spanish, Italian, and English vernacular versions. Two centuries later, however, it modified the severity of this legislation by granting permission for the use of all versions translated by learned Catholic men, provided they contained annotations derived from the Fathers, and had the approval of the Holy See. Our present discipline grows out of the decree, "Officiorum ac Munerum," of Leo XIII. This decree states that all vernacular versions, even those prepared by Catholic authors, are prohibited if they are not, on the one hand, approved by the Apostolic See, or, on the other hand, supplied with proper annotations and accompanied by episcopal approbation. However, it contains a provision whereby, for grave reasons, biblical and theological students may use non-Catholic editions as long as these do not attack Catholic dogma.—U.K.; P.C. Augustine. (J. A. C.)

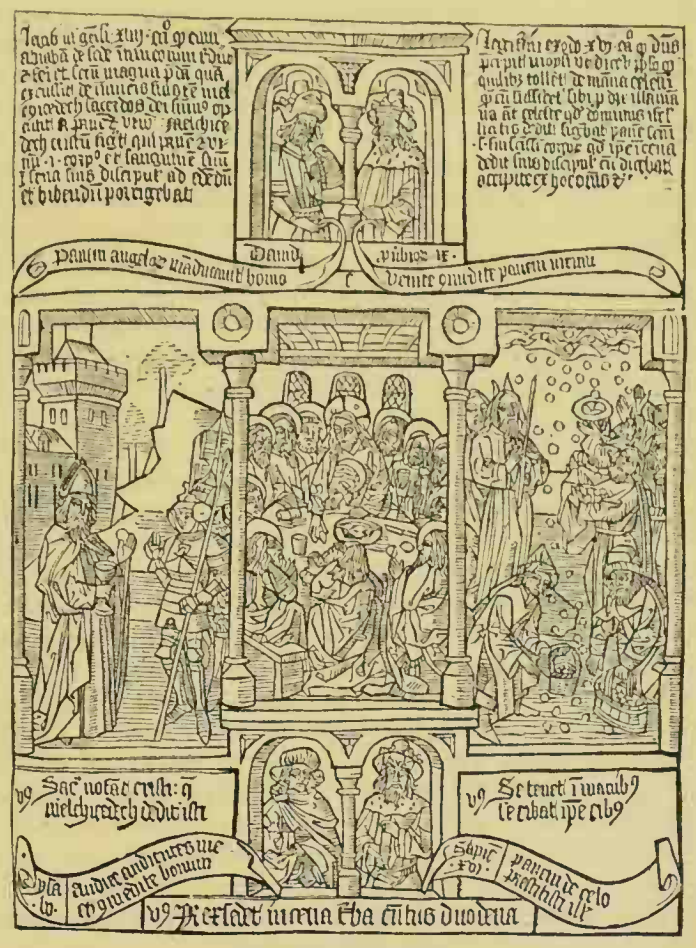
PART OF PAGE OF PICTURE BIBLE

Bibles, Picture, manuscript books in which copious illustrations with short accompanying texts, or commentaries, made up an almost complete Bible. Among the earliest, the "Bible Moralisée" (in allusion to the moral lessons frequently interspersed), or "Bible Historiée," a work of the 13th century, is preserved in sections in the Bodleian Library (Oxford), the British Museum, and the Bibliothèque Nationale in Paris. The whole consisted of 630 pages, illuminated on one side only, and comprising about 5000 illustrations. Each page contained two columns of four pictures each, alternating with two columns of appropriate text. Many offered a comparative study of Old and New Testament incidents. The numerous existing copies of such Bibles show how widely they were distributed in the ages before the invention of printing made reading a common accomplishment.—C.E.

Bible Societies were first formed for the dissemination of the Sacred Scriptures, but in time extended their scope so as to embrace the twofold work of translating and editing. The first real Bible Society was the Von Canstein Bible Institute of Saxony, founded in 1710, and still thriving in Halle, Germany. As Protestantism developed, these societies were multiplied. England, Wales, Ireland, the Scandinavian countries, and France had each their own foundations, though many of these were supported by the British and Foreign Bible Society, an organization established in 1804. In the United States the years 1808 and 1809 saw the institution of these societies in New York, Boston, Hartford, Princeton, and Philadelphia. In 1816 Elias Boudinot, president of the New Jersey Bible Society, succeeded in uniting some 128 local societies into the American Bible Society, which still functions at Astor Place, New York City. The Catholic Church has steadfastly refused to endorse these societies or their activities, because as the Divinely authorized custodian and interpreter of the Sacred Scriptures, she has deemed inadvisable the dissemination of the bare text, which needs emendation and explanation in so many places; and because these societies have repeatedly shown hostility to the Church by their many attempts to impose unauthorized and mutilated Protestant versions of the Bible on Catholic peoples: and also because of their lack of good faith, for they have never offered to spread among Catholics a Catholic version with *imprimatur* and approved notes.—C.E.; U.K. (J. A. C.)

Biblia Pauperum (Bible of the Poor), books popular especially in the 15th century, consisting of about 40 pages of pictures illustrating the New Testament, with appropriate prophetic scenes from the Old on either side of each page and explanatory texts in the corners. Their invention is ascribed to St. Anselar, Bp. of Bremen. With the introduction of the xylographic or block-book process they were published much more cheaply than the earlier picture bibles, and were thus more accessible to the poor. They were used by the mendicant orders, in instructing the people. When the printing of the whole Bible with illustrations became practicable they were gradually given up. Five copies are preserved in the Bibliothèque Nationale in Paris.—C.E.

Biblical Commission, established by Leo XIII, 30 Oct., 1902, for the maintenance and development of all that pertains to biblical science. It is composed of a few cardinals and a large corps of eminent biblical scholars of various nationalities. On 18 Nov., 1907, Pius X declared that all Catholics are bound in conscience to accept the decisions published by this commission. On questions affecting the general historicity of the Bible, the commission has decided that "tacit quotations" in historical statements are not to be admitted, except where, subject to the mind and decision of the Church, there are solid reasons for admitting such quotations and for proving that the sacred writer does not himself approve what he quotes nor make it his own. This was aimed at those who, to escape certain historical difficulties in the text, supposed that in such statements the writer was quoting from some uninspired document. It was further decided that the historical narratives must be accepted as genuinely historical and not as merely having the appearance of history for the purpose of setting forth some religious idea; an exception was granted under proper restrictions where it could be solidly proved that the writer meant to give only a parable or allegory, and not an historical narrative. Moses must be held to be the author of the Pentateuch, though it was conceded that he might have used secretaries in the actual writing, who wrote under his guidance and whose work was approved by Moses and published under his name. It may also be held that Moses made use of earlier documents or oral traditions and that various additions and minor modifications were later introduced into the Pentateuch either intentionally or through error.



BIBLIA PAUPERUM

The first three chapters of Genesis were declared to be literally historical to the exclusion of all fables or legends; this historical character holds especially for those facts which touch the fundamentals of the Christian religion, e.g., universal creation by God, the special creation of man, the formation of the first woman from man, the unity of the human race, the original happiness and subsequent fall of Adam and Eve, and the promise of a Redeemer. Single words and phrases, however, might be used in these chapters in a metaphorical or anthropomorphical sense, and natural phenomena might be described in popular, rather than in strictly scientific, expressions. While David need not be considered the sole author of the entire Psalter, a large number of the Psalms must be attributed to him, especially those which in other parts of Scripture are expressly cited as his; the antiquity of the titles prefixed to the Psalms is to be upheld and their testimony is not to be set aside without solid reason; some of the Psalms may have been divided or joined into one or slightly modified for liturgical or other purposes; there is no probability in the opinion that not a few Psalms were composed after the time of Esdras and Nehemias or even as late as the Machabean times; many of the Psalms are to be recognized as foretelling the coming of the Messias and describing His kingdom. The true character of the prophetic writings must be acknowledged; they really foretold distantly future events, especially regarding the Messias. The arguments used by critics to show that Isaias could not have written the whole of his book are declared to be unconvincing. Decisions were issued defending the traditional position on the authorship of the four Gospels, the Acts of the Apostles, the Pastoral Epistles, and the Epistle to the Hebrews, though the present form of the latter Epistle may be attributed to some disciple of St. Paul. The Gospels and the Acts are historically reliable; the first three Gospels were written in the following order: Aramaic St. Matthew (the Greek translation being substantially the same as the original), St. Mark, St. Luke; this arrangement excludes the "Two Document Theory" advocated by most non-Catholic critics as a solution of the Synoptic problems;

under these restrictions the Synoptic problem is left open to discussion. The writings of the Apostles are not to be construed in such a way as to support the opinion that they looked upon the Second Coming of Christ as imminent.—C.E.; Rome and the Study of Scripture, St. Meinrad Abbey, Ind., 1919. (W. A. D.)

Biblical Institute at Rome, The, a Pontifical Institute in charge of the Jesuit Fathers, but under the direct and immediate jurisdiction of the Holy See, formally established by Pius X, 7 May, 1909, through the publication of the Apostolic Constitution, "Vinea electa." The purpose of its institution was to found a post-graduate school for the training of teachers and writers who would be properly qualified to defend the truths of Sacred Scripture. The professors of the Institute are chosen from among the Jesuit Fathers, and are all specialists in their respective branches. The subjects taught embrace the special questions of biblical introduction, archæology, history, geography, philology, and interpretation. Applicants for admission to the Institute must be graduates of philosophy and theology as established for ecclesiastical seminaries or religious clergy, and, if they aspire to degrees in Sacred Scripture, they are further required to have previously taken a doctorate in Sacred Theology. A library, archæological museum, and special publication complete the facilities of the school. By virtue of a *Motu Proprio* issued 30 Sept., 1928, by His Holiness Pope Pius XI, the Biblical Institute was incorporated into the Gregorian University, though, nevertheless, it is to remain under the exclusive jurisdiction and obedience of the Roman pontiff. (J. A. C.)

Biblical Institute of Jerusalem, The, founded by the Dominicans, 1891, under the direction of Fr. M. J. Lagrange, and approved by Leo XIII, 1892. The purpose of its institution was to form a progressive center of Catholic biblical study, which would aid in offsetting current rationalistic-modernistic attacks upon the Holy Bible. The school is particularly interested in oriental languages, and biblical geography and topography. Among its important contributions to biblical science is the discovery of the famous mosaic map of Madaba, a map which has shed considerable light on the history and geography of that part of ancient Palestine which lay between Samaria and the Nile delta. It also publishes the well known "Revue Biblique." The Biblical Institute of Jerusalem still remains an active and progressive school of thoroughly sound scientific biblical research. (J. A. C.)

Bibliomancy (Gr., *biblion*, book; *mantcia*, divination), a form of divination, practised by taking at random a passage from the Bible or other book and deriving therefrom portents of the future.

Bickerstaffe-Drew, Francis (pseudonym, John Ayscough; 1858-1928), writer, b. Headingly, Leeds, England; d. Salisbury. He was educated at Pembroke College, Oxford; became a Catholic, 26 Oct., 1878; and was ordained, 1884. In 1891 he was appointed private chamberlain to Leo XIII; in 1903, private chamberlain to Pius X; in 1904, domestic prelate; in 1909, Knight of the Holy Sepulcher and Count. He served as military chaplain at Plymouth, 1892-99, at Malta, 1899-1905, and at Salisbury Plain, 1905-09. During the World War he served with distinction. In 1918 he became assistant principal chaplain royal, and in 1919, Commander of the British Empire. Under the name of John Ayscough he published several novels, including "Marotz," "Dromina," "San Celestino," "Hurdcott," "Jacqueline," and "Abbotscourt"; short stories, among them those in a "Roman Tragedy" and "Prodigals and Sons"; and essays, notably "Saints and Places," "Levia Pondera," and "French Windows."

Bidding-Prayer (A.-S., *biddan*, to pray), the prayer just before the sermon in the Anglican Church. Originally the bidding of prayers signified the praying of prayers; later it came to signify the special prayer before the sermon. (C. J. D.)

Biel, bēl, Gabriel (1425-95), called "the last of the Scholastics," b. Speyer, Germany; d. Tübingen. After serving as a preacher in the cathedral of Mainz, he became superior of the Clerics of the Common Life at Bützbach, and assisted in founding the University of Tübingen, where he became professor of theology, 1464. In his commentary on the "Sentences," though calling Occam his master, he constructed an orthodox theological system. His views in political economy were progressive, and his treatise on currency stigmatizes the debasing of coinage as dishonest exploitation of the people. —C.E.

Bielski, bē-ĕl'skē (Wolski), Marcin (1495-1575), chronicler, b. province of Sieradz, Poland; d. there. A prolific writer, he is called the father of Polish prose, as he was the first author to use that language. His works include a biography of the philosophers, poems, and a universal history of Poland from 550, continued to 1597 by his son Joachim (1540-99).—C.E.

Bier (A.-S., *beran*, carry), the framework on which the corpse or containing coffin is laid before burial or is carried to the grave.

Bigamy, in criminal law, formally contracting a marriage while a former one remains undissolved; in ecclesiastical law, the contracting of a valid marriage after the death of a first spouse.

Bigot, one who through ignorance adheres obstinately to a social, political, or religious belief, opinion, or practise, and is intolerant of others who hold different views.

Bill of Rights, the name usually given to the solemn declaration of the rights and liberties of English subjects, which also settled the Protestant succession to the British crown, drawn up, 1689, and accepted by William III and Mary before their accession. In the United States the Bill of Rights means the first ten amendments to the Constitution.

Billuart, bĭl-ōō-är, Charles René (1685-1757), theologian and controversialist, b. Revin, Belgium; d. there. He entered the Dominican Order and became one of the most learned commentators of St. Thomas's "Summa." A famous preacher, he defended publicly in Maastricht the doctrine of the Real Presence, silencing his Calvinist opponents by his incisive logic and extensive learning. For

many years he held the offices of prior and provincial in his order.—C.E.

Bilocation (Lat., *bis*, twice; *locatio*, place), the actual presence of the same finite being in two totally different places at the same time. A physical body is said to be in place circumscriptively, every exterior part juxtaposed with its corresponding part of the environing surfaces. A spiritual being is said to be in place definitely, entire in every part of space occupied. A mixed mode of location is that of a being circumscriptively in one place and definitely elsewhere, as is Christ in heaven and in the Sacred Host. This latter mode of bilocation is pertinent to the Catholic doctrine of the Holy Eucharist. All the physical laws of matter known to natural science contradict the bilocation of a material body as physically possible. As an absolute or metaphysical impossibility involving an intrinsic, essential contradiction, Catholic philosophers maintain that there is no intrinsic repugnance to a mixed mode of location. Since local extension is not an essential note of material substance, but merely a relation, bilocation does not involve the multiplication of a body's substance but only the multiplication of its local relations to other bodies.—C.E.; Pohle-Preuss, The Sacraments, II, 181, St. L., 1922.

Bination, the offering of Mass twice on the same day by the same celebrant; permitted on days when the faithful are obliged to assist at Mass and there are not enough priests for the number of Masses needed by the congregations.—C.E.

Binding and Loosing, the power promised by Christ to the rulers of His Church when He said to the Apostles: "Whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven" (Matt., 18; cf. 16). Whatever be the primary signification of this metaphor in the Aramaic language, these words as used by Christ, as is evident from the context and from Christian tradition, meant that He was to confer upon the rulers of His Church the power to bind the faithful to the observance of laws and to loose them from impediments to eternal happiness, especially from sin and its consequent debt of punishment. —Pohle-Preuss, The Sacraments, III, 9-11, St. L., 1924. (F. J. C.)

Binet, Jacques Philippe Marie (1786-1856), mathematician, b. Rennes, France; d. Paris. In 1823 he succeeded Delambre in the chair of astronomy at the Collège de France. In his memoir on the theory of the conjugate axes and of the moments of inertia of bodies he enumerated the principle now known as Binet's Theorem.—C.E.

Biogenesis (Gr., *bios*, life; *genesis*, generation), name for the theory affirming that life originates only from pre-existing life; a fact supported by both reason and experience. The most minute and universal research has proved that all visible organisms arise only from germs of the same kind and never from inorganic matter. Reason affirms that the cause must be adequate to the effect; something cannot come from nothing. Lifeless matter can never generate life, the contradictory to its essential nature. Life owes its ultimate origin solely to the creative act of God. The name for the opposite theory which has no standing in science, is abiogenesis.—C.E.; Maher, Psychology, N. Y., 1909.

Biology (Gr., *bios*, life; *logos*, science), the science of life and living organisms. It is concerned with the origin, structure, development, functions, and relations to environment, of plant and animal life, and the causes thereof. A list of distinguished Christian biologists is included under Medical Science (q.v.).—C.E.; U.K.

Biondo, Flavio (1388-1463), archæologist and historian, b. Forli, Italy; d. Rome. He was secretary to Popes Eugenius IV, Nicholas V, Calixtus III, and Pius II. He is considered a founder of the science of archæology and of Christian and medieval topography, and compiled three encyclopedias which form the basis of all subsequent dictionaries of Roman antiquities.—C.E.

Biot, Jean Baptiste (1774-1862), physicist and mathematician, b. Paris; d. there. In 1800 he obtained the chair of mathematical physics in the Collège de France, and subsequently was engaged in the standardization of the length of the meter. He discovered the laws of rotary polarization by crystalline bodies, and advocated the corpuscular theory of light.—C.E.

Birds (in Symbolism). In the O.T. and the N.T. symbolic references to birds occur, and these were multiplied in medieval literature and art. The dove was an early type of purity, as in Canticle of Canticles, 5 and 6; of peace, as in the story of the Deluge; of simplicity and innocence, as in Matthew, 10. In early Christian art it typified the Holy Ghost; and later, as the soul, it is sometimes seen flying from the mouth of the dead. The eagle, reputed to have the power of looking directly at the sun, is a symbol of Christ gazing undaunted on the brightness of God the Father, and of St. John absorbed in contemplating the highest truth. The eagle was also a type of Baptism, from the legend that a dying eagle could renew its youth by plunging three times into a spring of pure water (Ps., 102). The pelican, feeding her young with the blood of her breast, symbolizes Christ the Redeemer, "nostro pelicano" as Dante calls Him. The phœnix, said to rise rejuvenated from its own ashes, is the type of resurrection and eternity. The peacock, believed incorruptible, represents immortality, and in later art, pride. The cock is the emblem of St. Peter, and sometimes of vigilance. The vulture represents greed; the raven may symbolize the Jews, or occasionally confession and penance. As emblems of the saints, birds are associated in art with St. Francis of Assisi and with Ven. Joseph Anchieta, S.J., because of miraculous instances in connection therewith. —C.E.

PELICAN

BIRETTA

Biretta, stiff, square cap with three or four ridges on its upper surface, worn by clerics, whose rank is distinguished by its color, when entering

sanctuary for Mass and at other functions.—C.E.; O'Brien, History of the Mass, N. Y., 1882.

Birinus, Saint, confessor (d. 650), apostle of Wessex, d. Dorchester, England. A Benedictine monk at Rome, he was consecrated at Genoa by Abp. Asterius of Milan and sent by Pope Honorius to spread the gospel in England. He arrived in Wessex, 634, and converted King Cynegils. He established his see at Dorcic, now Dorchester. Relics at Winchester, where numerous miracles have taken place. Feast, 3 Dec.—C.E.

Birmingham, city, England. Tracing its history from Saxon times, and mentioned in Domesday Book, from the 14th century until the Reformation Birmingham was governed by the Guild of the Holy Cross. During the anti-Catholic riots which followed the changed order, a church and convent were destroyed, 1688, and in 1791 the "Church and King" riots which occurred here culminated in the exile of Dr. Priestley. Previous to the erection of the city into a diocese, 1850, it formed part of the Midland, and later the Central Vicariate, of which the last vicar Apostolic was William B. Ullathorne. The city was raised to an archiepiscopal see, 1911. The oldest parish church, St. Martin's, now Anglican, dates from the 13th century, but the original building has been replaced. The Cathedral of St. Chad, designed by Pugin, was built 1840, and the relics of its patron, preserved at Lichfield until the Reformation, now repose over the high altar. Through the generosity of John Hardman, patron of ecclesiastical art, the cathedral choir has become one of the foremost in the country. Newman came to Birmingham after his ordination and founded the Oratory, at Edgbaston, making it his home for forty years.

Birmingham, Archdiocese of, England, comprises Warwickshire, Oxfordshire, Staffordshire, and Worcestershire; diocese, 1850; archdiocese, 1911; suffragan sees: Clifton, Plymouth, and Shrewsbury. Bps. and Abps.: William Ullathorne, O.S.B. (1850-88), Edward Ilsley (1888-1921), John McIntyre (1921-29), and Thomas L. Williams (1929). Churches and chapels, 229; priests, secular, 224; priests, regular, 152; seminary, 1; elementary schools, 126; other schools, 47; institutions, 25; Catholics, 129,626.

Birt, Dom Henry Norbert (1861-1919), ecclesiastical historian, b. Valparaiso, Chile; d. London. He entered the Benedictine Order at Downside Abbey, England, 1880, was ordained, 1889, and after a period of teaching and parochial work at Coventry, became assistant and secretary to Abbot Francis Gasquet, army chaplain during the South African war, and to the home forces during the World War. He served prominently on the Committee of the Catholic Truth Society and was on the Council of the Catholic Record Society. His works include: "Elizabethan Religious Settlement"; "History of Downside School"; "Lingard's History Abridged"; "Benedictine Pioneers in Australia"; "Obit Book of the English Benedictines"; and articles for the Catholic Encyclopedia and for various Catholic periodicals.—C.E. Suppl.

Birth, Defect of, a canonical impediment caused by illegitimacy of birth, that is birth out of lawful wedlock, whereby one is impeded from receiving orders licitly, and is inhibited from exercising the orders he may have received illicitly; it also renders one ineligible to be a higher superior in a religious order, or to be admitted into an ecclesiastical seminary. The defect may be cured by the subsequent marriage of the parents, or by a papal rescript, or by religious profession, or by a dispensation; but such legitimatization does not remove the impediment against receiving the cardinalate, or consecration as a bishop, abbot, or prelate *nullius.*—C.E.

Birth Control, the voluntary prevention of conception through arrested coition or the use of contraconceptives, for the purpose of limiting the number of offspring. As commonly used the term means the absolute prevention of pregnancy. While the Catholic Church does not urge married persons to beget the largest possible number of children, and does not sanction the intemperate use of marriage, she does condemn each deliberate act of birth control as intrinsically evil (S.Off., 21 May, 1851; 19 April, 1853; S.Pœn., 13 Nov., 1901). In cases of ill health or poverty she insists on marital abstinence. The Catholic doctrine that birth control is essentially wrong, is not a mere disciplinary measure, like the law of clerical celibacy, which can be abrogated or modified by the Church. It is a definition of the law of God, which no power, not even the Church itself, can abrogate or contravene. In the Divine plan the primary purpose of the marital **act** is the procreation of offspring, and its secondary purposes are the cementing of conjugal love and the allaying of concupiscence. As birth control defeats the primary purpose of the marriage relation, it is opposed to the Divine Will, which the Church must sustain. This teaching is reenforced by other weighty considerations, e.g., birth control undermines the respect of husband for wife, and vice versa, and thereby increases unhappiness among married people and the consequent number of divorces. The essential evil of birth control, however, consists in frustrating the primary purpose of marriage, the propagation of the species.—U.K.; Bruehl, Birth Control and Eugenics, N. Y., 1928. (F. J. H.)

Bishop (Gr., *episkopos,* overseer), Divinely instituted member of the ecclesiastical hierarchy (Trent, Sess. XXIII, ch. 4, can. 6), and successor of the Apostles. The Sacrament of Orders, i.e., consecration, confers on bishops spiritual power in the Church, and imprints on their souls an indelible spiritual character. In the hierarchy of orders they are superior to priests; in the hierarchy of jurisdiction by Christ's will, they rule a diocese, in due dependence and submission to the Roman pontiff. —C.E.; P.C. Augustine. (R. B. M.)

Bishop, Methodist, prelate in the American Methodist Episcopal Church elected by the General Conference. They are not bishops in the sense in which this name is used in the Catholic Church and Anglican, or Episcopalian, Church, but superintendents, sharing in common their jurisdiction without being confined to any diocese or district. For practical reasons the General Conference at its session every four years designates episcopal residences.

Their duties being entirely executive, the bishops do much traveling to various churches, promoting temporal and spiritual interests. Between the bishops and other ministers there is no distinction of order.

Bishop, TITULAR, one who has been appointed by the Holy See to a diocese which, in former times, had been canonically established and possessed cathedral church, clergy, and laity, but on account of pagan occupation of the diocesan territory has now neither clergy nor people. See TITULAR SEES.

Bishop, WILLIAM (*c.* 1553-1624), first episcopal superior in England after the extinction of the hierarchy, b. Brailes, Warwickshire, England. About 1574 he joined Dr. Allen at Douai, and subsequently completed his studies at Rome, returning to the English mission. In 1598 he went to Rome on behalf of the secular clergy in connection with the "archpriest controversy"; his views were unfavorably received and for some time he was forbidden to return to England. When the injunction was withdrawn he returned, and soon after he drew up the famous "Protestation of Allegiance" to Elizabeth, which was violently denounced by his opponents. In 1623 he was named titular Bp. of Chalcedon and Vicar Apostolic of England. He organized a system of church government throughout the country, establishing a chapter of 24 canons to assume jurisdiction during any vacancy of the vicariate.—C.E.

Bishop of Rome, the pope who, besides being head of the universal Church, occupies its central and principal see, Rome, in succession to its first bishop, Peter.

Bishops and Regulars, CONGREGATION OF. This congregation originated in 1601 from the union of the congregations for the Consultations of Bishops and for the Consultations of Regulars. Presided over by a cardinal prefect, it had an adequate number of cardinals and the usual officials. Its competency was wide; only questions of doctrine, the formal interpretation of the Tridentine Decrees, marriage processes, and rites and ceremonies were excluded. Thus it was competent in all business concerning bishops and the proper administration of dioceses. It received appeals against bishops, and replied to doubts about diocesan administration. It also treated all affairs about religious; settled controversies between orders, or within an order; considered the establishment and suppression of religious houses; gave permission for religious to transfer to another order; and took cognizance of those who left their order. Pius X, 8 Sept., 1908, suppressed it, giving its competency over affairs of bishops to the Congregation of the Council, and that over the affairs of religious to the newly founded Congregation for the Affairs of Religious.—C.E., XIII, 142. (C. E. D.)

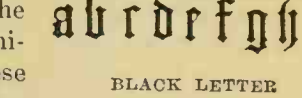
Bismarck, DIOCESE OF, comprises the western half of North Dakota; area, 35,998 sq. m.; established, 1910; suffragan of St. Paul. Bishop: Vincent Wehrle (1910). Churches, 154; priests, secular, 46; priests, regular, 25; religious women, 258; high schools, 6; primary schools, 17; pupils in parochial schools, 2536; institutions, 5; Catholics, 48,097.

Bismarck, OTTO EDUARD LEOPOLD VON (1815-98), prince, statesman, b. Schönhausen, Germany; d. Friedrichsruh. He entered the University of Göttingen, 1832, then studied law in Berlin. About 1846 he became a member of the provincial diet of Saxony; in 1847, deputy from Brandenburg in the Prussian Diet; and in 1850, Prussian delegate at Frankfurt. He quickly gained the confidence of Frederick William IV. Bismarck worked for the removal of Austria from the Germanic Confederation. In 1857 he was appointed ambassador to Russia, and in 1861, to Paris. In 1862 he became minister of foreign affairs and head of the cabinet. He created a large army which, 3 July, 1866, crushed Austria at Sadowa, terminating the Seven Weeks War. This victory assured Prussian supremacy. Bismarck now turned to the consolidation of the North German states. He headed the German Liberal Nationals and granted a new constitution with universal suffrage. In 1870 the Franco-Prussian War tested the strength of the German union. Germany emerged victorious, and the states of North and South Germany united under William I, crowned first German Emperor in the Palace of Versailles, 18 Jan., 1871. Bismarck was made chancellor with the title of prince. He next concentrated on the nationalization of the empire. In his effort to crush all possible enemies he inaugurated the *Kulturkampf* (struggle for civilization) against Catholics whom he feared because of their allegiance to the pope. With the election of Pope Leo XIII a reconciliation was effected, and by 1884 diplomatic relations had been resumed with Rome. In 1882 he had formed the Triple Alliance of Austria, Germany, and Italy. The last years of his chancellorship were devoted to a vigorous campaign against socialism, but with the accession of William II, 1888, his long domination came to an end. His resignation was requested, 1890, and he withdrew to his estate of Lauenburg.—U.K.; Weber, General History of the Christian Era, II, 465-486, Wash., 1928. (C. V.)

Black, liturgical color symbolizing mourning. Black vestments are used on Good Friday, to express grief at the death of the Saviour, and unless the rank of a feast require otherwise, at funerals and offices for the dead to show sorrow and sympathy. However, at these times the tabernacle veil is purple, as it is never allowed to hang a black veil before the Blessed Sacrament. (J. C. T.)

Black Fast, a form of fasting with abstinence from flesh meat, eggs, butter, cheese, and milk enjoined.—C.E.

Black Friars. (1) Name popularly applied in Great Britain to the members of the Dominican Order, because of the black mantle which they wore over their white habits. (2) Well-known districts in London and in Glasgow, so called because of the former location of Dominican monasteries in these places.



BLACK LETTER

Black Letter, name given to form of type used by early printers in distinction from "Roman" type. It is also called "Gothic." It is still used in Germany. In England its use is confined to fancy printing.

Blackwell, GEORGE (*c.* 1545-1613), archpriest, b. Middlesex, England; d. London. Ordained at Douai, 1575, he served in England for nearly 20 years. When Card. Allen died, 1594, he was named archpriest by Clement VIII, 1597-98. On the promulgation of the Oath of Allegiance of James I, 1606, he was confused by its ingenious wording into thinking it acceptable to conscientious Catholics, and in spite of its condemnation by Paul V, 1606 and 1607, he signed it and urged the clergy to do so. On defending his conduct, he was deposed from the office of archpriest by the pope and replaced by George Birkhead, or Birket, 1608.—U.K.

Blairs College (ST. MARY'S COLLEGE), Blairs, Aberdeen, Scotland, ecclesiastical college founded 1829, comprising the two "little seminaries" of Aquhorties and Lismore. The first important Catholic collegiate foundation in Scotland after the Reformation, it has educated many priests for the Scottish mission. The archives of the Diocese of Glasgow, and important correspondence left by Abp. Beaton (d. 1603), are preserved here. The college was rebuilt, 1897 and 1903. Faculty, 11; students, 143.

Blaise, SAINT, martyr (*c.* 316), Bp. of Sebaste, d. Sebaste, Armenia. According to legend he was a physician at Sebaste, where he later became bishop. He was cast into prison by the pagans in the persecution of Licinius. He performed a wonderful cure on the throat of a child, who was choking from a fishbone he had swallowed, and, consequently, is invoked against throat troubles. He is honored as one of the Fourteen Holy Helpers (q.v.). In many places on his feast day the faithful receive the blessing of St. Blaise, given by holding two candles against the throat in the form of St. Andrew's cross. Emblems: a wax taper, and iron comb. Feast, 3 Feb.—C.E.; Butler.

Blanche of Castile (1186-1252), mother of St. Louis of France. Entrusted with the regency during the minority of her son, she had to contend with the hostility of the feudal barons. She was an energetic woman and had excellent counsellors in Friar Guerin, Chancellor Barthelemy of Roye, and the papal legate, Frangipani. When Louis IX reached his majority, he found his kingdom enlarged and his authority strengthened. Blanche was again regent during the king's absence on the Crusade.—U.K. (F. P. D.)

Blanchet, blăn-shā, FRANÇOIS NORBERT (1795-1883), first Abp. of Oregon City, b. St. Pierre, Quebec, Canada; d. Portland, Ore. Educated at the Seminary of Quebec, he was ordained, 1819, and went west as vicar-general and first missionary to the Oregon country, 1838. He was made vicar Apostolic and consecrated in Montreal, 1845, being named Abp. of Oregon City, 1846. After 42 years of heroic labor in the Northwest, he resigned, 1880. —AUGUSTIN MAGLOIRE (1797-1887), brother of preceding, 1st Bp. of Walla Walla, Wash. (present see, Seattle), b. St. Pierre; d. Fort Vancouver, Wash. He was ordained, 1821, consecrated at Montreal, 1846, and reached Walla Walla, 1847, by wagon overland through the United States. When the Diocese of Walla Walla was suppressed and the Diocese of Nesqually erected, 1850, he officiated at first in a log cathedral at Fort Vancouver. He resigned, 1879.—C.E.

Blandina, SAINT, virgin, martyr (177), d. Lyons. She was a Christian slave, who, with the other martyrs of Lyons, suffered at the hands of the fanatic heathen populace. After being exposed to the wild beasts in the arena and remaining unscathed, she was scourged, placed on a red-hot grate, thrown before a wild steer, and slain with a dagger. Relics in the church of Saint-Leu, Amiens. Feast, 2 June.—C.E.

Blane (BLAAN), SAINT, bishop and confessor (d. 590), b. and d. island of Bute, Scotland. Educated in Ireland under Sts. Comgall and Kenneth, he became a monk, and went to Scotland as bishop among the Picts. He founded a monastery at Dunblane, on the site of which the cathedral of Dunblane now stands. His church was at Kingarth, Bute. His works include sacred hymns, instructions to catechumens, and pious writings. Buried at Kingarth, where many miracles are attributed to him. Feast, 10 Aug.—C.E.; Butler.

Blasphemy (Gr., *blapto*, injure; *phemi*, speak), any word of malediction, reproach, or contumely pronounced against God.—C.E.

Blathmac, SAINT, martyr (750-855), b. Ireland; d. Iona, Scotland. According to the biography by Strabo, he was of noble Irish lineage. In 824 he joined the Columban monks at Iona, and later became abbot. While celebrating Mass he was murdered by the Danes for refusing to reveal to them the shrine of St. Columba. Feast, 19 Jan.—C.E.; Butler.

Blemmida, NICEPHORUS (*c.* 1198-1272), Orthodox Greek writer, b. Constantinople. Ordained at Nicæa about 1223, he subsequently entered a monastery which he had founded at Ephesus. One of the most brilliant men of his day, he is particularly noted as having recognized that the Latin Church was correct in its doctrine concerning the procession of the Holy Ghost.—C.E.

Blessed, the official ecclesiastical title, preliminary to sainthood, conferred by a solemn judgment of the Church after sufficient investigation has proved that the virtues of a deceased person have been heroic, and that God has testified to this by miracles worked through the intercession of the respective person. The solemnities of beatification are briefly as follows. On the day on which beatification takes place Mass is said in St. Peter's in the presence of the Congregation of Rites. After the Gospel, the secretary of the Congregation reads the papal decree of beatification, at the conclusion of which a painting of the newly beatified is exposed over the altar and the Mass is finished. About the hour of Vespers the Holy Father comes down to the basilica to venerate the new blessed. Regarding the cultus of the blessed, attention must be paid to the special indult issued by the sovereign pontiff. Usually the Mass and Office may be said on a fixed day within certain limits of place or by certain classes of persons.—C.E. (C. V.)

Blessed Bread. When the primitive custom of the faithful's supplying the bread for consecration was discontinued, the usage arose of bringing common bread usually presented at the Offertory of the

Mass to be blessed by the priest before the Oblation and distributed to those present as a token of love and union. Although generally consumed in church, it was frequently carried home. It was called *panis benedictus*, *panis lustratus*, *panis lustralis*, and *pain bénit* in France. From France the custom reached Canada and confined itself mainly to the Quebec province. It still exists in some few localities of the Western Church, especially in France. See ANTIDORON; EULOGIA.—O'Brien. History of the Mass. N. Y., 1882.

Blessed Sacrament, DEVOTION TO THE. Among the various devotions to the Blessed Sacrament may be mentioned: ADORATION, PERPETUAL; BENEDICTION; EXPOSITION; FORTY HOURS; and VISITS TO THE BLESSED SACRAMENT, each of which is treated under its own article. Amongst the most beautiful and inspiring of devotions to the Blessed Sacrament are processions in which the Blessed Sacrament is borne along the line of march by the priest. These processions are time-old and not at all unusual. The cross-bearer leads, flanked by two acolytes bearing lighted torches, followed by a line of servers in cassocks and surplices and by troops of boys and girls in white, some of them strewing flowers in the path of the celebrant bearing the Sacred Host, as he follows at the end of the line. The usual route of these processions is around the church beginning at the high altar, following down the middle aisle, up the aisle on the Gospel side and around by the Epistle side, up again through the middle aisle back to the altar. Benediction is given at the conclusion of the services. Corpus Christi processions are usually in the open grounds or fields (see CORPUS CHRISTI). The hymn chanted during the procession, the "Pange Lingua," has special reference to the Blessed Sacrament.

Blessing (A.-S., *bloedsian*, redden with blood, from the custom of sprinkling the altar with blood in sacrifice), as used in the Scriptures, has several meanings: praise; expression of desire that good fortune go with a person or thing; dedication of a person or thing to a sacred purpose; and a gift. In a strictly liturgical sense a blessing is a rite of ceremonies and prayers by which an authorized minister sanctifies persons or things to Divine service or invokes Divine favor upon them. The prayer usually mentions the object of the blessing and is accompanied by the sign of the Cross. In the Appendix of the Roman Ritual there are over 200 such blessings of everything imaginable: of the sick, fields, flocks, archives, libraries, food, cheese, beer, carriages, railroads, homes, airplanes, electrical machines, fire-engines, elevators, lifts, women pregnant and after delivery, organs, pilgrims, wells, schools, seismographs, horses, printing presses, vineyards, etc. In the Divine Office the blessing pronounced by the officiant upon the reader is known as the benediction (q.v.). For the papal blessing, see BLESSING, APOSTOLIC.—C.E.; Sullivan, Externals of the Catholic Church, N. Y., 1917.

Blessing, APOSTOLIC, the benediction given by the pope at the end of liturgical functions at which he presides, and sometimes after audiences; also the solemn benediction "Urbi et Orbi" (to the city and world) pronounced by the pope immediately after his election, from the balcony of St. Peter's, as well as on Maundy Thursday, Easter, Ascension Day, and the Assumption. The power to bestow the papal blessing has been delegated to all bishops, who may give it in their own dioceses, on Easter Sunday and on one other solemn feast. Abbots or prelates *nullius*, vicars Apostolic and prefects Apostolic, even when not bishops, can give it in their territories on only one of the more solemn feasts each year. Regulars who are privileged to bestow the blessing, may do so only in the town churches or in those of nuns or tertiaries lawfully aggregated to their own order, and in the prescribed formula. All priests who are assisting the sick should grant them the Apostolic blessing or "last blessing" with a plenary indulgence for the moment of death, according to the formula and under the usual conditions.—C.E.

Blind, CATHOLIC WORK FOR THE. Although there was no education for the blind until the 18th century, mainly due to the error as to their mental capacities, the Church provided for their corporeal needs from the earliest ages. Special care was given to them, and hospices for the blind were founded by St. Basil at Cæsarea (4th century), St. Bertrand in France (7th century), William the Conqueror, and St. Louis, King of France, who established at Paris, *c.* 1260, the "Hospice des Quinze-Vingts," surviving to this day. In the 16th century special processes for their education, attempted by Cardano and the Jesuit, Francesco Lana-Terzi, met with little success. The modern movement for education of the blind was originated by Valentin Haüy (1745-1822), who provided a system of tactual printing which resulted in a permanent literature, and founded the first school for the blind, 1784. Various inventors made improvements on Haüy's device, and in 1829 Louis Braille perfected his dot system which was soon adopted in most countries and is the basis of other simpler methods. To supply Catholic literature gratuitously for the blind in the United States, Joseph Stadelman founded, in 1900, a society called "The Xavier Free Publication Society for the Blind of the City of New York," which prints and circulates thousands of volumes. —C.E.

FRANÇOIS LOUIS BLOSIUS

Bliss (A.-S., *blithe*, happy), intense gladness; the perfect happiness of heaven; eternal beatitude.

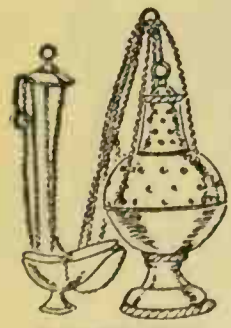
Blood is the price of Heaven, hymn written by Rev. F. W. Faber in the 19th century.

Blosius, FRANÇOIS LOUIS (1506-66), Benedictine abbot and spiritual writer, b. Donstienne, near Liége, Belgium; d. Liessies. He joined the order at the age of 14, studied at the University of Louvain, and became Abbot of Liessies, holding this office until his death. As abbot he inaugurated a reform confirmed by Pope Paul III. His many writings on spiritual subjects enjoy a well-deserved reputa-

tion. Three have been translated into English: "Mirror for Monks," "A Book of Spiritual Instruction," and "Comfort for the Faint-hearted."—C.E. (R. J. M.)

Blue, a liturgical color, not in use throughout the Church according to Roman Ritual, but used in some places at certain times. It is the color specially associated with Our Lady and indicates constancy, fidelity, genuineness, and aspiration, being significant, in the Levitical system, of the air. In pre-Reformation England there was no general rule as to colors but blue was often used. The Exeter ordinal for 1327 prescribes blue for certain double feasts of saints. According to an inventory of Meaux Abbey, Yorkshire, 1396, feasts of virgins not martyrs were kept in sky blue. Blue was one of the colors for confessors. In the 14th century at Wells blue was used in Advent and on Ash Wednesday. Inventories of 18 of the prebendal churches of St. Paul's taken in 1458 show that out of 18 churches 10 had blue vestments, and out of 83 suits 11 were blue. An inventory of St. Dunstan's, Canterbury, 1500, includes a "best" vestment of blue. According to a decree of the Congregation of Rites, 12 Feb., 1884, by special indult some dioceses of Spain must use blue vestments instead of white on the feast of the Immaculate Conception, during its octave, and during the year whenever the Mass of the Immaculate Conception is said. Mexico has the same privilege and also Lourdes, France. In Colombia blue vestments were used by special privilege on the occasion of the Coronation of Our Lady of Chiquinquira at Bogotá, to which city the statue was brought for the ceremony.—Hope and Atchley, English Liturgical Colors, Lond., 1918; Henry, Catholic Customs and Symbols, N. Y., 1925.

Blue Laws, stringent legal measures dealing with private morals and conduct, especially the puritanical laws of the early American colonies. The term "blue" originated in England where it was associated with strict adherents of Puritanism, since to be constant, faithful, or "true blue" was considered Puritanic. The more liberal inhabitants of the New York colony are believed to have stigmatized their stricter neighbors in New Haven as "blue" and the term is sometimes traced to the covers of blue paper which bound the session laws of Connecticut. Among those actually enacted were prohibitions against unnecessary Sunday travel, mixed dancing, gambling, regulations regarding wearing apparel, the obligation of belonging to an approved church imposed upon all freemen, voters, and military officers, and laws against Catholic priests and Quakers. —U.K.



INCENSE BOAT AND CENSER

BMT., in catacomb inscriptions = *bene merenti* (to the well-deserving).

Boat, emblem in art associated with St. Peter as fisherman.

Boat, INCENSE (so called from its shape), vessel that holds the incense before it is put into the censer.

Bobbio Missal, a MS. of the 7th century found by Mabillon, at Bobbio, North Italy, now in the Bibliothèque Nationale at Paris (Lat. 13,246). While the MS. is also called Gallican and attributed to the Province of Besançon, it is now recognized to be Irish in a much Romanized form. The Missal contains a "Missa Romensis cottidiana," other Masses for various days and intentions, the Order of Baptism, and the "Benedictio Cerei." (D. R.)

Boccadipecora, TEOBALDO (CELESTINE II), antipope (1124). He was elected but the Roman nobility demanded Cardinal Lambert as pope. To prevent a schism he resigned and Lambert was elected as Honorius II.—Mann.

Body, RELATION OF SOUL AND. The body and the soul of a living material being are incomplete substances which so mutually complete and perfect one another, that there arises from their union one complete substance. In the case of a rational soul, if we except the soul of Christ, the result of this substantial union is a human person. In Christ the human nature consisting of soul and body exists in the Divine Personality of the Word, the Second Person of the Holy Trinity. Pius IX (1857) declared it to be Catholic doctrine that in man "the rational soul is the true, per se, and immediate form of the body"; "per se" indicates, naturally and essentially destined for this union; and "immediate" signifies, with nothing intervening between body and soul. The whole human soul is in the whole body and the whole human soul is in each part of the body. According to its faculties, however, it is in definite parts; e.g., as to seeing, it is only in the eye, and as to hearing, it is only in the ear. At the general resurrection the body will be reunited to the soul (see BODY, RESURRECTION OF).—Maher, Psychology, N. Y., 1909. (J. F. G.)

Body, RESURRECTION OF (Lat., *re*, again; *surgere*, to rise), a substantial conversion whereby the human body resolved into its component parts by death is restored to its former condition. The resurrection is styled a conversion to distinguish it from creation by which an entirely new being comes into existence. In ancient times the resurrection was denied especially by the Sadducees, the Gnostics, the Manichæans, and the medieval Albigenses and Waldenses, and is still violently attacked by atheists, materialists, and rationalists. The doctrine is well founded in Holy Writ being contained in both the Old and New Testaments. The classic text of the O.T. is the following from Job (19): "For I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin; and in my flesh I shall see my God." Another passage of Scripture is that describing the vision of Ezechiel (Ezech., 7). The prophet saw how the dry bones on the field of the dead began to stir, took on sinews and flesh, and were covered with skin. When they stood upright and breathed and lived, the Lord said to the prophet: "Son of man: all these bones are the house of Israel. . . . Behold, I will open your graves, and will bring you out of your sepulchres, O my people, and will bring you into the land of Israel." Though this vision symbolizes the restoration of Israel, it would have been unintelligible to the Jews had

they not been familiar with belief in a resurrection of the dead. In the N.T. we have the distinct assurance of Christ and the Apostles that the dead will rise again. Our Lord accused the Sadducees of ignorance because they denied the resurrection of the dead. "You err, not knowing the Scriptures nor the power of God" (Matt., 22). He also predicted that He Himself would raise the dead to life: "The hour cometh, wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things shall come forth unto the resurrection of life: but they that have done evil, unto the resurrection of judgment" (John, 5). The Apostles testified to the resurrection, St. Paul especially placing the resurrection of the dead on the same level, as regards certainty, with the resurrection of our Lord; "Now if Christ be preached, that he rose again from the dead, how do some among you say that there is no resurrection of the dead? But if there be no resurrection of the dead, then Christ is not risen again. And if Christ be not risen again, then is our preaching vain: and your faith is also vain" (1 Cor., 15). Tradition of the early Church establishes the dogma of the resurrection, the Fathers not only referring to it, but even writing entire treatises appealing both to Scripture and reason.—C.E., XII, 789; Pohle-Prenss, Eschatology, St. L., 1924. (C. V.)

Body and the Eagles (Matt., 24; Luke, 17), parable following a description given by Jesus of His second coming. When and where that is to happen He refuses to tell His disciples, but He assures them, that when it does happen it will be so evident that they will realize it of themselves, just as the eagles find by instinct and with their senses a carcass without further indication. Hence, there is no need to fear deception by false prophets, announcing the second coming of Christ; the very fact that this so-called Christ needs announcing is proof that he is not the true Christ. Let them therefore live in peaceful preparation until they actually find themselves before their Lord and Master.—Fonck, tr. Leahy, Parables of the Gospel, Cin., 1915. (N. G.)

Boehme (Behmen), Jakob (1575-1624), mystic and theologian, b. Altseidenberg, Germany; d. Görlitz. He had little education, but having studied the Bible and several mystics, as a devout Lutheran, he preached and wrote on religious and philosophical subjects. His first book, published without his knowledge, 1612, aroused bitter opposition. The Elector of Saxony protected him against persecution as a heretic, 1624. He taught a sort of dualism in the nature of God as an explanation of good and evil, one of his basic theories being the apprehension of a principle by its opposite. His followers, called Böhmists or Behminists, were numerous in Germany, Holland, and England. His complete works were translated and published in England, 1644-62. His theories were studied by several philosophers, including Isaac Newton, William Blake, Georg Wilhelm Hegel, and Friedrich Schelling.—U.K.

Bogotá or Santa Fé de Bogotá (Chibcha, *bocatá*, end of the farm-lands), capital of the Republic of Colombia, founded in 1538 by Gonzalo Ximenez de Quesada, a Spanish conqueror. The Plaza de Bolivar, the principal square, contains the cathedral in Corinthian style with a jeweled statue of the Blessed Virgin. There are 30 churches, some possessing paintings of Murillo, Il Spagnoletto, and Gregorio Vázquez. Many old conventual buildings have been used for secular purposes since 1861, the national library and museum being housed in the former Jesuit college. Bogotá is the seat of an archdiocese. The college of Saint Bartholomew founded by the Jesuits, 1605, is the oldest "college" in America still in existence and directed by its founders. Among other institutions of learning are the secular College of Our Lady of the Rosary and the Dominican College of St. Thomas. The National Observatory of St. Bartholomew is directed by the Jesuits. Est. pop., 166,148.

Bohemia. See Czechoslovakia.

Bohemian Brethren. See Moravians.

Bohemian College, Rome, established, 1884, partly with the revenues of the ancient Bohemian hospice founded by Emperor Charles IV, and with contributions from Leo XIII and the Bohemian bishops. The distinguishing mark of the students, who attend the Propaganda, is a black sash with two yellow stripes at the ends.—C.E., XIII, 135.

Boileau-Despréaux, bwä-lō-dā-prā-ō, Nicolas (1636-1711), satirist and critic, b. Paris; d. there. After studying law and theology, Boileau devoted himself to poetry and wrote satires, attacking the mediocre poets and pedantic authors of his day. Louis XIV forced his election to the French Academy, 1684, in spite of bitter opposition due to the fact that many of the Academicians were among the victims of Boileau's satirical humor. His principal works are: "Satires" and "Epîtres," treating chiefly moral and literary subjects; "Art Poétique," a literary code in which he sets forth his poetical theories; and "Le Lutrin," a mock-heroic poem. He was called the "Lawgiver of Parnassus," and greatly contributed to the formation of the French classic ideals in literature.—C.E. (F. P. D.)

Boise, Diocese of, comprises the State of Idaho; area, 84,290 sq. m.; erected, 1893; suffragan of Oregon. Bishops: Alphonse Glorieux (1893-1917); Daniel Gorman (1918-27). Churches, 122; priests, secular, 70; priests, regular, 18; religious women, 387; academies, 6; primary schools, 18; pupils in parochial schools, 2025; institutions, 12; Catholic population, 21,000.

Boisgelin, Jean de Dieu Raymond de Cucé de (1732-1804), cardinal, b. Rennes, France. He became Bp. of Lavaur in 1765, and in 1769 was transferred to Aix. In 1789 he represented the clergy of his province at the States-General, where he defended the rights of the Church, advocated the claim of every citizen to have a voice in the government, and spoke in favor of abolishing the traces of feudalism. When the majority adopted its anti-religious legislation, he wrote the famous protest against the civil constitution of the clergy. Subsequently he proposed that his fellow-bishops place their resignations in the hands of the pope. When exiled he went to England, and after religious peace was restored under Napoleon, returned to France, where he was promoted to the Archbishopric of Tours and made

a cardinal. He possessed remarkable literary and oratorical gifts, and was chosen a member of the French Academy, 1776.—C.E.

Boisil, SAINT, confessor (d. 664), Abbot of Melrose, Scotland. He is famous as the teacher of St. Cuthbert, and was renowned in his day for his spiritual gifts. He died of the yellow plague. Relics at Durham. Feast, 23 Feb.—C.E.; Butler.

Bokenham, OSBERN (1393-1447), Augustinian friar and poet, b. Old Buckenham, Norfolk, England. His writings are mainly religious. The "Lyvys of Seyntys" does not merit serious consideration from modern hagiologists, but is of decided historical value as showing the evolution of English literature; it is written in the Suffolk dialect.—C.E.

Bolivia, independent inland republic in western central South America; approximate area, 560,000 sq. m.; est. pop., 2,990,220, mainly Catholic. Christianity was introduced by the Jesuit missionaries in the 16th century, and after the expulsion of the order, 1767, the work was continued by the Franciscans. Catholicism is the official religion, endowed by the state, but other forms of worship are tolerated, and since 1912 the civil marriage service is obligatory. In 1925 the country was dedicated to the Sacred Heart. Bolivia is represented at the Holy See by an envoy extraordinary and a minister plenipotentiary; an internuncio resides at La Paz. Church administration is thus divided:

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Sucre, A.	1551	515	200	..	366,560
Cochabamba, D.	1847	174	161	95	200,300
La Paz, D.	1608	..	..	..	100,000
Oruro, D.	1924	..	..	..	.....
Potosi, D.	1924	..	..	..	.....
Santa Cruz de la Sierra, D.	1605	70	105	..	260,000
Tarija, D.	1924	..	..	..	.....
Beni, V.A.	1917	30	17	..	60,000
Chaco, V.A.	1919	..	..	..	.....
Pilcomayo, P.A.	1925	..	..	..	.....

Bollandists, group of Belgian Jesuits who compile the "Acta Sanctorum," named for John van Bolland, editor of the first volume. The Acta is a hagiographical work comprising the Acts of all saints venerated throughout the Christian world and containing a vast amount of material on church history in all countries and centuries, with numerous details of chronology, geography, law, government, literature, fine arts, and industry. The saints are arranged according to the days of the year, each of which is treated as a separate unit. The work was planned by Herbert Rosweyde (d. 1629), a Belgian Jesuit who collected a vast amount of material from the libraries of Belgium. His successor Bolland extended Rosweyde's plan to include all information from whatever source on each saint and his cult, prefacing each text with a study to determine the author and historical value. It met with the encouragement of churchmen and scholars, and in 1660 at the invitation of Alexander VII two colleagues, Henschen and Papebroch, made a journey from Antwerp to Rome and gathered material which long remained one of the most valuable resources of the work. By 1709 it was carried to Volume V of June, the 24th of the collection, and was continued in Antwerp mainly by Belgian Jesuits assisted by historians throughout the world until 1773, when the suppression of the Jesuits caused their removal to Brussels. Joseph II compelled them to sell their effects, and in spite of the attempts of Napoleon I to restore the Bollandists, work was not resumed until 1837 when a new group was organized, receiving aid from most of the European governments and societies of learned men. In 1869 the subsidy of the Bollandists was removed from the governmental budget, and another disastrous setback was caused by the World War, after which the work was reorganized by Fr. Hippolyte Delehaye who published the 65th volume in 1926 (to 10 November). The new Bollandists are also treating extensively saints of the eastern countries, thanks to the recent greater accessibility of oriental texts. They also publish the "Analecta Bollandiana," informing scholars of newly-discovered material, as well as collections of hagiographical documents in Greek, Latin, and oriental languages, and catalogs containing detailed descriptions of the Greek, Latin, and oriental hagiographical manuscripts in various great libraries.—C.E.; U.K.; Delehaye, The Work of the Bollandists, Princeton, 1922.

JOHN VAN BOLLAND, S.J.

Bologna, bō-lō'nyȧ, city of Italy. Christianity and the episcopate date back to the early part of the 2nd century. Sts. Vitalis and Agricola were martyred there during the Diocletian persecution. In the 6th century it became a patrimony of the Holy See but in the 9th century was wrested from the popes. Charlemagne made it a free city. Weakened by internal struggles between Guelphs and Ghibellines, it lost its independence, regained it, and finally became a papal possession again, 1506. In 1860, by an unanimous vote, it became part of the Kingdom of Italy. The churches of Bologna are noted for their architectural beauty and art treasures, particularly the Cathedral of St. Peter, 910, the church of Corpus Christi, erected by St. Catherine of Bologna, and the shrine of the Madonna of St. Luke, with its portico of 635 arches. Bologna is also famed for its watch-towers, built by medieval nobles. In the center of the city are two leaning towers, erected in the 12th century, the Asinella, 274 ft. high, and the Garisenda, 137 ft. high.

Bologna, UNIVERSITY OF, Italy, developed from the "Schools of Liberal Arts" which flourished at Bologna in the 11th century. It was a "jurist" university in origin, owing to the organization by Irnerius of a school of law, distinct from the arts school in the early 12th century and the adoption of the "Decretum Gratiani" of the Camaldolese (or Benedictine) monk, Gratian, as the recognized text-book of canon law (*c.* 1140). The work was continued by such eminent jurists as Odopedus (d. 1300), Joannes Andrea (1270-1348), St. Raymond of Pennafort (1175-1275), and Ricardus Anglicus (*c.* 1250). At the beginning of the 13th

century the university is said to have numbered 10,000 students, the foreigners forming two "universities," the Cismontanes comprising 17 nations and the Ultramontanes 18 nations, organized like guilds. It was a "student university," the professors being hired by the students, with two kinds of lectures, an "ordinary" lecture reserved for the doctors and an "extraordinary" one which might be given by a student as part of the preparation for his baccalaureate degree. No examination was required for the bachelor's degree, a private one was necessary for a Licentiate and a public one for a Doctorate. Permission to lecture was given after five years study of law. The medical school was organized by Thaddeus of Florence, *c.* 1260, and the foundations of modern anatomy were laid by Mundinus (1275-1326). The faculty of theology was established by Pope Innocent VI, 1360, and received many privileges from succeeding popes. Numerous colleges were established by laymen and ecclesiastics, all being finally consolidated into one university. Modern literature and science owe much to this university and classical studies flourished there under such great humanists as Francesco Filelfo (1398-1481) and in more recent times Giuseppe Mezzofanti (1774-1849), later a cardinal. Among the distinguished men of natural science, the university counts the anatomists Alessandro Achillini (1463-1512), Andreas Vesalius (1514-64), and Marcello Malpighi (1628-94); the botanist, Ulisse Aldrovandi (1522-1607); and the physicist, Luigi Galvani (1737-98). Among the famous women professors were the mathematicians, Laura Bassi (1711-78) and Maria Agnesi (1718-99), and the Greek professor, Clotilda Tambroni (1758-1817). The university suffered during the Napoleonic wars but was greatly assisted by the popes until the suppression of the Papal States. Its library was founded by Aldrovandi in 1605 and numbers about 250,000 volumes. Included in the university are faculties of philosophy and letters, mathematics, science, law, medicine, and schools of pharmacy, agriculture, and engineering. Students, 2140.—C.E.

Bolshevism (Russian, *Bolshinstvo*, majority), term first used, 1903, to designate the radical left wing of the Social Democratic Party in Russia. They stood for the immediate introduction of the socialist state by revolutionary methods, and were opposed to all alliance with parliamentary methods. They opposed the entry of Russia into the World War. The ineffectiveness of Kerensky's government after the overthrow of the czar gave the Bolsheviki the opportunity to come forward as the friends of the revolution, and by the coup of 6 Nov., 1917, they overthrew his government. With the support of the Red Guards Nicolai Lenin assumed the dictatorship of Russia, with Leon Trotzky as commissioner of foreign affairs and an executive committee called the Council of Peoples' Commissars. As its professed aim bolshevism seeks "the complete liberation of the laboring classes from spoliation and oppression." Their way to this aim is the overthrow of capitalism and the substitution of communism under the dictatorship of the proletariat. With the supremacy of bolshevism in Russia, land and natural resources were nationalized, industries turned over to the workers, the employment of labor disallowed, and trade restricted by prohibitory taxation. More recently, however, concessions have been made in favor of the employment of labor and the taxes on trade have been lightened. Nominally under the new constitution religion is free; actually it has been persecuted and a very active propaganda carried on against it. Education is controlled in the interests of communism. The Bolsheviki, numbering something over 1,000,000, exercise the dictatorship of the proletariat over the many millions who make up the population of the United Soviet Republics.—U.K.; Makeev and O'Hara, Russia, N. Y., 1925.

(J. F. McC.)

Bolzano, Bernhard (1781-1848), mathematician and philosopher, b. Prague, Bohemia; d. there. Ordained, 1805, he was appointed to the chair of the philosophy of religion in Prague University. Owing to the rationalizing tendencies of his lectures, he was dismissed, 1820, and retired into private life, engaging in mathematical studies. His theory of parallel lines (1804) anticipated Legendre. He developed the theory of functions of one real variable, and made notable additions to the theory of differentiation, the binominal theorem, and the concept of infinity.—C.E.

Bombay, Archdiocese of, India, comprises the Island of Bombay, several outlying churches in the Island of Salsette, a large portion of the Bombay Residency north of the river Nerbudda to Quetta, including the districts of Gujerat (Broach, Baroda, Ahmedabad), Kathiawar, Cutch, Sind, and a part of Beluchistan; erected into archbishoprie, 1886; suffragan sees, Calicut, Mangalore, Poona, Trichinopoly, and Tuticorin. Formerly a vicariate Apostolic, its bishops were Carmelites from 1708-1850; a Capuchin, Anastasius Hartmann, governed, 1850-58; and since then the Jesuits have held the episcopal succession. George Porter (1886-89) was first archbishop, succeeded by Theodore Dalhoff (1891-1906), Hermann Jurgens (1907-16), Alban Goodier (1919-28), and Joachim Lima (1928). Churches and chapels, 47; priests, secular, 31; priests, regular, 42; religious women, 115; colleges and high schools, 15; primary schools, 92; institutions, 21; Catholics, 35,610.

Bona, Giovanni (1609-74), cardinal, liturgist, b. Moncovi, Italy; d. Rome. Having entered the Cistercian monastery at Pignerola, and labored at Turin, Asti, and Mondovi, he was called to Rome (1651) to preside over the whole Cistercian congregation. Pope Alexander VII, his intimate friend, appointed him consultor to the Congregation of the Index and to the Holy Office, and in 1669 he was created cardinal. Besides writing many ascetical works of which the most popular is "A Guide to Eternity" (1658; Eng. tr., 1900), he is famous as the author of "De Rebus Liturgicis" (1671), a veritable liturgical encyclopedia, treating all subjects concerning the Mass such as rites, churches, vestments.—C.E.

Bona Mors Confraternity, The (Happy Death), founded, 1648, in the church of the Gesù, Rome, by Rev. Vincent Caraffa, seventh General of the Society of Jesus. It was raised to an archconfraternity by Benedict XIII who authorized the erec-

tion of such confraternities in all Jesuit churches; this privilege was extended to other churches in 1827. Its object is the preparation of members for a happy death by a well regulated life, and particularly through devotion to the Passion of Christ and the sorrows of Mary. The practises of the association, and the indulgences granted may be found in the manual of the confraternity (New York, 1896).—C.E.

Bonaparte, Charles Lucien Jules Laurent, Prince of Canino and Musignano (1803-57), ornithologist, b. Paris; d. there. The son of Lucien Bonaparte, he went to the United States, where he devoted himself to natural science and completed Wilson's "American Ornithology." Returning to Rome, 1828, he published his "Iconography of American Fauna," 1834-41.—C.E.

Bonaventure, Saint, Doctor of the Church (1221-74), Card.-Bp. of Albano, b. Bagnorea, Italy; d. Lyons, France. Cured of an illness in his youth by St. Francis, he entered the Order of Friars Minor, *c.* 1243. He lectured at the University of Paris, 1248-55. Elected Minister General of the order, he governed until 1273, when he was made Card.-Bp. of Albano. In this capacity he instituted needed reforms, settled the dispute between the *Spirituales* and *Relaxati* (contending groups of Friars Minor), revised the constitution of the order, and wrote a life of St. Francis which was approved as authoritative at the chapter of Pisa, 1263. He was commissioned by Pope Gregory X to prepare the questions for discussion at the Fourteenth Œcumenical Council at Lyons, 1274, but he died while the council was still in session. Emblems: communion, ciborium, cardinal's hat, tongue of St. Anthony of Padua. Canonized, 1482. Relics at Bagnorea. Feast, R. Cal., 14 July.—C.E.; Butler.

Bones, Human, emblem in art associated with St. Ambrose. He holds them in his hand as symbols of his discovery of the relics of Sts. Gervase and Protase.

Boniface (Lat., well-doer), Saint, martyr (306), d. Tarsus, Cilicia. He was steward to the rich Roman lady, Aglae, who sent him to obtain some relics of the martyrs. Arriving in Tarsus, he was tortured and beheaded, for asking the prayers of some Christians who were being put to death. Relics in church of S. Sophia, Benevento. Feast, R. Cal., 14 May.—Butler.

Boniface, Saint, martyr, apostle of Germany (675-755), Abp. of Mainz, b. Devonshire, England; d. Dokkum, Netherlands. Educated at Exeter, he joined the Benedictine Order at Nutshalling, and was ordained, 705. In 716 he set out on a missionary journey to Friesland, but was obliged to return because of political disturbances. Declining the Abbacy of Nutshalling, he was authorized, 719, by Pope Gregory II to preach to the Germans east of the Rhine. He labored in Frisia with St. Willibrord, refused the See of Utrecht, offered to him by Willibrord, and continued his missionary work in Thuringia and Hessia. He was called to Rome by Gregory II who consecrated him regional bishop, 722, giving him the name Boniface, probably the Latinized form of Winfrid, his original name. Returning to Hessia, he destroyed the sacred oak of the thunder god, Thor, at Geismar, thus dealing a blow to heathenism. In 732 Gregory III made him archbishop with no definite province. He established the Church in Bavaria, founding the bishopries of Passau, Ratisbon, Salzburg, Freising, Eichstädt, and Neuburg. Commissioned by Pope Zacharias, 741, to reform the whole Frankish Church, he held councils, established bishopries, and, laboring against countless difficulties, effected a complete reform of the clergy. He was made Abp. of Mainz, 748, and resigned his see, 754, to accomplish his long-dreamed-of mission to Friesland. He built a number of churches there, and was slain by pagan savages. His works include letters, a grammar, sermons, poems, and a penitential. His genius for organization brought about the unification of the Church in Germany. Patron of Germany. Emblems: oak, axe, book, fox, scourge, fountain, raven, sword. Buried in the cathedral at Fulda. Feast, R. Cal., 5 June.—C.E.; Butler.

Boniface I, Saint, Pope (418-422), b. probably Rome; *c.* 350; d. there. The minor clergy disputed his election and chose Eulalius. Both were consecrated and the Emperor Honorius ended the resulting schism by recognizing Boniface. During his pontificate he supported St. Augustine against Pelagianism and was famous as a disciplinarian and organizer. Feast, R. Cal., 25 Oct.—C.E.; Grisar.

Boniface II, Pope (530-532), b. *c.* 450; d. Rome. He was of Germanic ancestry. While archdeacon, he was nominated as next pope by Felix IV, who feared a schism. After Felix died, the Roman clergy elected Dioscorus. Both were consecrated but the schism ended in 22 days with the latter's death. During his pontificate the Semipelagian controversy was ended by the Second Council of Orange. —C.E.; Grisar.

Boniface III, Pope (607), b. probably Rome, *c.* 550; d. there. He was sent as legate to Constantinople by Gregory the Great. As pope he obtained from Emperor Phocas a confirmation that Rome was the head of all churches, and its bishop was "Universal Bishop."—C.E.; Mann.

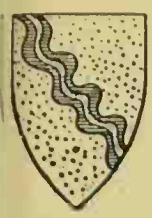
Boniface IV, Saint, Pope (608-615), b. Province of Valeria, Italy, *c.* 550; d. Rome. Few particulars are known of his pontificate which is marked by the expansion of the Church in England. Mellitus, first Bp. of London, visited him, 610, and returned to England with decrees relative to the newly-established Church there. As pope, Boniface converted a Roman temple and the Pantheon into churches. Feast, R. Cal., 1 June.—C.E.; Mann.

Boniface V, Pope (619-625), b. probably Naples; d. Rome. As pope he was noted for his love of his clergy, whom he aided by decrees and subsidies. He encouraged the newly-established Church in England and constituted Canterbury the primatial see, 625.—C.E.; Mann.

Boniface VI, Pope (896), b. probably Rome; d. there. He was elected through the efforts of a Roman faction and reigned only 15 days. The Council of Rome, 898, declared his election null. —C.E.; Mann.

Boniface VII, antipope (974; 984-985). See Franco, Boniface.

Boniface VIII (Benedetto Gaetani), Pope (1294-1303), b. Anagni, Italy, *c.* 1235; d. Rome. Prior to his election he was cardinal-priest, and legate to Sicily, France, and England. Having succeeded Celestine V when the latter abdicated he at once began his efforts to free the papacy from Neapolitan influence. He attempted to end wars between Venice and Genoa, Charles II of Naples and James II of Aragon, and the Guelphs and Ghibellines; secured the release of Jens Grand, Abp. of Lund, imprisoned by Eric VIII of Denmark; recognized the election of Albert, Duke of Austria, as King of Germany; and conquered and excommunicated the warlike leaders of the Colonna faction in Rome for their tyranny and treason. To combat Philip the Fair of France who was taxing his dependents unjustly, he promulgated his famous Bull "Unam Sanctam," which defined the relations of the powers of Church and State. Philip, unwilling to correct his misuse of power, resolved to summon a general council against the pope. By means of generous subsidies he levied an army of mercenaries headed by Nogaret and Sciarra Colonna, to force the pope to attend the council. The troops broke into the papal stronghold at Anagni, and the two leaders seized Boniface and imprisoned him in the palace for three days without food or drink. He was then taken to Rome and kept under the close surveillance of the Orsini. Worn out from the indignities he had sustained, the pope died one month later. He was noted as a canonist of great ability and a man of learning. During his pontificate he founded the university of Rome, encouraged the painter Giotto, and enlarged the Vatican Library. His memory has suffered from the unjust condemnations of Jacopone da Todi and Dante, whom he censored for their ultra-spiritual Catholicity.—C.E.; Funk, Manual of Church History, St. L., 1910.



ARMS OF BONIFACE VIII

Boniface IX (Pietro Tomacelli), Pope (1389-1404), b. Naples; d. Rome. While pope he recognized Rupert of Bavaria as the ruler of Germany, established the University of Ferrara, and fortified Rome. During his pontificate the Papal States, as they appear in the 15th century, were founded; the synod of London, 1396, condemned the anti-papal teachings of Wyclif; and the University of Oxford, when consulted by King Richard II, in 1398, issued a document in favor of the pope against the encroachment of temporal rulers.—C.E.; Pastor.

Boni Homines, name of several religious orders of the Middle Ages. The Boni Homines of Grammont were founded in France in the 11th century by St. Stephen of Muret. They followed the rule of St. Augustine or of St. Benedict. Favored by the kings of England, then rulers of Normandy, they spread throughout the north of France. Their oldest monastery, erected at Vincennes by Louis VII, 1164, passed in the 16th century to the Minims who also received the name of Bonshommes. The Fratres Saccati, or Brothers of Penitence, established in Saragossa and Valencia-

ARMS OF BONIFACE IX

ennes in the 12th century, and introduced into England, 1257, were also known as Boni Homines or Bones-homes. Their monastery at Ashridge was seized by Henry VIII and granted to the Egertons, afterwards earls and dukes of Bridgewater. Through the influence of the Black Prince, another English house of the order was erected at Edington, Wiltshire. The Portuguese Boni Homines, or Secular Canons of St. John, were founded in the 15th century by John of Vicenza. They had 14 houses in Portugal, took charge of all the royal hospitals, and labored as missionaries in India and Ethiopia. Some heretical sects, such as the teachers of the Cathari or Albigenses, adopted the name Boni Homines.—C.E.

Bonner, Edmund (1500-69), Bp. of London, d. Southwark, England. He was the agent of Henry VIII at Rome in his divorce proceedings. An opponent of the Reformation, he was imprisoned till Mary's accession, 1553. As Bp. of London, he had much to do with the ecclesiastical trials of the heretics, among them Anne Askew, who refused to avail herself of his intercession. Under Elizabeth, he was deprived of his office, and, 20 April, 1560, was imprisoned in the Marshalsea. He steadfastly refused to take the Oath of Supremacy, and died in prison.—C.E.

Bonze, bŏn'zē (Jap., *bozu*, monk), name given by Europeans to members of Buddhist monasteries in China and Japan; less correctly applied to all Buddhist priests.

Book, emblem in art associated with Apostles, Fathers and Doctors of the Church, and Evangelists. In the hand of Evangelists and Apostles it is an attribute and represents the Gospel. In that of Doctors of the Church it signifies learning or works. In that of any other saint it may be the Gospel.

Book of Common Prayer, book which contains the "administration of the Sacraments and other Rites and Ceremonies of the Church after the use of the Church of England." It was adopted by the realm of England as the standard service book by the first Act of Uniformity passed, 21 Jan., 1549, ostensibly to make for uniformity by having it in English but actually to abolish the use of the Catholic service books, e.g., those of Bangor, Hereford, Lincoln, Salisbury, and York, and to eliminate those tenets and practises condemned by the Reformers. Among these were the Real Presence, seven sacraments, auricular confession, the Mass, prayers for the dead, and the invocation of the Blessed Virgin and saints. In 1552 a second Book of Common Prayer was published to meet the criticism of the imprisoned Catholic Bp. Gardiner and the "Censura" of Bucer. The restoration of Catholic services upon the accession of Mary I prevented the wide use of this 1552 edition, but a third and revised edition was published in 1559, after Elizabeth ascended the throne. The use of the Book of Common Prayer was forbidden by Parliament, 1645, under penalty of fine and imprisonment and in its place was substituted the Presbyterian "Directory for the Public Worship of God in the Three Kingdoms." Under Charles II the Book of Common Prayer was revised, 1662, to comply with Presbyterian demands. By order of a Royal Commission,

1906, the edition of 1662 underwent a further revision and as approved by the National Assembly of the Church of England, 1927, was submitted to Parliament. The House of Lords accepted it but it was rejected by the House of Commons on the grounds that an alternative order for the administration of Holy Communion with proposed reservation of the Eucharist to make it available for administration to the sick, favored the doctrine of the Real Presence. This objection was met by amendments specifically repudiating any manifestation of belief in the Real Presence. Ancient Catholic Missals, Breviaries, Rituals, and Pontificals in use prior to the reign of Edward VI had comprised the sources for the original book. These were purged of things pronouncedly Catholic and numerous ancient feasts and saints' days were deleted from the Calendar. Several saints were added, some omitted, in the revised edition of 1928. It contains daily morning and evening prayers, Collects, Epistles and Gospels for the year, order for Holy Communion, Baptism, Confirmation, Matrimony, visitation of the sick, burial of the dead, churching of women, the Psalter, ordination of priests and deacons, consecration of bishops and the Thirty-nine Articles of religion. In April, 1928, the Assembly of the Church of England finally approved the revised prayer-book measure, which was however rejected by the House of Commons, 14 June. Recently (1929) the Anglican bishops have incurred much censure by ordering the use of the rejected Book of Common Prayer in Anglican churches.—C.E.; U.K.; Gasquet, Edward VI and the Book of Common Prayer, Lond., 1890.

Book of Hours, name of a liturgical book, used during the Middle Ages, containing prayers, psalms, antiphons, responsories, hymns, lessons, versicles, and little chapters to be recited at the canonical hours. In the Armenian and Ruthenian Churches such books are still in use, but in the Latin Church they have been incorporated in the Divine Office or Breviary. The "Très Riches Heures," a 15th-century manuscript in the Musée Condé, Chantilly, executed under the direction of the Duke of Berry and reputed to have been illuminated by the Limbourg brothers, is one of several beautiful Books of Hours still extant. It contains a calendar embodying a concrete, naturalistic conception of the seasons, the first attempt at modern landscape art. The "Grandes Heures" and the "Très Belles Heures" (Brussels) of the Duke of Berry, the Book of Hours of Etienne Chevalier (Chantilly), and the Hours of Anne of Brittany (Paris) are similar

Book of Life, figurative expression in Holy Writ (Apoc., 21) for predestination, which signifies God's foreknowledge of the elect. It is plain that God by virtue of His omniscience must infallibly know the number of the elect and the lost, which, however, does not imply that the fate of either the elect or the damned is sealed by God without prevision of each individual's merit. Damnation is in no way forewilled, but merely foreknown by God. See PREDESTINATION. (C. V.)

Book of Martyrs, FOXE'S, history of the persecution of the Reformers in England, by John Foxe (1516-87), an extreme Reformer. His work, entitled "Acts and Monuments" but popularly known as the "Book of Martyrs," was first published, 1563, and had numerous editions. It contains three volumes: the first deals with early Christian persecutions and contains a sketch of medieval church history and an account of the Wyclifite movement in England and on the Continent; the second treats of the reigns of Henry VIII and Edward VI; and the third gives that of Mary I. It includes a number of documents and is illustrated throughout by woodcuts, most of them luridly depicting the sufferings of the martyrs. A convocation of the Anglican Church, 1571, ordered that copies of the work be kept for public inspection in all cathedrals and in houses of church dignitaries. It enjoyed great popularity among Puritans and members of the Low Church until the 19th century, and contributed greatly towards anti-Catholic prejudice in England.—C.E.

Book of the Dead, celebrated work of the ancient Egyptians, comprising a collection of prayers and incantations for use of the dead. The authorship was ascribed to the god Thoth. Earlier forms were written in hieroglyphics; under the 21st and 22nd dynasties cursive character was used. Papyri were buried with the dead. The ritual was based on the belief that the souls had to pass through a difficult region called Tuat and that prayers and amulets were necessary. After religion had become more spiritual an ethical element was introduced. Chapter CXXV which belongs to 18th dynasty depicts the soul brought before Osiris for judgment and is remarkable for its lofty moral standard. The cult of Osiris was connected with the Egyptian belief in immortality.

Bordone, bôr-dō'nā, PARIS (1500-70), painter of the Venetian school, b. Treviso, Italy; d. Venice. Strongly influenced by Giorgione and by Titian, he successfully imitated the latter whom he closely approaches as a portrait painter. His finest painting is in the Academy of Venice, "The Fisherman Presenting the Ring of St. Mark to the Doge."—C.E.

Borie, PIERRE ROSE URSULE DUMOULIN, BLESSED, martyr (1808-38), Vicar Apostolic of Western Tonkin, b. Beynat, France. He sailed for the Chinese missions in 1830, and in 1832 was transferred from Macao to Tonkin, where he was beheaded (24 Nov.). His remains were transferred to Paris, 1843. Beatified, 1900.—C.E.

Borromeo, FEDERICO (1564-1631), cardinal, Abp. of Milan, b. Milan; d. there. He was a cousin of St. Charles Borromeo, possessed extraordinary erudition, and was a model of episcopal zeal, an indefatigable preacher, a reformer of abuses, and an apostle of religious education. During the famine and pest at Milan, 1627-28, he fed 2000 poor daily, and inspired his clergy with a devotion immortalized in Manzoni's "Betrothed." He founded the Ambrosian Library, and wrote numerous works on various ecclesiastical sciences.—C.E.

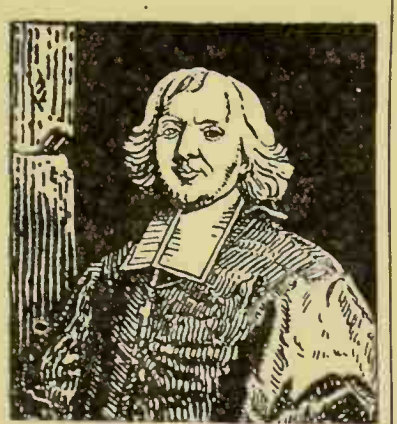
Borrus, CHRISTOPHER (1583-1632), mathematician and astronomer, b. Milan; d. Rome. He was one of the first Jesuit missionaries to Cochin-China, and later taught mathematics at Coimbra, and in 1632 became a Cistercian. His history of

the Cochin-China mission is one of the best sources of information concerning that country. He drew up the first chart of the Atlantic and Indian oceans showing the spots where the magnetic needle makes the same angle with the meridian, thus anticipating Halley, and suggested a new method of determining longitude at sea.—C.E.

Boscovich, Ruggiero Giuseppe (1711-87), natural philosopher, b. Ragusa, Italy; d. Milan. Educated at the Jesuit college at Ragusa, he joined the order and was appointed professor of mathematics at the Roman College, 1740. Besides publishing astronomical dissertations on sunspots, transit of Mercury, etc., he showed his ability as a practical engineer by repairing the cracked dome of St. Peter's, measuring an arc of a meridian between Rome and Rimini, and making a complete survey and map of the States of the Church. He invented a micrometer, still used, which requires no artificial illumination of the field of the telescope. In his work on the molecular theory of matter he holds that all matter consists of innumerable point-like structures which repel each other when they are very close; as their distance increases the repulsion becomes attraction. He headed a political embassy which resulted in his being elected a Fellow of the Royal Society of London.—C.E.

RUGGIERO GIUSEPPE BOSCOVICH

Boso (d. 970), apostle of the Wends, first Bp. of Merseburg. He was a Benedictine who was sent by the Emperor of Germany to convert the conquered Wends. His labors were so successful that in 968, three sees, Merseburg, Zeitz, and Meissen, were erected in his mission.—C.E.



JACQUES BÉNIGNE BOSSUET

Bossuet, bôs-swā, Jacques Bénigne (1627-1704), bishop and pulpit orator, b. Dijon, France; d. Paris. He was educated at the Jesuit college in Dijon and in Paris, where he was ordained, 1652, after a retreat made under the direction of St. Vincent de Paul. After holding the post of archdeacon in Metz for seven years, he returned to Paris where he devoted all his attention to preaching. Appointed Bp. of Condom, 1669, he resigned, 1670, upon being chosen as preceptor of the Dauphin. When his duties ended, 1681, he became Bp. of Meaux. He took a prominent part in the Assembly of the French Clergy, 1682, and averted a schism. Bossuet is known chiefly for his sermons and funeral orations, but he also ranks high as an historian, a controversialist, and an ascetic writer. His best-known historical works are: "Discours sur l'Histoire Universelle," a philosophy of history, and "History of the Variation of the Protestant Churches." In his controversy with Fénelon on quietism, he shows himself unnecessarily harsh and bitter. He is ultra-conservative in his dispute with Richard Simon on the critical study of the Scriptures. His ascetical works comprise numerous letters of direction, "Elévations sur les Mystères," and "Méditations sur l'Evangile." The French consider him the greatest master of pulpit eloquence and have surnamed him "The Eagle of Meaux." The best complete edition of his works is that of Guillaume (Bar-le-Duc). The funeral orations were edited by A. Gasté (Paris, 1883), the sermons by Abbé Lebarq (Paris, 1890).—C.E.; U.K. (F. P. D.)

Boston, capital of Massachusetts. Few of the early Irish emigrants to Boston were Catholics, as they were unwilling to settle in a Puritan colony. Traces of the Catholic Church are found as early as Sept., 1646, when a ship was in port having two priests on board, who were the guests of the governor. Fr. Druillettes visited Boston, 1650, to discuss with Gen. Gibbons details of a trading pact and alliance with the Canadian French against the Iroquois; it is surmised that he said Mass at the governor's home. The "Weekly Rehearsal," 20 March, 1732, announces: "We hear that Mass has been performed in town this winter by an Irish priest among some Catholics of his own nation, of whom it is not doubted we have a considerable number among us." During the French and Indian War, 100 French Catholics were arrested in Boston "to prevent any danger the town may be in," but the sheriff refused to hold them. The Boston "Town Records" admitted that toleration in religion was desirable, but excluded "Roman Catholics" because their belief was "subversive of society." A favorite New England diversion was a procession on 5 Nov. of the pope and the devil, in celebration of the "Gunpowder Plot," usually attended by riot. In 1775 Washington expressed his dismay that his soldiers should insult the religion of a country with which they were seeking to form an alliance. The French Huguenot church, now 18 School Street, was taken over by the Catholics and opened on All Saints Day, 1788, under the patronage of the Holy Cross; this was the first Catholic church in New England. After 1848 many German Catholics settled in Boston; they were followed by Italians, Portuguese, Poles, Lithuanians, and others. After the Civil War Catholics were active and powerful in political, business, and professional life; though they formed one-quarter of the population of Boston in 1844, no Catholic had ever held an elective or appointive public office. Until 1860 there were only three Catholic teachers in the public schools. The first Catholic member of the Common Council was elected 1857; the first alderman, 1870; the first member of Congress, 1882. For the past 50 years nearly one-half of the mayors of Boston have been Catholic. Public memorials have been erected in honor of Col. Thomas Cass, soldier; John Boyle O'Reilly, poet-journalist; and Patrick Andrew Collins, statesman. The school founded in 1820 by Bp. Cheverus and taught by the Ursuline nuns, was the only Catholic school in New England until 1826,

when Bp. Fenwick established a second one for boys and girls. In 1829 a classical school was started for the education of young men studying for the Church. Up to 1845 boys in the public schools were forcibly compelled to take part in Protestant prayers and read the Protestant Bible. Catholics established a parochial school about this date. A few years later Boston College (q.v.) was founded. For higher education today there is also Emmanuel College, for girls, established by the Sisters of Notre Dame. The Young Men's Catholic Association has evening classes. Many prominent Catholic writers have aided Boston's literary fame, e.g., John Boyle O'Reilly, James Jeffrey Roche, and Katherine E. Conway, editors of "The Pilot"; also Louise Imogen Guiney poet and essayist; and Pearl Mary Craigie (John Oliver Hobbes), novelist and dramatist. Catholic population, 304,915.—Catholic Builders of the Nation, I, 229-250, Bost., 1923.

Boston, Archdiocese of, Massachusetts; embraces Essex, Middlesex, Suffolk, Norfolk, and Plymouth counties, excepting the towns of Mattapoisett, Marion, and Wareham; area, 2465 sq. m.; diocese, 1808; archdiocese, 1875; suffragans: Burlington, Fall River, Hartford, Manchester, Portland, Providence, and Springfield. Bishops: Jean Louis Lefebvre de Cheverus (1810-23); Benedict J. Fenwick (1825-46); John Bernard Fitzpatrick (1846-66); John Joseph Williams (1866-1907); William Card. O'Connell (1907). Churches, 350; priests, secular, 722; priests, regular, 314; religious women, 3398; colleges, 3; seminaries, 4; academies, 19; high schools, 57; parochial schools, 136; pupils in parochial schools, 90,526; institutions, 31; Catholics, 999,000.—C.E.

Boston College, Boston, Mass., founded, 1863; conducted by the Jesuits; preparatory school; college of arts and sciences; school of education; school of law; graduate, extension, and summer schools; library of 115,000 volumes; professors, 107; students, 2500; degrees conferred in 1929, 311.

Botany (Gr., *botanē*, plant), the branch of biology which systematically investigates every aspect of plants. Its principal divisions include: cytology, which treats of the cell; ecology, which is concerned with the influence of environment; economic botany; morphology, the science of the external forms of plants; paleobotany, which deals with fossil plants; pythopathology, which treats of diseases of plants; and taxonomy, which has plant classification as its subject matter. Distinguished in the science are the following:

Catholics.—*Francesco Castracane degli Antelminelli* (1817-99), a priest was one of the pioneers in combining microscopy and photography, renowned for his diatomic researches, and the discoverer of 3 new genera, 225 new species, and 30 varieties. *Patrick Barry* (1816-90), horticulturist, established one of the largest nurseries in the United States at Rochester in conjunction with George Ellwanger, and wrote extensively on horticulture. *Andrea Cesalpino* (1519-1603) inaugurated the systematization of plant classification and laid the basis of plant physiology and morphology; the plant species Cæsalpinia is named in his honor. *Stephen Ladislaus Endlicher* (1804-49) founded a new botanical system and classification, established the first Austrian periodical devoted to the natural sciences, and was the author of standard botanical works. *Bernard de Jussieu* (1699-1777) was a pioneer in the natural classification of plants and author of several standard botanical treatises; a genus of tree belonging to the Onograceæ family was named Jussienia by Linnæus in his honor. *Antoine Laurent de Jussieu* (1748-1836), nephew of the preceding, made important expositions and practical applications of the above-mentioned natural classification. *Adrien Henri de Jussieu* (1797-1853), son of the preceding, one time president of the French Academy of Sciences, was the author of a famous elementary text-book on botany and did important investigation on the plant family Malpighiaceæ. *Gregor Johann Mendel* (1822-84) was renowned for his researches on hybridization, and author of the law of heredity designated by his name. *Filippo Parlatore* (1816-77), author of the valuable "Flora Italiania" and of several treatises on organography, paleontology, and taxonomy, founded the "Giornale botanico Italiano" and was instrumental in founding the general herbarium at Florence. *Charles Plumier* (1646-1704), renowned botanical explorer, discovered several new species of, and wrote the first treatise on, American ferns, and made distinguished researches on the plants of Antilles and Central America. *Léon Abel Provancher* (1820-92), the "Father of Natural History in Canada," did famous research on the flora and fauna of Canada. *Joseph Pitton de Tournefort* (1656-1708) drew up an artificial system of plant classification and made a valuable exposition of the distinction between genus and species. *Louis René Tulasne* (1815-85) is noted for his contributions to mycology, the science of fungi, particularly for his researches on parasite fungi; certain genera of fungi have been named in his honor. *Franz Paula von Schrank*, S.J. (1747-1835), directed the Munich Botanical Garden and made valuable descriptions and classification of flora.

Other Christian Botanists.—*Karl Adolf Agardh* (1785-1859) inaugurated the study of seaweeds. *John Bartram* (1699-1777) founded the first botanical garden in America, was ranked by Linnæus as the greatest natural botanist in the world, and was instrumental in introducing several American plants into Europe. *George Bentham* (1800-84), master in systematic botany of the 19th century, did important work on plants native to the Pyrenees and was the author of the first comprehensive work on the flora of China. *Alexander Braun* (1805-77) made several contributions to the science of morphology, and directed the famous Berlin Botanical Garden. *Augustin Pyrame de Candolle* (1778-1841) was the author of the first natural system of botanical classification. *Asa Gray* (1810-88) founded the Harvard herbarium and botanical library, was a pioneer in classifying plants according to affinity, author of numerous standard botanical works, and particularly renowned for his researches on plant distribution and on North American flora. *Heinrich Friedrich Link* (1767-1851) directed the botanical gardens of Berlin and wrote several famous botanical works. *Karl von*

Linné (1707-78), more commonly known as *Linnæus*, author of the Linnean system of plant classification according to sex, is considered the founder of modern systematic botany, and inaugurated binary terminology. *Karl Friedrich von Martius* (1794-1868) did noted work on Brazilian flora, discovered new palms, and wrote a standard work on them. *Ferdinand Von Müller* (1825-96), the foremost authority on Australian flora, made distinguished researches on plant acclimatization. *Thomas Nuttall* (1786-1859), one time curator of the Harvard Botanical Gardens, discovered several new genera and new species of American flora. *John Ray* (1628-1705), known as the "Father of Natural History in England," was renowned for his contributions to taxonomy, and clarified and restricted the use of the term species. *William Turner* (1510-68) was the founder of scientific botany in England.—Kneller, tr. Kettle, Christianity and the Leaders of Modern Science, St. L., 1911.

Botticelli, bŏt-tĭ-chĕl'lĭ, SANDRO (ALESSANDRO DI MARIANO FILIPEPI; *c.* 1447-1510), painter, b. Florence; d. there. His first master in art was Filippo Lippi whose influence is apparent in his earlier work, as in the so-called Chigi Madonna of the Gardner collection in Boston. From the Pollajuoli brothers he learned anatomy. Under the patronage of the Medici he produced many of his best-known paintings, among them "Spring" (Academy of Florence) and "The Birth of Venus" (Uffizi Gallery). Invited to Rome by Sixtus IV to assist in decorating the Sistine Chapel, he executed three frescos, "History of Moses," "The Temptation of Christ," and "The Destruction of Core, Dathan, and Abiron," besides five portraits of the popes. In 1483 he painted his masterpiece "The Magnificat," now in the Uffizi, the finest of the *tondi*, or circular pictures of the Madonna and Child, originated by him. In his late years he designed about 90 illustrations for the "Divina Commedia." The Academy of Florence has his "Madonna and Child with Angels and Saints," and a beautiful "Coronation of the Virgin." Other well-known paintings are "The Calumny of Apelles," "Pallas and the Centaur," "St. Augustine," and "The Last Communion of St. Jerome."—C.E.; U.K.

Botulph (BOTOLPH), SAINT, abbot (d. *c.* 680). He was educated on the Continent and returning to England founded a monastery at Icanhoe, at times identified with Boston (Botulph's town), in Lincolnshire (hence Boston, Mass.). His name also survived in Bossal, Yorkshire; Botesdale, Suffolk; and Botolph, Huntingdon and Sussex. Patron of over 50 ancient Catholic (now Protestant) churches, in England, mostly in Norfolk and Suffolk; three are in the City of London. Relics at Thorney, Westminster, and Ely. Feast, 17 June.—C.E.; Butler.

Botwid (BOTWINUS or BOTUIDUS), SAINT, martyr (d. 1120), apostle of Sweden, b. province of Sudermannland, Sweden. Of pagan parents, he was converted to Christianity in England and returned to evangelize his countrymen. While performing his missionary duties, he was murdered by a Slavonic captive whom he had converted and instructed. Buried at Botkirk, Sudermannland. Feast, 28 July.

Bouguereau, bōōg-ĕ-rō, GUILLAUME ADOLPHE (1825-1905), painter, b. La Rochelle, France; d. Paris. The winner of the *Grand Prix de Rome*, 1850, he studied four years in Rome, painting there the canvas now in the Luxembourg, "The Body of St. Cecilia borne to the Catacombs." His religious pictures are admired for their sentiment and harmonious color. One of the best known is the "Vierge Consolatrice" of the Louvre.—U.K.

Bounty, Bountifulness (Lat., *bonus*, good), attribute of God, the abundance of His goodness or benevolence, springing from a gratuitous love promoting our happiness out of sheer kindliness. To God we are indebted for our every good. Extending to all creatures, it is universal and boundless.

Bourdaloue, bōōr-dȧ-lōō, LOUIS (1632-1704), pulpit orator, b. Bourges, France; d. Paris. Having joined the Society of Jesus when only 16 years of age, he taught successively rhetoric, philosophy, and moral theology. He began to preach in his 33rd year and was so successful that he was invited to appear before the court no less than 10 times and preached in Paris for 34 consecutive years. His contemporaries place him even above Bossuet and he was called "The Preacher of Kings and the King of Preachers." The characteristics of his eloquence are, religious logic, keen psychological analysis, and fearless apostolic severity. His first editor, Bretonneau, somewhat disfigured his style under pretense of improvement, and it is only of late that Fr. Griselle has rediscovered the true Bourdaloue.—C.E.; Griselle, Histoire critique de la prédication de Bourdaloue, Paris, 1901; Œuvres Complètes, in course of publication, 1919. (F. P. D.)

LOUIS BOURDALOUE

Bourdin, MAURICE (GREGORY VIII), antipope (1118), b. probably Limoges, France; d. Salerno, Italy, *c.* 1137. A Cluniac monk, he was made Abp. of Braga, Portugal, 1111, but was suspended by Paschal II, 1114. In 1117 he crowned the papal enemy, Emperor Henry V; for this he was excommunicated. After Paschal's death Henry had him proclaimed pope, 1118. Later, he was forced to flee to Sutri, where Callistus II captured him and imprisoned him in a monastery.—C.E., VI, 795.

Bourgeoys, MARGUERITE, VENERABLE (1620-1700), foundress of the Congregation of Notre Dame de Montréal, b. Troyes, France; d. Montreal. A member in Troyes of the lay confraternity attached to the Congrégation de Notre Dame, founded in Lorraine by St. Peter Fourier, 1598, she volunteered to go to Canada in 1653 with Paul de Chomedey de Maisonneuve, the governor of Montreal, and opened a free school there in 1657. Later she returned to France for helpers and in 1676 established the Congregation of Notre Dame de Montréal, whose rules were formally drawn up and approved in 1698. She was declared venerable in 1878.

Bouvet, JOACHIM (d. 1732), Jesuit scholar and missionary; b. Le Mans, France; d. Peking. Arriv-

ing in China, 1688, he was appointed mathematician to Emperor Khang-hi, and from 1708-15 made a survey of the empire, and prepared maps of the provinces. He shared all the labors of his fellow-missionaries, who were aided by his influence with the emperor, and compiled a Tatar treatise on mathematics and a Chinese dictionary.—C.E.

Bowden, Henry Sebastian (1836-1920), Oratorian and writer, b. London; d. there. He became a Catholic, 1852. Having served in the Scots Fusilier Guards, 1855-67, he resigned as captain, and joined the Oratorian Fathers in London. Ordained, 1870, he became Prefect of the Brothers of the Little Oratory, and was three times superior of the Oratorians. He was celebrated for his work among converts and in the Oratory Middle School for boys. His writings include "The Religion of Shakespeare," "Dante," and "Miniature Lives of the Saints."—C.E. Suppl.

Bowing, a symbol of reverence and worship. Catholics bow their heads especially at the Holy Name of Jesus, and also at the prayer "Gloria Patri" (Glory be to the Father, etc.). During the Mass, when the creed is said, they genuflect, but do not bow, at the words "et incarnatus est" (and He was incarnate). For church ceremonies three classes of bows are specified: profound, moderate, and slight.—Fortescue, Ceremonies of the Roman Rite, Lond., 1920. (J. C. T.)

Bowyer, Sir George (1811-83), Baronet, writer on jurisprudence, b. Berkshire, England; d. London. He became a Catholic, 1850, and was henceforth the foremost lay defender of the Church in England. In Parliament he denounced the Italian Revolution, blaming Palmerston, Russell, and Gladstone for officially abetting it. His writings include commentaries on the constitutional and civil laws of England and a treatise on universal public law. —C.E.

Boy-Bishop, a boy chosen from the monastery school or cathedral choir to preside as bishop between St. Nicholas's Day, 6 Dec., and the feast of Holy Innocents, 28 Dec. The custom dates from early times and was in vogue in most Catholic countries, but chiefly in England.—C.E.

Boyce, John, known as Paul Peppergrass (1810-64), priest and author, b. Donegal, Ireland; d. Worcester, Mass. He spent 19 years on the American mission, where he wrote several novels, including "Shandy Maguire, or Tricks upon Travellers," "The Spaewife, or the Queen's Secret," and "Mary Lee, or the Yankee in Ireland."—C.E.

Boycott, an organized severing of business and social relations with an individual or a firm in order to punish or coerce. The practise, named from its first victim, originated in measures devised by Charles Stewart Parnell, as head of the Irish Land League, 1880, against Capt. Boycott, the notoriously harsh land-agent of Lord Erne in the district of Connemara, Ireland. It has become a common coercive measure against employers in trade disputes, or in strikes, both in England and the United States. The morality of such a measure, if adopted through a just grievance and if unaccompanied by violence, is unquestioned, although in several states practise is held to be illegal and is prohibited by statute. A secondary boycott, or the attempt by the same measures to force another to join in a primary boycott, is generally condemned as an infringement of one's right to free intercourse with others. In two cases of boycotting brought before the Supreme Court, that of the Buck's Stove Co. against the American Federation of Labor (1907), and that against the Danbury Hatters' Union (1908), the court declared the boycott illegal as being "in restraint of trade."

Boyle Abbey, Cistercian monastery near Elphin, Roscommon, Ireland, founded by Maurice O'Duffy, 1161. The church was consecrated, 1218. In 1235 the English forces under Fitzgerald and MacWilliam occupied the abbey and seized all its possessions, even stripping the monks of their habits. Under Elizabeth it was suppressed and its extensive lands confiscated, 1569. Among its famous abbots was Donagh mor O'Daly.—C.E.

Boy Scouts, a non-sectarian organization of a military type, whose purpose is the development of character and good citizenship in boys; founded in England in 1908 by Gen. Sir Robert Baden-Powell, it soon became international in its development. At present there are nearly 650,000 registered scouts in the United States, divided among over 25,000 troops. The boys range from 12 to 18 years of age, and are in the charge of over 175,000 scout officials, a position considered so important that courses for scout leaders are now included in the curriculum of many colleges. A monthly magazine, "Boys' Life," and a semi-monthly bulletin, "Scouting," for scout officials, are among their publications. The 1927 statistics of the Catholic committee on scouting show an enrollment of nearly 30,000 Catholic boys in troops attached to Catholic churches and Catholic institutions. Benedict XV manifested his approval of the Boy Scouts by bestowing the Apostolic blessing "on all who further the Catholic extension of the Scout movement under the auspices of the ecclesiastical authorities," 1919.—U.K.; Annual Report of the Boy Scouts of America.

Bracton (Bratton), Henry de (d. 1268), jurist and author, b. probably Bratton-Clovelly, or Bratton-Fleming, Devonshire, England. He is thought to have been a student at Oxford, and is known to have been an itinerant judge in 1245. It is uncertain whether he was ever chief justice, though he often pleaded before Henry III. He held several ecclesiastical preferments, as was usual for judges, among them the Barnstaple archdeaconry and the chancellorship of Exeter, also a canonry and prebend in the church of Bosham in Sussex, and in Exeter cathedral where he lies buried. His chief work, "On the Laws and Customs of England," written sometime before 1259, is the greatest medieval treatise on English law and was often quoted by Coke. It was first printed in 1569. A translated and revised edition was published by Sir Travers Twiss, 1878-83.—C.E.

Brady, William Maziere (1825-94), ecclesiastical writer, b. Dublin; d. Rome. He was educated at Trinity College, Dublin, and became an Anglican clergyman. While Vicar of Clonfert, Co. Cork, 1863, he published "The Clerical and Parochial Records of Cork, Cloyne, and Ross." He wrote also in favor of

the disestablishment of the Protestant Church in Ireland, and on the passage of the act went to Rome for research in church history. He became a Catholic there in 1873, and served afterwards as correspondent for the London "Tablet." Among his published works are "Episcopal Succession in England, Scotland, and Ireland, A.D. 1400 to 1875," "Annals of the Catholic Hierarchy in England and Scotland, A.D. 1585-1876, with a Dissertation on Anglican Orders," and "Anglo-Roman Papers."—C.E.

Brahma, name used in two senses in Hindu mythology. The Sanskrit noun stem *brahman* in its neuter form means the power resulting from prayer or prayer in the abstract, and in the masculine form means the one who possesses this power, hence also the priestly caste. Brahma is the nominative of *brahman*. It refers (neuter) to Atman, creator and world spirit, and also (masculine) to the personal aspect of that divinity, the creative activity, forming with Vishnu and Shiva the Hindu Trimurti or trinity. The god is represented as bearded with four heads, each crowned with a pointed tiara, and with a scepter. His temple is at Pushkar, Rajputana. See BRAHMANISM.—U.K.

Brahmanism, religious and social system of India, teaching as a religion the divine inspiration of the Vedas, the worship of certain gods, and that the final end of man is freedom from reincarnations and absorption in the impersonal essence of Brahma (q.v.). As a social system it teaches the preeminence of the Brahman caste, and the duties and positions of the other castes. Its sacred literature includes: the four Vedas (1500-800 B.C.), regarded as inspired, with appended Brahmanas, dogmatic treatises for priests; the Upanishads (800-500 B.C.), pantheistic and metaphysical speculations; the Sutras (600-400 B.C.), ceremonial guides; the Dharmashastras, law books, including the Laws of Manu (5th century B.C.), formulating the Brahman social system; the epic poems, Ramayana and Mahabharata. Early Brahmanism consisted chiefly in the worship of deified nature, and in sacrifices to the gods and to dead ancestors. The intricate and exacting ritual of the Brahmanas gave rise to priestly preeminence; and from the Upanishads evolved a pantheistic or Vedantic conception of the universe. Brahma became the impersonal, eternal principle from which all things, including the personal Brahma and all other gods, emanate as manifestations. The ultimate goal of man is reabsorption and identification with Brahma effected by a series of rebirths on an ascending scale, until by meditation and self-effacement the believer, convinced of his identity with the impersonal Brahma, awaits death and absorption forever. This pantheistic scheme constitutes the present-day orthodox Brahman doctrine. The popular desire for a personal deity gave rebirth to the traditional gods. One was Rudra, or Shiva, destroyer and producer; another was Vishnu, fructifier. All other deities and heroes were manifestations of these gods. From this worship sprang two rival sects: the Vishnuites, and the Shivaites. To preserve Brahmanism, the priests associated Vishnu and Shiva with Brahma in a Trimurti or trinity, each as an aspect of the impersonal Brahma. Intimately bound up with the religious teaching of Brahmanism is the division of society into rigidly defined castes. Four such castes are recognized: the Brahmans or priests; the Kshatriyas or warriors; the Vaishyas or common people; the Sutri or servile class. The Brahman caste is revered and any offense rigorously punished. Of the 200,000,000 adherents of Hinduism today only a few hundred thousand are orthodox Brahmans. Shivaism and Vishnuism with their minor schismatic divisions prevail. For later outgrowth see BUDDHISM; HINDUISM; JAINISM.—C.E.; U.K.; Monier-Williams, Brahmanism and Hinduism, Lond., 1891.

Braille, LOUIS (1809-52), educator of the blind, b. Coupvray, France; d. Paris. Blind from the age of three, he was educated at the Institute for the Blind in Paris, became a teacher in the institute, 1828, and in 1829 invented a system of point writing for the blind, based on the sound system of Charles Barbier, but representing alphabetical letters, signs of punctuation, and of music. This system, famous under the name of Braille, soon spread throughout Europe and the United States and in a somewhat revised form is in general use today. —C.E.

Bramante, brä-män'tā, DONATO (1444-1514), architect and painter, b. Monte Asdrualdo, Italy; d. Rome. Milan and Rome were the centers of his artistic activities, his style at Milan being decorative and picturesque, at Rome classically simple, finely proportioned, grandiose, and powerful. About 1499 he designed in the classic spirit the little circular temple in the court of S. Pietro in Montorio, Rome, and became a leader of the High Renaissance. His chief work was the plan for St. Peter's, which he did not live to execute. It was somewhat modified by his successors, but Michelangelo returned to his fundamental ideas and completed the work. —C.E.

Branch, emblem in art associated with Sts. Bruno, Joseph, and Christopher. It represents the beam of St. Joseph as carpenter, and the palm-staff of St. Christopher as ferryman. The association with St. Bruno is obscure.

Branch Theory, THE, theory, or fiction, of some Anglo-Catholics that the one true Church of Christ is made up of certain separated churches, the Anglican, Catholic, and Orthodox, because they assume, episcopal and priestly orders validly transmitted are found only in these three churches. This theory is wholly modern and quite untenable, these churches being distinct bodies with no common authority, no one profession of faith, no common religious rites and sacraments. Each charges the others with heresy and schism, counts it a duty to gain converts from them, and disagrees with them on fundamental points of constitution and teaching. The true Church of Christ, on the other hand, must, as the Catholic Church is, be linked together in unity of faith, of sacraments, of communion, and, above all, of government.—Finlay, The Church of Christ, Lond., 1928.

Branly, EDOUARD (1846—), physicist and inventor, b. Amiens, France. He was professor of physics at the Catholic University, Paris, and dis-

coverer of the coherer, which first made wireless telegraphy possible.—C.E.

Brasses, MEMORIAL or MONUMENTAL, deeply incised sheets of a hard alloy of brass, called latten, used on account of their durability, as memorial slabs over graves in churches, or let into the wall of churches as memorials, from about the 13th to the 18th century, in England and on the Continent. They were usually engraved with a life-sized effigy of the person commemorated and the accurate representation of the costumes and the armorial bearings, together with the border inscription, makes a valuable record for antiquarians. The lines were often filled in with a black substance, or in some cases with a black or red enamel; more rarely bright, varicolored enamels were used. Iconoclasm after the Reformation, vandalism, and neglect, have contributed to the disappearance of most of the brasses in Germany, France, and in Flanders where some think the art originated and where existing specimens are unusually fine. Even in England, where they were especially numerous in the eastern counties, there are only about 4000 left. Among the best of those still existing are those of Sir John d'Aubernoun, at Stoke d'Abernon, Surrey (1277); of Nicholas, Lord Burnell, at Acton Burnell, Shropshire (1382); and of Thomas Beauchamp, Earl of Warwick, and his wife Margaret, formerly in St. Mary's church, Warwick (1401).—C.E.; U.K.; Gawthorp, The Brasses of Our Homeland Churches, Lond., 1923.

MEMORIAL BRASSES

Brazil, independent republic of central South America; area, 3,286,173 sq. m.; est. pop., 38,870,972, about 99% Catholic. Conversion of the Indians began under the Jesuit missionaries who accompanied Thomé de Sousa in 1549; they were followed by many more and later joined by Benedictines, Carmelites, and Franciscans. Catholicism was the official religion until 1890, when Church and State were separated and equal recognition given to all religions. The country is represented at the Holy See by an ambassador, and a papal nuncio besides at Rio de Janeiro. Church administration is thus divided:

	Year	Chs.	Pp.	Srs.	Caths.
Belem do Pará, A.	1906	..	87	..	480,000
Amazones, D.	1892	41	32	..	350,000
Labrea, P.N.	1925	..	..	..	50,000
Porto Velho, P.N.	1925	..	..	..	.....
Rio Negro, P.N.	1925	..	..	..	.....
Santa Conceição do Araguaya, P.N.	1911	..	..	..	.....
Santarem, P.N.	1903	12	12	..	200,000
São Peregrino Laziosi, P.N.	1926	10	..	..	56,468
Alto Solimões, P.A.	1910	..	..	..	1,537
Teffe, P.A.	1910	..	..	..	33,500
Bello Horizonte, A.	1924	359	..	..	.....
Aterrado, D.	1918	97	..	..	25,000
Guaxupe, D.	1916	174	49	..	300,000
Uberaba, D.	1907	90	..	..	375,000
Curityba, A.	1926	302	88	..	496,538
Jacarezinho, D.	1926	..	..	..	.....
Ponta Grossa, D.	1926	..	..	..	.....
Foz de Iguassu, P.N.	1926	..	..	..	6,000
Cuyaba, A.	1910	27	20	..	199,559
Corumba, D.	1910	14	..	..	7,000
São Luiz de Caceres, D.	1910	..	..	..	.....
Registro do Araguaya, P.N.	1914	3	..	..	115,000
Diamantina, A.	1917	..	83	13	440,000
Arassuahy, D.	1913	154	37	5	419,000
Montes Claros, D.	1910	..	..	..	530,000
Florianopolis, A.	1927	..	..	..	286,960
Joinville, D.	1927	..	..	..	.....
Lages, D.	1927	..	..	..	.....
Fortaleza, A.	1915	234	111	..	771,120
Crato, D.	1914	..	..	..	627,128
Sobral, D.	1915	140	..	..	304,100
Maceio, A.	1920	..	..	..	800,000
Aracaju, D.	1909	..	..	..	550,000
Penedo, D.	1916	176	..	..	.....
Marianna, A.	1906	611	649	..	2,000,000
Campanha, D.	1908	..	..	..	398,543
Caratinga, D.	1915	163	..	..	.....
Goyaz, D.	1826	158	77	..	280,000
Juiz de Fora, D.	1924	..	..	..	.....
Porto Nacional, D.	1915	33	..	..	.....
Pouso Alegre, D.	1900	165	43	..	400,000
São José do Alto Tocantins, P.N.	1924	..	..	..	.....
Olinda, A.	1910	365	110	..	1,028,541
Garanhuns, D.	1918	47	..	..	450,000
Nazareth, D.	1918	68	..	..	500,000
Pesqueira, D.	1918	68	..	..	285,854
Petrolina, D.	1923	..	..	..	200,000
Parahyba do Norte A.	1914	150	62	..	735,572
Cajazeiras, D.	1914	81	..	..	300,000
Natal, D.	1909	206	..	..	500,000
Porto Alegre, A.	1910	770	245	400	580,000
Pelotas, D.	1910	..	82	120	280,000
Santa Maria, D.	1910	335	53	50	400,000
Uruguayana, D.	1910	56	42	..	210,000
São Luiz do Maranhão, A.	1921	61	..	..	597,000
Piaũhy, D.	1902	105	87	..	374,000
Bom Jesus, P.N.	1920	17	..	..	75,000
São José do Grajahu, P.N.	1921	..	..	..	.....
São Paulo, A.	1908	500	588	..	1,800,000
Botucatu, D.	1908	81	..	..	500,000
Bragança, D.	1925	..	..	..	.....
Cafelandia, D.	1926	..	..	..	17,000
Campinas, D.	1908	361	..	210	567,832
Ribeirão Preto, D.	1908	61	50	60	799,000
Santos, D.	1924	..	..	..	268,152
São Carlos do Pinhal, D.	1908	106	..	..	910,000
Sorocaba, D.	1924	..	..	..	337,600
Taubate, D.	1908	110	..	..	400,000
São Salvador da Bahia de Todos os Santos, A.	1676	260	..	220	910,000
Barra do Rio Grande, D.	1913	..	..	..	.....
Caetité, D.	1913	..	..	..	.....
Ilheos, D.	1913	73	..	..	750,000
São Sebastião do Rio de Janeiro, A.	1892	159	153	..	790,000
Barra do Pirahy, D.	1922	..	..	..	60,000
Campos, D.	1922	114	..	..	.....
Espirito Santo, D.	1895	59	29	..	133,782
Nictheroy, D.	1893	130	123	..	800,000
Rio Branco, P.N.	1907	4	..	..	.....
Santa Maria de Monserrato, P.N.	1909	..	..	..	.....
Valença, D.	1925	..	..	..	.....

—C.E.; U.K.

Bread, LITURGICAL USE OF. In Christian liturgy bread (wheaten) is used chiefly as an element of the Eucharistic Sacrifice. There are also, however, several other uses amongst which are the following. (1) Formerly popes and bishops sent blessed bread to their priests to symbolize union. (2) At the Offertory, in the rite of consecration of a bishop, or canonization of a saint, two loaves are presented to the celebrant. (3) Little loaves or cakes were formerly blessed, and sent by bishops and priests to others in sign of fraternal affection. (4) Bread

blessed at the Offertory is distributed to the faithful (see ANTIDORON EULOGIA). (5) Bread brought by the faithful is blessed at the Sunday parochial Mass. The custom is common among the French who call the bread *pain bénit*.—C.E.; U.K.

Bread of Life, the Eucharist, the Sacrament of the Body and Blood of Our Lord Jesus Christ, contained really and substantially under the appearances of bread and wine. It is called bread from the matter from which it is confected and as bread, i.e., food in general, keeps the life in the body, so the Holy Eucharist increases the spiritual life of the soul (John, 6). (E. F. D.)

Breaking of Bread (FRACTIO PANIS), the name given to a fresco in the catacomb of St. Priscilla (2nd century). It is found on an arch over an altar tomb. Seven persons, six men and a woman, are at a table; one of the men sits apart and is breaking a loaf; in front is a two-handled cup, and on the table, two plates, one containing two fishes, the other five loaves. All the accessories bear out the Eucharistic significance. The breaking of bread was the climax of the ritual in early liturgies. Its scriptural basis is Luke, 24; the Apostles at Emmaus recognized Our Lord when He blessed and broke the bread.—C.E., VI, 165.

Breast, STRIKING OF THE, a symbol of sorrow for sin. During the Mass the priest strikes his breast moderately with his right hand at times when the prayers express consciousness of sin, for instance, at the confession and at the thrice-repeated words "Lord, I am not worthy." Catholics ordinarily do this also at Mass.—C.E. (J. C. T.)

Brébeuf College, Outremont, Montreal, Canada, conducted by the Jesuits; faculty, 17; students, 560.

Brechin, brĕ′gĭn, ancient diocese, Scotland; comprised the territory between the South Esk and the River Dec, bounded W. by Angus, E. by Mearns; founded before 1150 by King David. The first bishop was Samson (1158), and the last pre-Reformation bishop, John Sinclair (1565-66). The Cathedral of the Holy Trinity, now a Presbyterian Church, dates from the 13th century; it is in the Pointed style and is famous for its stained glass windows; all that remains of the original structure is the western gable with a great Gothic door and square tower; adjoining it is one of the three round towers of Scotland, which is 86¾ ft. high. Brechin is at present a diocese in the Scottish Episcopal Church.

Bremen, free state, Germany, formerly seat of an archdiocese. It was made a bishopric with Willehad as first bishop, 787. In 848 it united with Hamburg, and two centuries later the archiepiscopal see was transferred to Bremen. The work of converting the northern tribes was carried on from the city. It was burned by the Hungarians, 918. The temporal power of the archbishops, beginning with Adalbert (1043-72), included all the countships in the diocese, but declined during the 14th century. Bremen was a center of the Reformation, and joined the Smalkaldic League; by the 16th century the cathedral chapter had become Protestant. The revival of Catholicism in 1625 was temporary, for the archdiocese was captured by the Swedes, who secularized it, 1648, and suppressed the cathedral chapter. In 1712 it belonged to Denmark, and in 1715 it was purchased by Prince George of Hanover. In 1731 it was recognized as a free city; it joined the German Confederation, 1815, the North German Confederation, 1866, and the German Empire, 1871. A greater part of it was ceded to Hanover. Ecclesiastically the state is divided among several dioceses; the city and vicinity is subject to the Vicar Apostolic of Northern Missions, and the remaining territory to Hildesheim, Osnabrück, and Münster.—C.E.

Brenach, SAINT, Irish missionary in Wales, contemporary of St. Patrick. He was responsible for the conversion of a great part of Wales, erected oratories, and converted Brecan, the ruler of South Wales, who founded many churches. Feast, 7 April. —C.E.

Brendan, SAINT, abbot (484-577), called THE VOYAGER, and sometimes THE ELDER, to distinguish him from Brendan the Younger (490-573), b. near Tralee, Ireland; d. Annaghdown. He was ordained, 512, and erected monastic cells at Ardfert and Shanakeel, near Brandon Hill, whence he set out on his famous voyage. He established the See of Ardfert, erected a monastery at Inis-da-druin (now Coney Island, County Clare), 550, and made a missionary tour of three years through Britain, visiting Wales and Scotland. In 577 he founded a monastic school at Clonfert. According to what some consider legend and others fact, he is related to have sailed west from Kerry in quest of a land of promise and to have reached a distant beautiful region adorned with luxuriant vegetation; after a journey of seven years he returned to Ireland. The tradition which certainly dates from the 9th century is found in a 10th- or 11th-century MS. and was a little later current in the west of Europe. It probably had its foundation in a real sea-voyage, the destination of which is not known, possibly some part of the American Continent. Patron of sailors. Buried at Clonfert. Feast, 16 May.—C.E.; Butler.

Brentwood, DIOCESE OF, England, comprises the county of Essex; established, 1917; suffragan of Westminster. Bishops: Bernard Ward (1917-20); Arthur Doubleday (1920). Churches and chapels, 105; priests, secular, 79; priests, regular, 32; elementary schools, 32; other schools, 23; institutions, 12; Catholics (est.), 47,000.

Bressani, FRANCESCO GIUSEPPE (1612-72), Jesuit missionary, b. Rome; d. Florence. He labored for many years among the Canadian Algonquins and Hurons. In 1644 he was seized by the Iroquois and cruelly tortured, but was finally ransomed by the Dutch at Fort Orange. The narrative of his captivity is one of the classic documents of the Jesuit Relations.—C.E.

Brest, UNION OF. The Orthodox clergy of Ruthenia, annexed to Poland in 1569, drew up at Brest, 24 June, 1590, a document by which they submitted themselves to the jurisdiction of the pope on condition that their Eastern rites and liturgical customs were to be preserved. The union of the Ruthenian Church with the Church of Rome was solemnly proclaimed, 9 Oct., 1596, after receiving

the approbation of Clement VIII and King Sigismund of Poland.—C.E.

Brethren (German Baptist Dunkards), a religious sect, popularly known as Dunkards or Dunkers, composed of four bodies: Brethren Church (Progressive Dunkards); Church of Brethren (Dunkards); Church of God (New Dunkards); and Old Order German Baptist Brethren. In the United States in 1925 there were: 4024 ministers; 1314 churches; and 150,160 communicants.

Brethren of the Common Life, community founded by Geert de Groote (1340-84), a Dutch priest and mystic. After spending several years in solitude, he came forth and began to attack the evils of the clergy. A group of secular priests and lay persons, attached themselves to De Groote and became known as the Brethren of the Common Life. They took no vows, but aimed at the interior life and devoted themselves to education and literature. They transcribed numerous manuscripts and founded free schools at Windesheim (1386), at Deventer, where there were 2000 students in 1500, and in many places in Germany and the Netherlands. Men like Thomas à Kempis, who wrote a life of De Groote, Pope Adrian VI, and Gabriel Biel, were trained in their schools, which were almost all swept away during the Reformation. —C.E., IV, 166.

Brethren of the Lord, certain relatives of Christ mentioned in several passages of the N.T. They are recognized as four in number. The most prominent member of the group is James the Less (Mark, 15), called "the brother of the Lord" (Gal., 1). He is to be distinguished from James, the brother of John, the son of Zebedee and Salome. His father was a certain Alphæus, equivalent to the Cleophas or Clopas of John, 19, according to the synoptic Gospels (Matt., 10; Mark, 3; Luke, 6), and his mother, Mary, was a close attendant on Jesus (Mark, 15), being a sister of the mother of Jesus (John, 19) or a sister-in-law (on Hegesippus's assertion that Cleophas was St. Joseph's brother). He became an ardent apostle of Our Lord (Gal., 2), prominent in the Church at Jerusalem (Acts, 21, 12), and aide to St. Peter (Acts, 15 and Gal., 2) in administering the affairs of the Church. The canonical Epistle of St. James is his. He was assassinated by the Jews about A.D. 62. Feast, 1 May. Joseph or Joses, probably next in age to James (Matt., 13), is only noteworthy because his mother, at the scene of the Crucifixion, is identified by the use of his name (Mark, 15). Simon or Simeon is merely mentioned as the third of the four brothers (Matt., 13; Mark, 6). He is reputed the successor of James as Bp. of Jerusalem, "being proposed as the cousin of Our Lord." Jude or Judas Thaddeus was, like his elder brother James (Matt., 13; Jude, 1), slow to understand Jesus's true mission (as, indeed, all the brothers were, according to John, 7), like him, drawn to the apostleship (Luke, 6), and, like him, the author of a catholic epistle. Hence we may recognize the "Brethren of the Lord" as cousins of Christ, children of Mary, wife of Cleophas, and nephews of the Blessed Virgin. There is no need to believe (like the Syrians and Greeks, moved by the "Protoevangelium Jacobi" and other apocryphals) that they are St. Joseph's children by a wife deceased, or (as Helvidius and other heretics thought) by Mary after Jesus's birth. —C.E.; U.K.; Breen, Harmonized Exposition of the Four Gospels, Rochester, 1908. (J. M. Med.)

Breviary (Lat., *breviarium*, abridgment), in the Catholic Church, the liturgical book containing the Divine Office assigned to the Canonical Hours, the daily recitation of which is binding upon all in major orders and upon certain religious. Besides the Roman Breviary, the use of which is immeasurably the most widespread, there also exist monastic breviaries, e.g., Benedictine and Dominican, and books corresponding to the Breviary for those using rites other than the Roman, e.g., the Horologion of the Byzantine Rite. The Anglican form of the Breviary is based to some extent upon the Sarum Breviary, a variant of the early Roman Breviary, with later modifications. The Roman Breviary is usually issued in four volumes corresponding to the four seasons of the year. Prior to the 11th century the various forms of prayer that constitute the Office were contained in separate books, Psalter, Antiphonary, Responsoral, Lectionary, Homiliary, Passionary, Collectorium, etc. To facilitate the private recitation of the Office, these books were compiled into a single volume, without musical notation, and abbreviated in other ways; the abridgment was known as a Breviary. This convenient volume, first used by the papal chapel, was adopted with modifications in the 13th century by the Franciscans, under whose influence its use became widely diffused. In 1568 Pope Pius V issued a new edition, the use of which was made obligatory upon all of the Roman Rite with the exception of some who might continue to use certain old local and monastic breviaries. Since the 16th century the Roman Breviary has undergone several revisions in the interest of critical scholarship and in accordance with the traditional spirit of the Liturgy: e.g., the introduction of the revised Vulgate text in 1598; the simplification of the rubrics in 1602; the correction of the hymns in 1632. Pius X in the revision of 1911, shortened the Dominical and ferial offices, changed many rubrics regarding the rank of feasts, and redistributed the psalms to bring about the weekly recitation of the Psalter. From time to time new feasts are added. (See Divine Office.) —C.E.; Sullivan, Externals of the Catholic Church, N. Y., 1917. (J. G. K.)

Bribery, the payment or promise of anything valuable to induce another, while under obligation of acting without additional emolument, to act as the briber prescribes. It ordinarily refers to influencing those bound by office to act for the common good. Bribery in any form, legislative, executive, or judicial, is immoral. Its tendency is to pervert justice at its source. The guilt rests upon both briber and bribed and all active agents, and varies with circumstances.—C.E.

Bridegroom (A.-S., *bryd*, bride; *guma*, man), term used figuratively in the Bible. Comparisons taken from marriage are popular in the Scriptures. Our Lord employs the term in His parables, e.g., Matt., 25. He calls Himself the Bridegroom (Matt., 9) and is so styled by the precursor (John, 3).

This is a most beautiful and apt figure showing the relationship of Christ to His Church.—Foneck, tr. Leahy, Parables of the Gospel, Cin., 1915. (R. K.)

Bridegroom and the Wedding Guests, descriptive term for a short parable recorded by the three synoptic Gospels (Matt., 9; Mark, 2; Luke, 5) It was spoken probably on the occasion of the banquet given by St. Matthew to Christ and His disciples along with many sinners and publicans, after his call to the Apostleship. The parable was provoked by the question of the disciples of John the Baptist and some of the scribes and Pharisees asking "Why do we and the Pharisees fast often, but thy disciples do not fast?" Jesus replies in a similitude, asking if the companions of the bridal-chamber, whose special task it was to provide for the merrymaking at the feast, could be expected at the same time to mourn and fast. But, Christ adds, the days shall come when the Bridegroom shall be taken away from these wedding guests and then they shall fast. The meaning of the parable was quite intelligible to His hearers. The disciples of the Baptist are reminded that their master had referred to Christ as the Bridegroom, and all the questioners are taught that the time of the visible presence of Jesus among His disciples should be for them a time of rejoicing and not of mourning and fasting; but when His visible presence is withdrawn, then they shall lament and be made sorrowful and then fasting and mourning shall be consistently their portion. The Fathers of the Church interpret the image of the bridegroom and bride as referring to Christ and His Church. Some explain it tropologically: as long as the Spouse is with us we are not able to mourn; but when by sin He departs then is the time for tears and fasting. Yet others apply the words of Christ to the Holy Eucharist. The parable does not condemn the strictness of John nor does it condemn fasting. The disciples of Christ kept the fasts prescribed by the Law but they did ignore those imposed by the Pharisees. This parable does stand against the spirit of the Pharisees who esteemed too highly external works and it shows to all that a new time had come and another spirit reigned in the Kingdom. It is held up as a splendid lesson on how to argue and how to convince.—Foneck, tr. Leahy, Parables of the Gospel, Cin., 1915. (R. K.)

Bride or Spouse of Christ. (1) The Church, according to St. Paul (2 Cor., 11). (2) A woman who vows her chastity to God, foregoing marriage in order to be more united with Christ. (3) Mystical union of certain saints, Catherine of Alexandria, Catherine of Siena, and Teresa, with Our Lord.—Sponsa Regis (monthly), Collegeville, Minn.; O'Mahony, in Orate Fratres, 11 Aug., 1910. (ED.)

Bridge-building Brotherhood, name given to several societies formed in southern France in the 12th and 13th centuries to erect bridges. They resembled guilds, or possibly even Third Orders, but did not constitute religious congregations, as frequently supposed. Knights, clergy, and artisans made up the membership, and some women were admitted. Hospices were conducted by the brothers, where travelers were received and alms obtained. The *Fratres Pontifices* or *Frères Pontifes* were a well-known association. They constructed, among others, the bridges at Bonpas, Lourmarin, Mallemort, and Mirabeau. St. Bénézet was their legendary founder. In northern Italy there were similar associations.—C.E.

Bridget of Sweden (BIRGITTA), SAINT, widow (*c.* 1303-73), foundress of the Brigittines, b. near Upsala, Sweden; d. Rome. Her parents were among the wealthiest landholders in the country and were renowned for their piety; St. Ingrid was a near relative. In 1316 at the age of 13, she was married to Ulf Gudmarsson, by whom she had eight children, including St. Catherine of Sweden. About 1340 she made a pilgrimage to Santiago de Compostela in Spain. After her husband's death, Bridget devoted herself entirely to religion and asceticism; the heavenly visions she had had from early childhood became more frequent. She founded a religious order of nuns, called Brigittines, 1346, at Vadstena, Sweden; approval of the order was granted, 1370. In 1349 she journeyed to Rome and remained there until her death, except while absent on pilgrimages, the most important of which was to the Holy Land. She established a hospice for Swedish students and pilgrims at Rome, and played an important part in influencing Urban V to return to Rome from Avignon (1367). Patroness of Sweden. She is represented praying before a crucifix, holding an image of the Blessed Virgin. Canonized, 1391. Relics in the monastery at Vadstena. Feast, R. Cal., 8 Oct.—C.E.; Butler.

Bridgett, THOMAS EDWARD (1829-99), priest, author, b. Derby, England; d. Clapham. Educated at St. John's College, Cambridge, as a member of the Church of England, he left without a degree rather than take the Oath of Supremacy. In 1850 he became a Catholic and joined the Redemptorists. For 40 years he was an active missionary and founded the Confraternity of the Holy Family at Limerick, Ireland. His writings include "Spirit and Truth," "Our Lady's Dowry," "The History of the Holy Eucharist in Great Britain," which contains the most eloquent plea for Catholic ceremonial ever written, "The Life of Blessed John Fisher," "The True Story of the Catholic Hierarchy deposed by Queen Elizabeth," "Blunders and Forgeries," "Life of Blessed Thomas More," "Lyra Hieratica," and "Sonnets and Epigrams."—C.E.

Bridgewater, JOHN (*c.* 1532-*c.* 1596), priest, historian, b. Yorkshire, England; d. Trier, Germany. He resigned the rectorship of Lincoln College, Oxford, for conscience's sake, and went into permanent exile on the Continent. He is best known as the martyrologist of the Catholic confessors under Elizabeth, his voluminous records appearing at Trier, 1588.—C.E.

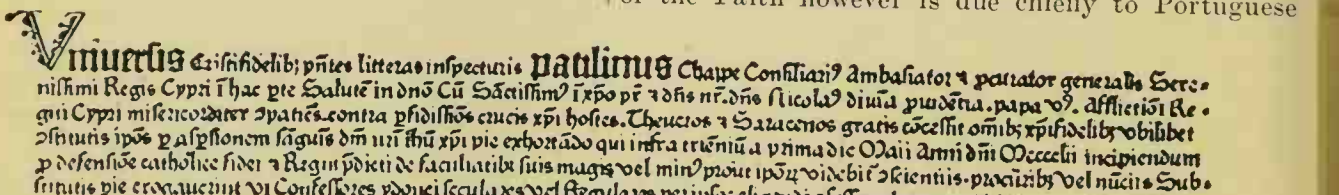
Brief (Lat., *breve*, short), a compendious papal letter lacking some of the solemnity and formality of a Bull (q.v.), bearing the device or seal of the fisherman's ring.—C.E., III, 52.

Brieuc (BRIOCUS, BRIOC, or BRU), SAINT, confessor and bishop (410-502), b. probably Cardiganshire; d. Saint-Brieuc-des-Vaux, France. Of pagan parents, he was converted in 430. He preached in Cardigan and on the coast of Alba, and founded a monastery at Landebaeron in Armorica, and another

at Saint-Brieuc in upper Brittany, of which he became first bishop. Many churches in England and Scotland are dedicated to him. Patron of pursemakers. Emblems: a purse, alms-box. Relics in the Abbey of St. Sergius, Angers, and in the Cathedral of St. Brieuc. Feast, 1 May.—C.E.; Butler.

Brighton. See SAINT JOHN'S BOSTON ECCLESIASTICAL SEMINARY.

Brigid (BRIDGET), SAINT, virgin (451-525), popularly known as MARY OF THE GAEL, b. Faughart, County Louth, Ireland; d. Kildare. Having received the veil from St. Macaille, she was professed by St. Mel of Ardagh from whom she received abbatial powers, 468. Her famous convent of *Cill-Dara* (church of the oak) at Druin Criadh became a center of religion and learning which developed later into the cathedral city of Kildare. She established a second monastery there for men, under Bp. St. Conleth, and also a school of art, needlework, and illumination. She became a friend of St. Patrick. Patroness of Ireland, and of scholars. Represented in art on her knees, holding a vase, with a cow nearby. Relics in the grave of St. Patrick and St. Columba near Down-Patrick; head in the Jesuit Church at Lisbon. Feast, 1 Feb.—C.E.; Butler.



PART OF AN INDULGENCE BRIEF OF 1455 (*see page* 141)

Brigittines. See ORDER OF ST. SAVIOUR.

Brinkley, STEPHEN (b. *c.* 1550), English confessor of the Faith, imprisoned and tortured as manager of a secret press for the publication of devotional and controversial works. Among these were a treatise by Parsons, and Campion's famous "Ten Reasons." He belonged to George Gilbert's association of unmarried men of property, who pledged their wealth to assist the Church, aiding disguised priests and laboring to convert heretics. On his release from prison, he continued to issue Catholic works in France.—C.E.

Brisbane, ARCHDIOCESE OF, Australia, comprises the colony of Queensland south of 24° S. lat.; area, *c.* 200,000 sq. m.; founded 1859 as an episcopal see; raised to an archdiocese, 1887; suffragan see, Rockhampton. Missionaries of the 19th century were: Frs. John Therry, Luckie, Duncan McNab, McGinnety, and Hanly. Bishops: James O'Quinn (1859-81), Robert Dunne (1882-1917), created archbishop, 1887, and James Duhig (1917). Churches, 196; priests, secular, 124; priests, regular, 66; religious women, 750; high schools, 23; primary schools, 72; boarding schools, 24; institutions, 7; Catholics, 127,500.

Brisson, LOUIS ALEXANDER ALPHONSE (1817-1908), reorganizer of the Oblates of St. Francis de Sales, b. Plancy, France; d. there. After studying at the seminary of Troyes, he was admitted to the priesthood, 1840. With Marie de Sales Chappuis of the Visitandines of Troyes, whose confessor he had been for 30 years, he revived the congregation of Oblates of St. Francis de Sales, when he established St. Bernard's College, 1869. He was biographer as well as director of Mother Marie de Sales.

Bristol (M.E., *Bristowe*, place at the bridge), English diocese founded by Henry VIII, 1542, refounded by Cardinal Pole, 1554. The sole Catholic incumbent was the Benedictine, John Holyman (1554-58), succeeded by an Anglican under Elizabeth. The cathedral has a 14th-century chancel and 15th-century transepts.—C.E.

British Empire, territories united by common allegiance to the British crown. See articles on: England, Wales, Scotland, Ireland, Gibraltar, Malta, India, Australia, New Zealand, Union of South Africa, Canada, Ceylon, Palestine, North Borneo, Shanghai, Weihaiwei, Hong Kong, Falkland Islands, British Guiana, British Honduras, Bahamas, Barbados, Jamaica, Antigua, Montserrat, St. Christopher, Dominica, Virgin Islands, Nevis, Grenada, St. Vincent, St. Lucia, Samoa.

British Guiana, colony of the British Empire, South America, administered by a governor and an executive council; area, 89,480 sq. m.; pop., 306,844. Christianity was introduced into Guiana by Spanish Franciscans early in the 16th century. The spread of the Faith however is due chiefly to Portuguese missionaries who arrived the following century. Their labors were continued by Dominicans, Capuchins, and finally by Jesuits, who established most of the permanent missions and settlements here. Ecclesiastically the colony, together with the Barbados, is included in the Vicariate Apostolic of British Guiana or Demerara, established 1837. Vicar Apostolic: Compton Theodore Galton, S.J. (1902), residence at Georgetown. Churches, 37; stations, 10; priests, 21; high school, 1; elementary schools, 32; asylums, 2; Catholics, 55,000.

British Honduras, crown colony of the British Empire, Central America, administered by an executive and a legislative council; area, 8598 sq. m.; est. pop., 48,584. Founded in 1638 by Peter Wallis, a Scottish adventurer, it was settled by woodcutters from Jamaica, who enlarged their domains at the expense of the Spanish colonists. Boundaries were fixed by treaty in 1859. The whole of British Honduras is comprised in the Vicariate Apostolic of Belize (q.v.).

Bro. = Brother.

Broad Church Party, members of the Church of England who interpret its doctrines in a broad and liberal sense and hold that the Church should be comprehensive and tolerant. They lay stress on ethical teaching and minimize the value of orthodoxy. They were never a clearly-defined party and of late years have developed an extreme modernist wing, some of whose leaders, e.g., E. W. Barnes, Bp. of Birmingham, appear to deny all

dogma, and are openly accused of heresy by certain High Churchmen.

Brogan (Brochan, Broccan, Bracan, or Bearchan), Saint (6th or 7th century), Bp. of Mothil, Waterford, Ireland. He is mentioned in the Irish Martyrologium of Aengus where he is described as Brocan the scribe. Modern hagiographers regard him as the secretary and possibly the nephew of St. Patrick. Feast, 8 July. A second saint mentioned in the Martyrologium, St. Brogan Cloen, Abbot of Rosstuire, is probably identical with the Abbot Brochanus, referred to in the Life of St. Abban. He is said to have written the hymn in honor of St. Brigid. Feast, 17 Sept. Other saints of this name occur in the Martyrology of Gorman under 1 Jan., 9 April, 27 June, 1 Aug., and 20 Aug.—C.E.

Broglie, Maurice Jean de (1766-1821), Bp. of Ghent, b. Paris; d. there. Son of Marshal Victor François, Duke de Broglie, in 1803 he supported Napoleon who nominated him to the See of Acqui, Italy, and later to Ghent (1807). Later, however, for his vigorous opposition to Napoleon's plans against the pope and clergy at the Council of Paris, 1811, he was imprisoned, exiled, and deported. His resignation of his see, signed under compulsion, was not accepted by the pope. After Napoleon's downfall, he defended Catholic principles against King William of Holland, a Protestant, who imposed on Belgium a constitution that deprived the Catholics of all their civil rights. In 1817 he was forced to flee to France, where until his death, he continued to work for his Belgian flock.—C.E.

—Jacques Victor Albert, 4th Duke de Broglie (1821-1901), great-nephew of preceding, academician, b. Paris; d. there. His history of the Church and the Roman Empire in the 4th century, and his works on Louis XV's diplomacy have placed him in the first rank of historians.—C.E.

—Auguste Théodore Paul (1834-95), brother of preceding, abbé. He held the chair of apologetics at the Catholic Institute, Paris, and wrote a history of religions, and several philosophical treatises.—C.E.

Broken Hill, Prefecture Apostolic of, Rhodesia, Africa; established, 1927; entrusted to the care of the Polish Jesuits. Prefect Apostolic: Bruno Wolnik, S.J. (1927). Catholics, 5757.

Brooklyn, Diocese of, New York, embracing Long Island (counties of Kings, Queens, Nassau, and Suffolk); area, 1007 sq. m.; established, 1853; suffragan of New York. Bishops: John Loughlin (1853-91); Charles E. McDonnell (1892-1921); Thomas E. Molloy (1921). Churches, 397; priests, secular, 574; priests, regular, 154; religious women (not including novices and postulants), 2916; colleges, 3; seminaries, 3; high schools, 37; primary schools, 193; students in primary schools, 100,945; institutions, 33; Catholics, 857,183.

Brotherhood. The Christian concept rates all men, of every race and nation and type, as possessed of the same human nature and essential worth and dignity. God creates the soul of each man and infuses it into a body; this implies a special divine choice and a special value in the beginning of natural life. Further, God has called every man to a supernatural destiny, dependent on the probationary period of life on earth, which consists in the perfect union of mind and will with the Divine Essence for all eternity, which is Heaven. As the necessary means to secure this salvation of men, God became incarnate, suffered, and died, and instituted His Church and His sacramental system. These divine acts, of infinite value, are directly related to each individual man, and give to each individual man an eternal value and worth. Since each man is so constituted, it follows that each man must live and act with due reference to these facts, both in his purely individual acts and in acts which involve others. Social life reveals differences of race, culture, nationality, and temperament, which lead to divisions and separations; but these are accidental and superficial as compared with the basic equality of all in the divine plan. To emphasize these differences to such an extent as to lose sight of the essential human dignity of any individual, race, or class, is an offense against human nature, and a violation of justice or charity or both. The notion of the brotherhood of men, thus worked out by Christian theology, is supported by natural reasonings, such as those of the humanitarian philosophy. However these natural arguments, appealing only to general notions of sympathy, are apt to be countered by self-interest, and by conflicting arguments supporting claims of nationalism, race, and special culture. (E. F. Mack.)

Brothers Hospitallers of St. John of God, religious institution founded at Granada, Spain, 1537, by St. John of God, for the care of the sick and other works of charity. They follow the Rule of St. Augustine, and to the three solemn vows of religion they add a fourth, of serving the sick for life in their hospitals. The first hospital of the order was built at Granada, 1540, and the society soon spread to England, Ireland, and the other countries of Europe, and even into distant colonies. In 1584 Pope Gregory XIII called some of the Brothers to Rome and gave them the Hospital of St. John Calybita which then became the motherhouse of the whole order. During the French Revolution the Brothers were expelled from their 40 establishments in France but they have since returned and erected new hospitals. The members of this institution are not in Holy Orders, but priests wishing to devote their sacred ministry to the Brothers and patients are received. They have charge of a mental hospital for gentlemen at Stillorgan, near Dublin, Ireland, and a hospital for incurables at Scorton near Darlington, Yorkshire, England. Statistics: 11 provinces and 2 delegations (Portugal and Yugoslavia), 115 hospitals, 2022 religious, and 303 aspirant-postulants.

Brothers of Charity, founded at Ghent, Belgium, in 1807, by Canon Peter J. Triest. The special aim of this congregation is the sanctification of its members by the exercise of works of charity, such as tending the sick, sheltering poor workmen, caring for the aged, insane, or idiotic, and instructing the young. So rapid was the expansion of this brotherhood that its members were invited to England, Holland, America, and Ireland. The novitiate

for the American province is at the S. Benoît Asylum, Longue-Pointe, near Montreal, Canada, and the Brothers conduct an orphanage and industrial institute at Boston, Mass. Statistics: 50 houses, of which 17 are lunatic asylums, in Belgium, England, Canada, the United States, and Belgian Congo.

Brothers of Christ, a title of the faithful.

Brothers of Christian Instruction of Ploërmel, congregation founded 1817 at Saint-Brieuc, Côtes-du-Nord, France, by Jean Marie de la Mennais, for the instruction of youth. The first novices were trained by the Christian Brothers, whose rule was largely adopted. Primarily intended to furnish religious teachers to the schools of Brittany, this community soon sent missionaries and founded houses in England, Africa, Asia, America, and Oceania. Owing to the French Law of Associations of 1901, the mother-house was transferred fromPloërmel, France, to Taunton, England. Statistics: 262 houses, 1403 professed religious, 151 novices, 507 postulants.—C.E., III, 711.

Brothers of Christian Instruction of Saint Gabriel, Congregation of the, or Brothers of Saint Gabriel, founded at Saint-Laurent-sur-Sèvre, France, 1705, by the missionary priest, Louis Grignion de Montfort, as the Brothers of the Holy Ghost. Their work consists in the instruction of the young, the blind, the deaf, the dumb, the care of orphans, and the administering of the temporalities of the Fathers of the Company of Mary. The Revolution interrupted the progress of the order, but under Gabriel Deshayes, named superior in 1821, it revived and spread rapidly. In 1835 the members devoted to work in schools were separately established in the House of St. Gabriel and in 1842 they became autonomous, adopting the title of Brothers of St. Gabriel in 1853. The society was introduced into Canada, 1888, and the provincial house for North America is located at Sault-au-Recollet, near Montreal. Statistics: 1100 members and 117 foundations in Canada, France, Belgium, Germany, Italy, Netherlands, Spain, Venezuela, and the United States; and missions in the Congo, Abyssinia, Madagascar, India, and Siam.—C.E., VI, 330.

Brothers of Our Lady of the Fields, congregation founded at St. Damien de Buckland in the Diocese of Quebec, 1902, by Rev. J. O. Brousseau, to train orphans in industrial and agricultural pursuits, and the arts of colonization. In 1924 the mother-house was transferred to Squatteck in the Diocese of Rimouski. The novitiate is located at Rimouski.—C.E., XI, 361.

Brothers of the Christian Schools of Ireland, an institute founded in 1802 at Waterford, by Edmund Ignatius Rice, to provide for the education of boys after the enactment of the penal laws; constituted a religious institute, 1820. There are, besides the teaching Brothers, those who perform domestic and farm duties. The society coudncts primary, secondary, and industrial schools, colleges, orphanages, and institutions for the deaf and dumb. The Superior-General resides at Dublin. Statistics: 200 houses in Ireland, England, Australia, and India; also established in Rome and China; 9 houses and 90 Brothers in the United States; foundations in Canada and Newfoundland form part of the American province.—U.K.

Brothers of the Cross of Jesus, a congregation founded in 1830 at Lyons, France, by Rev. C. M. Bochard, Vicar-General of Lyons, for the Christian edueation of the young. The growth of the congregation in France and Switzerland ceased with the persecution of 1903, but the institution, incorporated in Canada in 1905, now conducts a number of Canadian houses.—C.E., IV, 539.

Brothers of the Holy Infancy and Youth of Jesus, society founded in 1853 by Rt. Rev. John Timon, Bp. of Buffalo, for the care of poor and wayward boys. They maintain a working boys' home in Buffalo and a protectory and trade school at Lackawanna, where the mother-house and novitiate are also located. The protectory cares for about 560 boys who receive instruction in various arts and industries.—C.E., VII, 418.

Brothers of the Sacred Heart, a religious educational institute founded at Lyons, France, 1821, by Rev. André Coindre. Its constitutions modeled upon those of St. Ignatius based on the Rule of St. Augustine, bind the members to the teaching of boys in asylums, parochial and select schools, and commercial colleges. The superior-general, chosen from among the Brothers, resides at Renteria, Spain. Statistics: about 1620 members and 137 eolleges and schools in France, Belgium, Spain, the United States, and Canada.—C.E., XIII, 305; C.E. Suppl., 648.

Browne, Charles Farrar, humorist, best known under the pseudonym of Artemus Ward (1834-67). His literary apprenticeship was served as compositor and reporter on various newspapers, and in 1858 his burlesque descriptions of prize-fights, political meetings, etc., in the "Cleveland Plaindealer," won national attention. Shortly afterwards he went to New York and subsequently became the editor of "Vanity Fair" in which paper many of his humorous sketches appeared. His success as a lecturer, however, distracted his attention from his journalistic work, and in 1866 he sailed for England, where a successful engagement in London was cut short by the illness which caused his death a few months later. His humor was spontaneous, wholesome, and distinctly American. He died a Catholic.—C.E.

Brownson, Orestes Augustus (1803-76), philosopher, essayist, and reviewer, b. Stockbridge, Vt.; d. Detroit, Mich. He was ordained a Universalist minister, but later denying all Divine revelation, left the ministry and adopted Robert Dale Owen's communistic theories of property and marriage. In 1831 sympathy for the working classes led him to preach as an independent minister. For the next 12 years he was associated with the Unitarians. Through the "Boston Quarterly Review" (eventnally "Brownson's Quarterly Review") his political theories excited much attention. In 1844 he became a Catholic, thereafter devoting his pen to the defense of his Faith. He is the author of numerous works, several of them in the form of novels. He disclaimed having originated any form of philosophy, and acknowledged freely what he borrowed

from others. Principal works: "New Views of Christianity, Society and the Church"; "Charles Elwood"; "The Mediatorial Life of Jesus"; "The Spirit Rapper"; "The Convert, or Leaves from my Experience"; "The American Republic, its Constitution, Tendencies and Destiny." His works were edited and his biography written by his son Henry F. Brownson (1835-1914).—C.E.

Bruges, brūzh (Flemish, *Brugge*, bridges), city, West Flanders, Belgium. It prospered during the Crusades, at which time the relics of St. Basil and of the Holy Blood were brought there; in 1356 was the chief emporium of the Hanseatic League; and in 1384 passed to the House of Burgundy. Its decline, which began under Austrian rule (1477), was hastened by the natural closing up of the harbor, the rise of Antwerp, the religious disturbances of the Reformation, and the severe rule of Charles V. It suffered further under the Duke of Alva, and in 1578 was captured by the Calvinists who proscribed Catholic worship until 1584. At present the government of the province and the city is entirely in the hands of Catholics. It is the seat of a bishop and includes among buildings of Catholic interest a 12th-century church of Notre Dame, Cathedral of Saint Sauveur, and chapel of St. Basil.—C.E.; Gilliat-Smith, The Story of Bruges, Lond., 1901.

Brunelleschi, brōō-nĕl-lĕs'kē (Brunellesco), Filippo (1377-1446), architect and sculptor, b. Florence; d. there. Several examples of his sculptural work are extant, and his model for the reliefs of the second bronze door of the baptistery at Florence was awarded second prize. He revived the classical style of architecture in Italy, and was the first to apply perspective to art according to definitely formulated rules. His masterpiece was the dome erected according to his designs to complete the cathedral church of Florence, Santa Maria del Fiore. Other examples of his work are the polygonal dome of S. Lorenzo, the Pazzi chapel, and the church of Santo Spirito, Florence.—C. E.

FILIPPO BRUNELLESCHI

Brunetière, brūn-tyâr', Ferdinand (1849-1906), critic and professor, b. Toulon, France; d. Paris. His critical ability, wide learning and trenchant style won early recognition and he became editor-in-chief of the "Revue des Deux Mondes." For several years he held the position of professor of French literature and language at the Ecole Normale, being dropped from the list of professors, owing to his conversion to Catholicism, when the school was reorganized in 1905. He lectured in the United States in 1897. The greatest French critic of the last twenty years of the 19th century, his earlier method was dogmatic, literary works being judged according to certain principles he had laid down as criteria. About 1889 he changed his method and applied to literature the theory of development. His conversion to Catholicism was the result of long and thorough study of Bossuet, and for 10 years he defended his faith against the attacks of free-thinkers. —C.E.

Brunforte, Ugolino, also called Ugolino of Monte Giorgio (*c.* 1262-*c.* 1348), Italian Friar Minor and chronicler. He spent most of his life at the convent of Santa Maria in Monte Giorgio. In 1225 he was chosen Bp. of Abruzzi under Celestine V, but Boniface VIII, who succeeded before his consecration, annulled the appointment. Recent research has led most scholars to agree in regarding Ugolino as the author of the "Fioretti" or "Little Flowers of St. Francis."—C.E.

Bruno, Saint (925-965), Abp. of Cologne, d. Reims. He was the youngest son of Emperor Henry I and St. Mathilda. Educated at Utrecht and at the court of his brother Otto I, he was appointed archchancellor to Otto in 951. For his loyalty during the revolt of Otto's eldest son, Ludolf, and Conrad, Duke of Lorraine, the emperor caused him to be elected Abp. of Cologne and entrusted to him the administration of the Duchy of Lorraine. Through his mediation the disturbances were quelled. A great bishop and zealous pastor, he ruled by personal piety and holiness of life. He lavished his resources on monastic and ecclesiastical institutions. He founded the monastery of St. Pantaleon at Cologne, where he is buried. Feast, 11 Oct.—C.E.

Bruno, Saint, confessor and abbot (*c.* 1030-1101), founder of the Carthusian Order, b. Cologne, Germany; d. Torre, Calabria, Italy. Educated at Reims, he was ordained, *c.* 1055. He presided over the cathedral school at Reims, 1057-75, and was made chancellor of the church of Reims. He opposed Manasses, Abp. of Reims, because of his laxity and mismanagement. In 1084 he withdrew to Chartreuse, and, with his little band of followers, founded the Carthusian Order. There he lived for some time in solitude and prayer until he was summoned to Rome, 1090, by Urban II, a former pupil. He resided in the papal palace, sat in the councils, and seconded the pope's efforts for the reform of the clergy. Retiring from public life, he and his companions built a hermitage at Torre, where, 1095, the monastery of St. Stephen was built. Bruno combined in the religious life the eremetical and the cenobitic; his learning is apparent from his scriptural commentaries. Patron of those possessed. Emblems: a chalice, cross in hand, branch, star, death's head. Equipollent canonization, 1623. Buried in church of St. Stephen at Torre. Feast, R. Cal., 6 Oct. —C.E.; Butler.

Bruno, Giordano (1548-1600), heretic, b. Nola, Italy; d. Rome. He became a Dominican in 1563, and a priest, 1572. Accused of heresy, 1576, he left his order and began attacking the Church, and was excommunicated by the Calvinist Council of Geneva. A restless wanderer, he was favored by Elizabeth, and when in England, dedicated to Sir Philip Sidney his book: "The Expulsion of the Triumphant Beast," viz. the Church, and vilely abused the Oxford professors when refused an invitation to lecture there. Excommunicated by the Lutherans at Helm-

stadt, he abjured his uncatholic doctrine and practises at Venice. Imprisoned by the Roman Inquisition, he was tried, condemned, and burned at the stake for his violent denunciations of religion and abuse of the Catholic Church.—C.E.; Turner, History of Philosophy, Bost., 1903.

Bruno of Querfurt (Brun or Boniface), Saint, martyr (*c.* 970-1009), Abp. of the Slavs, and second Apostle of the Prussians. In 996 he accompanied Emperor Otto III to Rome, where he became acquainted with St. Adalbert and St. Romuald who directed him in the ascetic life. He was consecrated archbishop of the heathen Slavs in 1004; preached to the Hungarian, Petshenges, and pagan Prussians by whom he was killed. He is the author of the life of St. Adalbert, and also of the lives of the martyred monks known as the five Polish brothers. Represented in art, crossing a red-hot furnace, and blessing the Chalice of the Mass with his hands cut off. Relics in Poland. Feast, 15 Oct.—C.E.

Brussels (Ger., *Bruch*, marsh; Lat., *selle*, seat), capital of Belgium. Its foundation is traditionally attributed to St. Géry, Bp. of Cambrai, in the 6th century. In the 8th century it was the residence of the Frankish kings, and from the 10th century belonged to the Dukes of Lower Lorraine and Brabant. Duke Charles of Lorraine brought to Brussels the relics of St. Gudule (979) who has since then been the patroness of the city. In 1386 it became the capital of Brabant; under Charles V the capital of the Low Countries; and under Philip II the center of opposition to the Spanish rule. It was ceded to Austria in 1714, taken by the French, 1794, became part of the Netherlands in 1815, and in 1830 was the scene of a revolutionary outbreak which resulted in the establishment of the Kingdom of Belgium. During the World War it was occupied by the Germans. Among the buildings of Catholic interest are the churches of St. Gudule, Notre Dame du Sablon, Notre Dame de la Chapelle, and St. Jacques sur Caudenberg. The Jesuit College of Saint Michel is the seat of the publication of the "Acta Sanctorum" by the Bollandists, and there are now kept the library and archives of the enterprise. A statue of St. Michael, also a patron of Brussels, surmounts the Hôtel de Ville. It is included in the Archdiocese of Mechlin.—C.E.; U.K.; Gilliat-Smith. The Story of Brussels, N. Y., 1906.

Bruté, Simon Gabriel (1779-1839), first Bp. of Vincennes (present see, Indianapolis), b. Rennes, France; d. Vincennes. After studying medicine from 1796-1803, he entered the Seminary of St. Sulpice and was ordained, 1808. In 1810 he sailed with Bp.-elect Flaget, of Bardstown, for America. He taught philosophy two years at St. Mary's Seminary, Baltimore, removing in 1812 to St. Mary's, Emmitsburg. For several years he directed Mother Elizabeth Seton, foundress of the Sisters of Charity in the United States. He was consecrated Bp. of Vincennes in 1834, his diocese comprising Indiana and northern Illinois. In 1836, with funds collected in Europe, he established a seminary in which he taught, an orphan asylum, and a free school. At his death there were 23 churches in his diocese.

Bucer, bū'sẽr (Butzer), Martin (1491-1551), reformer, b. Schlettstadt, Alsace; d. Cambridge, England. He left the Dominican Order to join Luther, and became the chief reformer of Strasbourg. In 1549 he went to England at the invitation of Abp. Thomas Cranmer and was called to Cambridge as regius professor of divinity. After Luther and Melanchthon, he was the most influential of the German reformers, and the link between the German and the English Reformation.—C.E.

Buckfast Abbey, near Ashburton, England, founded probably about the middle of the 10th century; incorporated into the Benedictine Congregation of Savigny (later part of the Cistercian Order) in the 12th century; and suppressed, 1538. It was reclaimed by the Benedictines, and legally conveyed to them, 1882. The community, numbering 29 priests, is occupied in parochial work at Buckfastleigh and Totnes.

Buckler, emblem in art associated with St. George of England as soldier.

Buckler, Reginald (1840-1927), author and preacher, b. London; d. St. George's, Grenada, British West Indies. One of four brothers who became converts, he entered the Church, 1855, joined the Dominican Order, 1856, and was ordained, 1863. He was the author of widely read books on the spiritual life, among them: "The Perfection of Man by Charity," "Spiritual Considerations," "A Few First Principles of Religious Life," "A Good Practical Catholic," "Dispositions to Catholic Faith," "A Spiritual Retreat," "The Life of Faith and Love," "The Love of God and Prayer," and "Spiritual Instruction on Religious Life."

Buckley, Sir Patrick Alphonsus (1841-96), soldier, lawyer, and statesman, b. near Castletownsend, County Cork, Ireland; d. Lower Hutt, New Zealand. In 1860 he served under General Lamoricière in the papal army, was decorated for services, and taken prisoner. After the war he emigrated first to Queensland, then to New Zealand, where he filled posts of distinction in the legal profession, finally becoming judge of the Supreme Court.—C.E.

Budapest (Buda, brother of Attila; Old Slavic, *pesti*, oven), capital of Hungary, comprising Buda on the right bank of the Danube and Pest on the left, united, 1872. Old Buda, originally a Roman colony, Aquincum, was captured by the Magyars in the 10th century. The Turks held it, 1541-1686, during which time Pest was almost destroyed. The city made great progress in the 19th century. Among buildings of Catholic interest are the Coronation or Matthias church, begun in the 13th century and finished in the 15th, and the St. Stephen Basilica. The predominant religion is Catholic, of which there has been a remarkable revival since the World War. Budapest is included in the Archdiocese of Gran.—U.K.

Buddha (Skt., *budh*, to know, the enlightened one), a prince named Siddhartha (*c.* 560-480 B.C.), called also by his family names of Gautama or Sakya-Muni, the son of a local ruler in modern Nepal. Of ascetic tendencies and Brahmanistic education he cast aside luxuries to seek perfection, and spent years as an austere hermit. Finding peace

elusive he turned to meditation and the formulation of his religious system. Enthusiastically he set out to spread his doctrine, and won numerous disciples with whom he went about preaching, and whom he finally formed into a brotherhood of monks. After forty years of zealous labor he died in his eightieth year. After cremation his remains were preserved in mounds called topes, stupas, or dagobas. Tradition depicts him as the most exalted character of pagan antiquity. A great and good man of magnetic personality, he was absorbed with the idea of liberating men from misery. Buddha left no writings. Soon after his death followers codified his teachings comprising the three classes of the Tripitaka (triple basket) forming the canon of Southern Buddhists. Extra-canonical books include the "Commentaries of Buddhagosa," "Questions of King Milinda," and a history of Buddhism to the 4th century A.D. The Tripitaka of Northern Buddhists includes the "Lotus of the True Laws," "Book of Exploits," and two legendary lives of Buddha.

Buddhism is the religious and monastic system founded about 500 B.C. by Buddha, on the basis of pantheistic Brahmanism. Its end is liberation from misery by freeing from attachment to conscious existence. In common with Brahmanism it holds: belief in Karma, that the acts of a previous existence determine the character of this present life; belief in a constant series of rebirths for all set on preserving individual existence; belief that the ultimate end consists in a state of eternal, unconscious repose. It differs in the rejection of the Vedas and of Vedic rites. It ignores the all-god Brahma. The gods are realities but dependence on them is denied, hence prayer and offering are useless. It differs in its conception of the final state and of the method of attainment. All desire must be extinguished; whence follows cessation of misery, a final state called Nirvana (a blowing out), one of eternal, unconscious repose. For the imperfect the various Brahmanistic heavens of positive delight were retained. Buddha formed his disciples into communities of monks leading a contemplative life of poverty, celibacy, and self-denial. Destruction of all forms of life was forbidden. Communities of nuns were also formed. Buddha did not advocate social reform, but his religion ignores caste; virtue constitutes superiority. Buddha was venerated after death, but being in Nirvana and insensible to honors, for the popular need of a conscious personality to whom to pray Buddhist monks produced Metteyya (Maitreya), the living one, a divine bodhisattva destined to incarnation and leadership, and honored as future saviour. Such is the Southern Buddhism of southern India, Ceylon, Burma, and Siam, the closest in orthodoxy to original Buddhism.

About A.D. 100 Northern Buddhism was modified to include worship of an eternal, supreme deity, Adi-Buddha, of whom Buddha was regarded as an incarnation. Around this supreme deity were countless bodhisattvas destined to become future incarnate Buddhas; to rank among these became the ideal end. In place of Nirvana, Sukhavati, the heaven of sensuous delight where reigned Amitabha, an emanation of the eternal Buddha, became the goal of longing. To attain to this end virtue plus an extravagant worship of relics and statues, pilgrimages, and recitation of sacred names and of magic formulas were practised, together with other forms of superstition. This innovation subversive of Buddha's teaching and known as Mahayana or Great Vehicle, supplanted the older system of the south contemptuously styled Hinayana or Little Vehicle.

Buddhism soon became a formidable rival of Brahmanism. About 250 B.C. missionaries were sent to evangelize. In A.D. 67 they penetrated China where conversions multiplied. With the supplanting of Southern Buddhism in the north in the 2nd century A.D. a corresponding change took place in China. Two bodhisattvas of Mahayana became favorite subjects of worship. Amitabha and Avalokitesvara or Fonsa Kwanyin, preserver from evil. Confined mostly to the masses, Buddhism is regarded as an accretion to professed Confucianism. Excessive devotion to statues and relics, magic arts, and many superstitions of Taoism are practised. Chinese Buddhism was introduced into Korea 4th century A.D., and into Japan 6th century A.D., and spread over central and eastern Asia with local additions and changes. In original purity Buddhism can be associated only with the Southern Buddhists numbering at most 30,000,000. Widespread Northern Buddhism with its local accretions and variations is a confusion of beliefs and practises. The spread of Buddhism was accomplished only by subversion, and accommodation to local superstitions.—C.E.; Barth, The Religions of India, Lond., 1891; Oldenburg, Buddha, Lond., 1892; Herold, Life of Buddha, N. Y., 1928.

Buddhism. See BUDDHA.

Budkiewicz, bud-kyā′-vĭtch, CONSTANTINE (1867-1923), ecclesiastic and political martyr, b. Lithuania, Russia; d. Moscow. Vicar of St. Catherine's church in St. Petersburg (Leningrad), he headed every religious and philanthropic undertaking of the Catholic Poles. In opposition to socialistic anti-religious teachings, he founded the Christian Democratic movement. During the World War, he was president of the Polish Relief Commission. In 1918 he was created monsignor, and made dean of Mohileff with jurisdiction over the churches of northern Russia. He was seized by the Bolshevists, 1923. At a farcical trial in Moscow, he was charged with counter-revolutionary activities for having resisted Soviet decrees which forbade religious instruction, ordered the signing over of the churches to the government, and the surrender of sacred vessels. He was condemned to death, and in spite of protests sent by practically every civilized nation he was executed.—U.K.

Buea, PREFECTURE APOSTOLIC OF, Cameroon, west Africa; established, 1923; entrusted to the Foreign Missionaries of St. Joseph of Mill Hill. Prefect Apostolic: Peter Rogan, M.E. (1925); residence, Sasse.

Buenos Aires, capital of Argentina, first founded, 1536, and depopulated, 1541, when the governor transferred the population to Asunción; re-founded, 1580, by Juan de Garay, and called Santisima Trinidad, from Trinity Sunday, the day upon which he landed. Within the year he built a

church, and when the city was transferred from the jurisdiction of Paraguay and made an episcopal see, 1620, this church was dedicated as the cathedral, 1622. Upon the site stands the new cathedral, built 1791, and modeled upon the Madeleine of Paris. The Franciscans were already established in the country before the foundation of the city, and there is evidence that the church and convent of Mercy in charge of the Fathers of Mercy until 1821, were standing when Garay founded the hospital of St. Martin, in the neighborhood. The present church of the Franciscans dates from 1731; their library of 7000 volumes is open to the public. The Jesuits, pioneers in educational work in Buenos Aires, brought architects from Europe to erect the church of St. Ignatius, 1722, and resided here until their expulsion, 1767; returning later, they built the church of the Saviour, 1872, and now conduct a college in connection with it. Other notable buildings are the Dominican church and the chapels of Mount Carmel and of the Passionists. In 1855 the city was raised to an archiepiscopal see. The Catholic University was founded in 1910, and in 1915 the seminary was authorized to confer degrees in philosophy and theology. A national Eucharistic Congress was held here, 1916.

Buffalo, city, New York. A few Recollect and Jesuit missionaries and their interpreters, early in the 17th century, are thought to have been the first white men who saw this region. As their routes are not known in detail, it is uncertain whether they visited the exact site of Buffalo, as did La Salle and his companions in the winter of 1678-79. Early in the 19th century the small number of white settlers here included a few Catholics, especially Alsatians. Though without a priest they assembled for prayer at the home of Louis Le Couteulx, at the corner of Main and Exchange streets. In 1821 Fr. Patrick Kelly of New York came to the village and conducted a public service. It is recorded also that Fr. Stephen Badin (q.v.) said Mass in the court-house and at the Le Couteulx home. When Bp. Dubois of New York visited Buffalo in 1829 he found between 700 and 800 Catholics but no church. For this purpose the land at the corner of Main and Edward streets was donated by Le Couteulx, and after singing a solemn high Mass in the court-house the bishop went in procession to the site and blessed it. The same year he sent the first pastor, Fr. John Nicholas Mertz, and in 1832 a small rough timber church was completed and was called the church of the Lamb of God. The churches of St. Louis, St. Patrick, and St. Mary had been erected by 1847, when the Diocese of Buffalo (q.v.) was established. In 1849 the Christian Brothers opened St. Joseph's College, and in 1851 the Oblates of Mary Immaculate established a college and seminary. The first boarding-school for girls was opened by the Grey Nuns in 1857. In 1872 the weekly "Catholic Union and Times" was founded. From the time of the completion of the Erie Canal Buffalo grew rapidly in commerce and industry; this caused a great increase in immigrant population, and in 1897, of the 31 Catholic churches in the city, 11 held some services in German, 6 in Polish, 1 in French, and 1 in Italian. In 1915 the new cathedral was completed. The same year the Jesuits opened a seismological observatory in connection with Canisius College. The city now has 74 Catholic churches with 67 parochial schools; 15 private academies and special schools, including one for deaf mutes and one settlement house; Canisius College for young men; D'Youville College for women; 5 hospitals; 11 homes and asylums; and 3 day nurseries. There are also 2 churches and 2 schools belonging to the Ukrainian Greek Catholic diocese. Catholic population (est.), 318,000.

Buffalo, Diocese of, New York, embraces counties of Erie, Niagara, Genesee, Orleans, Chautauqua, Wyoming, Cattaraugus, and Allegheny; area, 6357 sq. m.; established, 1847; suffragan of New York. Bishops: John Timon (1847-67), Stephen V. Ryan (1868-96), James E. Quigley, later Abp. of Chicago (1897-1903), Charles H. Colton (1903-15), Dennis J. Dougherty, later Abp. of Philadelphia (1915-18), William Turner (1919). Churches, 255; priests, secular, 399; priests, regular, 177; religious women, 3284; university, 1; colleges, 3; seminaries, 6; high schools, 6; academies, 12; primary schools, 146; institutional schools, 9; pupils in parochial schools, 54,698; institutions, 37; Catholics, 385,438.

Builder, Parable of the (Luke, 14), Gospel of the second Mass of a martyr-bishop and of St. Basil (14 June). Christ bade the people to reflect that to follow Him required utter self-sacrifice, detachment from all earthly ties, and carrying the cross. To stress the seriousness of the choice He proposed a parable, taken from everyday life. Before a man proceeds to build, he ought to ascertain both the cost and his own financial standing, lest becoming insolvent before the building be completed he be made the butt of ridicule by his fellows. The literal meaning is: "Ere you decide to follow Me and become My disciples, reflect whether you are ready to bring the required sacrifices." This parable may be applied to the striving after perfection, and to the common Christian life, since both are building up towers of faith and character.—Fonck, tr. Leahy, Parables of the Gospel, Cin., 1915. (U. F. M.)

Builder's Rule, emblem in art associated with St. Thomas the Apostle. It signifies spiritual building.

Buisson de Saint-Côme, Jean François, martyr (*c.* 1667-1706), b. Pointe-Levi, Canada; d. near Donaldsonville, La. He studied at the Seminary of Quebec, and was ordained, 1690. Sent on a mission to the West, he labored at the Cahokia (Tamaroa) mission in Illinois until *c.* 1698, when he accompanied Frs. Montigny and Davion to the lower Mississippi to work among the Natchez. After a short time he returned to the Tamaroa, remaining there until 1701, when he again took up residence among the Natchez. While traveling to Mobile to seek relief from a serious illness from which he suffered, he and his party were murdered by savage Sitimaches, about 50 miles from the mouth of the Mississippi.

Bukoba, Vicariate Apostolic of, province of East Africa; by a decree of 1929, two new vicariates (Mwanza and Bukoba) were formed from old Victoria Nyanza; entrusted to the White Fathers.

Vicar Apostolic: Burcardo Howiler (1929). Catholics, 29,000.

Bulgaria, independent monarchy in the eastern part of the Balkan Peninsula; area, 39,814 sq. m.; pop., 5,483,125. The region was inhabited in Roman times by Thraco-Illyrians, later by Slavs, and towards the end of the 7th century was overrun by the Bulgars, a people akin to the Huns and Tatars, who adopted the language of the conquered Slavs. Christianity was introduced by disciples of Sts. Cyril and Methodius who are considered the national apostles. In 864 the Khan Boris became a Christian for political reasons and favored the pope in the dispute between Rome and the Eastern Church, but turned to the Greek Church upon the pope's refusal to make the Bulgarian Church an independent patriarchate. In 1870 the Bulgarian Church, which resembles the Orthodox in doctrine and worship, was declared independent. The clergy of all denominations are paid by the state. The Catholic Church is represented by:

	Year	*Ch.*	*Pp.*	*Srs.*	*Caths.*
Nicopolis, D.	1724	20	28	89	14,825
Sofia and Philippopolis, V.A.	1848	20	40	..	19,000

—C.E.; U.K.

Bull, emblem in art associated with Sts. Blandina, Saturninus, and Eustachius. With St. Blandina it was the means of martyrdom. It symbolizes the martyrdom of St. Eustachius and his family in a brazen bull. With reference to St. Saturninus the meaning is obscure.

Bull (Lat., *bulla*, seal), Papal, at the present time the document used by the pope in appointing a bishop; the name is derived from the disk-like leaden seals attached. Formerly all important papal letters including canonization decrees were called Bulls. Even the Code makes Bull synonymous with major papal letter, but the "Acta Apostolicæ Sedis" gives these other letters diverse names.—C.E.; P.C. Augustine. (J. D.)

SEAL OF BULL OF CANONIZATION OF THE LITTLE FLOWER

Bull-fight, the national sport of Spain. It is thought to have originated in a custom of the Arabo-Spanish horsemen, who in times of peace fought with wild bulls. These contests reached their height under John II of Castile (1405-54). After the Spanish reconquest the bull-fight became a popular amusement. Professional participants date back to the band of bull-fighters organized by Juan Romero in the 18th century. In the present bull-fight, after the strength of the bull has been weakened by the *capeadores*, *picadores*, and *banderilleros* (men who enrage the bull in various ways), he is slain by the *matador*. On account of the dexterity of the performers casualties are not of frequent occurrence. Bull-fighting has often been condemned by ecclesiastical authorities and the clergy are forbidden to attend.—C.E.; U.K.; Moore, In the Heart of Spain, N. Y., 1927.

Bullion, Angélique, benefactress, b. Paris, at commencement of 17th century. The wife of Claude de Bullion, keeper of seals and superintendent of finances under Louis XIII, after his death she gave large sums to what is now the city of Montreal, Canada, and founded and endowed the hospital of that city, known as the Hôtel-Dieu. Her identity as benefactress was revealed only after her death. —C.E.

Burchard, Saint, confessor (d. 754), Bp. of Würzburg, b. England; d. Germany. Inspired by St. Boniface, he offered himself as an assistant missionary. He was consecrated the first Bishop of the See of Würzburg in Franconia, 741. Under his zealous ministry that entire country was converted. Held in high esteem by Pepin the Short, he was appointed as head of an embassy to lay before Pope Zachary the question who should be the King of the Franks. After ten years of exhausting labors he resigned his bishopric to retire to a life of solitude, 752. Patron of Würzburg. He was buried at Mount St. Mary or Old Würzburg where he had built a monastery. Feast, 14 Oct.—C.E.; Butler.

Burgos, city, Spain. It was founded, *c.* 884, and reached its highest importance in the 15th century. In 1808 it was the scene of the defeat of the Spanish army by the French. Several councils have been held there from the 11th to the 19th centuries. It is the seat of an archbishop. Buildings of Catholic interest include the cathedral, founded, 1221, the churches of Santa Agueda, San Estéban, and San Nicolás, and in the vicinity, the 12th-century convent of Santa María de las Huelgas and the Carthusian monastery of Miraflores. Est. pop., 33,000. —C.E.

Burial, Ecclesiastical, the interment of a deceased person with ecclesiastical rites in consecrated ground. Since it is an honor granted by the Church, it follows that the Church may determine who is worthy of it. All persons baptized in any of the three ways baptism may be conferred (desire, blood, water) and catechumens or converts, if they have died without baptism through no fault of their own, must be buried ecclesiastically. The law excludes from ecclesiastical burial: apostates from the Christian faith; heretics; schismatics; Freemasons or members of similar societies; persons excommunicated and interdicted after a condemnatory or declaratory sentence; deliberate suicides; those who died in a duel or from a wound received in a duel; those who have ordered their bodies to be cremated; and public sinners. The general practise of the Church is to interpret these prohibitions as mildly as possible; doubtful cases should be referred to the bishop (can. 1204, 1239, 1240).—C.E.; P.C. Augustine. (C. A.)

Burke, Thomas Nicholas (1830-82), Dominican orator, b. Galway, Ireland; d. Tallaght. After his ordination he founded the novitiate of the Irish Dominican province at Tallaght. His first notable sermon was on "Church Music," preached in 1859, and thereafter his preaching attracted throngs. He met with very great success while preaching and lecturing in the United States, 1871. Returning to Ireland he preached continually, despite his impaired health, until death.—C.E.

Burlington, Diocese of, Vermont, comprises the State of Vermont; area, 9135 sq. m.; established, 1853; suffragan of Boston. Bishops: Louis

De Goesbriand (1853-99), John S. Michaud (1899-1908), Joseph J. Rice (1910). Churches, 97; priests, secular, 83; priests, regular, 14; religious women, 480; seminary, 1; colleges, 2; academies, 9; primary schools, 20; pupils in parochial schools, 1636; institutions, 7; Catholics, 89,568.

Burnand, Sir Francis Cowley (1836-1917), editor and humorist, b. London; d. Ramsgate, England. After graduating from Cambridge and studying for the Anglican ministry, he became converted to Catholicity. The success of his play, "Dido," encouraged him to continue writing, and in all he wrote about 120 farces, burlesque librettos of opera, and adaptations from the French. He was editor of "Punch," 1880-1906. His editing of the valuable English "Catholic Who's Who" contributed largely to its success. He was knighted in 1902.—U.K.

Burnett, Peter Hardeman (1807-95), first governor of California after its admission to the Union, b. Nashville, Tenn.; d. San Francisco. He was admitted to the bar in 1839. He lost faith in Alexander Campbell, whose church he had joined, on reading Campbell's published debate with Abp. Purcell. Having taken a prominent part in the formation of the territory of Oregon, he later removed to California (1848), where he held a succession of important public positions, being elected governor in 1849. He became a Catholic in 1856, his most famous work being "The Path which Led a Protestant Lawyer to the Catholic Church."—C.E.

Burning Bush, a miraculous feature in the scene, described in Exodus, 3, where Jehovah appears to Moses at the foot of Mount Horeb in a bush which is "on fire" and yet is "not burnt." The commission, given to Moses on this occasion, marks the beginning of the formation of the national life of the Chosen People. The kind of bush is not identified; tradition regards it as the bramble or blackberry bush. (J. A. N.)

Burse or Bursary (L.L., *bursa*, purse or pouch). (1) A part of the set of vestments for the Mass and Benediction, being placed upon the chalice at the beginning and end of the Holy Sacrifice, and on the altar at Benediction. It contains the corporal, which is spread on the altar beneath the chalice or the ostensorium. In medieval England it was called the "corporas case." (2) A leather case containing the pyx, in which the Holy Eucharist is brought to the sick. (3) The name for a foundation or endowment fund, especially for scholarships for candidates for the priesthood.—C.E. (J. F. S.)

Bursfeld, Abbey of, near Göttingen, Germany, founded, 1093, by Duke Henry of Nordheim and his wife Gertrude. The first abbot, Almericus, came with his monks from Corvey, and founded one of the most famous schools in Germany. In 1331 a period of decline set in, but in the 15th century the Benedictine, John Dederoth, Abbot of Clus, encouraged by success in his own abbey, undertook the reform of Bursfeld. Unexpectedly satisfying results led him on to Reinhausen, and these three monasteries formed the nucleus of the Bursfeld Union. The foundation of the union, however, is attributed to John of Hagen, who restored the Divine Office to the original form of the Benedictine Breviary, and introduced liturgical and disciplinary uniformity in the monasteries, according to the reform followed at Bursfeld. When approved by the Council of Basel, 1446, the Abbot of Bursfeld was *ex officio* one of the three presidents of the congregation, which became a powerful force of reform among the monasteries of Germany, numbering 36 monasteries at the death of its founder, and at its height, over 135. The last Abbot of Bursfeld was evicted, 1579, and replaced by a Lutheran, but the union continued until the secularization of the monasteries in the 18th century.—C.E.

Bury St. Edmunds, abbey, Suffolk, England, founded *c.* 637 by Sigebert, King of the East Angles. Relics of the martyred King Edmund were enshrined there in 903. Early in the 11th century the secular canons were replaced by Benedictines, who built a magnificent church and extensive monastery buildings. Only a few ruins remain, including Norman and Decorated gateways. Abbot Samson (d. 1211) founded a hospital and free school and aided the townspeople in obtaining a charter. Two 15th-century monks of this congregation were the bibliographer John Boston and John Lydgate, a poet. —C.E.

Busembaum, Hermann (1600-68), moral theologian, b. Notteln, Westphalia; d. Münster. He entered the Society of Jesus, *c.* 1619. As confessor to Bp. von Galen of Münster, he was instrumental in furthering the growth of spiritual activity of the diocese. His work on moral theology is a classic, and has been used by the leading moralists, among them St. Alphonsus Liguori, as the basis of their treatises.—C.E.

Bushmen or Bosjemans (Dutch, *Bosjesmannen*), a people found in Great Namaqualand, South Africa, kindred to the Hottentots. They are of diminutive stature with yellow skin and slanting eyes. There is no tribal organization. Their religion is animistic. A native æsthetic sense is indicated by a curious folklore. The missionaries of the Orange River Prefecture Apostolic have brought some of them under Christian influence.

Buskins, ceremonial stockings of silk, sometimes ornamented, worn by the celebrant of a Pontifical Mass.—C.E.

Butcher's Knife, emblem in art associated with St. Bartholomew, representing the instrument by which he was martyred.

Bute, John Patrick Crichton-Stuart, 3rd Marquess of (1847-1900), b. Mountstuart, Bute, Scotland; d. Dumfries House, Ayrshire. In 1868, he was received into the Church, and after settling on his estates in Scotland, lived thenceforth as a devout Catholic, munificent in his benefactions to poor missions and a generous patron of learning. As a scholar, he is best known for his translation of the Roman Breviary into English, in collaboration with the Rev. James McSwiney, S.J.—C.E.

Buteux, Jacques (1600-52), Jesuit missionary, b. Abbeville, France; d. Canada. His career as a missionary was distinguished by an ardent desire for suffering, and his converts were recognized by an unusual spirit of faith. He was martyred by the Iroquois. His writings include an account of the captivity and tortures of Bl. Isaac Jogues.—C.E.

Butler, ALBAN (1710-63), historian, b. Appletree, Northamptonshire, England; d. St-Omer, France. After ordination he taught at the English College at Douai, and devoted himself to compiling "The Lives of the Fathers, Martyrs and Other Principal Saints," the work by which he is best known. He was appointed to the presidency of the English college at St-Omer, 1766, and was also called upon to devote himself to active diocesan work.—C.E.

—CHARLES (1750-1832), lawyer, writer, and Catholic leader, nephew of preceding, b. London; d. there. He was educated at the English College, Douai, studied law in England, and as his religious affiliations constituted incligibility for the bar, became a conveyancer. He joined the agitation for repeal of the Penal Laws, was made secretary to the committee to promote the repeal, and in 1791 on the passing of the bill for partial relief he was called to the bar. He was a conspicuous figure in the controversies among the Catholic laymen and clergy in connection with the Catholic Committee and was the leading opponent of Bp. Milner. His works include "Reminiscences," "Horæ Biblicæ," "Hargrave's Coke on Littleton," "On Impressing Seamen," "Historical Memoir of English, Scottish, and Irish Catholics," "Life of Erasmus," and a "Continuation of Alban Butler's Saints' Lives."—C.E.

Buttress, a pile of masonry built at right angles to a wall to strengthen it at certain points to resist the thrust of vaulting. Its extensive use on the exterior of ecclesiastical buildings became necessary when the medieval builders substituted vaulting for wooden trabeated roofs, and variations ranged from massive supports embedded in the wall to graceful counter-thrusts touching it only at points. The flying buttress, which became the most distinctive characteristic of Gothic architecture, originated in France in the 12th century when ribbed vaulting was extended to the nave. It consists of a straight band of stone covered by a half-arch which transmits the thrust of a vault across an open space to a pier independent of the main structure. In five-aisled churches it sometimes crosses both aisles in a single span (Notre Dame, Paris) and sometimes in two spans (Reims; Amiens).—C.E.

B.V. = *Beata Virgo* (Blessed Virgin).

B.V.M. = *Beata Virgo Maria* (Blessed Virgin Mary).

Byrd, WILLIAM (*c.* 1543-1623), composer and organist, b. probably Lincoln, England; d. London. He became, in 1575, organist of the Chapel Royal, being an orthodox polyphonist. He excelled in liturgical compositions although he also founded the English Madrigal School and was a prolific composer for the virginals. "Psalms, Sonnets and Songs," several masses, "Graduals," and "Sacred Songs," have survived.—C.E.

Byrne, WILLIAM (1780-1833), missionary and educator, b. County Wicklow, Ireland; d. Bardstown, Ky. He emigrated to the United States, where he studied in Sulpician institutions, and after ordination became a missionary priest. In 1821 he opened St. Mary's College, Bardstown, which exerted a wide influence in spreading education throughout Kentucky. After 12 years he turned the college over to the Society of Jesus.—C.E.

Byzantine Architecture, bĭ-zăn'tĭn, Christian architecture of the East which supplanted the early forms held in common by East and West, characterized by exclusive use of vaulted roofs and rejection of wood in construction, balancing of thrusts by counter-thrusts instead of dead weight, and classic Roman structural elements modified by oriental ideas, of which the most important is the dome supported on pendentives. Oriental love of splendor found expression in the decoration of floor and walls with richly colored marbles and mosaics, but sculpture was devoid of high relief and the exterior was usually of plain brick. The dome was carried either on a circular or octagonal sub-structure or on four piers and arches by means of pendentives, over the square central area of a rectangular or cruciform church. At the eastern end was a projecting apse for the chancel and altar separated from the nave by the iconostasis or screen; later a minor apse was placed at the eastern end of each aisle, and a narthex extended across the western front. The use of pendentives could be extended indefinitely to any number of domes, which also became characteristic of Byzantine churches. The style, which reached its height in the church of St. Sophia in Constantinople (early 6th century), also appeared in the architecture of the West where the most magnificent example is St. Mark's, Venice (978-1096), and the most notable of modern times the Cathedral of the Precious Blood, Westminster, England (consecrated, 1910). After the fall of Constantinople in 1453 the style continued in countries of the Greek Rite, becoming identified with the national church of Russia.—C.E.; U.K.; Jackson, Byzantine and Romanesque Architecture, Camb., 1913.

Byzantine Art, the art developed in Constantinople (Byzantium) after it had become Constantine's capital (A.D. 328) and the center of European and Eastern culture. Combining the elements of Greek and early Christian art with oriental love of color and lavish decoration, imported from Syria and Persia, it was characterized by formal rigidity in the angular figures, elaborate costume, and rich backgrounds of gold or blue. Devoted at first to expressing religious truths it followed laws strictly laid down by the Church. At the same time it was protected by the Church from the deadening influence of the Iconoclasts of the 8th and 9th centuries, and lived to inspire the art of Italy through such centers as Ravenna, Palermo, and Venice, and to influence all European art after the Crusades had made its treasures known. The forms of Byzantine art embraced painting on wood and plaster, miniatures, mosaic work which has never been surpassed, and a multitude of lesser arts such as the illumination of missals, metal-work, jewelry, ivory-carving, and the production of beautiful vestments. In sculpture, through the revulsion of feeling against the pagan glorification of the human form, it was limited to the carving of flat surfaces and intricate openwork capitals.—C.E.; Dalton, Byzantine Art and Archæology, Oxford, 1911.

Byzantine Empire, name given to the Roman Empire of the East, which flourished 395-1453, being founded upon the death of Theodosius by division of the Roman Empire between his two sons. In the 5th century the Nestorian heresy began to prevail in the East, and the empire was forced to pay tribute to Attila to escape invasion. Religious matters were of special importance in Byzantine history because of the politico-ecclesiastical powers of the rulers and the interest of all classes in questions of doctrine and usage. Political and ecclesiastical dissension caused by the introduction of the Monophysite heresy was increased by rivalry between the patriarchs of Alexandria and Constantinople, until in 1215 the latter was declared second to Rome in honor by Pope Innocent III. The most brilliant period of the empire began under Justinian I (527-565), famous for his code of laws. His general, Belisarius, defeated the Persians and made conquests in Africa and Italy, and in 538 St. Sophia was erected. In 610 Heraclius overthrew the usurper Phocas and in 622 crushed the Persians, and during the 7th century Greek became the language of the empire. Under Constantine IV (668-685) the Saracens were forced to raise their siege of Constantinople, Bulgaria became a separate kingdom (680), and orthodoxy was reestablished. Under Leo the Isaurian (717-741) the last attack of the Saracens was repelled, army and finances were reorganized, and a campaign inaugurated for the destruction of sacred images which caused internal strife for a century. His successor Constantine V continued his policy of iconoclasm and persecution of monks, and though image-worship was restored by Irene (797-802), the Iconoclasts finally prevailed. With restoration of image-worship by Theodora (842-856) ecclesiastical authority became entirely subject to the throne. Theodora's brother Bardas deposed Ignatius from the Patriarchate of Constantinople and appointed the layman Photius whose defiance of Pope Nicholas I (867) brought about the Great Eastern Schism. Basil I the Macedonian (867-886) established a new dynasty, with a revival of literature, art, and commerce, had Justinian's code revised, and issued new law books, notably the Prochiron and the Basilica. Basil II (976-1025) defeated the Bulgarians and Saracens, issued a "Novel" (supplementary decree) against great landed proprietors, regulations concerning church property and against public officials seizing crown lands, increased commerce, and brought the empire to the summit of power. Under Constantine IX (1042-55) Michael Cærularius, Patriarch of Constantinople, attempted to create a patriarchate equal to Rome, and was condemned by Leo IX. With the burning of the Bull of condemnation in St. Sophia, Constantinople separated from Rome. Upon the expiration of the Macedonian dynasty in 1057 the throne was seized by Isaac Comnenus who renounced claim to spiritual jurisdiction while Cærularius encroached on temporal power. His successor, Constantine X, diminished the military forces, causing the loss of Italy, Croatia, Dalmatia, and Asia Minor. With the coming of the Crusaders and establishment of a Latin empire in the 13th century, commercial prosperity declined, and under a succession of incompetent rulers Byzantium looked to the West for aid against the threatened invasions of the Turks. Reunion of the Eastern and Western Churches attempted in the Council of Lyons (1274) and the Council of Florence (1439) was rejected by the Greek people, and in 1453 Constantinople was subjugated by Mohammed II who brought the empire to an end.—C.E.; U.K.; Oman, The Byzantine Empire, Lond., 1892.

Byzantine Rite, that used in the Church of Constantinople. It is the one most widely used after the Roman and has three forms. The oldest is the Liturgy of St. James modified by St. Basil the Great (d. 379) and named after him. St. John Chrysostom (d. 407) modified St. Basil's Liturgy. This, with later modifications, became the common Eucharistic service of Constantinople. It did not entirely displace St. Basil's, but limited its use to a few days each year. The third form is the Liturgy of the Presanctified, the essence of which is the distribution of the Blessed Sacrament consecrated the preceding Sunday.—C.E., IV, 312; Fortescue, The Mass, N. Y., 1914. (M. E. D.)

C

C. = Confessor of the Faith.

Cabal of Devotees, or COMPANY OF THE MOST BLESSED SACRAMENT, a Catholic secret society founded in France, 1630, by Henri de Lévis, Duke de Ventadour; Henri de Pichery; Jacques Adhémar de Monteil de Grignan; and Philippe d' Angoumois. The object of the company was to increase conversions, to organize the preaching of missions for Protestants, and to suppress the outrages perpetrated by Protestants against Catholics. In 1660 the last general meeting was held and the society began to decline. The General Hospital and the Seminary of Foreign Missions owe their foundation to this association.—C.E., IV, 184.

Cabral, PEDRALVAREZ (PEDRO ALVARES; *c.* 1460-*c.* 1526), Portuguese navigator, discoverer of Brazil. In 1500 he was given command of a fleet about to sail for India, with the commission to establish commercial relations and introduce Christianity. They landed on the coast of Brazil which Cabral called Vera Cruz (true or real cross). He continued his course to India, and after an adventurous voyage returned to Lisbon in 1501.—C.E.

Cabrillo, ESTÉVAN (also called JUAN), a Portuguese in the naval service of Spain, d. San Bernardo, 1543. In the course of a voyage from Mexico in 1542 he discovered Oregon and the entire California coast. His treatment of the aborigines was kind and generous.—C.E.

Cadalous, PIETRO (HONORIUS II), antipope (1061-62), b. near Verona, Italy; d. Parma, 1072. Bp. of Parma, he was elected pope at the Diet of Basel in opposition to Alexander II, the lawful pope. He was excommunicated, 1063, and deposed by the Council of Mantua, 1064.—C.E.

Cadillac, ANTOINE DE LA MOTHE (1657-1730), founder of Detroit, b. Toulouse, France; d. Castelsarrasin. A young officer, experienced as pioneer in New France, he was made commandant of Michilimackinac. In 1701 he established a fortified post at Pont Chartrain, later known as Detroit, in order to monopolize Indian trade. Utilizing his position to carry on illegal traffic, he quarreled with the Jesuits who protested against his abuses in transactions with the Indians. He was recalled to France, appointed Governor of Louisiana in 1712, deposed in 1776, and sentenced to the Bastille. After his release he was appointed governor of Castelsarrasin, and regained possession of his Detroit property.—C.E.

Cadoc (CADOCUS, DOCUS, CATHMAEL, CATTWG DDOETH, or CATTWG THE WISE), SAINT, abbot (*c.* 497-*c.* 577), d. Benevenna, Wales. He was the son of Gundleus (Gwynllyn), Prince of South Wales, studied under the Irish saint, Tathai, at Gwent, Monmouthshire, became a monk, and founded the Abbey of Llancarvan, near Cowbridge, Glamorganshire, *c.* 518, which soon became famous as a center of learning. He is invoked against scrofula and deafness. Feast, 23 Jan.—Butler, ed. Thurston.

Cadouin, Cistercian abbey, Diocese of Perigueux, France, founded, 1115, and famous for its possession of a relic said to be the Holy Shroud of Christ, brought from the East after the First Crusade. The abbey-church, erected to receive the relic, was consecrated, 1154. The cloister is an excellent example of Flamboyant Gothic mingled with Early Renaissance.

Cædmon or CEDMON (d. *c.* 670), English poet. According to St. Bede, he was attached as a laborer to the double monastery of Whitby founded by St. Hilda, 657, and was commanded in a vision to glorify God in hymns. He was thereupon urged by Hilda to take the Columban habit and entered the monastery as a lay brother. He put the history of the Old and New Testament into alliterative verses. Only one short Northumbrian hymn is now extant. —C.E.

Cælestis Agni nuptias, or TO BE THE LAMB'S CELESTIAL BRIDE, hymn for Vespers and Matins on 19 June, feast of St. Juliana Falconieri. It was written by Francesco M. Lorenzini (1680-1743). There are four translations. The English title given is by E. Caswall.—Britt.

Cælestis aulæ nuntius, or THE MESSENGER FROM GOD'S HIGH THRONE, hymn for Vespers on 7 Oct., feast of the Most Holy Rosary. It was written in the 18th century by Augustine Riechini. There are five translations. The English title given is by A. McDougall.—Britt.

Cælestis urbs Jerusalem, or THOU HEAVENLY, NEW JERUSALEM, hymn for Vespers and Matins on the feast of the dedication of a church. It is not known who the author was, but it was written in the 6th or 7th century. There are about 30 translations. The one given in Britt is by W. Irons; the fourth verse reads:

> By many a salutary stroke,
> By many a weary blow that broke,
> Or polished with a workman's skill,
> The stones that form that glorious pile,
> They all are fitly framed to lie
> In their appointed place on high.

Cæli Deus Sanctissime, or O GOD, WHOSE HAND HATH SPREAD THE SKY, hymn for Vespers on Wednesday. This hymn was probably written by Pope St. Gregory the Great (540-604). There are 13 translations. The English title given is by J. Neale.—Britt.

Cælitum Joseph decus, atque nostræ, or JOSEPH, THE PRAISE AND GLORY OF THE HEAVENS, hymn for Matins on 19 March, feast of St. Joseph. It is also used in the Office of the Solemnity of St. Joseph, observed on the Wednesday preceding the third Sunday after Easter. It was written in the 17th century by an unknown author. There are six translations. The English title given is by A. McDougall.—Britt.

Cæremoniale Episcoporum, a book containing the rites and ceremonies to be observed at Mass and other functions by bishops and prelates of

lower rank, treating also of the manner of precedence among ecclesiastics and official lay persons. It is obligatory in metropolitan, cathedral, and collegiate churches.—C.E.

Caerleon (Celtic, *caer*, fortress; Lat., *legionum*, of the legions: from its being the headquarters for over 200 years of the Roman Second Legion), town, Monmouthshire, England, on Usk River, associated with the legends of King Arthur. It was the seat of a bishopric, afterwards transferred to St. Davids. In 973 King Edgar was rowed by eight kings at Caerleon. The remains of a Roman amphitheater are to be found here. Pop., 2000.

Cæsar, the name of all the Roman emperors from the time of Julius Cæsar to the fall of the Roman empire. It was the family name of Caius Julius Cæsar. The Cæsar of Luke, 2, is Augustus; of Matthew, 22, Tiberius; of Acts, 25, Nero. (E. F. D.)

Cæsarea, sĕz'ā-rē-ạ, town on the east shore of the Mediterranean, about 70 m. from Jerusalem, ancient capital of Judea. St. Paul was imprisoned here for two years (Acts, 24), and from here began his journey to Rome (Acts, 27).

Cæsarius of Arles, SAINT (470-543), Abp. of Arles, b. Châlons, Burgundy; d. Arles. He became Bp. of Arles in 502 and for 40 years was the foremost bishop of Gaul. Twice accused of treason by the barbarian conquerors of his episcopal city, he was finally exculpated by the Ostrogothic King Theodoric. He visited Pope Symmachus at Rome, received from him the pallium and the use of the dalmatic for the deacons of his diocese, and was made Apostolic Vicar of Gaul and Spain. He convoked an important series of councils. Prior to this he published the famous adaptation of the Roman law known as the "Breviary of Alarie," which eventually became the civil code of Gaul. He was a popular preacher, many of his sermons having come down to us. They are brief, clear, and simply expressed. He composed two religious rules, one for men which was subsequently superseded by that of St. Benedict, the other for women, which was the first of its kind. It was adopted outright by numerous monasteries of women. He added several hymns to the Divine Office. Feast, 27 Aug.—C.E.; Butler.

Cæsaropapism, a term used to designate the policy of kingly or civil supremacy in church affairs. In the pagan Roman Empire, the emperors were not only the civil heads of the state but also the religious heads, holding the office of Pontifex Maximus. Some Christian emperors and kings, as well as states, have endeavored to meddle in the purely ecclesiastical affairs of the Church, thus unconsciously emulating the pagan priest-emperors. Any such endeavor to encroach upon the powers of the Church, especially the executive and doctrinal powers, has come to be designated as Cæsaropapism.—C.E., XII, 498. (M. P. H.)

Cain, the first-born of Adam and Eve. He became a husbandman while his brother Abel tended flocks. Each offered a sacrifice to God, who accepted that of Abel and rejected that of Cain. Either Cain offered to God imperfect gifts, or in offering a part of his goods he withheld his heart. Angered by the Divine rejection Cain slew his brother; to avenge his blood God pronounced a curse against Cain, banished him to the land of Nod, and marked him with a sign as a promise of special protection in his banishment. Cain founded a city named Henoch after one of his sons.—C.E.

Cainites, a name used for the descendants of Cain, of whom nine in the direct line are mentioned in the Bible: Henoch, Irad, Maviael, Mathusael, Lameeh, and Lamech's four children, Jabel and Jubal by his wife Ada, Tubalcain and his sister Noemi by his second wife Sella.—C.E.

Caiphas (CAIAPHAS), JOSEPH, Jewish high priest (A.D. 18-36). As official head of the Sanhedrin, he was responsible for the travesty of a trial to which Christ was submitted by the Jewish authorities before they handed Him over to Pilate. After the Crucifixion Caiphas persecuted Christ's followers. He was deposed by the Roman authorities.—C.E.

Caithness, ancient diocese, Scotland, comprised the territory now included in the counties of Caithness and Sutherland; founded by Malcolm III, 1066; restored by David I; first bishop, Andrew (1150-84). Bp. Gilbert de Moray (1235-45), who built its cathedral at Dornoch in Sutherland, is regarded as a saint in the Scottish church; feast, 1 April. Andrew Stewart II (1518-42) was its last pre-Reformation bishop. Cathedral now in ruins.

Caius, SAINT, POPE (283-96), b. probably Salona, Dalmatia; d. Rome. Little is known of his reign. Feast, R. Cal., 22 April.—C.E.

Caius, 3rd-century Christian author. He held a disputation at Rome with Proclus, a Montanist leader, in the course of which he gives valuable evidence of the death of Sts. Peter and Paul at Rome and the public veneration of their remains. —C.E.

Caius (KAY or KEY), JOHN (1510-73), physician and scholar, b. Norwich, England; d. London. He lectured on anatomy, wrote medical treatises and translations and a history of Cambridge University, and was president of the College of Physicians. He refounded Gonville College, renamed Gonville and Caius College (1558). Under Edward VI he became royal physician, but was dismissed under Elizabeth because he was a Catholic.—C.E.

Cajetan (GAETANO), SAINT, confessor (1480-1547), founder of the Theatines, b. Vicenza, Italy; d. Naples. He was made prothonotary Apostolic at the court of Pope Julius II in 1506 and was instrumental in effecting a reconciliation between the Holy See and the Republic of Venice. Retiring from court life in 1513 he founded a society of priests and prelates called the Oratory of Divine Love, and was himself ordained priest, 1516. On his return to his native city he founded a hospital for incurables. In 1523 he went to Rome where he established the Congregation of Clerks Regular, known as Theatines, combining the spirit of monasticism with active ministry. At Venice he became associated with St. Jerome Emiliani, whom he aided in founding another order of clerks regular, the Somaschi. Emblem: apparition of the Blessed Virgin. Canonized, 1671. Relics in church of St. Paul, Naples. Feast, R. Cal., 7 Aug.—C.E.; Butler.

Cajetan, Tommaso De Vio Gaetani (1469-1534), cardinal, philosopher, theologian, and exegete, b. Gaeta, Italy; d. Rome. He was of noble birth, and from his youth was devout and studious, entering the Dominican Order before the age of 16. He soon attracted attention by his writings and discourses. Courageously he faced the trying issues of his day, and by tact, education and tolerance, he endeavored to appease the antagonistic, to reform the sinners, to check the spread of heresy, and to avert schism. He is one of the greatest defenders of the Thomistic School. Leo XIII ordered his commentaries to be incorporated with the text of the "Summa" in the official Leonine edition of the complete works of St. Thomas.—C.E. (R. J. M.)

Calamus (Lat., reed). (1) Fistula, or Siphon, a pipe or reed used in ancient days for the Communion of the clergy and people, a custom which survived among the Cistercians until the Reformation. Now at solemn papal high Mass, the chalice is brought from the altar to the throne of the pope where he absorbs its contents through a golden pipe. (2) In the Old Testament, a scented reed yielding perfume, used in the composition of spices burned in sacrifices (Is., 43; Jer., 6), and in the oil of unction (Ex., 30).

Calatrava, Military Order of, a branch of the Cistercians founded in Castile in the 12th century. The name is derived from that of a castle recovered from the Moslems by King Alfonso of Castile in 1147. At first it was composed of lay brothers of the monastery of Fitero and subject to Morimond, in Burgundy. The order was defeated by the Almohades at Alarcos in 1195 and then took the name of the new stronghold of Salvatierra which was lost to the Moslems in 1209. By the aid of foreign Crusaders Calatrava was reconquered in 1212. In the same year the order took part in the great victory of Las Navas de Tolosa, which broke the Moslem power. The name of Calatrava was resumed by the order and Calatrava la Nueva made its headquarters. Two new orders, Alcantara in Leon, and Aviz in Portugal, were founded. The last independent grand master was Lopez de Padilla (1482-87) who fought with distinction in the last Moorish War. In 1487 Ferdinand of Aragon by a papal Bull obtained administrative authority. The canonical bond with Morimond was then relaxed and the order became secularized by release from vows of poverty and chastity. Their property was confiscated by Charles III in 1775, and general secularization was finally accomplished in 1838.—C.E.

KNIGHT OF CALATRAVA

Calbayog, Diocese of, Philippine Islands, comprises the islands of Samar, Leyte, Biliran, and Capul; area, 9598 sq. m.; established, 1910; suffragan of Manila. Bishops: Pablo Singzon de la Anunciacion (1910-20), and Sofronio Hacbang (1923). Parishes, 87; missions, 197; priests, secular, 79; priests, regular, 25; seminary, 1; educational institutions, 6; Catholics, 1,117,308.

Calcutta, Archdiocese of, India, extends along the Bay of Bengal from the Kabadak to the Mahanadi rivers; established, 1886; suffragan sees, Dacca, Chittagong, Dinajpur, Krishnagar, Patna, and the Prefecture Apostolic of Assam; entrusted to the Society of Jesus and diocesan clergy. The Jesuits visited the region in the 16th century, towards the close of which the territory was placed under the care of the Augustinians. Archbishops: Paul Goethals (1886-1901), Brice Meuleman (1902-24), and Ferdinand Perier (1924). Churches and chapels, 797; priests, secular, 23; priests, regular, 168; colleges, 2; high schools for boys, 4; schools for girls, 15; numerous mission schools; institutions, 7; Catholics, 265,940.

Caldani, Leopoldo Marco Antonio (1725-1813), anatomist and physiologist, b. Bologna; d. Padua. He is noted for his experimental studies on the function of the spinal cord and for the introduction of electricity in the physiology of the nerves. His most celebrated work is his anatomical atlas made in collaboration with his nephew.—C.E.

Calderon de La Barca, Pedro (1600-81), dramatist, b. Madrid; d. there. He attended the University of Salamanca, and after participating in the Spanish campaigns in Italy and the Netherlands, was given charge of the Buen Retiro theater in Madrid. In 1651 he was ordained priest, and became superior of the Congregation of St. Peter, 1666. His dramatic labors mark the second half of the golden age of Spanish literature and are typical of the sentiments and ideas of 17th-century Spain. His *autos sacramentales* (sacred allegorical dramas on the Eucharist) are unsurpassed, and his religious fervor is exemplified in his *comedias devotas* (sacred non-allegorical dramas) of which the most noteworthy is "The Purgatory of St. Patrick." His secular works are notable only by virtue of his lyricism; his extant publications embrace about 120 dramas and 70-80 *autos*.—C.E.

CALDERON DE LA BARCA

Caldron, emblem in art associated with St. John the Evangelist, because of the legend that, under Domitian, he was thrown into a caldron of boiling oil, but miraculously preserved.

Calefactory (Lat., *calefacere*, to warm). (1) The heated room in an English monastery where the monks retired occasionally to warm themselves, especially after Matins. (2) A hollow globe of precious metal containing hot water, to warm the priest's fingers when administering Holy Communion in cold weather; a silver one, gilded and carved with leaves, and weighing 9½ ounces, was in use at Lincoln Cathedral in 1281.

Calendar, Christian, a liturgical cycle embracing the seasons, feasts, weeks, and days of the entire year in uninterrupted continuity. The va-

riable and oldest part centers about Easter. The custom of celebrating Easter on the Sunday after the full moon following the vernal equinox finally prevailed. Upon the date of Easter depends the entire period from Septuagesima Sunday to Easter including Lent and Passiontide. The date of Easter also determines the whole festal period after Easter, including the Ascension and closing with Pentecost, and its octave. Furthermore it determines the following feasts that were introduced much later: Patronage of St. Joseph, Trinity Sunday, Corpus Christi, and the Sacred Heart. Like Easter, Christmas exercised an important influence upon the Christian calendar; Epiphany, 6 Jan., originally commemorated Christ's Nativity. When the commemoration was placed 25 Dec. (before 354), it determined the date of other feasts: Purification (2 Feb.); the Annunciation (25 March); and the Nativity of St. John the Baptist (24 June). The four Sundays before Christmas are counted in order as Sundays of Advent. To join Pentecost with Advent, it was determined eventually to count the Sundays of this period as Sundays after Pentecost. Regarding the feasts of saints fixed to almost every day of the year, those of martyrs were first added to the calendar, later also those of non-martyrs. Ancient documents containing lists of feasts are divided into calendars and martyrologies. One of the most important is the so-called Philocalian Calendar, compiled by Furius Dionysius Philocalus (354).—C.E.; Gueranger, tr. Shepherd, The Liturgical Year, Dub., 1883; Kellner, Heortology, St. L., 1908. (D. B.)

Calgary, Diocese of, Canada, comprises the southern part of the Province of Alberta, bounded N. by the line dividing the 30th and 31st townships, E. by the Province of Saskatchewan, S. by the U. S. border, and W. by the Province of British Columbia; established 1912; suffragan of Edmonton. Bishops: John Thomas McNally (1913-24); John Thomas Kidd (1925). Churches, 90; priests, secular, 54; priests, regular, 9; religious women, 199; college, 1; academies, 3; high school, 1; primary schools, 23; pupils in primary schools, 2930; Indian schools, 3; institutions, 5; Catholics, 37,000.

Calicut, Diocese of, India, comprises part of the District of Malabar; erected 1923; suffragan of Bombay; entrusted to the Jesuits; bishop, Paul Perini (1923). Churches and chapels, 17; priests, secular, 5; priests, regular, 17; religious women, 54; high schools, 6; elementary schools, 13; institutions, 9; Catholics, 8780.

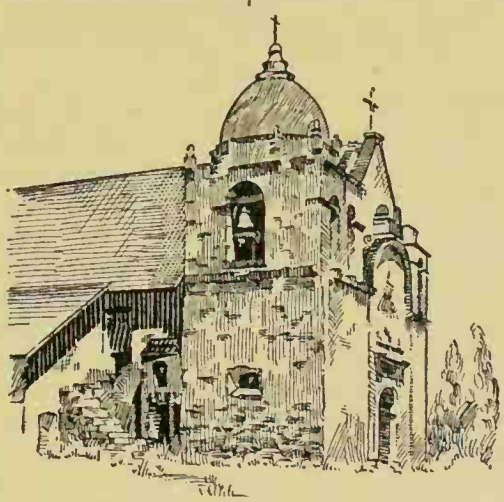
California, the 2nd state of the United States in size, the 8th in population, and the 31st to be admitted to the Union, 9 Sept., 1850, which date is still a legal holiday in California, under the name of "Admission Day"; area, 158,297 sq. m.; pop. (1920), 3,426,861; Catholics (1927), 765,761. In Spanish colonial times California included also the peninsula of Lower California; this never was a part of the United States, and now belongs to Mexico. As the earliest missionaries came by way of Mexico, they first evangelized Lower California, Fr. Juan Salvatierra, S.J., founding the mission of Loreto on San Dionisio Bay, 19 Oct., 1697, the first of a chain of 18 Jesuit missions in Lower California. The first mission within the limits of the present State of California was founded at San Diego, 16 July, 1769, by the Franciscan Fr. Junípero Serra, who also founded eight other missions. The Franciscans not only Christianized the Indians, but also civilized them and taught them useful trades; many non-Catholic writers, e.g., C. F. Lummis and A. Forbes, have praised the wisdom and humanity of the Franciscan system of treating the aborigines. Locations of the Missions (in the order of their foundation): San Diego, 1769, 6 m. from present city; San Carlos de Monterey (or Carmelo), 1770, near Carmel-by-the-Sea, Monterey County; San Antonio de Padua, 1771, 6 m. from Jolon, Monterey County; San Gabriel, 1771, 10 m. E. of Los Angeles; San Francisco (or Dolores), 1776, in present City of San Francisco, at Dolores and Sixteenth Streets; San Juan Capistrano, 1776, Orange County; Santa Clara, 1777, in present city; San Buenaventura, 1782, Ventura; Santa Barbara, 1786, now restored, in present city; Purísima Concepción, 1787, near Lompoc, Santa Barbara County; Santa Cruz, 1791, Santa Clara County; Soledad, 1791, 4 m. from present city; San Luis Obispo, 1792, now restored, in present city; San José, 1797, 4 m. from Irvington, Alameda County; San Juan Bautista, 1797, 6 m. from Sargent, San Benito County; San Miguel, 1797, in present city; San Fernando, 1797, Los Angeles County; San Luis Rey, 1798, now restored, near Oceanside, San Diego County; Santa Inés, 1804, now restored, Santa Barbara County; San Antonio de Pala, 1816, now restored, Pala, San Diego County; San Rafael, 1817, in present city; San Francisco Solano (or Sonoma), 1823, in city of Sonoma.

The early Spanish missionaries left their mark on Californian place-names; the cities and towns existing today called after male saints (i.e., names preceded by the word "San") number over 40, e.g., San Andreas, Anselmo, Ardo, Benito, Bernardino, Bruno, Carlos, Clemente, Diego, Dimas, Fernando, Francisco, Gabriel, Geronimo, Gregorio, Jacinto, Joaquin, José, Juan Bautista, Juan Capistrano, Leandro, Lorenzo, Lucas, Luis Obispo, Luis Rey, Marcos, Marino, Martin, Mateo, Miguel, Onofre, Pablo, Pedro, Quentin, Rafael, Ramon, Simeon, Ysidro. Names of female saints (i.e., preceded by the word "Santa") occur in about twenty places, e.g., Santa Ana, Anita, Barbara, Clara, Margarita, Maria, Monica, Paula, Rosa, Susana, Ynez, Ysabel. There are also: Santa Cruz (Holy Cross), and Santa Fé (Holy Faith); the state capital is Sacramento; the largest city, Los Angeles (The Angels). Two of Our Lady's feasts are commemorated by Carmel and Concepción; other names with a religious significance are: Bethany, Camp Angelus, Cupertino, Guadalupe, Trinidad. Many of the above names, and several similar ones, occur also in California as names of counties, and of natural features such as islands, mountains, bays, rivers, etc. California is divided ecclesiastically into the Archdiocese of San Francisco (1853), and the dioceses of Los Angeles and San Diego (1850), Monterey-Fresno (1922), and Sacramento (1886). The U. S. Religious Census of 1916 gave the following statistics for church membership in California:

Catholic Church	494,539
Methodist Episcopal Church	84,642
Presbyterian Church in the U.S.A.	54,011
Northern Baptist Convention	39,570
Congregational Churches	34,180
Disciples of Christ	32,211
Protestant Episcopal Church	30,018
Methodist Episcopal Church, South	12,176
Seventh-day Adventist	10,973
Jowish Congregations	8,178
Lutheran Synodical Conference	7,582
All Other Denominations (including Christian Scientists, Spiritualists, and Theosophists)	85,286
Total Church Membership	893,366

—C.E.; Shea.

California Missions. Missionary work in Upper California was entrusted to the Franeiseans, who had made several settlements in Lower California after the expulsion of the Jesuits (1767). Fr. Junipero Serra, under the direetion of the Spanish inspeetor-general, founded, 16 July, 1769, San Diego. This noted priest labored among the natives for fifteeen years, until his death in 1784, and founded eight other missions. These settlements inereased rapidly and in 1823 there were 22, extending from Sonoma in the north to San Diego in the south. At each mission were established a church, a residence for the priests, a military guard, and shops and workrooms for the Indians, who were taught all kinds of useful trades. The missionaries managed the spiritual and temporal affairs, and endeavored to maintain themselves independently of the government. From 1769 till 1845, 146 Friars Minor, all priests, labored in California. The deeline of these missions began in 1822, when California beeame part of Mexieo. In 1834 the Mexiean government turned them over to hired eommissioners, who deprived the priests of their land, and enriehed themselves with the possessions of the missions, which were utterly destroyed. Consequently the Indians, freed of the benevolent government of the friars, were seattered and many lapsed into barbarism. For enumeration and location of missions, see CALIFORNIA.—C.E.; Engelhardt, The Missions and Missionaries of California, 4 vols., San Franeiseo, 1908-15.



A CALIFORNIA MISSION (SAN CARLOS BORROMEO)

Calixtines. See HUSSITES.

Calixtus. See CALLISTUS.

Callières, LOUIS HECTOR DE (1646-1705), 13th Governor of New Franee, b. Cherbourg, Franee. Appointed governor of Montreal 1684, at the request of the Sulpieians, he aided Frontenae in saving New Franee from the Iroquois, and sueeeeded him as governor, 1698. He is eelebrated for the treaty with the Iroquois, drawn up at Montreal, 1701.—C.E.

Calligraphy (Gr., *kalligraphia*, beautiful handwritiug), the art of fine handwriting, the greatest masterpieces of which are found in MSS. of the Middle Ages and the Renaissance. The most beautiful of these, with letters more perfect and regular than much of the machine-made type we have today, were mainly the work of monks.

Callistus I, SAINT, POPE (218-223), martyr, Roman of the "gens Domitia"; d. Rome. He was an arehdeacon. As pope he regulated the marriage laws and granted communion to the adulterous after due penance had been undergone. Feast, R. Cal., 14 Oct.—C.E.; Butler.

Callistus II (GUIDO, son of Count William of Burgundy), POPE (1119-24), b. Quingey, France; d. Rome. He was a Benedictine, Abp. of Vienne, and cardinal. As pope he disciplined the French clergy, deereed against investiture, simony, and eoneubinage of the clergy. The question of investiture between him and Henry V was settled by the Coneordat of Worms, 1122, and confirmed by the First Lateran Council, 1123. He regained a portion of the diminished Patrimony of St. Peter, and beautified Rome.—C.E.; Manu.

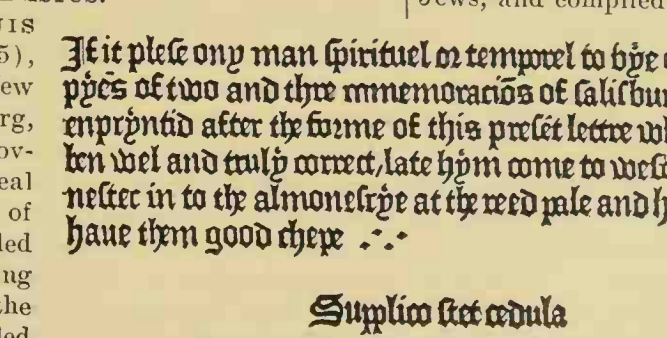
ARMS OF CALLISTUS II

Callistus III (ALFONSO DE BORJA OR BORGIA). POPE (1455-58); b. Xativa, Spain, 1378; d. Rome. He was Bp. of Valeneia, then eardinal. As pope he organized Christian Europe against the Turks who were defeated at Belgrade, 1456. He revised the trial of St. Joan of Are and had her innoeenee proclaimed.—C.E.; Pastor.

Callistus III, antipope. See JOHN, Abbot of Struma.

ARMS OF CALLISTUS III

Calmet, DOM AUGUSTINE (1672-1757), Benedietine exegete, b. near Commerey, Franee; d. Abbey of Senones, near Saint-Dié. Ordained 1696, he taught philosophy and theology and exegesis. In his "Commentary on all the Books of the Old and New Testament," he eonfines himself to the literal interpretation of the text. He also wrote a history of the Old and New Testament and of the Jews, and compiled a biblieal dictionary and a number of historieal works. —C.E.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pyes of two and thre commemoracios of salisburi vse
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haue them good chepe
Supplico stet cedula

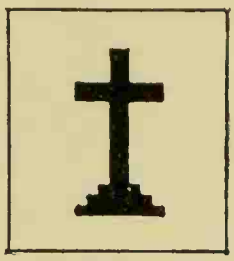
CALLIGRAPHY—FROM A CAXTON MS.

Calumny, (Lat., *calvor*, to use artifiee, deception), any deception of another, especially in judicial matters, eommonly used to mean unjust damaging of another's eharaeter by imputing to him something of whieh he is not guilty. It is an aet whieh varies in sinfulness aecording to the gravity of the fault or crime im-

puted and the damage done. It calls for retraction and for reparation of the damage done, provided this had been foreseen. In canon law, the oath taken to attest that the litigation on both sides is in good faith is called *juramentum calumniæ* (oath disclaiming calumny).—C.E. (ED.)

Calvary (Lat., *calvaria*, skull) or GOLGOTHA (Aramaic, skull), the place where Jesus was crucified (Luke, 23), so called on account of its resemblance to a head or skull. The Mount of Calvary was near Jerusalem and was the place where criminals usually were executed.—C.E. (E. F. D.)

Calvert, GEORGE (1580-1632), 1st LORD BALTIMORE, statesman and colonizer, b. Kipling, Yorkshire, England; d. London. He held important diplomatic posts under James I, was knighted, 1617, and appointed principal secretary of state, but resigned his secretaryship in 1624 upon his conversion to the Catholic faith. In 1613 he was one of the committee sent to Ireland to examine into the grievances of the Catholics, and for his good offices he was, in 1625, raised to the Irish peerage as Baron Baltimore of Baltimore (Gael., *Baile Tigh Mor*, town of the big house), in County Cork. In 1627 he visited a plantation in Newfoundland, later the Province of Avalon, which he had purchased in 1620, and established a colony there. About 1628 he obtained land in northern Virginia (the present Maryland), but died before the charter was granted.—C.E.; Shea.



CALVARY CROSS

—CECILIUS or CECIL, 2ND LORD BALTIMORE (1605-75), proprietor of Maryland, eldest son of preceding. At his father's death he was granted the charter of Maryland, thus becoming the first proprietor, by virtue of which office he was empowered to make laws. This right he later abrogated in favor of the colonists, reserving only that of absolute veto. Opposition at home prevented his accompanying the colonizing expedition of 1633, and during his long rule he never visited the colony. Although his policy was always that of religious toleration, he came into conflict with the Jesuits over Indian grants of land to the latter and certain privileges claimed by them. In 1659 he founded in London a Maryland mint, from which was struck the Lord Baltimore penny.—C.E.; Shea.

CECIL CALVERT

—LEONARD (1607-47), founder of Maryland and first proprietary governor, brother of preceding, b. England; d. Maryland. He commanded the expedition which established the settlement at St. Mary's, 1634. The colonists were opposed by William Claiborne of Virginia, the conflicting claims being settled in favor of Lord Baltimore. In 1643 the governor went to England and upon his return, 1644, found the colony torn by disturbances resulting from the civil war in England. After two years of confusion, Calvert regained control.—C.E.; Shea.

Calvin, JOHN (1509-64), the first to give Protestantism a system of theology, b. Noyon, France; d. Geneva. He was never an ardent Catholic, though he became a clerie and by family influence obtained a benefice. He became curé of St. Martin de Marteville in 1527 and of Pont l'Evêque in 1529. In 1528 he was a law-student at Orléans, then went to Bourges (where in 1529 occurred his conversion) and in 1531 to Paris; he gave up his benefice at Noyon in 1534. Calvin published the "Institutes," 1536, in Latin; a French translation appeared, 1541. It is an exposition of his theological belief, including his doctrine of predestination, and was the first definite and systematic formulation of Protestantism. He next taught theology at Geneva, and gained influence there, his children's catechism appearing at this time. Exiled from Geneva in 1538, Calvin went to Strasbourg to preach. Returning to Geneva in 1541, he instituted an intolerant regime of discipline, administered despotically by the clergy. Castellio and Bolsee opposed his extreme views, and were banished. Servetus entered into controversy with Calvin, and published his "Restitutio" in 1553, whereupon he was imprisoned at Vienne, but escaped and went to Geneva, where he was arrested and burnt at the stake for his doctrinal views. Gentile was also condemned for his Unitarianism, and beheaded. Calvin was untiring in preaching and controversy. He founded the University of Geneva, and made the city the Rome of Protestantism.—C.E.; Belloc, How the Reformation Happened, Lond., 1928.

JOHN CALVIN

Calvinism, a system of religion, introduced by John Calvin, the French reformer, in opposition to Catholic teaching, the distinctive doctrines of which, in addition to his Presbyterian idea of the church, are as follows: Man, as a result of Adam's fall, has no freedom of will, but is an absolute slave of God; God has predestined each one of us, some to hell, and some to heaven from eternity, absolutely independently of our own efforts; the elect cannot be lost. Calvin's doctrines, which were based on the assumption that God, being Infinite, is alone a real agent, and creatures are solely His instruments, are set forth in his "Institutes." His followers split into two sects: the Supralapsarians (Lat., *supra lapsum*, before the fall) who together with Calvin regarded God's decree of reprobation as absolute, and unconditioned by the Fall; the Infralapsarians, or Sublapsarians (Lat., *infra*, or *sub*, after), regarded God's positive condemnation as consequent to and conditioned by the Fall.—C.E.

Camaldolese Order, hermits and cenobites living under a modified form of the Rule of St. Romuald by whom they were founded at Camaldoli,

Italy, *c.* 1012. The object of the founder was to introduce into the West the eremitical life led by the Eastern monks and the Fathers of the Desert. For six centuries the order steadily increased as one community but in time it became divided into the five congregations of: the Holy Hermitage, San Michele di Murano, Monte Corona, the Congregation of Turin, and Notre Dame de Consolation (France). There are at the present date (1929) three congregations in the Camaldolese order: the Congregation of Cenobites, which possesses 3 abbeys, 2 priories, 4 parishes, and 60 religious; the Congregation of Hermits of Etruria, comprising 7 residences and 65 religious; and the Congregation of Hermits of Monte Corona, with 10 houses, 1 novitiate, and 130 religious.—C.E.

Camboue, PAUL (1849-1929), Jesuit missionary and geologist, native of Pau, France. He served in the Franco-Prussian war, and was sent later to Madagascar to do missionary work. Here he made valuable investigations on the large Madagascar spiders and discovered the silk thread spun by them. He devised a portable contrivance on which to roll the webs of the spider, and the work of spinning and weaving was undertaken by the Ecole Professionelle at Tananarivo.

Cambrai, LEAGUE OF, name given to league formed in 1508 between Pope Julius II, Louis XII of France, Ferdinand of Aragon, and Emperor Maximilian I, against Venice. Victory of Agnadello was gained by allies over Venetians in 1509.—Pastor.

Cambrai, PEACE OF, the so-called Ladies' Peace, negotiated in 1529 by Louise of Savoy, mother of Francis I of France, and Margaret of Austria, aunt of Emperor Charles V. According to the terms Francis renounced his claims upon Italy, Burgundy, and Artois and paid indemnity; Charles released the French princes and agreed not to press claims upon Burgundy at once.—Hayes, History of Modern Europe, N. Y., 1925.

Cambridge, UNIVERSITY OF, England. The actual date of its foundation is unknown, but in the 13th century religious orders began settling at Cambridge and attracted numerous students, the Benedictines establishing the first college, St. Peter's or Peterhouse, in 1284. The university was incorporated under Queen Elizabeth, 1571, and was an Anglican institution until 1881, when all religious tests were abolished except for degrees in divinity. Thirteen of the existing colleges, which are listed below, are of Catholic foundation.

COLLEGES. *St. Catherine's*, founded 1473 by Dr. Robert Woodlark (Wodelarke). *Christ's*, founded 1505 by Lady Margaret Beaufort, mother of Henry VII, incorporating God's House, established by William Bingham, 1439, and refounded by Henry VI, 1448. *Clare*, known as University Hall, founded 1326, endowed 1338 by Elizabeth de Burgh, Countess of Clare, and noted for a strong ecclesiastical tendency. *Corpus Christi* (called Corpus), founded 1352, by the guilds of Corpus Christi and of the Blessed Virgin Mary, and known in early times as St. Benet's from the church connected with the Corpus guild, which served as the college chapel for nearly three centuries. It has a famous collection of books confiscated from the dissolved monasteries. *Downing*, founded 1800, according to the will of Sir George Downing. *Emmanuel*, founded 1584 on the site of a Dominican monastery, by Sir William Mildmay, chancellor of the exchequer under Queen Elizabeth; for centuries a stronghold of Puritanism. *Gonville and Caius* known as Caius, pronounced Keys), founded 1348, as the "Hall of the Annunciation of the Blessed Virgin Mary" by Edmund Gonvil (Gonevill); refounded and enlarged by John Caius, 1557; the chief medical college. *Jesus*, founded on the site of the Benedictine convent of St. Radigund, 1498, by John Alcock, Bp. of Ely, as the college of "the most Blessed Virgin Mary, St. John the Evangelist, and the glorious virgin St. Radigund"; Bl. John Fisher (q.v.) was an alumnus. *King's*, founded 1441, by Henry VI, in connection with Eton. *Magdalene* (pronounced Maudlin), founded 1519, by the Benedictines. *Pembroke*, founded 1347, by Mary de St. Paul, Countess of Pembroke, endowed by Henry VI; a noted nursery of Anglican bishops. *Peterhouse* or *St. Peter's*, founded 1284, by Hugh de Balsham, prior of the Benedictine monastery of Ely, and Bp. of Ely; modelled on Merton College, Oxford; the scholars were housed in St. John's Hospital. *St. John's*, founded 1511, by Lady Margaret Beaufort to replace the Hospital of St. John (13th century), and whose designs were carried out by her executor, Bl. John Fisher. *Queen's*, founded 1448, by Margaret of Anjou, wife of Henry VI, and endowed 1465 by Elizabeth Woodville, consort of Edward IV; Erasmus was an alumnus. *Selwyn*, a public hostel, founded 1882, in memory of George Augustus Selwyn, Anglican bishop of New Zealand and Lichfield; restricted to members of the Church of England. *Sidney Sussex*, founded 1595, by Lady Frances Sidney, Countess of Sussex, on the site of a Franciscan monastery. *Trinity*, founded 1546, by Henry VIII, absorbed several earlier institutions including King's Hall (1336), St. Michael's or Michaelhouse (1323), and Fyswick or Physick's Hostel, belonging to Gonville Hall; the largest college in any English university and the principal legal college of Cambridge. *Trinity Hall*, founded 1350, by Sir William Bateman, Bp. of Norwich, on the site of the former school of the monastic students from Ely.

CATHOLIC HOUSES. *St. Edmund's*, institution for students preparing for the secular priesthood, occupying a house purchased for them by the Duke of Norfolk. *St. Benet's*, founded 1896, by the Benedictine community of Downside, as a small house of studies for their members.—C.E.

Cambridge Summer School of Catholic Studies, THE, Cambridge, England, a development, with papal approval, of the Catholic Bible Congress held at Cambridge in 1921, but with a wider scope so as to comprehend the explanation of the truths of the Faith by competent lecturers from the secular and regular clergy. The papers read and discussed are subsequently published in book form under the editorship of the Rev. C. Lattey, S.J. The character of the work accomplished by the Cambridge Summer School may be estimated from the following volumes already published: "The Re-

ligion of the Scriptures," 1921; "Catholic Faith in the Holy Eucharist," 1922; "The Papacy," 1923; "St. Thomas Aquinas," 1924; "The Incarnation," 1925; "The Atonement," 1926; "The Church," 1927; and "The English Martyrs" (edited by Rev. Dom Bede Camm, O.S.B.), 1928. It has been well said that every volume contains contributions from scholars "who in every instance represent the best Catholic culture in English science and letters." (E. V. W.)

Camel (KAMEL), GEORGE JOSEPH (1661-1706), botanist, b. Brünn, Moravia; d. Manila. He entered the Society of Jesus as a lay brother, 1682, and in 1688, was sent to the Philippines as a missionary. He made valuable investigations of the plants and natural history of the islands which were published in the "Philosophical Transactions of the Royal Society," and wrote an extensive work on "Medicinal Plants of the Philippines." A genus of evergreen shrubs is named in his honor *Camellia*.—C.E.

Camerlengo (It., chamberlain), title borne at Rome by three ecclesiastics: (1) The Camerlengo of the Holy Roman Church administers the property and revenue of the Holy See, verifies the death of the pope, directs the preparations for the conclave, and manages the same. (2) The Camerlengo of the Sacred College administers all fees and revenues belonging to the College of Cardinals, pontificates at the requiem Mass for a deceased cardinal, and is charged with the registry of the Consistorial Acts. (3) The Camerlengo of the Roman Clergy is elected by the canons and parish priests of Rome. He presides over the ecclesiastical conferences of the parochial clergy and acts as arbiter in all questions of precedence.—C.E.

Cameronians, group of Scotch Covenanters under the leadership of Richard Cameron who separated from the Scotch Presbyterian Church. Cameronian Societies were organized *c.* 1681 to maintain the Presbyterian form of worship. Wishing to restore the ecclesiastical order which had existed between 1639 and 1649, they strictly upheld the National Covenant of 1580 and the Solemn League and Covenant of 1643, being dissatisfied with the moderate character of the religious settlement of 1690. Some of the congregations seceded in 1863 when the Cameronians decided not to inflict any penalties upon members who had taken oaths or practised civil functions. Three years later the Cameronians united with the Free Church of Scotland.

Camillians. See FATHERS OF A GOOD DEATH.

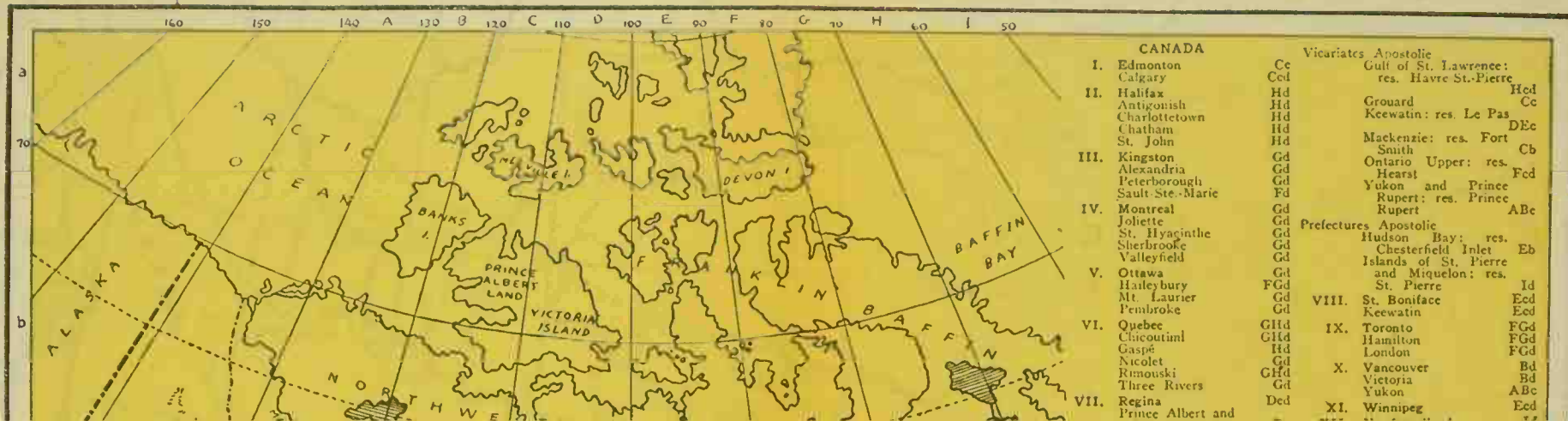
Camillus de Lellis, SAINT, confessor (1550-1614), b. Bacchianico, Italy; d. Rome. While still a youth he became a soldier in the service of Venice and later of Naples, remaining there until 1574, and becoming a confirmed gambler. He went to Rome and was employed in the hospital for incurables, of which he later was made director. After the failure of his plan to found an order of lay infirmarians, he decided to become a priest, and was ordained in 1584. He established his order, the Fathers of a Good Death (q.v.), for the care of the sick. Throughout his life Camillus suffered from abscesses on his feet, but in spite of this infirmity he was active in organizing his order. The gift of miracles and prophecy has been attributed to him. Patron of hospitals and the sick. Represented assisted by angels, and before a crucifix, from which the Saviour descends to embrace him. Relics in Church of St. Mary Magdalen, Rome. Feast, R. Cal., 18 July.—C.E.; Butler.

Camisards, kăm'ĭ-zärdz (probably from Fr., *camise*, a black blouse worn as a uniform), a sect of French Protestant fanatics influenced by the literature and preaching of the French Calvinists, who originated after the revocation of the Edict of Nantes (1685), and existed in the beginning of the 18th century. In defense of their civil and religious liberties they started an insurrection in the Cevennes, and much suffering and persecution followed. By 1729 no traces of the Camisards could be found in the French Court, and although they fled to England they were soon wiped out. A band of Catholics known as the Cadets of the Cross or White Camisards, organized to check the black Camisards, eventually fell into the same atrocities and were disowned by Montrevel.—C.E.

Camisia (L.L., shirt), name for the alb, from its shirt-like appearance. Also the name given to the shrine in which the Book of Gospels used at High Mass was anciently preserved; it was frequently made of gold and richly jewelled.

Camoens, kăm-ō'ĕns or CAMÕES, kä-moinsh', LUIS VAZ DE (*c.* 1524-80), poet and dramatist, b. probably Lisbon. He was educated at the University of Coimbra. After a varied career spent mostly in exile, he returned to Lisbon, 1570, where he published his epic poem "The Lusiads," dedicating it to the king, for which he received a small pension. The central point of his work is the voyage and discovery of his kinsman, Vasco da Gama. He is the outstanding figure of Portuguese literature, a master of poetic style and diction and is remarkable for his lyrics, but less noteworthy for his dramas.—C.E.

Camorra, a Neapolitan secret society with extortion as its aim, founded originally as a fraternal organization among convicts, *c.* 1820. It first came into prominence as a criminal association under the Bourbons, *c.* 1830. A highly organized body, its membership embraced all ranks of society, and by 1848 it had assumed considerable proportions as a corrupt political organization. It controlled the municipal government of Naples until conditions became so notorious that the Italian government was compelled to make an investigation in 1900. As a result the Honest Government League, which was instrumental in overthrowing the Camorra as a political machine, was formed. The society then reverted to its former status and gained extraordinary power. It extended its field of activity to the United States, particularly to New York City, where the Calabrian Camorra operated widely in conjunction with the Black Hand Society. For the most part its crimes were confined to members of the Italian race who were too terrorized to complain to American authorities, but the notoriety attendant upon several kidnapping and murder cases in New York, 1911-12, brought about its suppression by the government. No trace of the historic Camorra remains, although the name still exists in Italian prisons where the older criminals exact fees known as *camorra* from the newcomers.—C.E.



CANADA

I. Edmonton Cc
Calgary Ccd

II. Halifax Hd
Antigonish Hd
Charlottetown Hd
Chatham Hd
St. John Hd

III. Kingston Gd
Alexandria Gd
Peterborough Gd
Sault-Ste.-Marie Fd

IV. Montreal Gd
Joliette Gd
St. Hyacinthe Gd
Sherbrooke Gd
Valleyfield Gd

V. Ottawa Gd
Haileybury FGd
Mt. Laurier Gd
Pembroke Gd

VI. Quebec GHd
Chicoutimi GHd
Gaspé Hd
Nicolet Gd
Rimouski GHd
Three Rivers Gd

VII. Regina Ded
Prince Albert and

Vicariates Apostolic
Gulf of St. Lawrence: res. Havre St.-Pierre Hcd
Grouard Cc
Keewatin: res. Le Pas DEc
Mackenzie: res. Fort Smith Cb
Ontario Upper: res. Hearst Fcd
Yukon and Prince Rupert: res. Prince Rupert ABc

Prefectures Apostolic
Hudson Bay: res. Chesterfield Inlet Eb
Islands of St. Pierre and Miquelon: res. St. Pierre Id

VIII. St. Boniface Ecd
Keewatin Ecd

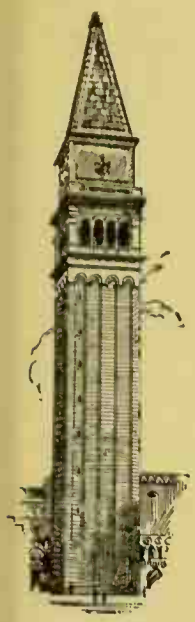
IX. Toronto FGd
Hamilton FGd
London FGd

X. Vancouver Bd
Victoria Bd
Yukon ABc

XI. Winnipeg Ecd

85 A 90 B 95 C 100 D 105 E 110 F 115 G 120 H 125 I 130 L 135 M 140 N 145 O 150
a
45
b
40
c
PREFECTURES APOSTOLIC
Hinganfu EFd
Kongmoon Ff
Lihsien FGc
Puchi FGde
Shenchow EFe
Shohchow Fbc
Sinyangchow FGd
Taiangfu Fbc
Tingchow Gef
Tsingtao GHc
Wuchang FGde
Yungchowfu Fe
MISSION
Urga Ea
JAPANESE EMPIRE
1. Tokio; res. Sekiguchi MNcd
Fukuoka Hd
Hakodate Nb
Nagasaki Hd
Osaka Med
VICARIATES APOSTOLIC
Hiroshima Ied
Seoul Ie
Taikou Ied
Wonsan Ie
PREFECTURES APOSTOLIC
Formosa Hef
Hpyeng an Ie
Kagoshima Id
Nagoya Med
Niigata Mc
Sapporo Nb
Shikoku Id
URGA
MONGOLIA
GOBI DESERT
MANCHURIA
HARBIN
Kirin
VLADIVOSTOK
SAGHALIN I.
SEA OF JAPAN
SAPPORO
HAKODATE
Siwantze
Changchiakow
Kalgan
PEIPING
Mukden

Campanile, kăm-pà-nē'la (L.L., *campana,* bell), the form of bell tower which was developed by Lombard architects and has prevailed in Italy; usually a tall slender tower, more or less detached from the church, without buttresses and crowned with a turret containing the belfry chamber. The town hall of Siena is an example of civic building with campanile. The same general proportions were preserved at the Renaissance. Celebrated campaniles are found in Cremona, Florence, Pisa, and Venice.—C.E., Vol. 11, p. 394.



CAMPANILE

Campbell, James (1812-93), lawyer, b. Philadelphia; d. there. Nominated for judge of the supreme court, he was defeated by anti-Catholic prejudice, but became attorney-general of Pennsylvania, and postmaster-general in Pierce's cabinet, 1853. He was a member of the board of city trusts, Philadelphia, president of the board of trustees of Jefferson Medical School for 25 years, and for 45 years vice-president of St. Joseph's Orphan Asylum.—C.E., XVI, 16.

Campbell, Thomas (1848-1925), writer, b. New York; d. Monroe, N. Y. Educated at St. Francis Xavier's College, N. Y., he entered the Jesuit novitiate near Montreal, 1867, and after teaching at various colleges of the order, studied theology at Louvain, 1878-82, where he was ordained. He was provincial of the Maryland-New York Province, 1888-93, twice rector of Fordham University, 1885-88 and 1896-1901, associate editor of "The Messenger of the Sacred Heart," 1901-08, and editor of "America," 1910-14. He was the author of "Pioneer Priests of North America," "Names of God," a translation from Lessius, "Pioneer Laymen of North America," "Various Discourses," a collection of sermons, and the important historical work, "The Jesuits."

Campbellites. See Disciples of Christ.

Campeggio, kăm-pĕj'ō, Lorenzo (*c.* 1472-1539), cardinal, canonist, ecclesiastical diplomat, and reformer, b. Bologna; d. Rome. After the death of his wife, 1509, he entered the ecclesiastical state and was appointed Bp. of Feltre, 1512, and auditor of the Rota. He was nominated cardinal, 1517, while in Germany on a diplomatic mission to Maximilian I; the following year he was sent on a similar embassy to Henry VIII of England, sharing his legatine powers with Card. Wolsey. Under Pope Adrian VI he instigated the reform of the Curia. Clement VII appointed him to the See of Bologna and sent him as cardinal legate to Germany, but he was unsuccessful in checking the spread of Lutheranism. In 1528 he was sent to England to form jointly with Wolsey a court to try the divorce suit of Henry VIII. He endeavored to bring about the reconciliation of Henry and Catherine, and postponed a final decision, the case being reserved to the Holy See. He subsequently accompanied Charles V to the Diet of Augsburg as legate. He was appointed to the See of Præneste by Paul III, and was sent to Vicenza for the opening of the Council of Trent.—C.E.

Can. = *canonicus* (a canon).

Cana, kā'nà, city of Galilee, Palestine, near Nazareth, the scene of Our Lord's first miracle (John, 2) and His cure of the ruler's son (John, 4) and the birthplace of Nathaniel or St. Bartholomew (John, 21). The miracle of the marriage feast of Cana which has made the city forever famous, when Christ turned water into wine, was performed before His public life had fully begun, and is one of the best-authenticated of Our Lord's miracles. His attendance at the marriage feast has always been taken as setting His seal on the sanctity of marriage.—C.E.

Canada, self-governing dominion of the British Empire in North America; area, 3,684,723 sq. m.; est. pop., 9,519,220. Missionary work in Canada was introduced by Franciscan Recollects in 1615 and continued by Jesuits and Sulpicians. When English rule was established in 1629 all the missionaries withdrew to France but returned in 1632 when Canada was restored to France. Missions were started at Trois Rivières (Three Rivers) and Miscou; the College of Quebec was opened in 1635, and Gaspé, Acadia, and Cape Breton were evangelized. Among the saints and martyrs of the country, the most famous are the five Jesuit missionaries whose heroic lives and stirring martyrdoms warranted their beatification in 1925. They are Blessed John de Brébeuf, Gabriel Lalemant, Anthony Daniel, Charles Garnier, and Noel Chabanel. The first Ursulines and a band of nursing sisters settled in Quebec about 1639, and in 1653 Marguerite Bourgeoys founded the Congregation of Notre Dame at Montreal. In 1659 Mgr. de Laval was appointed Vicar Apostolic of New France and became first Bp. of Quebec in 1674. The Jesuit Fr. Allouez travelled as far as Lake Superior in 1667 and there organized two missions. At Sault Sainte Marie the cross was planted by Frs. Dablon and Marquette, the western shores of Lake Huron were evangelized by the Jesuits, and Fr. d'Albanel penetrated to Hudson Bay. The Iroquois missions south of Lake Ontario were reorganized by the Jesuits, who built the permanent mission of "La Prairie de la Madeleine," the home of Catherine Tekakwitha for many years. It was from Canada that Louis Joliet and Fr. Marquette set out on the trip which resulted in the discovery of the Mississippi River. By the Treaty of Paris, 1763, Canada was ceded to England. For a time under the new rulers, Catholic interests were menaced and ecclesiastical property was confiscated, but by the Quebec Act of 1774 and the Constitutional Act of 1791, the religious orders were confirmed in the possession of their estates, freedom of worship was granted to Catholics, and the collection of the customary tithes was permitted to the clergy. In 1819 Joseph Octave Plessis became the first Canadian archbishop. The union of Upper and Lower Canada, accomplished in 1840, marked a forward step in the growth of the Church. The shrine of St. Anne de Beaupré (q.v.) is a famous place of pilgrimage. Since 1899 Canada has had an Apostolic delegate who resides in Ottawa.

Canada included in 1929 the following ecclesiastical divisions: archdioceses of Edmonton, Halifax, Kingston, Montreal, Ottawa, Quebec, Regina,

Saint Boniface, Toronto, Vancouver, Winnipeg; dioceses of Alexandria, Antigonish, Calgary, Charlottetown, Chatham, Chicoutimi, Gaspé, Haileybury, Hamilton, Joliette, London, Mont-Laurier, Nicolet, Pembroke, Peterborough, Prince Albert and Saskatoon, Rimouski, Saint Hyacinth, Saint John, Sault Sainte Marie, Sherbrooke, Trois Rivières, Ukrainian Greek Catholic, Valleyfield, Victoria; Abbey *nullius* of Muenster; Vicariates Apostolic of Grouard, Keewatin, Mackenzie, Northern Ontario, Saint Lawrence, Yukon and Prince Rupert; and Prefecture-Apostolic of Hudson Bay (qq.v.). Statistics: 3370 churches, 4587 secular priests, 1648 regular priests, 79 colleges and universities, 17 seminaries, 320 high schools, 4270 primary schools, 326 charitable institutions, and 3,632,646 Catholics.—C.E.

Cancer de Barbastro, Luis, Dominican martyr (1549), b. Saragossa, Aragon, Spain; d. Tampa Bay, Fla. In 1514 he came to America at the head of a band of Dominican missionaries and settled among the Indians of Vera Paz, Central America. He composed many religious hymns in the Zapote language. Returning to Spain, he obtained a vessel to accomplish his mission in Florida. When he arrived at the Bay of Tampa, Fr. Cancer went ashore and was killed by savages.—C.E.

Candelabrum, name applied in early Christian times to a hanging chandelier for lamps, e.g., that presented by Constantine to the Lateran, Rome. Sometimes these chandeliers stood before the altar. In the Middle Ages the term was used to denote seven-branch candlesticks, e.g., the Candelabrum of Reims and the "Virgin's Tree" of Milan, made in imitation of the candlestick of the Jewish Temple.

CANDELABRUM OF BERNWARD

Candle, Blessed, an important sacramental of the Church, used in all the services of her liturgy. It must be of yellow or unbleached beeswax, or more than 50 per cent thereof; bleached wax or other material is not permitted unless the proper kind is unobtainable. The use of lights in worship is older than the Church. Among the furnishings of the tabernacle of Moses and the Jewish Temple there was a seven-branched candlestick; and among pagans the use of lights in services and processions was common. In the Christian Church they were first employed to dispel darkness when the faithful met before dawn or in the gloom of the catacombs; but their beautiful symbolic meaning was soon recognized, and the custom of blessing them for Church services and private use is traceable back to an early period. Light is pure, penetrates darkness, fosters life, moves with incredible velocity, and illumines all around it. Therefore it is an emblem of God, the All-Pure, the Giver of life and enlightenment. It represents Our Saviour, "the Light of the World." Wax is spotless, and typifies Christ's spotless Body. The wick enclosed in the wax is an image of His Soul. The candle-flame is a figure of the Divine Nature united to the human in one Divine Person. Candles are blessed solemnly, 2 Feb., the feast of the Purification of the Blessed Virgin. In pagan times this was a festival-day, with processions and lights in honor of the gods. The Church chose it for the blessing of candles because on that day Mary made an offering in the Temple, and because the prophet Simeon foretold that her Son would be "a light to the revelation of the Gentiles." This day is often called Candlemas Day, i.e., the Mass of the Candles. The blessing may be imparted, when desired, on other days. Candles are used at the administration of all the sacraments that are given publicly; at Mass, in varying numbers; at other Church services; and on many other occasions.—C.E.; Sullivan, Externals of the Catholic Church, N. Y., 1917. (J. F. S.)

PASCHAL CANDLE

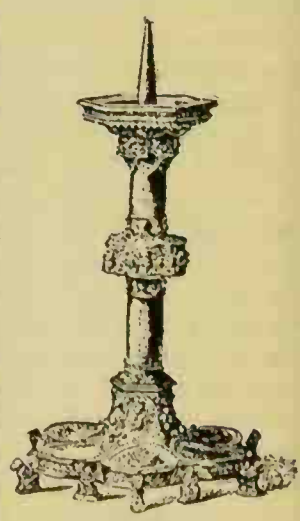
Candle-light Hymn (Phos hilaron), celebrated hymn, sung every day at the end of Vespers.

Candlemas. See Purification.

TRIPLE CANDLE

Candlestick, a symbol of the Holy Eucharist; often depicted with a Host above it. Rubrical law prescribes that six great candlesticks be permanently stationed on the main altar, three on either side of the central crucifix. This custom dates from the 16th century, though there is evidence of candlesticks in use as early as the 5th century. An altar candlestick consists of five parts, the foot, stem, knob about the middle of the stem, bowl to receive the drippings of wax, and the pricket, i.e., the sharp point that terminates the stem on which the candle is fixed.—C.E. (J. F. S.)

Candlestick, Apocalyptic. St. John is shown (Apoc., 1) seven golden candlesticks, and in the midst of them one like to the Son of man, holding in His right hand seven stars. The candlesticks are the seven churches of Asia; the stars, the angels of those churches.



CANDLESTICK (GERMANY)

Canice (Kenny), Saint, confessor (*c.* 515-600), b. Glengiven, in the present County Kerry, Ireland; d. Aghaboe. He studied under St. Finian at Clonard, 543, and at Glasnevin under St. Mobhi, 544. In 545 he was ordained priest in the Monastery of Llancarvan, Glamorganshire, and went to Rome for the papal blessing. In 550 he was again at Glengiven and in 565 went to Scotland where he built cells, an oratory and a monastery, and is known as St. Kenneth. His Irish foundations were Drumachose, Kilkenny West, and the great Abbey of Aghaboe. He wrote a commentary on the Gospel, known as Glas-Chainingh, Patron of Kilkenny. Feast, 11 Oct.—C.E.; Butler.

Canisius College, Buffalo, N. Y., founded 1870; conducted by the Jesuits; preparatory school; col-

lege of arts and sciences; teachers' courses; summer school; professors, 47; students, 959; degrees conferred in 1929, 159.

Cannon-ball and Swords, emblems in Christian art associated with Sts. Jean de Matha, Vincent de Paul, and Felix of Valois, for their charity in the ransom of prisoners of war.

Cano, MELCHIOR (1509-60), Dominican theologian, b. Tarancón, Spain; d. Toledo. Educated at Salamanca and the College of St. Gregory, Valladolid, he taught philosophy and theology, obtaining the first chair of theology at Alcalá, and succeeding his former master, Francis de Victoria, at Salamanca, 1546. He rendered important service in the deliberations and achievements of the Council of Trent. In 1552 Charles V presented him for the bishopric of the Canary Islands, but he resigned soon after preconization. He was rector of St. Gregory's College at Valladolid, 1553, and prior of St. Stephen's at Salamanca, 1557. His election as provincial of his order was contested, but finally confirmed by Pius IV. His great work "De locis theologicis," ranking with the best productions of the Renaissance, is a treatise on theological method, the outcome of a movement to restore the best patristic learning and to give to theological science a purer diction and an improved literary form.—C.E.

Canon (Gr., *kanon*, rule), a practical law or rule of guidance; a standard, or criterion; a catalog or list of such rules. In art, an established rule. In biblical usage, the official catalog of inspired writings known as the Old and New Testament (see CANON OF THE HOLY SCRIPTURES). In ecclesiastical usage, a short dogmatic definition, with an anathema attached, made by a general council; a rule of the Church (see CANON LAW; CANON LAW, NEW CODE OF); the fundamental part of the Mass, coming after the Offertory (see CANON OF THE MASS); the rules of religious orders and the books comprising these rules; the catalog of canonized saints; certain ecclesiastical persons (see CANONS, CHAPTERS OF; CANON PENITENTIARY; CANONS AND CANONESSES REGULAR; CANONS REGULAR OF ST. AUGUSTINE; CANONS REGULAR OF THE IMMACULATE CONCEPTION; CANONS REGULAR OF THE LATERAN). In music, a composition consisting of the imitation or repetition of the same melody by one or more voices in turn, in such a manner as to produce harmony. In printing, a size of type almost equal to four-line pica; 48-point type; it is said to be so called because it was used for printing the Canon of the Mass and church books.

Canoness, the title first given in the 8th century to a member of a community of women professing the common life yet not fully observing the Rule of St. Augustine. The term corresponds to that of canon, the origin and rules being common to both. Among the canonesses, differences in the observance of the rule gave rise to a distinction between regular and secular canonesses.—C.E.

Canonesses Regular of the Holy Sepulcher, an ancient order connected by tradition with St. James the Less and the first establishment of holy women in Jerusalem. St. Helena is said to have been a member. The earliest date on record, however, is that of the foundation of the Saragossa monastery, 1276. Their first definite appearance dates from the establishment of Kinroy in Lower Germany, in 1480, followed by that of Liége, Belgium, in 1496. A great revival in the West, begun with the foundation at Charleville, France, in 1622, gave rise to the English community, in 1642. The Canonesses took possession of their present historic home, New Hall, at Chelmsford, England, in 1799, having been driven from France by the Revolution. The Order follows the Rule of St. Augustine and, although contemplative, admits of educational work and the conducting of retreats. The Order has, approximately, 20 houses, including schools, in England, Holland, Spain, Germany, Belgium, and Africa. There is no general mother-house of the order, each country having its own administration. The total number of religious probably exceeds 300.

Canonical Life, a rule of life drawn up in ancient times for canons and other clergy, especially cathedral assistants, living in community life, and so intermediate between the monastic and the ordinary secular clergy. Later many of these communities became canons regular following the Rule of St. Augustine, who introduced this community life into his episcopal household.

Canonicals, the vestments or ecclesiastical garments ordered by church law to be worn by the clergy while officiating.

Canonist, an authority on ecclesiastical law.

Canonization (M.L., *canonizare*, to canonize), declaration of the Sovereign Pontiff that the faithful should venerate as a Saint one who had already been beatified. Beatification permits veneration of the Blessed one in certain places or communities: canonization commands it everywhere. The decree is issued only after the Congregation of Rites has accepted proof of two miracles through the intercession of the Blessed who had been formally beatified, occurring after the beatification and of three miracles for one whose beatification had taken place without the ordinary process. The Saint is now entitled to the full honors of the altar, though the Mass and Office may not be extended to the entire Church. The canonization is solemnly celebrated in St. Peter's and a solemn novena or triduum is made in another church of the city chosen for this purpose; this same nine or three days service may be also held elsewhere within a given time following the canonization.—C.E., II, 364. (ED.)

Canon Law, the statutes and regulations enacted by the highest church authorities for the government of ecclesiastical affairs.—C.E., IX, 56.

Canon Law, NEW CODE OF, the authentic compilation of the disciplinary laws of the Catholic Church which was officially promulgated by Pope Benedict XV, 27 May, 1917, and became binding throughout the Western Church 19 May, 1918. The Church has from Christ the power to legislate. She has exercised this in the course of centuries according to the varying conditions of society. In the 13th century especially canon law became the object of scientific study and different compilations were made by the Roman pontiffs. The most important of these were the Five Books of the Decretals of Gregory IX and the Sixth of Boniface VIII. Legislation grew with time. Some of it became

obsolete and contradictions crept in so that it became difficult in recent times to discover what was of obligation and where to find the law on a particular question. When the Vatican Council met in 1869 a number of bishops of different countries petitioned for a new compilation of church law that would be clear and easily studied. The council never finished its work and no attempt was made to bring the legislation up to date. Finally, Pope Pius X in his Letter, 19 March, 1904, announced his intention of revising the unwieldy mass of past legislation and appointed a commission of cardinals and learned consultors to undertake this difficult work. The Catholic universities of the world and the bishops of all countries were asked to cooperate. The scholars began the work and a copy of the first draft was sent to the bishops for suggestions. In 1916 the New Code was completed and on Pentecost Sunday, 1917, officially promulgated. In order however to grant sufficient time for the study of the New Code the pope allowed a respite of a year. On Pentecost Sunday, 19 May, 1918, it became operative.

The New Code is divided into five books. The first treats of general rules; the second of ecclesiastical persons; the third of sacred things such as sacramentals, altars, etc.; the fourth of canonical trials; and the last of crimes and punishments. The whole work contains 2414 canons. For the most part past legislation has been retained; in some cases the law modified, and in others entirely new. As the Code is not always easy of interpretation, Pope Benedict XV, in 1917, established a special commission with authority to interpret it. This body alone can give the authentic interpretation. The Code is universal in binding power in the Latin Church; it is authentic and the only source of universal legislation. It clears up many disputed points and has in view order, peace, and sanctity of life.—C.E. Suppl.; P.C. Augustine; Woywod; Ayrinhac. (P. J. L.)

Canon of the Holy Scriptures, the official catalog of inspired writings, known as the Old and New Testament. Before the close of the 4th century there was much uncertainty concerning this list of Divinely-inspired books, due to conflicting Jewish and Christian traditions. For the O.T. the Jews distinguished the books contained in the Hebrew Bible (see PROTOCANONICAL) from the additional writings (see DEUTEROCANONICAL) preserved by the Jews of Alexandria in their venerated Greek version, the Septuagint. Early Christian writers bear witness to a widespread influence of this distinction within the Church, until official decrees established uniformity regarding the extent of the canon. The formation of the N.T. canon also shows a gradual development. The earliest collections of the Apostolic writings were made for the purpose of public reading in the churches (Col., 4). However, since other edifying books were also so used by the first Christians, the special Divine character of some of the inspired writings was lost sight of in the approved reading-lists. Thus the Muratorian Canon (c. A.D. 170) mentions all the N.T. books, except Hebrews, James, and probably 1 and 2 Peter, but also includes, with reservations, the apocryphal Apocalypse of Peter and the Shepherd of Hermas. Forgeries of heretics under the imputed authorship of one or the other of the Apostles, as well as erroneous interpolations into the sacred text, made the faithful suspicious and, as a result, doubt was for some time cast upon the following books and passages: Hebrews; James; Jude; 2 Peter; 2 and 3 John; Apocalypse; Mark, 16, 9-20; Luke, 22, 43-44; and John, 7, 53, to 8, 11. The oldest extant catalog which includes all the canonical books is that of St. Athanasius (39th Festival Letter in 367).

The first official decision concerning the canon of the Holy Scriptures was given at a Roman synod under Pope Damasus in 382, approving without distinction the entire list of our present canon. In the same manner the Synod of Hippo in 392 and the Third Council of Carthage in 397 accepted the complete canon. In a letter to Exsuperius, Bp. of Toulouse, Pope Innocent I in 405 pronounced in favor of all the books. The question of a distinction was again discussed during the Council of Florence, whereupon Pope Eugene IV published a Bull, 1441, in which he attributed the inspiration of the same Holy Ghost to all the books received by the Church. With an appeal to these earlier voices, the Fathers of the Council of Trent in their famous decree of 8 April, 1546, definitely declared as "sacred and canonical" all the books of the Old and New Testament contained in the Vulgate, listing them as follows. Of the O.T.: the five books of Moses; Josue; Judges; Ruth; four books of Kings; two of Paralipomenon; two of Esdras; Tobias; Judith; Esther; Job; the Psalter; Proverbs; Ecclesiastes; Canticle of Canticles; Wisdom; Ecclesiasticus; Isaias; Jeremias with Baruch; Ezechiel; Daniel; the 12 minor prophets; and two books of Machabees. Of the N.T.: the four Gospels; the Acts of the Apostles; 14 Epistles of the Apostle Paul; two Epistles of Peter the Apostle; three Epistles of John the Apostle; one of James the Apostle; one of Jude the Apostle; and the Apocalypse of John the Apostle. The Protestant reformers of the 16th century adhered to the narrower canon of the Hebrew Bible, and in the N.T. rejected Hebrews, James, Jude, and the Apocalypse. Modern Protestant Bibles, however, usually contain all the N.T. books.

—C.E.; Grannan; Schumacher. (B. S.)

Canon of the Mass, the most solemn part of the Mass in which the Sacrificial Act proper takes place, the Consecration and change of the bread and wine into the Body and Blood of Christ. It begins with an oblation and prayer for all the faithful, followed by commemorations of the living, and of the saints, a renewal of the oblation, the Consecration, a further offering of the consecrated species, a commemoration of the departed, recommendation of the priest and clergy, the little oblation, the Our Father, invocation to the Lamb of God, prayers before the Communion, and the consumption of the sacred species. In certain liturgies it is called the Action of the Mass, because during it the great Act of Sacrifice occurs. The essential part, the Consecration, has always been the same from the time of the Apostles. The present arrangement of the ceremonies and prayers dates with

very slight change from the 6th century.—Guéranger, tr. Shepherd, The Holy Mass, N. Y. (ED.)

Canon Penitentiary (Lat., *pœnitentia*, penance), a member of the chapter at cathedral or collegiate churches, who acts as a general confessor of the diocese. He has ordinary jurisdiction in the internal forum, which power, however, he may not delegate to others, and may absolve residents and strangers in the diocese and subjects of the diocese also outside of same. His power extends also to sins and censures reserved to the bishop. The office of general confessor is foreshadowed in the early history of penitential discipline. Distinct legislation concerning the office is found in the Fourth Lateran Council (1215), but especially in the Council of Trent (1545-63).—P.C. Augustine. (H. L. M.)

Canons, Apostolic, an ancient collection of ecclesiastical decrees concerning the government and discipline of the Church.—C.E.

Canons, Chapters of (Gr., *kanon*, rule), bodies of clerics instituted for the purpose of celebrating Divine worship with greater solemnity or to assist the bishop in ecclesiastical government. These clerics may be canons secular or regular, exempt or non-exempt, major (cathedral) or minor (collegiate church) according to the chapter to which they belong. They are governed by general and particular legislation. Their origin is found in the presbytery of the early centuries. The principal development of canon chapters received its impetus from the Carolingian period, Charlemagne demanding that clerics live either in monasteries or in chapters. Louis the Pious enacted legislation to a similar effect. The 13th century brought this institute to its juridical maturity.—C.E., III, 252.

Canons and Canonesses Regular. Canons regular are clerics who live in community, performing work relating to the Divine mysteries, and presided over by one of their own order. Most canons regular follow the rule which St. Augustine gave to his own clergy, hence their name Austin Canons. They date their institute from Apostolic times, claiming to have been founded by Christ Himself, though this seems to mean only that the various groups of canons established at different times adopted a mode of life like that of the Apostles. They include the Canons Regular of St. Augustine, the Canons Regular of the Immaculate Conception, and the Canons Regular of the Lateran. Canonesses regular are congregations of religious women similar to the canons regular, following the Rule of St. Augustine, sometimes modified according to local conditions. They include the Canonesses Regular of the Lateran, the Canonesses Regular of the Holy Sepulcher, and the Canonesses Regular of St. Augustine of the Congregation of Notre Dame. Engaged chiefly in educational work, they have convents in France, Spain, Italy, the Netherlands, Belgium, Luxemburg, Germany, Hungary, England, Africa, the United States, Brazil, and Canada. The Congregation of the Poor Sisters of the Schools of Notre Dame, founded, 1809, by Bishop Wittman in Bavaria, has spread throughout Europe and America.—C.E.

Canons Regular of St. Augustine are divided into two congregations: the Congregation of St. Augustine, St. Bernard, and St. Nicholas, and that of the Abbey *Nullius* of Agaunum. The former, established by St. Bernard of Menthon, *c.* 1004, is in charge of the hospices of Great St. Bernard and Simplon. An agricultural school, a tuberculosis sanatorium, and parochial duties also engage the canons. Since the 12th century the Abbey *Nullius* of St. Maurice of Agaunum, the oldest monastery in the world, has been under the care of the canons regular, who engage in teaching and parochial duties. See Canons and Canonesses Regular.

Canons Regular of the Holy Cross (Crosiers), religious order founded, 1211, by Bl. Théodore de Celles at Clair-Lieu, near Huy, Belgium. The members of this order follow the Rule of St. Augustine and have as their patroness St. Odilia. They give missions and retreats, assist the secular clergy, and educate young men for the priesthood. In a short time the society spread to France, the Netherlands, Germany, and England. During the 16th century the houses in England were destroyed; at the time of the Reformation all but two of the Dutch houses were despoiled; and during the French Revolution the order was expelled from France and Belgium. The two remaining convents in Holland were forbidden by King William to admit any novices. His successor retracted this edict (1840) and from that time the order commenced to flourish again. A province was formed in Canada, three large branches were established in Belgium, the convent of Uden, Holland, was completely restored, and the mother-house at St. Agatha, Holland, was rebuilt. To these canons belongs the privilege granted to them by Leo X and confirmed by Leo XIII of blessing beads with an indulgence of 500 days, called the Crosier indulgence. To the members of the province of Canada is entrusted the Diocese of Chittagong. Statistics: 9 convents; 200 religious.—C.E.

Canons Regular of the Immaculate Conception, a congregation founded, 1866, at St.-Antoine, France, by the Abbé Dom Adrien Gréa, to combine the practises of ordinary religious life with the duties of the clerical state, and for the education of young clerics. St.-Antoine is the mother-house, but after the passage of the law banishing religious orders from France, the community was transferred to Andora Stazione, province of Genoa, Italy. The congregation has houses in France, Switzerland, Italy, Scotland, and Canada, and more than 100 religious.—C.E.

Canons Regular of the Lateran originated when the clergy of the Roman Basilica of St. John Lateran adopted the Augustinian discipline in 492 under Gelasius, disciple of St. Augustine. Known as the Congregation of the Holy Saviour, the canons served the Lateran until *c.* 1472 when they were replaced by secular canons, though they retained their title and certain privileges. In addition to canonical duties, they serve pilgrims, tend the sick, teach, and preach. The order spread to Italy, Poland, France, Belgium, Spain, and America. In 1910 they numbered 12 abbeys, 5 priories, and 250 religious subject to the Abbé General at Rome. An affiliated congregation founded in Austria, 1140,

numbered, in 1917, 7 abbeys and 334 religious. The Canons Regular of Reno were united to the Lateran Congregation in 1823.—C.E., III, 293.

Canopy (Gr., *konops*, gnat: originally used as a protection against insects), an ornamental covering of cloth, stone, wood, or metal, used to crown an altar, throne, pulpit, statue, etc. In liturgical use: the structure covering an altar, called also baldachinum (q.v.); the covering suspended over the throne occupied by dignitaries of the Church or princes; the covering, always white, under which the Blessed Sacrament is sometimes borne in processions. For transporting the Blessed Sacrament from one altar to the other, or for taking the Holy Viaticum to the sick, it is customary in some places to use a small canopy with a single staff. Relics excepting rarely those of the True Cross or some instrument of the Passion are not carried under a canopy in processions. A processional canopy is used for a bishop at his solemn reception into his cathedral city and when he makes his first pastoral visit to any town or parish within his jurisdiction. —C.E.

Canossa, a castle of Matilda, Countess of Tuscany, 12 m. from Reggio, where Henry IV of Germany did penance in presence of Pope Gregory VII (Jan., 1077). Henry, who had been excommunicated and whose excesses had prompted his subjects to demand his deposition, took the initiative of meeting the pope, who, hearing of his coming, but not knowing his intentions, had taken refuge at Canossa. After waiting three days in the garb of a penitent, Henry was received back into the Communion of the Church, but subsequent events proved he was not sincere. Canossa is now in ruins, the castle-well and "gate of penance" alone remain.—C.E. (F. P. D.)

Canova, ANTONIO (1757-1822), sculptor, b. Possagno, Italy; d. Venice. A student in Venice and Rome, the latter city inspired his efforts to revive classic art after the decadent period of Bernini. Of his statuary three well-known examples are the "Theseus" of the Vatican, the "Perseus" of the Belvedere, and the "Cupid and Psyche" of the Louvre. He designed the colossal tomb of Clement XIII in St. Peter's, and that of Clement XIV in the church of the Santi Apostoli. A later work was the elaborate tomb of the Archduchess Maria Christina, in the Augustinian church in Vienna. His portrait busts included those of Pius VII and Napoleon.—C.E.

ANTONIO CANOVA

Cantata (It., story set to music), musical term originally used for a vocal composition in the 17th century when instrumental music was coming into use. At first it connoted an arrangement for one or two voices, later a group of arias joined by recitative. It is now applied almost exclusively to choral music in general. The church music of Giacomo Carissimi (1604-74) is an excellent example of the earlier type of cantata.

Canterbury, ancient diocese, the mother-church and primatial see of all England, from 597 to the death of Card. Pole, the sixty-eighth and last Catholic archbishop. The first bishop was St. Augustine (597-604), and the first English bishop was Deusdedit (655-664). At one time there were 22 suffragan sees, and the archbishop had the right of crowning and anointing the sovereign. The cathedral, begun by St. Augustine, was burned in 1067, and the restoration completed in 1495. The list of prelates includes: St. Theodore (668-690); St. Dunstan (960-988); Stigand (1052-70), last of the Saxons; Lanfranc (1070-89); St. Thomas of Canterbury, martyr (1162-70); Stephen Langton (1207-28); St. Edmund Rich (1234-40); Card. Pole (d. on the day of Elizabeth's accession, 1558).

Cantharus, a large two-handled drinking cup; the upper basin of a fountain. In an early Christian basilica the *cantharus* or *phiala* was the fountain of ablutions. In the Liber Pontificalis, used for a chandelier fed with oil.

Canticle (Lat., *canticum*, song), in the Divine Office, a sacred chant or prayer from Scripture apart from the Psalms, to which it bears a resemblance, however, in structure and poetic form. Scriptural canticles have found a place in the Office from the earliest times. The present Roman Breviary contains 14 canticles from the Old Testament arranged for use at Lauds throughout the week, supplying the place of the fourth Psalm:

Audite cæli, quæ loquor. Give ear, O ye heavens.	Canticle of Moses, Deut., 32, 1-43. Saturday at Lauds (II).
Audite verbum Domini, Gentes. Hear the word of the Lord, O ye nations.	Canticle of Jeremias, Jer., 31, 10-14, Thursday at Lauds (I).
Benedicite, omnia opera Domini, Domino. O all ye works of the Lord, bless ye the Lord.	Canticle of the Three Children, Dan., 3, 57-88 and 56. Sunday at Lauds (I).
Benedictus es, Domine, Deus Israel patris nostri. Blessed art thou, O Lord, the God of Israel, Our Father.	Canticle of David, 1 Par., 29, 10-13. Monday at Lauds (I).
Benedictus es, Domine, Deus patrum nostrorum. Blessed art thou, O Lord, the God of our fathers.	Canticle of the Three Children, Dan., 3, 52-57. Sunday at Lauds (II). In Lent.
Cantemus Domino: gloriose enim magnificatus est. Let us sing unto the Lord: for He hath triumphed gloriously.	Canticle of Moses, Ex., 15, 1-19. Thursday at Lauds (II).
Confitebor tibi, Domine, quoniam iratus es mihi. I will give thanks to Thee, O Lord, for Thou wast angry with me.	Canticle of Isaias, Is., 12, 1-6. Monday at Lauds (II).
Domine, audivi auditionem tuam. O Lord, I have heard Thy speech.	Canticle of Habacuc, Hab., 3, 2-19. Friday at Lauds (II).
Ego dixi: In dimidio dierum meorum. I said: In the midst of my days.	Canticle of Ezechias, Is., 38, 10-20. Wednesday at Lauds (II).
Exsultavit cor meum in Domino. My heart rejoiceth in the Lord.	Canticle of Anna, 1 Kings, 2, 1-10. Wednesday at Lauds (II).

Hymnum cantemus Domino. Let us sing a hymn to the Lord.	Canticle of Judith, Jud., 16, 15-21. Wednesday at Lauds (I).
Magnus es, Domine, in æternum. Thou art great, O Lord, forever.	Canticle of Tobias, Tob., 13, 1-10. Tuesday at Lauds (I).
Miserere nostri, Deus omnium, et respice nos. Have mercy upon us, O God of all, and behold us.	Canticle of Ecclesiasticus, Ecclus., 36, 1-16. Saturday at Lauds (I).
Vere tu es Deus absconditus. Verily Thou art a hidden God.	Canticle of Isaias, Is., 45, 15-26. Friday at Lauds (I).

The Breviary also contains three canticles from the New Testament, the Benedictus, Magnificat, and Nunc Dimittis, respectively recited each day at Lauds, Vespers, and Compline:

Benedictus Dominus, Deus Israel. Blessed be the Lord God of Israel.	Canticle of Zachary, Luke, 1, 68-79. At Lauds, daily throughout the year.
Magnificat anima mea Dominum. My soul doth magnify the Lord.	Canticle of the Blessed Virgin, Luke, 1, 46-55. At Vespers daily throughout the year.
Nunc dimittis servum tuum, Domine. Now Thou dost dismiss Thy servant, O Lord.	Canticle of Simeon, Luke, 2, 29-32. At Compline daily throughout the year. On 2 February, Feast of the Purification of the Blessed Virgin or Candlemas, at the blessing of the candles. Tract in Mass of the feast when it follows Septuagesima.

The Benedictus, Magnificat, and Nunc Dimittis are called the "evangelical canticles," since they are taken from the Gospel of St. Luke. In addition to these 17 canticles the Roman Breviary also includes under canticles the "Quicumque vult salvus esse" or Creed of St. Athanasius (Psalter, Sunday, at Prime). There are many canticles in Scripture besides the ones mentioned above. The "Te Deum," formerly included among the canticles in the Roman Breviary, is now placed among the hymns. The "Gloria in excelsis," the "Trisagion," and the "Gloria Patri" (the Lesser Doxology) have at times been added to these by different writers. The Greek Office uses 13 canticles differently arranged than those in the Roman Office. The term canticle is applied variously in Protestant churches.—C.E.

Canticle of Canticles, the 24th book of the O.T. as found in the Catholic Bible. It is an allegorical poem which expresses: basically, the predilection of the Lord for the Chosen People; prophetically, the betrothal of Christ with His Church; universally, the love of God for a devoted soul; accommodatively, in the liturgy of the Church, the delight of God in the soul of the Blessed Virgin Mary. Protestant versions call it Song of Solomon or Song of Songs. But Catholics name it "Canticle" rather than "Song" to distinguish it as a liturgical song, and Canticle of Canticles to describe it as the superlative song. It was adapted to choral recitation, and was read in the Jewish liturgy on the octave day of the Passover. The contents are as follows: The Spouse, languishing for her Lover (chapter 1), is suffused with the delight of Him (2), pursues Him and finds Him, and exults in His grandeur (3); He praises her incomparable beauty (4); the Lover comes, but, before the Spouse opens the bolt of the door, "He had turned aside and was gone"; she delights in the thought of His all-loveliness (5); the Lover dwells on the regal radiance of the Spouse (6); she is mighty and fruitful (7); the Spouse sings the greatness, joy, and abandon of union with her Lover (8). The Canticle of Canticles was composed by Solomon, in Jerusalem, under Divine inspiration. The earlier interpreters all agreed with the traditional view that Solomon wrote it; and the familiar acquaintance with matters of natural science and with the geographical features of Palestine accords well with the genius of Solomon. No other name could be suggested to replace his. Some philological difficulties raised by late critics are so few and so shadowy that they confirm the older position by their jejuneness. They deride the idea of Solomon parading his amours in such fashion; but Solomon is not parading himself or his wives or his amours. He sings, in allegory, of Divine love and human souls. As to the inspiration of the book, it was not disputed by the Jews, as Rabbi Akiba (1st century) has observed in sweeping rabbinical phrase: "No one in Israel has ever doubted that the Canticle of Canticles 'defiles the hands.'" All Christian lists of the canonical Scriptures have it noted. Some critics interpret the book as an erotic poem, composed by some Palestinian to celebrate the pursuit by Solomon of a shy Shulemite shepherdess. The imagery thus becomes distorted and the thought grotesque.—C.E.; Seisenberger, tr. Buchanan, Practical Handbook for the Study of the Bible, N. Y., 1911; Commentary on the Holy Scriptures, ed. Lange, N. Y., 1871. (J. M. MCD.)

Canticle of the Sun, composed by St. Francis of Assisi (1225) in a little reed hut erected for him in the garden of St. Damian's where he was on his last visit to St. Clare during an attack of illness and blindness. In these eleven glorious lines of mystic praise, St. Francis reveals an aspect of faith ever manifest in his attitude toward nature: that the creature's dependence on God is a corollary of God's bounty, and since creatures are formed in God's image, they are bound to dispense, as well as receive, His bounty.

Cantor or PRECENTOR, chief singer of an ecclesiastical choir, who selects the music and leads the singing. In medieval times the cantor was commonly one of the dignitaries of the church whose office held a prebend of considerable value. His place on the right of the choir has caused the north section of a church to be called the cantoris. He is assisted by a succentor and in some places carries a staff as a mark of his office. —C.E.

CANTORAL STAFF

Cantoral Staff (Lat., *cantor*, chanter; A.-S., *staef*, stick), the staff sometimes carried as a mark of dignity by the cantor of the ecclesiastical choir in the exercise of his duties. (C. J. D.)

Cantù, CESARE (1807-95), historian and poet, b. Brivio, Italy; d. Milan. He taught Italian lan-

guage and literature at Sondrio, 1823, Como, 1827, and Milan, 1832. He is the author of the first historical work by an Italian, "Storia universale," treating of the development of all civilized peoples up to the pontificate of Pius IX. He also wrote histories of Italy, popular works, and poetry.—C.E.

Canute IV, SAINT, martyr (1086), King of Denmark, d. island of Fünen. Elected *c.* 1080, he ruled wisely, waged war on his barbarous enemies, brought Courland and Livonia to the Faith, and was remarkable for his piety and devotion to the Church. He was murdered by rebels in the church of St. Alban. Emblems: a lance, arrows. Canonized, 1171. Relics in Denmark. Feast, R. Cal., 19 Jan.—C.E.; Butler.

Cape of Good Hope, CENTRAL, PREFECTURE APOSTOLIC OF, Union of South Africa (British possession), including also the Island of St. Helena; established, 1874. Prefect Apostolic: Francis Henneman, P.S.M. (1922); residence at Oudtshoorn. Churches, 7; stations, 8; priests, 9; religious women, 48; schools, 5; Catholics, 1056.

Cape of Good Hope, EASTERN, VICARIATE APOSTOLIC OF, Union of South Africa (British possession); formed, 1847, by division of the Vicariate of the Cape of Good Hope. Vicars Apostolic: Aidan Devereaux, Patrick Moran, J. Ricards, Peter Strobino, Hugh MacSherry (1896); residence at Port Elizabeth. Churches, chapels, and oratories, 50; priests, 52; schools, 48; Catholics, 13,500.

Cape of Good Hope, WESTERN, VICARIATE APOSTOLIC OF, Union of South Africa (British possession); established, 1837. Vicars Apostolic: Patrick Griffith (1837-62), Thomas Grimley (1862-71), John Leonard (1872-1909), John Rooney (1909-25), Bernard O'Riley (1926); residence at Cape Town. Churches and chapels, 35; priests, secular, 25; priests, regular, 9; schools, 31; Catholics, 16,500.

Capharnaum, kă-fär'nă-ŭm (Heb., *Kaphar Nahum,* village of Nahum), town, Galilee, closely associated with Our Lord, and frequently mentioned in the Gospels. When repelled by the Nazarenes, Jesus went there to live, and it was called "His city" (Matt., 9). In Capharnaum He chose His first disciples (Matt., 4) and performed many miracles; He cured the paralytic (Matt., 9), the centurion's servant (Matt., 8); cast out the unclean spirit (Mark, 1); and brought to life Jairus's daughter. He also delivered the discourse on the Eucharist (John, 6). There is some doubt as to the site of Capharnaum, although it is identified with Tell-Hum on the north bank of the Lake of Tiberias.—C.E.

BYZANTINE CAPITAL

Capital, topmost part of a column, indicating the architectural order to which it belongs. In Romanesque and Gothic capitals the classic orders were supplanted by the original inspiration of each artist, resulting in endless variety of historical and legendary scenes, floral designs, and grotesque figures. Medieval architects also discovered the ability of the column to carry a load of much greater diameter than the shaft, by gradual enlargement of the capital toward the top.

Capital Vices (Lat., *caput,* head), sometimes called CAPITAL SINS, are inordinate inclinations or sinful habits, the result of sin. They are called capital, not because they are always grave sins, but because they give rise to various sins. They are: pride, avarice, lust, anger, envy, sloth, gluttony.—C.E., XIV, 5. (W. J. B.)

Capitulary, a collection of ordinances, especially those promulgated by the Frankish kings.—C.E.

Capitulation, an agreement by which those taking part in elections imposed certain conditions upon a candidate to be fulfilled by him after election; an agreement by which the Turkish government granted special immunities and privileges to aliens.—C.E.

Capnomancy (Gr., *kapnos,* smoke; *manteia,* divination), divination by the ascent or motion of smoke. This custom, started in early Greece, was considered a favorable omen if the smoke from burned incense or in connection with a sacrifice rose vertically.

Cappa Choralis (Lat., choir cape) or CAPPA NIGRA (Lat., black cape), a long black mantle, commonly with a hood. It was worn in choir during the Divine Office by the clergy of cathedral churches and by many religious, and is still retained by the Dominicans during winter months. (J. C. T.)

Cappa Clausa (Lat., closed cape), a cope or mantle sewn up in front, formerly worn by monks for ordinary outdoor use.

Cappadocia, in ancient geography, inland district of Asia Minor, consisting of an elevated plateau traversed by the Anti-Taurus range. At one time it was the seat of Hittite power. In A.D. 17 it was reduced by Rome to a province and later, A.D. 70, was joined to Armenia Minor. As ecclesiastical province it was subject to Antioch, and the Byzantine Rite was first used here. Christianity was preached by St. Andrew, and, in the 4th century, by three Fathers of the Church, St. Basil the Great, St. Gregory of Nazianzus, and St. Gregory of Nyssa.

Cappadocian Tablets, cuneiform tablets, dating from 2300 B.C., recently discovered at Kara-Euyuk near Cæsarea, recording a settled Semitic community, and early connection of Hebrews with Semites of Palestine. They corroborate Babylonian records of a Semitic conquest from Palestine, 2225 B.C., and show inhabitants of Palestine at Abraham's migration, 2100 B.C., to be an older branch of same Semitic stock.

Cappa Magna (Lat., great cape), a cope or robe worn by cardinals and bishops on occasions of ceremony, which may be described as a glorified *cappa choralis.* Its color for cardinals is ordinarily red, and for bishops violet. It has a long train, requiring a train-bearer, and a large hood, of fur in winter and of silk in summer. Canons and specially privileged prelates also wear the *cappa*

magna, but folded and curtailed to signify an inferior dignity. (J. C. T.)

Cappa Pluvialis. See COPE.

Capranica, DOMENICO (1400-58), cardinal, theologian, canonist, and statesman, b. Capranica, Italy; d. Rome. A Doctor of Canon and Civil Law, 1421, he became secretary to Martin V and was made cardinal "in petto" by the pope, 1423 or 1426, the first known instance of the use of this reservation. He became Bp. of Fermo, but was refused the red hat when Martin died, 1431. The Council of Basle upheld his claims and he was reconciled with Eugene IV, 1434. A reformer and diplomat, he carried out twelve responsible embassies for the Apostolic See, and founded the College Capranica for poor students, 1457.—C.E.

Captain (IN THE BIBLE). In the Douay Version, captain represents several different Hebrew and Latin words. It is used only for the highest civil officers as in the expressions "captain of my people" (4 Kings), and "let us appoint a captain" (Num., 14). Military officers of all grades, however, are thus designated, e.g.: generals; infantry officers; captains of cavalry (2 Par.); commanders of the bodyguard (Gen., 26); officers charged with the organization of newly-levied troops and the order of the camp, and some whose status was not clear but who were later aides-de-camp. In the N.T. "captain" occurs but once: "for out of thee shall come forth the captain [Our Lord] that shall rule my people Israel" (Matt., 2).—C.E.

Captivities of the Israelites. (1) The Assyrian Captivity, when the inhabitants of the Northern Kingdom were carried off to Assyria (4 Kings, 15; 17). (2) The Babylonian Captivity, when the subjects of the Kingdom of Juda were deported to Babylon (4 Kings, 24; 25). (3) The Roman Captivity, when Titus destroyed Jerusalem in A.D. 70 and scattered the Jews over all the provinces of the Roman Empire (Josephus, "Wars of the Jews," VI, 9, 2).—C.E. (H. W.)

Captivity Epistles, letters written by St. Paul during his first imprisonment in Rome, to the Colossians, Ephesians, Philippians, and Philemon.—Prat, tr. Stoddard, The Theology of Saint Paul, N. Y., 1926. (ED.)

Capuchin Friars Minor. See ORDER OF FRIARS MINOR CAPUCHINS.

Carbonari (It., charcoal-burners), a political and revolutionary secret society active in the early 19th century in Naples and in the States of the Church. It had two degrees, those of apprentice and master. The initiation ceremony for mastership involved a blasphemous imitation of Christ's Passion. The avowed aims of the Carbonari were to drive all foreign powers out of Italy and to free the people from absolutism. They were, however, closely connected with the Freemasons. The society was condemned by the Church in 1814 and again in 1821 and soon after lost its influence, most of the members finally joining the Young Italy and similar organizations.—C.E.

Carbuncle, a garnet cut with convex surface. As used in the Bible the word probably denotes the oriental ruby.

Card. = Cardinal.

Cardan (CARDANO), GIROLAMO (1501-76), physician and mathematician, b. Pavia, Italy; d. Rome. He lectured on medicine at Milan, Pavia, and Bologna and in 1571 went to Rome, where he received a pension from the pope and practised his profession. He was unjustly charged with atheism, because of his interest in astrology and superstition. Among other works he published a treatise on algebra which contains the solution of the cubic equation since named after him.—C.E.

Cardiff, ARCHDIOCESE OF, Wales, comprises Monmouthshire, Herefordshire, and Glamorgan; suffragan see, Menevia; known as the Diocese of Newport and Menevia, 1850-96, and as the Diocese of Newport, 1896-1916, when it was raised to an archbishopric. Bishops: Thomas Brown (1850-80), John Hedley (1881-1915). Archbishops: James Bilsborrow (1916-20), Francis Mostyn (1921), Churches and chapels, 101; priests, secular, 77; priests, regular, 63; elementary schools, 40; other schools, 12; institutions, 8; Catholics, 86,016.

Cardinal (Lat., *cardo*, hinge), an ecclesiastical prince of the Catholic Church. Until the Middle Ages the title of cardinal was granted to the prominent clergy of important churches, e.g., Constantinople, Milan, Naples. Since the days of Pope St. Pius V (1566-72), there are in the Roman Church no more than 6 cardinal-bishops, 50 cardinal-priests, and 14 cardinal-deacons. At the present day the cardinals constitute the senate of the Roman pontiff, advising and assisting the pope in the government of the Church. The pope has the sole right to create cardinals freely, and is not bound by any ruling or interference. Cardinals residing in Rome are called Cardinals of the Court. The names of the newly created cardinals are usually published at a papal consistory. A priest who has been created a cardinal for some time, and whose name has not been published by the pope, is called a cardinal *in petto* (in the bosom). The privileges of cardinals are as follows: precedence over all other ecclesiastical prelates, including primates and patriarchs; to wear the red, and cardinalitial robes and hat; almost all the privileges of bishops; to hear confessions, preach, celebrate Mass anywhere, bless religious articles, erect Stations of the Cross; a daily privileged altar, etc.; to vote at œcumenical councils; and to elect the Roman pontiff.

The chapter of the Protestant Cathedral of St. Paul, London, has a senior and junior "cardinal," selected from among the minor canons. Their duties according to the statutes of the cathedral of 1396 are "continually to visit the sick and minister unto them as often as shall be needful"; the poet Richard Harris Barham ("Thomas Ingoldsby") held one of these offices.—C.E. (D. R.)

Cardinal College, old name of Christ Church College. See OXFORD.

Cardinalitial Dioceses (SUBURBICARIAN DIOCESES), term applied to dioceses nearest Rome. They are Albano, Frascati, Ostia and Palestrina, Porto and Santa Rufina, and Velletri. Their bishops comprise the order of cardinal-bishops which is largely occupied in the business of the papal court; some have had auxiliary bishops for centuries, and by his

constitution, "Apostolicæ Romanorum" (1910), Pius X ordained that there should be suffragan bishops for all the cardinalitial dioceses. These dioceses had a certain importance in the Church and their bishops exercised certain prerogatives; e.g., the bishops of Ostia in the 4th century consecrated the pope, the Bp. of Albano in the 6th century recited the second prayer in the consecration ceremony, the Bp. of Porto the third, and probably as early as the 11th century they had the right of participating in the election of the pope. In the 8th century there is reference (Vita Stephani, III) to the ancient custom by which seven of these bishops celebrated Mass in turn in place of the pope and were called *episcopi cardinales* as they were permanently attached to the *cardo*, or cathedral church of Rome. These bishops were variously known as *episcopi hebdomadarii* (12th century), *cardinales Romanæ Sedis, Vicarii, Cooperatores papæ*, and *episcopi romani*, the last of which was applied to other bishops.—C.E., XIV, 324.

Cardinal Protector, a cardinal to whose special solicitude are entrusted the interests of a particular religious institute or pious association.—C.E.

Cardinal's Plate (It., *Piatto Cardinalizio*), an allowance granted by the pope to cardinals residing in the Curia or otherwise employed in the service of the Church, to defray their expenses. This was called "the poor cardinal's plate." The reason for the allowance is because when a cardinal is created, by that very fact he renounces his benefice or ecclesiastical pension unless an exception be made in his particular case. The allowance made to cardinals today is very small.—C.E. (C. N.)

Cardinal Vaughan School, Kensington, London, founded by public subscription in 1914 as a memorial to Card. Herbert Vaughan. The aim of the school, which is "recognized" by the Board of Education and the London County Council, is to give Catholic boys a thorough public school education, and to prepare them for the universities, the professions, and commercial life. It is under the control of a governing body of which the Abp. of Westminster is president; masters, 13; students, 250. The school has attained a high standard in public examinations, has gained several scholarships for its students at the English universities, and now may be said to rank in educational importance with some of the famous pre-Reformation schools of England, long since alienated from their original purpose. (E. V. W.)

Cardinal Vicar, the vicar-general of the pope as Bishop of Rome; also called the vicar of the City.—C.E.

Cardinal Virtues, the four principal virtues upon which the rest of the moral virtues turn, namely justice, prudence, temperance, and fortitude.—C.E.

Carecloth, a canopy of silk or velvet of varying colors, held over the bride and bridegroom, if maid and bachelor, at weddings in the Middle Ages.—Hope and Atchley, English Liturgical Colors, Lond., 1918.

Carem (Heb., vine or vineyard), ancient town of the tribe of Juda, probably the modern 'Ain Karim, 4 m. w. of Jerusalem. According to tradition it is the town where the Blessed Virgin visited her cousin Elizabeth (Luke, 1) and where John the Baptist was born.—C.E.

Carillon, kăr'ĭ-lŏn (Fr., kă-rē-yôṅ, chime, peal), a series of bells, sometimes numbering as high as 60 and producing a complete chromatic scale, so hung that they may be played upon either by hand or machinery. Among the best-known in Europe are those in the cathedrals of Antwerp, Ghent, Mechlin, Bruges, Worcester, and Dublin. The Riverside Baptist Church of New York, when completed, will have the heaviest carillon in the world, weighing 226,000 lbs. The term is also applied to a small instrument, composed of bells and a pianoforte keyboard by which they are played, and to a tune chimed upon bells. See CHIME.—Rice, Carillon Music and Singing Towers of the Old World and the New, Lond., 1926.

Carlisle, ancient diocese, England, including most of the counties of Cumberland and Westmoreland; founded with Æthelwulf (1133-55) as first bishop. It was the only English see with an Augustinian cathedral chapter. The last Catholic bishop, Owen Oglethorpe (d. 1559), was the only one who could be persuaded to crown Elizabeth.—C.E.

Carlovingian Schools. A system of educational reform was inaugurated by Charlemagne under the advice of Alcuin who became his "prime minister of education." In 782 Alcuin was placed at the head of the court school of military tactics and good manners, established under the Merovingian kings, and taught there grammar, arithmetic, astronomy, and music. Charlemagne and the royal household learned from Alcuin. In 787 Charlemagne issued the famous capitulary on education and Theodulf, who succeeded Alcuin as court adviser, enacted that priests should establish free schools in every town and village. Through the influence of Alcuin, Theodulf, Lupus, Rhabanus Maurus, and others, the Carlovingian revival spread to Reims, Auxerre, Laon, Chartres, southern Germany, Switzerland, and northern Italy. The schools of Utrecht, Liége, and St. Laurent sprang up under the successors of Charlemagne. Irish teachers figured largely in the schools, e.g., Clement, Cruindmelus, Dungal, Dicuil, Sedulius, and John Scotus Eringena. The course of studies, in the town and village schools, comprised Christian doctrine, plain-song, and grammar; in the monastic and cathedral schools, grammar, rhetoric, dialectic, geometry, arithmetic, music, and astronomy.—C.E.; Graves, History of Education, N. Y., 1910.

Carlsruhe Fragments, two fragments of four pages each, commonly labelled A and B, preserved in the Library of Carlsruhe. Both are in an Irish hand. Fragment A dates from the late 8th or early 9th century and contains parts of three Masses, one of which is *pro captivis* (for captives). The arrangement resembles that of the Bobbio Missal. Fragment B contains fragments of Masses with a Memento for the living made up of a long list of intercessions for various classes of persons. (D. R.)

Carmel (Heb., garden, or garden land), MOUNT, a mountain 9 m. sw. of Acre, frequently mentioned

in the O.T., as fertile, blessed, beautiful. There was an altar on it long before the prophet Elias's time, and he, and Eliseus after him, resided there. Probably it was there he caused fire to come down from heaven (4 Kings, 1), and there his sacrifice was consumed by fire from above, after the sacrifice of the prophets of the false god Baal had remained unconsumed, whereupon they were all put to death (3 Kings, 18). The Order of Our Lady of Mount Carmel (q.v.) preserves the tradition that from the days of Elias and Eliseus there had always been a succession of hermits on Carmel, and that in the time of the Crusades they had organized themselves like the Western religious orders.—C.E.

Carmelite Order. See ORDER OF OUR LADY OF MOUNT CARMEL.

Carnival (Lat., *carnem levare*, taking away of flesh), a time of feasting and revelry preceding the Lenten fast, chiefly observed in southern Europe; also, because in many places an occasion of immorality, a time of prayer and of practises of mortification and penance in order to repair the offenses against the Divine law.

Carol, originally a medieval dance, accompanied by singing; the name came to designate, especially in England, songs of a semi-sacred nature, used at festival times, particularly Christmas. The crib, the center of a dance, gave rise to the lullaby type, such as the German "Dormi fili" (Sleep, Son). Carols, strictly speaking, date from the 13th century, but they are found as "Noëls," in France, in the 11th century. The most famous is the 12th-century "Prose de l'âne" (Hymn of the Ass) sung annually at Beauvais on the feast of the Circumcision.

Caroline Books, a work in four books, which, though purporting to be Charlemagne's composition, was only written at his request by another, possibly Alcuin or some Irish theologian at the Frankish court *c.* 790-792, as a protest to be sent to Pope Adrian I. It is a theological treatise in which both the Iconoclastic council of 754 and its opponent the Seventh General Council, of Nicæa, 787, are severely criticized, especially for their views on the use of images, and it had its origin in the fact that the decrees of the General Council had reached the Frankish bishops in a very faulty Latin version in which, among other errors, idolatry was approved.—C.E.

CHARLES CARROLL OF CARROLLTON

Carpenter's Son, designation of Our Lord by Jews when scandalized by His wisdom and miracles (Matt., 13, 55).

Carroll, CHARLES, OF CARROLLTON (1737-1832), statesman, b. Annapolis, Md.; d. Doughoregan Manor, near Baltimore. After studying at Catholic colleges abroad, he returned to America in 1756 and was given the estate of Carrollton. He aggressively defended the rights of the colonies, was a member of the Maryland Convention of 1775, served on a delegation from the Continental Congress to Canada in 1776, and was a member of the Continental Congress and signer of the Declaration of Independence. He assisted in the drawing up of the Constitution of Maryland and was a member of the Maryland Senate and the U. S. Senate.—C.E.

Carroll, JOHN (1735-1815), first bishop of the hierarchy of the United States, first Bp. and Abp. of Baltimore, b. Upper Marlboro, Md.; d. Baltimore. His father, Daniel Carroll, a native of Ireland, was a successful merchant in Upper Marlboro; his mother, Eleanor Darnall, was closely related to the wife of Charles Carroll of Carrollton; his brother, Daniel Carroll (1733-1829), was a member of the Colonial Congress (1780-84) and of the new Congress (1789-91) and was one of the two Catholic signers of the Constitution in 1787. John Carroll was educated at the Jesuit school at Bohemia Manor in Maryland, and at the Jesuit College of St. Omer in French Flanders. In 1753 he entered the Society of Jesus, studied at Liége, and was ordained in 1769. Four years of teaching philosophy and theology at Liége and Bruges and a winter spent traveling in Europe as tutor to Lord Stourton's son, were followed by his return to Maryland in 1774 after the suppression of the Society. Volunteer missionary labors in Maryland and Virginia occupied his time. In 1776, at the request of the Continental Congress, he accompanied Charles Carroll, Benjamin Franklin, and Samuel Chase on a mission to Canada in a vain endeavor to secure the cooperation, or the neutrality, of that country in the Revolution. At the close of the war his patriotism and wisdom were largely instrumental in reorganizing the infant Church of the United States, free of the jurisdiction of the Vicar-General of London, under which the Colonial Church had been for a century, and independent of any foreign power. As the choice of his associates in 1784 he was appointed, by the pope, Superior of the Missions of the United States, which then included less than 30,000 Catholics. In 1788 his name was submitted to Rome, by permission of the Holy See, as an episcopal candidate selected by twenty-four out of twenty-six assembled priests, and he was named Bp. of Baltimore in 1789, his diocese reaching from Georgia to Maine and westward to the Mississippi. He was consecrated in the chapel of Thomas Weld at Lulworth Castle, England, 15 Aug., 1790, by the Rt. Rev. Charles Walmesley, Vicar Apostolic of London. Among the difficulties with which he had to cope were the extravagant claims of lay trustees, the question of nationalism in parish churches, and the occasional intrusion of unworthy priests. In 1791 he called the first Synod of Baltimore, attended by 22 priests. The same year the opening of Georgetown College, founded on his plans, took place, and Sulpicians from France inaugurated the beginnings of St. Mary's College and Seminary. Bp. Carroll conferred Holy Orders, for the first time within the territory of the thirteen States, on Rev. Stephen Badin in 1793. In 1800 he consecrated his coadjutor, Rt. Rev. Leonard Neale. In 1806 he laid the corner-stone of the Cathedral of the Assumption

which replaced St. Peter's pro-Cathedral in 1824. The suffragan sees of New York, Philadelphia, Boston, and Bardstown (now Louisville) were erected in 1808, and the pallium conferred on Abp. Carroll. He lived to see the restoration of the Society of Jesus in 1814, having reorganized it in his diocese in 1805. Active always in civic affairs, he was president of the Female Humane Charity School of Baltimore, head of the Library Company, and one of the three trustees of St. John's College at Annapolis. At his death clergy in the United States numbered about 85.—C.E.; Shea; Guilday, Life and Times of John Carroll, N. Y., 1922.

Carthage, ancient city and modern town, Africa. It was founded by Phenician merchants, *c.* 850 B.C., razed by Rome, 146 B.C., rebuilt by Augustus 29 B.C., and destroyed by Arabs, A.D. 698. From a very early date of the Christian era it was a flourishing seat of Christianity and the scene of several synods, *c.* 198-698. The bishops of the See of Carthage, founded, *c.* 202, from the time of St. Cyprian, exercised a real though unofficial primacy in the African Church and among their privileges was the determination, a year in advance, of the date for the celebration of Easter. The number of persons martyred there in the arena was almost as great as that in Rome and among this number were Felicitas and Perpetua whose dungeon now serves as a chapel. The old amphitheater is in the hands of the White Fathers and excavations begun, *c.* 1880, on the site of ancient Carthage and the vicinity, by Fr. Alphonse Delattre have disclosed what is ranked as the world's greatest collection of Christian lamps, three Christian basilicas, chapels, cemeteries, inscriptions, and Roman and Punic buildings of various types. Carthage lays claim to the oldest remains of Christian edifices, as in Rome they have been destroyed or rebuilt. Subsequent to the restoration, after a lapse of eight centuries, of the Archdiocese of Carthage, 10 Nov., 1884, a beautiful cathedral on the ancient hill of Byrsa was dedicated, 18 May, 1890, to St. Louis of France by Card. Lavigerie. See AFRICAN CHURCH.—C.E.

Carthage (MOCHUDA), SAINT, abbot (555-637), b. County Kerry, Ireland; d. Lismore. He spent his youth as a swineherd near Castlemaine, entered a neighboring monastery, studied under St. Carthage the Elder, and was ordained. In 580 he built a cell at Kiltallagh where he lived as a hermit. He founded the monastery of Rahan in Offaly County, *c.* 590, and was consecrated Abbot-Bp. of the Fercal district. He composed a rule for his monks, a metrical poem of 580 lines, which is one of the most interesting literary treasures of the early Irish Church. Expelled from Rahan, 635, with 800 of his community, he established a monastery which later became the famous school of Lismore. Buried in his own church at Lismore. Feast, 14 May. —O'Hanlon, Lives of the Irish Saints, Dublin, 1889.

JACQUES CARTIER

Carthusian Order, religious order founded by St. Bruno, 1084, at La Grande Chartreuse, near Grenoble, France. The order was approved, 1176; constitutions corrected and published, 1581, and confirmed by Innocent XI, 1688. Desirous of a more complete solitude than his chancellorship in the Diocese of Reims afforded, St. Bruno with seven companions had retired to the Alps of Dauphiné in 1084. Called to Rome, 1088, as adviser to Pope Urban II, his former pupil at Reims, he obtained permission in 1090, to leave the papal court and retire to his retreat, but this time in Calabria. This foundation differed from that of Grenoble in that it resembled the Camaldolese, an order uniting the eremitical and cenobitic modes of monasticism. It lasted till 1191, being then absorbed into the Cistercian Order. That of Grenoble has survived to the present day. While resembling in some points of rule the Benedictine Order, the Carthusians are distinct in their constitutions and manner of life. They observe an almost perpetual silence and complete abstinence from meat, with a fast once a week on bread and water. Chanting the Divine Office, mental prayer, and manual labor occupy a large part of the day, and studies are not neglected, the order being traditionally distinguished for the richness of their libraries, maintaining also a modern printing-press at Tournay, Belgium. The rite peculiar to the Carthusian liturgy recalls the usage of the early Church. The Prior of La Grande Chartreuse is always the superior-general. A general chapter meets annually; the first was held in 1152, and its powers were confirmed by Alexander IV in 1258. There are now houses in Spain, Italy, England, Germany, Austria, and Switzerland. Statistics: 15 monasteries or charterhouses (*chartreuses*); 750 religious and novices (about 350 choir monks and 350 lay brothers).

CARTHUSIAN (ST. BRUNO)

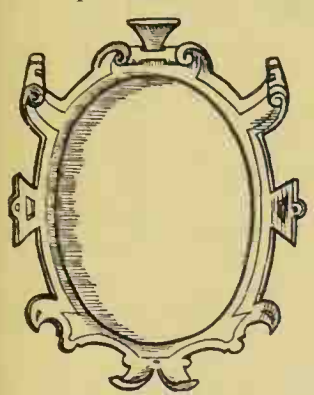
CARTHUSIAN NUNS, in a few convents in France, Belgium, and Italy, have been affiliated with the order since the 12th century, following a similar rule.—C.E.; The Carthusians (Rochdale, 1902).

Cartier, kärt-yā, GEORGES ETIENNE (1814-73), statesman, b. St. Antoine, Canada; d. London. He was Attorney-General of Lower Canada in 1856, 1857, 1858, and 1864, as well as Premier of Canada in 1858 and minister of militia in 1867. Several important measures were due to his influence, and he secured for his native province a degree of autonomy and parliamentary representation proportionate to its historical and political importance.—C.E.

Cartier, JACQUES (1491-1557), discoverer, b. Saint-Malo, France; d. there. He sailed from Saint-Malo, 1534, with two sixty-ton ships, and 120 men,

and in 20 days made Cape Bonavista, Newfoundland. After exploring the coast of Labrador to Brest, and the west coast of Newfoundland to Cape St. John, he returned to France, the entire voyage lasting 137 days. In 1535, with three ships, he ascended the St. Lawrence to Hochelaga (Montreal) and wintered at Stadaeona (Quebec); after planting a cross there, he returned to France. In 1541 Cartier wintered at the mouth of the Cap-Rouge River, naming the settlement Charlesbourg-Royal. His fourth voyage (1543) was undertaken to relieve the colonizer Roberval.—C.E.

Cartography, the art of drawing maps or charts, was carried on, in medieval times, in the monasteries; it has been greatly influenced by the work of Catholics. Domnus Nicolaus Germanus, a Benedictine monk (1466) was the first scholar to modernize Ptolemy and make him generally accessible. Card. Fillastre (1348-1428) had Ptolemy's maps drawn from a Greek original. John Ruysch (1460-1533), a Benedictine, published a famous map of the world representing the new Spanish and Portuguese discoveries in America. Canon Martin Waldseemüller (1475-1522) was responsible for the naming of America, being the first to use this name on a wall map and a globe. Martin Behaim (1459-1507), a German Catholic, constructed the oldest globe, now at Nuremberg. The most celebrated monument of medieval cartography, a map of the world, in the Biblioteca Marciana, Venice, was the work of a Camaldolese monk, Fra Mauro (1459). Abraham Ortelius (1527-98), a Catholic of Antwerp, made the first modern atlas which combined the maps of the world and contained a catalog of maps with the names of 99 cartographers who lived before 1570. The Jesuit missionaries made maps of the territory they explored and a famous map of the Chinese Empire (1717) was due to their efforts.—C.E.



OVAL CARTOUCHE

Cartouche, ornament with empty space in center to receive inscription, cipher, or emblem. Usually in shape of scroll with garland.

Casartelli, Louis Charles (1852-1925), Bp. of Salford, England, and orientalist, b. Manchester, England; d. there. He studied theology and eastern languages at Louvain University. In 1891 he became rector of St. Bede's College in Manchester and in 1903, the year of his appointment as Bp. of Salford, he was appointed lecturer on Iranian languages at Manchester University. Shortly before his death he had accepted the Katrak lectureship in Iranian subjects at Oxford. His articles on oriental, Catholic, scientific, and literary subjects appeared often in various magazines, but he left very few published books.

Case of conscience, a famous casuistic problem proposed in 1701 to know whether absolution might be given to a cleric who declared that he held on certain points the sentiments of Jansenists, especially that of respectful silence on the question of fact, i.e., to say as to whether or not the propositions condemned by Innocent XII as Jansenistic are actually contained in Jansenius' work "Augustinus." This case was decided affirmatively by 40 noted doctors of the Sorbonne, but as this was a denial of the power of the pope to decide whether a certain book does or does not contain errors against faith, the solution was condemned by Clement XI in his Brief, "Cum nuper" (1703), and by the faculties of theology of Louvain, Douai, and Paris.

Cases of conscience, problems in the application of the moral and canon law to the conduct of men and women in various circumstances. Thus, one has injured another, how far and in what way is he obliged to make reparation; one has taken what belongs to another, to what extent and in what manner is he obliged to make restitution; persons living as husband and wife begin to doubt about the validity of their marriage, what impediments may there have been that would render the marriage null and void. See also Casuistry.

Casgrain, Henri Raymond (1831-1904), author, b. Rivière Ouelle, Canada; d. Quebec. He was ordained priest, 1856. Due to ill health, he was obliged to abandon his clerical duties, and henceforth devoted himself to literary pursuits. As historian, poet, and literary critic, he exercised considerable influence upon intellectual movements in Canada. Some of his writings, among them "Pilgrimage to the Land of Evangeline," have been honored by the French Academy. He was professor of history at Laval University, and president of the Royal Society of Canada (1889-90). His works include: "History of Mother Mary of the Incarnation," "History of the Quebec Hospital," "A Canadian Parish of the Seventeenth Century," "The Sulpicians and Priests of the Foreign Missions of Acadia," "Canadian Pioneers," and "The Picture of the River Ouelle." He also wrote biographies of Gaspé, Garneau, Crémazie, and Chauveau.—C.E.

Cashel, Archdiocese of, comprises the greater part of Tipperary and part of Limerick counties and has perpetual administration of the Diocese of Emly; suffragans, Cloyne, Cork, Kerry, Killaloe, Limerick, Ross, Waterford and Lismore. St. Patrick converted Aengus, King of Cashel, *c.* 450; St. Ailbe established his see at Emly, where a great school flourished in the 5th century. In 1101 O'Dunan was made Abp. of Cashel by St. Celsus, and the Diocese of Emly was included in his jurisdiction. In 1152 Donat O'Lonergan was appointed to the see by the Synod of Kells. Bishops have included Donal O'Hullican (1158-82), Edmund Butler (d. 1550), Bl. Roland (1553-61), Maurice Fitzgibbon (1567-78), Dermod O'Hurley (1581-83), James Butler (1774-91) who moved the diocesan seat to Thurles where it has remained, Abp. Bray (1792-1820), Patrick Leahy (1857-74), Thomas Croke (1874-1902), Thomas Fennelly (1902-13), and John Harty (1914). On the interesting limestone elevation known as the Rock of Cashel may be seen the ruins of the ancient cathedral, burnt in 1495. The round tower, Cormac's chapel (1134), and an ancient cross are

also of interest. Churches, 85; priests, secular, 117; religious women, 419; colleges, 2; high schools, 5; primary schools, 105; institutions, 6; Catholics, 106,000; others, 3655.—C.E.

Casimir (Slavic, show forth peace), SAINT (1458-84), Prince of Poland, d. Grodno, Russia. He was made grand-duke of Lithuania in 1471. Elected King of Hungary, he refused to exercise the power. He died of consumption. Patron of Poland; invoked against the plague, and Turks. Emblems: crown, lily. Buried in cathedral of Vilna. Canonized 1522. Feast, R. Cal., 4 March.—C.E.; Butler.

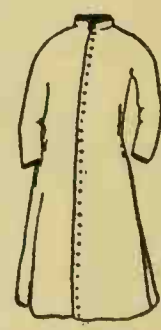
Caspar del Bufalo, BLESSED, confessor (1786-1837), founder of the Congregation of the Most Precious Blood, b. Rome; d. there. He studied at the Roman College and after ordination, 1808, obtained a canonry at St. Mark's. Banished and imprisoned, 1810-14, for refusing to swear allegiance to Napoleon, he returned to Rome and established, 1815, a congregation of secular priests to give missions and spread devotion to the Most Precious Blood. He devoted himself to suppressing brigandage in the mountains of Albano, and his labors throughout central Italy merited for him the titles of "Hammer of Freemasonry," and "Apostle of Rome." Beatified, 1904. Buried in S. Maria in Trivio. Feast, C.PP.S., 29 Dec.

Cassian, SAINT, martyr (4th century), d. Imola, Italy. He was a schoolmaster at Imola, when a persecution broke out, probably that of Decius or Valerian. Refusing to sacrifice to the gods, he was condemned to the mercy of his pupils who tortured him to death with their iron styles or pencils. Patron of Mexico City. Relics at Imola. Feast, R. Cal., 13 Aug.—Butler.

Cassian, JOHN (*c.* 360-*c.* 435), monk and ascetic writer, b. probably Provence; d. probably near Marseilles. With his friend Germanus he visited the holy places in Palestine and they became monks at Bethlehem. After several years among the Egyptian solitaries, they came to Constantinople where Cassian became a favorite disciple of St. John Chrysostom, and in his behalf was sent to Rome, where he is believed to have been ordained. About 415 he was at Marseilles where he founded two monasteries, one for men and the other for women, introducing in the West the rules of Eastern monasticism. His two principal works, "Institutes" and "Conferences," deal with the cenobitic life and the deadly sins. He wrote against the Nestorians, but originated Semipelagianism which was later condemned. By some he was regarded as a saint.—C.E.

Cassinese Congregation, name applied to two Benedictine Congregations. A Benedictine reform instituted at the monastery of St. Justina, Padua, 1409, by Abbot Ludovico Barbo, received the title of "Cassinese Congregation" in 1504. This reform gradually spread to all the chief Benedictine monasteries in Italy, including Monte Cassino, Subiaco, St. Paul's in Rome, St. George's at Venice, La Cava, and Farfa. Characterized by a centralized form of government, its strength and prosperity continued until reduced by the Italian Revolution and later decrees of the Italian government. Statistics: 14 abbeys or monasteries, 135 choir monks, and 50 lay brothers. The Cassinese Congregation of Primitive Observance was established, 1851, by Pius IX when he joined into one federation all the monasteries which took up the reform initiated at Genoa by Abbot Casaretto of Subiaco. This federation was called after its chief house, the "Province of Subiaco." Before long, monasteries in other countries adopted the same reformed observance and became affiliated to Subiaco. Besides the Italian province, the congregation includes the English province, originally founded by St. Augustine of Canterbury; the Belgian province, dating from 1858 with the subjection of the ancient Abbey of Termonde to Subiaco; the French province, formed in 1859, with the affiliation of Pierre-qui-Vire; the Spanish province, founded in 1862 when the Abbey of Monserrat joined the congregation. Statistics: 5 provinces, 52 monasteries, 916 monks, and 300 lay brothers. The American Cassinese Congregation (founded by Pope Pius IX, 1855), comprises 13 abbeys throughout the United States, and has for its president, Rt. Rev. Ernest Helmstetter, O.S.B., Abbot of St. Mary's, Newark, N. J.

Cassiodorus (*c.* 490-*c.* 583), Roman writer, statesman, and monk, b. Scyllaceum, Bruttium; d. there. He was quæstor, consul, and minister under Theodoric and prætorian prefect under Amalaswintha, at whose death he withdrew to his estate where he erected the monastery of Vivarium. His works dealing with political affairs include a chronicle, a history of the Goths, and letters. His ecclesiastical writings include a treatise on the soul, some scriptural commentaries, a hastily composed ecclesiastical history, and the "Institutiones divinarum et sæcularium litterarum," the object of which was to furnish the monks with outlines of study as the means of interpreting Holy Writ. His work on the liberal arts includes a treatise on music, particularly valuable for the study of the beginnings of church music.—C.E.; Rand, Founders of the Middle Ages, Camb., Mass., 1928.

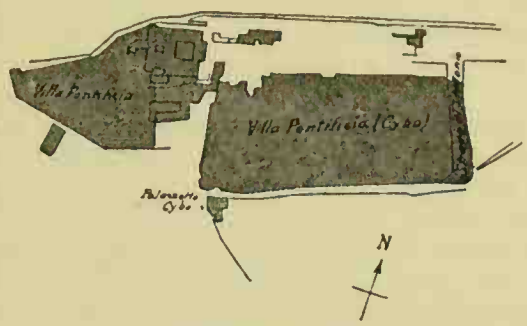

CASSOCK

Cassock (It., *casacca*, great-coat), a gown or soutane, usually black, the ordinary outer garb of clerics and priests, worn in Catholic countries on the street as well as indoors. It is worn also by boys assisting at ceremonies. Cardinals, bishops, and prelates wear at home a black cassock with red or purple trimmings. The purple cassock is worn in church by bishops and prelates, except on penitential days and a red cassock is worn by cardinals. The pope wears a white cassock. (J. C. T.)

Caste (Port., *casta*, breed, race), a hereditary class of society as divided, among the Hindu peoples, by the laws of Brahminism. There are four principal castes: Brahmans or priests; Kshatiyas or warriors and rulers; Vaisyas or farmers and tradesmen; and Sudras or mechanics and laborers. Pariahs or outcasts have no caste. The Sudras consist of the non-Aryan races conquered by Aryans. The other three castes represent the Aryan races.

Catholic missionaries permit the Hindu convert to retain the social distinctions of caste, a condition forbidden by Anglicans and other Protestants. The religious distinctions of caste form one of the principal obstacles to the spread of Christianity in India, being opposed to the principle that all souls are of equal value in the sight of God. Brahmans are the most difficult to convert, low castes and outcasts, the easiest.

Castel Gandolfo, a papal palace built by Urban VIII in the 17th century, the former summer residence of the popes, situated in the town of the same name, 14 m. SE. of Rome. By the Law of Guarantees it has (prior to the ratification of the Lateran Treaty, 7 June, 1929), together with the Vatican and the Palace of the Lateran, always enjoyed the right of extraterritoriality, rendering it free from government visitation or inspection without papal authorization. The Villa Santa Catarina, at Castel Gandolfo, was purchased as a summer residence for the students of the North American College at Rome.



PONTIFICAL VILLA IN CASTEL GANDOLFO

Castile, former kingdom in the central part of the Iberian peninsula, now forming the provinces of Burgos, Palencia, Valladolid, Segovia, Avila, Soria, Logroño, Santander, Madrid, Toledo, Ciudad Real, and Guadalajara. Recovery of the territory of Old Castile began in the time of the first three Alfonsos of Leon. The counts appointed to rule over the new territory increased in power and revolted against the kings, one of the most famous being Fernan Gonzalez, who continued to foment discord even after the marriage of his daughter to the king's son. After his death the Moors again attempted to seize the conquered territory but were vanquished by his grandson Sancho Garcia in the victory of Caltañazor (1002). By his grant of charters to many cities he won the title El de Los Fueros (He of the Rights). Sancho the Great of Navarre took possession of Castile on the death of Sancho Garcia's son, and his son Ferdinand I united Leon and Castile which were later separated and reunited under Alfonso VI whose daughter Urraca became first queen. Alfonso VIII (1158-1214) definitely freed New Castile from the Moslem yoke in the battle of Las Navas de Tolosa (1212), commemorated annually by the Church in Spain on 16 July as "El Triumfo de la Santa Cruz" (The Triumph of the Holy Cross). Castile and Leon were united decisively under St. Ferdinand III (1219-52) who regained from the Moors all but the kingdom of Granada. In the reign of Alfonso XI (1310-50) the last of the Moors attempting reconquest of Spain were vanquished in the battle of Salado. Discords later disturbed the realm and the rulers were often cruel and incompetent. At the instigation of the nobles Henry IV the Impotent declared his daughter Joan illegitimate, and the kingdom passed to his sister Isabella the Catholic (1474) whose marriage with Ferdinand of Aragon united the kingdoms, forming the basis of the modern Kingdom of Spain.—C.E.

Castrensis, Episcopus (Bishop of the Camp), Latin title given to a bishop in charge of a number of army chaplains (in Great Britain, also of the air force chaplains).

Castro Palao, Fernando (1581-1633), theologian, b. Leon, Spain; d. Medina. He entered the Society of Jesus, 1596, and later taught moral theology at Compostela, Scholastic theology at Salamanca, and finally became rector of the College of Medina. He is one of the greatest moral theologians. His chief work is "Opus Morale."—C.E.

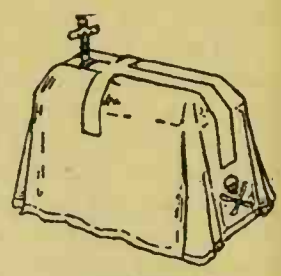
Casuistry (Lat., *casus,* case), the method followed by moral theologians of explaining moral principles through the presentation and solution of concrete cases. The principles may be ever so clear and evident; still it is not always easy to arrive at the correct solution in a given case. For example, moral theology teaches that a person should be just in all his dealings. Now suppose that A enters into a contract to do some special work for B for which he is to receive a definite sum in fixed installments. Later A hears that B is not entirely reliable. May A quit the work or should he wait until the work is done, and then perhaps sue B? Again, sometimes there is a conflict of duties. For example, the law of the Church obliges us to hear Mass on Sundays; the natural law demands that we help our neighbor who is in need. Suppose then that a person is sick and requires care. Should one stay with the sick person and miss Mass, or leave the person alone and go to church? Another example may be taken from the administration of the sacraments. The minister of the sacrament in Baptism must use the proper water and pronounce the correct form. Suppose he should use some water, which is not exactly prescribed, but which belongs to the species of water; or suppose that he should substitute one or two words for those which are required by the ritual; will the Sacrament thereby be invalid? These examples illustrate the cases proposed and solved by moralists. Each individual case has its own proper features. Now it is certainly a great help to the confessor who has to give decisions in particular instances to know of analogous cases which have already been discussed and decided by moralists. He may then use such decisions as a basis for his own cases. Judges and attorneys follow the same procedure. The decisions rendered by the courts form precedents for the solution of similar cases. Though writers on moral subjects have from the beginning of the Christian era discussed practical questions, it is only within recent centuries that moral principles have been systematically discussed through the medium of concrete cases. St. Alphonsus became the pioneer in the case method by adopting the "Medulla" of Herman Busembaum, which is largely casuistic, as the substratum of his own work in moral theology. Others have followed his example.

At present a book treating on moral questions will not be considered up to date unless it contains the discussion of particular cases. The case material, it is true, should not occupy the entire space. The principles should be stated first, and followed by their appropriate case illustrations. Special cases, of course, are not to be decided by sentiment or what is popularly called common sense, but according to the principles under which they happen to fall. Cases of conscience are one of the exercises at the conferences of priests meeting usually about the ember-days four times a year.—C.E.; Koch-Preuss. (F. S.)

Caswall, EDWARD (1814-78), Oratorian and poet, b. Yately, Hampshire, England; d. Birmingham. He received Anglican Orders, 1839, but coming under the influence of Newman, he resigned his curacy, 1847, and was received into the Catholic Church. After the death of his wife he became an Oratorian. His works include manuals of devotion, "Lyra Catholica," and "The Masque of Mary and other Poems."—C.E.

Catacombs, ROMAN. The catacombs are of Christian origin, built at Rome in the middle stratum of tufa, from which no building material was quarried. They are reached by a stairway which leads below to a depth of from 33 to 49 feet. There is a labyrinth of narrow galleries, sometimes found in three or four stories. The burial chambers are hollowed out of the rock and there are tiers of graves along the gallery walls. The graves were marked by slabs. *Cœmeterium,* place of rest, was the early name. Ventilation was given by air shafts, or *luminaria.* The catacombs originated in connection with the tombs which belonged to the early converts from paganism. They imitated the cemeteries which the Jews living at Rome had laid out in the manner of the rock-graves of Palestine. According to Roman law places of burial were sacred. After Constantine cemeteries were laid out above ground, but burial in the catacombs was not discontinued until 410. Later the remains of the martyrs were transferred to the churches and from the 12th to the 16th century the catacombs were forgotten. The labors of Bosio and De Rossi inspired a new interest in Christian archæology. The inscriptions of the catacombs have yielded more information than any other source concerning the first Christian centuries. The spaces between graves, the arched niches, and the walls of the chambers are adorned with paintings. The souls of the dead are represented as *Orantes* (praying) in the bliss of heaven. Episodes from the Bible are chosen which depict the belief in a future life. The Madonna with the Divine Child is found, and the Saviour enthroned in glory. Early sculpture is represented by the sarcophagi used by the converts from paganism. Towards the end of the 3rd century they were ornamented with the same biblical scenes but with greater variety of design, and the life of Christ is represented. Catacombs have also been discovered in Naples, Sicily, Sardinia, Malta, and northern Africa. Pius XI has had the Roman catacombs illuminated by electricity.—C.E.; Northcote and Brownlow, Roma Soterranea, Lond., 1879.

Catafalque (It., *catafalco,* scaffold), temporary stage or platform erected in a church to receive the coffin of a deceased person or more generally to take the place of the bier when the corpse is not present, at month's minds or anniversary Masses. It is placed immediately outside the sanctuary, covered with a black pall, and receives the same respect as would be accorded the corpse, being surrounded by lights, sprinkled with holy water, and incensed by the celebrant during the absolution. No flowers should be used in connection with it but the insignia of prelates or nobles may be mounted upon it.—C.E.



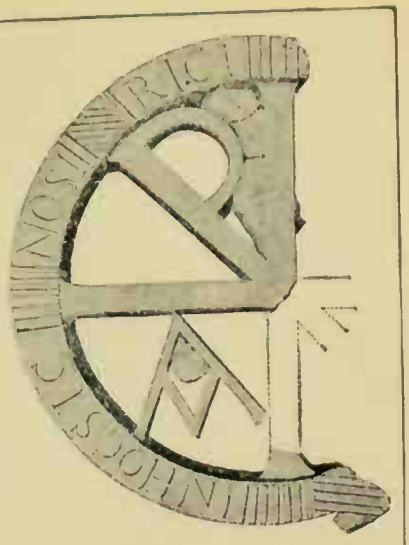
CATAFALQUE

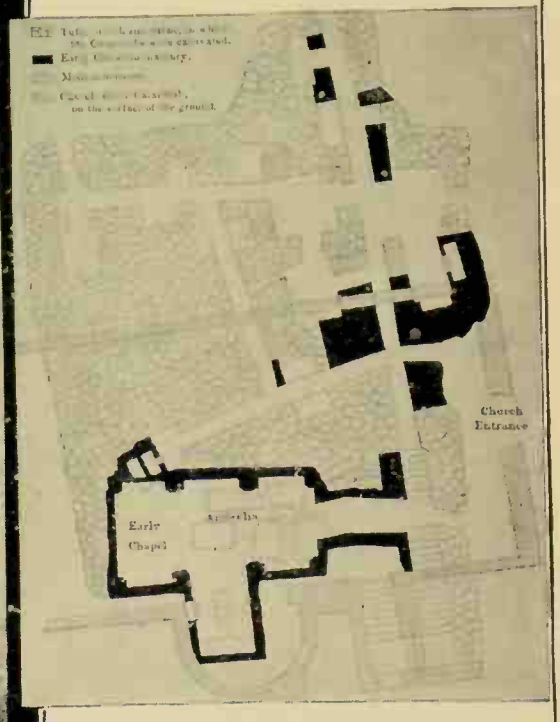
Catalá, MAGIN (1761-1830), missionary, b. Catalonia, Spain; d. Santa Clara, Cal. In 1777 he joined the Franciscan Order in Barcelona, and was ordained, 1785; he arrived in the City of Mexico, 1786, and entered the missionary college of San Fernando there. For thirty-six years he labored with Fr. José Viader at the Santa Clara Indian mission. He became renowned for his miracles and prophecies. The figure of a crucifix in the church of Santa Clara is said to have leaned forward to commend him when preaching. The cause of his beatification was introduced in 1884.—C.E., IX, 530.

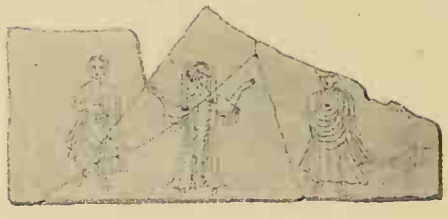
Catapult or CANNON, emblem in art associated with St. Barbara, patroness of firearms, because of the lightning which struck her father dead.

Catechesis and Catechism (Gr., *kateehizo,* to teach by word of mouth). In the New Testament the term "catechesis" denotes oral religious instruction (Acts, 18; Gal., 6). Among the early patristic writers it denotes both the act of instructing and the subject-matter of the instruction. With the organization of the catechumenate it took on a more precise and restricted meaning: the oral instruction preparatory to Baptism. With the decline of the catechumenate the term came to designate the religious instruction of children. Since Luther's time the term "catechism" has been used to designate a compendium of Christian doctrine for children, arranged in the form of questions and answers. Luther, however, did not originate the catechism either as to form or content. The first manual resembling our modern catechism was used by Alcuin (735-804); it is a Latin explanation, in questions and answers, of the Creed and the Lord's Prayer.

THE ROMAN CATECHISM is also known as the Catechism of the Council of Trent, or the Catechism for Parish Priests, or the Catechism of Pius V. The preparation of such a work was ordered by the Council of Trent (1545-63) and brought out in the year 1566, under St. Pius V. The division of the subject-matter follows the four formulas: the Creed, the Sacraments, the Decalogue, the Lord's Prayer. St. Charles Borromeo deserves the largest share of credit for the composition of the work. The Catechism is not a school-book, but a manual for the catechist and teacher. It brought about a





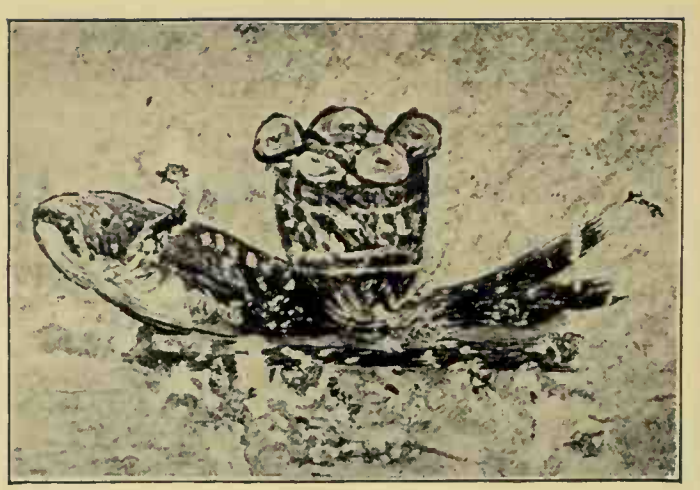


CATACOMBS

IVORY CHAIR OF BISHOP MAXIMIAN
STONE: THE LAST JUDGMENT

EUCHARISTIC SYMBOL

MONOGRAM FROM ST. AGNES
CATACOMB OF ST. SEBASTIAN
GRAFFITO ON MARBLE,
CEMETERY OF OSTRIANUS



CATACOMBS

LOAVES AND FISHES

SYMBOLICAL PAINTING

SACRIFICE OF ISAAC

MULTIPLICATION OF THE LOAVES AND FISHES

much-needed uniformity of Christian doctrine and dealt a staggering blow to Protestant claims.—McHugh-Callan, Catechism of the Council of Trent for Parish Priests, N. Y., 1923.

The Catechism of St. Peter Canisius (d. 1597) was published in three forms: major (1555), minor (1558), and minimus (1556). The division of the subject-matter is as follows: Faith (Apostles' Creed); Hope and Prayer (Lord's Prayer, Hail Mary); Charity and the Commandments of God and the Church; the Sacraments; Christian Justice, i.e., the shunning of evil and the doing of good. Through his catechisms St. Canisius became the "mallet of heretics"; they were translated into every language in Europe and reprinted in countless editions, so that the name *Canisius* became synonymous with catechism.

Cardinal Bellarmine's Catechism appeared in two forms: "Dottrina Cristiana breve da impararsi a mente" (Compendium of Christian Doctrine to be Learned by Heart), 1597; and "Dichiarazione più copiosa della dottrina Cristiana" (A More Thorough Explanation of Christian Doctrine), 1598. The first is for pupils, the second for teachers. In the first the teacher asks the question and the pupil replies, whereas in the second the process is reversed. The first was recommended at the Vatican Council to serve as a model for the projected universal catechism.

Butler's Catechism was drawn up in 1775 by Dr. James Butler, Abp. of Cashel, and used in various editions and with some slight changes throughout Ireland for a century. A modified edition of Butler's Catechism was published in 1882 and became known as the "Maynooth Catechism." A new revision was undertaken by a committee of priests, in 1892, under the direction of William Walsh, Abp. of Dublin, but the revised catechism was never published.

CANTERBURY CATHEDRAL (*see page* 166)

The Baltimore Catechism. The question of a uniform text-book of Christian doctrine was considered by the bishops not only at the First Provincial Council (1892), but also at the First (1852) and Second (1866) Plenary Councils of Baltimore. In the Third Plenary Council (1884) many bishops were in favor of a revised edition of Butler's Catechism. The matter was finally entrusted to a committee of six bishops, and in 1885 they issued the "Catechism of Christian Doctrine, Prepared and Enjoined by Order of the Third Council of Baltimore." Soon various editions with word-meanings, explanatory notes, and even with different arrangements, came forth, so that there is now considerable diversity in the books that go by the name of the Baltimore Catechism.—C.E., V, 75; Bandas, Catechetical Methods, N. Y., 1929. (R. G. B.)

Catechism, Westminster, the Larger and the Shorter Catechisms prepared, 1647, by the Westminster Assembly, a synod of Calvinistic divines, London, 1645-52, which vainly tried to unite the churches of Great Britain on a Calvinistic basis. Both were approved by Parliament and by the Scottish Kirk, 1648. The Shorter, for public use, is extensively used by Protestants. The Larger, for ministers, is little used. Both contain an exposition of the Ten Commandments and of the Lord's Prayer. The Apostles' Creed is appended, also a statement of Calvinistic doctrine.

Catechumen (Gr., *katechoumenos*, one instructed), a name applied to one undergoing instruction preparatory to the reception of Baptism and admission into the Church. Historically, there were three distinct classes of catechumens: *audientes*, or hearers; catechumens proper, sometimes called *genuflectentes*, or kneelers; and *competentes*, or those ready for Baptism.—C.E.

Categorical Imperative, a term coined by Immanuel Kant to characterize the moral law as thus enunciated: "Act so as to use humanity, in your own person or in others, always as an end, and never merely as a means." It is enacted by reason alone, is the sole motive of the will, an absolute imperative through mere respect for reason dictating its universality and necessity as based on humanity itself. It is a law unto itself, autonomous, and subject to no external lawgiver. Morality consists solely in obedience to this law of reason and in acting solely through respect for reason as a law. In criticism it is affirmed that man is not an end in himself but is subordinate to God as his ultimate end; nor is he autonomous, but is subject to God as his supreme Lord and Lawgiver. Reason does not enact the moral law but merely recognizes and proclaims it. It is of wider extension than the merely obligatory. The basis of morality is God as the ultimate end, highest good, and supreme lawgiver.—C.E.; Hill, Ethics, N. Y., 1920.

Cathari (Gr., *katharos*, pure), a name specifically applied to, or used by, several sects at various periods; the Novatians and the Manichæans (qq.v.) were frequently known as Cathari, but in its more usual sense Cathari was a general designation for the dualistic sects of the later Middle Ages. In spite of several radical differences, there is a tendency among recent historians to consider these Cathari as the lineal descendants of the Manichæans of the 3rd century, but conclusive proofs are lacking. The essential characteristic of the Catharist faith was dualism (q.v.), and as differences of opinion concerning this belief arose among the Cathari they became divided into various factions: the Bogomili in the East, and the Bagnolenses and Concorrezenses in Italy, professed a mitigated form of dualism, believing the evil principle inferior to the supreme beneficent principle; while the Albanenses in Italy, and almost all the non-Italian Cathari, among them the Albigenses, were rigid dualists, believing in the perfect equality of the

good and evil principles. Besides directly assailing the doctrines and hierarchy of the Catholic Church, the various tenets of the Cathari, as the denial of the value of oaths and of the right to punish, undermined the basis of the Christian State, while its abhorrence of generation and its commendation of suicide would have meant the extinction of the human race had the Catharist doctrine been triumphant; but by the 14th century it had practically disappeared from France, Germany, and England, while the 15th century saw the disappearance of the heresy in Italy and the Balkan States.—C.E.

Cathedra, kăth'ē-drà, the throne or chair of a bishop in his cathedral church which he occupies during solemn ceremonies. In Latin the word is sometimes applied to denote an episcopal see. An ex-cathedra decision is an infallible pronouncement of the pope signifying that he speaks officially as Head of the Church.—C.E.

Cathedral, a bishop's official church where in his hierarchical capacity he presides, teaches, and conducts worship for the whole Christian community.—C.E.

Cathedral College (Saint Joseph's Seminary and College), New York, N. Y., founded, 1903; preparatory seminary under secular clergy. Professors, 24; students, 406.

Cathedral College of the Immaculate Conception, Brooklyn, N. Y.; founded, 1911; preparatory seminary under secular clergy. Professors, 21; students, 365.

Cathedral Schools, institutions under the management of a head schoolmaster, and open to lay pupils as well as those destined for the Church, developed in the 8th century from the episcopal schools founded a century or two earlier, by bishops who conducted them chiefly for clerics and were themselves the teachers. Chrodegang, Bp. of Metz (742-766), is the reputed founder of such schools. They flourished in France, Germany, England, and Spain, especially from the 11th or 12th century; and continued to be, with modifications, the public schools of western Europe down to the 18th century. In the medieval lower school, reading, writing, psalmody, and Christian Doctrine were taught. In the higher school, to the *trivium*, including grammar, rhetoric, and dialectics, might be added the *quadrivium*, or arithmetic, geometry, astronomy, and music, with Scripture and theology. In cities and towns where there was no cathedral there were similar canonicate schools under the local canons. Well-known schools existed at York, Canterbury, and Chartres.—Marique, History of Christian Education, N. Y., 1924.

MARTYRDOM OF ST. CATHERINE OF ALEXANDRIA

Cathedraticum (Lat., *cathedra*, episcopal seat or throne), a moderate tax paid yearly to a bishop by all the churches and benefices subject to his jurisdiction, in sign of their subjection and for his support. Exempt religious pay this tax if their churches are parish churches, or if a secular benefice is attached to them. The bishop's right to this tax is stated explicitly in canon 1504 of the Code. Custom determines the amount: otherwise it is decided in a provincial council, or meeting of the bishops of the province, and their decision has the force of law upon approval by the Holy See.—C.E. (C. N.)

Catherine de' Medici, dē mā'dē-chē (1519-89), Queen of Henry II of France. Her political career began with the accession of her son Francis II (1559), and continued during the reigns of her sons Charles IX and Henry III. The period was one of conflict between the Huguenots under the Prince de Condé and the Admiral de Coligny, and the Catholics led by the House of Guise. The culmination of the struggle was the Massacre of Saint Bartholomew's Day. Catherine lacked religion; she fluctuated between Catholics and Protestants; and her actuating principle was the furtherance of her own political power.—C.E.

Catherine de' Ricci, dē rēt'chē (ALESSANDRA LUCREZIA ROMOLA), SAINT (1522-90), Dominican nun of the Third Order, b. Florence; d. Prato, Italy. She entered the Dominican convent of San Vincenzio, Prato, 1535, of which she was prioress or sub-prioress until her death. She is famous for the "Ecstasy of the Passion" into which she was rapt every week for 12 years from Thursday noon until Friday at 4 p.m., and during which she went through the stages of Our Lord's Passion showing all that the Blessed Mother suffered in witnessing it. Emblems: a ring, crown, crucifix. Canonized, 1746. Relics at convent

of San Vincenzio, Prato. Feast, 13 Feb.—C.E.; Butler.

Catherine of Alexandria, SAINT, virgin, martyr (305), d. Alexandria. Of royal blood and great learning, she appeared at the age of 18 before the Emperor Maximinus, and endeavored to dissuade him from worship of false gods; her eloquence converted so many that she was condemned to die on the wheel but, at her touch, the instrument was miraculously destroyed. She was beheaded and an angel carried her body to Mount Sinai where a church and monastery were dedicated to her. Her cult was very popular in the Middle Ages and she is numbered among the Fourteen Holy Helpers. Patroness of philosophers, the arts, wheelwrights, wagonmakers, teachers, students, and jurists. Emblems: a wheel, lamb, and sword. Her name occurs in the Ambrosian Canon of the Mass. Relics in monastery at the foot of Mt. Sinai. Feast, R. Cal., 25 Nov.—C.E.; Butler.

Catherine of Bologna, SAINT, virgin (1413-63), Poor Clare, mystical writer, b. Bologna; d. there. She entered at Ferrara a community of Dominican tertiaries whom she induced to adopt the Rule of St. Clare. Other monasteries were founded at Cremona and Bologna, of which latter Catherine became abbess. She wrote a "Treatise on the Seven Spiritual Weapons." Patroness of the Academy of Art, Bologna. Canonized, 1712. Relics in chapel of her monastery, Bologna. Feast, O.F.M., 9 March. —C.E.; Butler.

Catherine of Genoa (CATERINA FIESCHI ADORNO), SAINT, widow (1447-1510), b. Genoa; d. there. Of an illustrious family, she was married at 16 to Giuliano Adorno, a young nobleman. After ten years of unhappiness and spiritual apathy, a divine light enabled her to appreciate the Love of God. Thenceforth her interior state was one of intense absorption in God. After the conversion and death of her husband, she cared for the sick in the hospital at Genoa. Her wonderful revelations she embodied in two works, "Dialogues of the Soul and Body" and "Treatise on Purgatory." Canonized, 1737. Relics in church of her hospital, Genoa. Feast, 14 Sept.—C.E.; Butler.

Catherine of Siena, SAINT, virgin (1347-80), b. Siena, Italy; d. Rome. From her earliest childhood she began to see visions and practise extreme austerities; at 16 she joined the Dominican Tertiaries; and in 1366 she underwent the mystical experience known as the "spiritual espousals." She then began her labor of caring for the sick, coming into close contact with those suffering from revolting diseases. She became the adviser of the rulers of Church and State, effected the pope's return from Avignon, 1376, and brought about a reconciliation between Florence and the Holy See, 1378. During the Great Schism she favored Urban VI, and worked untiringly for the reform of the Church. Patroness of fire prevention. Emblems: a ring, cross, the stigmata, lily. Canonized, 1461. Feast, R. Cal., 30 April.—C.E.; Gardner, St. Catherine of Siena, N. Y., 1907.

ST. CATHERINE OF SIENA

Catherine of Sweden, SAINT, virgin (*c.* 1331-81), d. Vadstena (Vatzen), Sweden. She was the fourth child of St. Bridget and Ulf Gudmarsson, was educated at the convent of Riseberg, and at the age of 13 was married to a German nobleman, Eggart von Kurnen, with whom she lived in continency. She accompanied her mother to Rome, 1349, was with her in her last illness, and in 1374 brought back her body to Vadstena, of which foundation she now became head. From 1375-80 she was again in Rome promoting her mother's canonization and in 1379 obtained the confirmation of the Brigittine or Salvatorian Order. Emblems: a hind, lily, pilgrim's costume, cross, and church in hand. Canonized, 1484. Feast, 22 March.—C.E.; Butler.

Catholic (Gr., *katholikos*, universal). The term, in its primitive and non-ecclesiastical sense of universal, occurs in the Greek classics, and was freely used by the earlier Christian writers. The combination, "the Catholic Church," is found for the first time in the letter of St. Ignatius to the Smyrneans, written about the year 110. The words run: "Wheresoever the bishop shall appear, there let the people be, even as where Jesus may be, there is the universal (catholic) Church." The term continues to be found with ever-increasing frequency, in its technical sense, from this time forward; until by the 3rd century it was the commonly accepted formal title of the true Church, in contradistinction to all heretical or schismatic groups. The theological significance underlying the term "Catholic" was fully drawn out during the struggle with the Donatists. The Donatists had advanced a false conception of Church discipline and organization, and claimed to be the one true Church of Christ. St. Optatus and St. Augustine in refuting them evolved the theology on the marks of the true Church, insisting especially on the note of Catholicity as a definite mark. This note they pointed out was wholly inapplicable to the Donatist sect, which was confined to one section of Africa.

The theological discussion of the note of Catholicity, as applied to the true Church of Christ, is ordinarily concentrated on the concept of widespread diffusion throughout the world with a conspicuously great number of members. It should be noted at once, however, that the true notion of Catholicity involves a twofold element: the material and the formal. Not only should there be a notable diffusion throughout the world, which is the material element; but there should also be a definite unity in this diffusion. In other words, that which is diffused, viz., the Church, should be one and the same everywhere. Catholicity is a mode of unity; it is, as it were, the amplitude of unity. The Catholicity of the Church, therefore, must be formal as well as material. Many theologians of other communions, particularly of the Anglican Church, have taken the term "catholic" in the ordinary profane sense, as meaning unlimited comprehensiveness. By applying this sense to the Church of Christ, they have evolved a notion of the Church Catholic, which to them signifies a

Church which is able and willing to include all opinions however contradictory. This sense of the term "catholic" is absolutely at variance with the sense intended by the Fathers of the Church, and by the theologians who have succeeded them during the centuries. They used the term in a technical sense, to distinguish sharply the True Church from all religious organizations which claimed to be of Christ but which did not hold perfectly to His teachings. It was used as a mark of opposition to every teaching which threatened unity and stability. To use it now as a cover for disunity and instability directly contravenes the primary intention of that note which has always distinguished the Catholic Church from all others, viz., widespread diffusion with perfect unity.—C.E.; Devivier-Messmer, Christian Apologetics, N. Y., 1903.

(C. D. MCI.)

Catholic Association, THE, perpetuates in Great Britain the name of an organization instituted in Ireland by Daniel O'Connell at the time he was preparing the way for the Catholic Emancipation Act of 1829. When founded in London with the approbation of Card. Manning, 1891, the prime movers were Edward Lucas (chairman) and Charles Munich (secretary), while the committee of management included among others Lord Archibald Douglas, Mgr. Nugent, Lord Godolphin Osborne, and James Britten. In those days the association had some political significance, and its main object was "to organize Catholics into a compact body for the protection and advancement of Catholic interests" with view to securing the return of Catholics as poor law guardians, members of the then existing vestries, school boards, and other non-party local-governing bodies. In the course of years the association's work has been modified as some of the former official bodies have ceased to function, and by the advent of fresh Catholic societies which specialize more directly on its original main purpose. At the present time its principal object is to promote unity and good fellowship among Catholics by means of pilgrimages, social gatherings, and lectures. Lord Denbigh was elected president, 1894, and continues to hold this office (1929). During the Holy Year, 1900, the association organized what was at that date the largest pilgrimage which had ever left the shores of England for Rome, over 1000 pilgrims taking part in what was a great manifestation of Catholic faith in England. Since then pilgrimages have been organized in increasing numbers to Antwerp, Bruges, the Holy Land, Lourdes, Spain, Rome, and other places of special Catholic interest in Europe, as well as to many of the homeland shrines. During the Jubilee year, 1925, seven different pilgrimages were conducted to Rome, the numbers participating being about 3500. As many as 5000 pilgrims yearly have been taken to Lourdes since the World War. The Catholic Association is directed by an honorary board, and charges are kept as low as is consistent with efficiency. Any profits accruing from the activities of the association are distributed among Catholic charities. It publishes a monthly organ, "The Pilgrim's Scrip."

(E. V. W.)

Catholic Benevolent Legion, a fraternal life insurance society with headquarters in Brooklyn, N. Y., organized in 1881. Its object is to unite fraternally for social, benevolent, and intellectual improvement, Catholic men between the ages of 18 and 55. Life insurance not to exceed $5000 was given in various amounts to members according to an optional classification, assessments for which were governed by the age of the member. The original figures of these have been increased to meet the requirements of sounder insurance.—C.E.

Catholic Boys' Brigade of the United States, a semi-military organization founded in New York City, 1917, through the efforts of Rev. Thomas Lynch and Michael Lonergan, with the approval of Card. Farley. It aims to unite boys as they leave the public school, to keep them in touch with the Church, and to provide for their spiritual, physical, and social well-being. The organization became nation-wide with the approval of the Holy See, 1921, and led to the establishment of courses in boy leadership in many young men's Catholic colleges, 1924. The results have become manifest in the decrease of Catholic boy delinquents in juvenile courts, and in the increase of boy helpers in parish work.—C.E. Suppl.

Catholic Central Verein of America, organization formed at Baltimore, Md., 1855, by the union of 17 benevolent societies whose members were Catholics of German birth or descent. Its aims are to promote a Christian philosophy of life, to apply its ideals to industrial, commercial, social, civic, and political problems, to defend religious liberty, to promote the restoration of society on a Christian basis, to foster brotherly love among its members, to advance civic virtues and the fulfilment of public duty, and to work for an increase of justice and charity in all human relations. It has exerted its influence in the field of Catholic education and has aided German immigrants by the founding of the Leo Home in New York, 1887. It maintains a Central Bureau in St. Louis, Mo., and state federations and societies have become affiliated with it, so that it now comprises 20 state leagues of which 1280 societies are members and has a total enrollment of 90,000. It publishes a monthly organ, the "Central Blatt and Social Justice."

Catholic Charities Review, magazine published monthly in Washington, D. C., by the National Conference of Catholic Charities; gives the Catholic attitude on important questions of charitable and social legislation; founded 1917; circulation, 6000.

Catholic Church, THE, founded by Christ, propagated by His apostles, from Jerusalem through Asia Minor to Rome as its permanent world center, from which it spread throughout the world according to the mandate of its Divine Founder: "Going therefore, teach ye all nations; baptising them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt., 28). It is a Divinely-constituted society consisting of members from every race and nation, all holding one faith, all using the same sacraments as means of holiness and salvation, and all governed benignly by the successor of St. Peter, the Vicar of Christ, the

pope as he is familiarly called, dwelling in Rome, assisted by the college of cardinals as his senate who help to administer the affairs of the Church as heads of various congregations or commissions, and exercising his jurisdiction through the hierarchy, the bishops of over 1200 dioceses, and over 320 vicars and prefects Apostolic, as Peter did through the Apostles. Catholic belief is formulated in the Apostles', Nicene, and Athanasian Creeds, by general councils, and by the pope when teaching *ex cathedra* (q.v.). It is founded not only on what the Apostles left in writing in the New Testament, but on all that comes down from them through tradition. Since the Bible is the word of God, it is not left to the private judgment of everyone to interpret, but is entrusted to the Head of the Church who, when there is need of defining any article of belief, acts only after mature study and deliberation, aided by the advice of the bishops and theologians, whether in or out of councils, and with the special guidance of the Holy Ghost, protected from error in interpreting the revelation of God as the inspired writers were when recording it. Of great importance in the organization of the Church are: the training of the priests, their zeal in preaching and in the administration of the sacraments, and their devotion to their congregations; the religious communities of men and women, devoted to the work of foreign and parochial missions, education, and to all the works of mercy; the confraternities, sodalities, and benevolent societies of the laity who actively assist the priests and the religious communities in their various spheres.

The Catholic population of the world is estimated at 334,664,791, of which number 29,273,022 are in the United States or its dependencies, and 15,925,950 in the British Empire. There are in the United States: 17 archbishops (including 4 cardinals), 104 bishops, and 26,353 priests; in Great Britain: 6 archbishops (including 1 cardinal), 25 bishops, and 4958 priests; for Ireland, Australia, Philippines, and other dependencies, see their separate articles. Tables of the entire hierarchy (Latin Rite and Oriental Rites) are given below. —Stebbing, The Story of the Catholic Church, St. L., 1915; Berry, The Church of Christ, St. L., 1927. (ED.)

Catholic Church Extension Society, association founded in Chicago, 1905, to develop missionary spirit among Catholics and for the support of churches in poor localities of the United States. Among its activities are the building of churches in poor districts and the support of priests in such parishes, the education of students for missionary work, and the circulation of Catholic literature. An interesting feature of the society are the chapel cars, which enable missionaries to work at distant points along the railroad lines. "The Extension Magazine" is published monthly and has a circulation of 273,732. The women's auxiliary and the "Child Apostles" are affiliated associations. The Catholic Church Extension Society of Canada publishes the "Catholic Register" weekly.

Catholic Columbian, official weekly newspaper of the diocese of Columbus, O., founded 1874; circulation, 11,483.

Catholic Council for International Relations, THE, founded in 1924 under the presidency of Cardinal Bourne and composed of representatives of 19 Catholic societies of England, Scotland, and Wales. Its aim is to assist the sovereign pontiff in his efforts to establish "the Peace of Christ in the Reign of Christ." It endeavors to give Catholics in Great Britain a greater and more sympathetic knowledge of their fellow Catholics in other countries; to create a Catholic public opinion, informed by the tradition of the Church, which shall be a real power for international justice and peace; to enable Catholics to understand, appreciate, and when necessary, criticize from the standpoint of religion, the international organizations and movements of the day. The C.C.I.R. supplies to Catholic schools and societies, lecturers on the various aspects of Catholic life abroad, the pacific

CATHOLIC HIERARCHY OF THE WORLD

LATIN RITE

	Patriarchates	*Archdioceses and Dioceses*	*Abbeys and Prelatures Nullius*	*Administrations Apostolic*	*Vicariates Apostolic*	*Prefectures Apostolic*	*Missions*
Europe	4	631	21	8	11	2	4
Asia	5	53	..	..	89	28	17
Africa	1	13	2	..	69	39	3
America	..	345	17	..	36	18	3
Oceania	..	34	1	..	23	8	2
The World	10	1076	41	8	228	95	29

EASTERN RITES

	Armenian	*Byzantine* [1]	*Chaldean* [2]	*Coptic* [3]	*Maronite*	*Syrian*	*Total*
Europe	Abp., 1 Bp., 1	Abps., 2 Bps., 9 Adm. A., 1	.....	.....	.....	.....	Abps., 3 Bps., 10 Adm. A., 1
Asia	Patr., 1 Abps., 4 Bps., 14	Patr., 1 Abps., 12 Vics. Ap., 2	Patr., 1 Abps., 5	Patr., 1	Patr., 1	Patr., 1 Abps., 7 Bps., 4	Patrs., 5 Abps., 35 Bps., 31 Vics. Ap., 2
Africa	Bp., 1	.....	Bps., 11	Bps., 2	Abps., 7 Bps., 2	.....	Patr., 1 Bps., 3
America	.....	Bps., 3					Bps., 3
The World	Sees, 22	Sees, 30	Sees, 17	Sees, 3	Sees, 10	Sees, 12	Sees, 94

[1] Including Greeks, Rumanians, Ruthenians, Bulgarians and Melchites.
[2] Including Chaldeans and Malabar Christians.
[3] Including Copts and Abyssinians.

function of the Holy See, the League of Nations, and such international topics. It has held conferences at Reading, Oxford, Southend, London, and Birmingham, and arranged for British representation at Catholic international congresses on many subjects, in Europe. By means of pamphlets and the quarterly publication of "A Catholic Survey," it establishes Catholic principles of international morality and justice. It is affiliated to the "Union Catholique d'Etudes Internationales," and is in touch with Catholic peace-societies all over the world. (E. V. W.)

Catholic Daily Tribune, newspaper, the only Catholic daily in the English language; published at Dubuque, Ia.; founded, 1920; circulation, 18,022.

Catholic Educational Association, voluntary organization of Catholic educators and others interested in Catholic education in America, founded in St. Louis, Mo., 1904. Its purpose is to provide the opportunity for Catholic educators to meet for the discussion of their problems, and to safeguard the interests of Catholic education. The association comprises a seminary department, a department of Catholic colleges and secondary schools, and a parish school department. Its development is due largely to the zeal of Bp. Howard of Covington. Its headquarters are in Columbus, O., but meetings are held annually in various cities, reports of which are published. The Educational Association Bulletin is issued quarterly.—C.E., V, 305.

Catholic Education Council, an advisory body to the hierarchy of England and Wales on all matters relating to elementary schools, secondary schools, and training colleges. It is recognized by the Board of Education as the agent of Catholic managers and governors in any difficulties connected with Catholic schools arising in the administration of the Education Act, 1921. Its main source of income is an annual collection made in all churches by direction of the hierarchy from which it votes grants: to Catholic training colleges; towards the expenses of religious inspection of schools; towards private elementary schools not in receipt of assistance from public funds; and towards the traveling expenses of children in scattered country districts to enable them to attend the nearest Catholic school. The council also acts as a bureau of information and advice for Catholic managers and governors. In recent years it has organized an educational section at the triennial National Catholic Congress, and an annual conference of Catholic members of education committees and representatives of Catholic secondary schools. (E. V. W.)

Catholic Educational Review, monthly magazine published by the Catholic Educational Press at Washington, D. C., devoted to the interests of Catholic schools, and under the direction of the Department of Education, Catholic University of America; founded 1911; circulation, 1800.

Catholic Encyclopedia, The. The need of a Catholic Encyclopedia in English was manifest for many years, emphasized by the fact that subjects of interest to Catholics were either ignored or erroneously treated in other encyclopedias. For two years before the formation of a Board of Editors, those who were later to compose it met to confer with its publishers, and on the feast of the Immaculate Conception, 1905, they decided to publish an "international work of reference on the constitution, doctrine, discipline, and history of the Catholic Church." The editors were Charles G. Herbermann, A.M., Litt.D., Ph.D., LL.D., K.S.G., Edward A. Pace, D.D., Ph.D., Condé B. Pallen, Ph.D., LL.D., Thomas J. Shahan, D.D., and John J. Wynne, S.J., S.T.D.; the publishers, the Robert Appleton Company (name changed in 1914 to the Encyclopedia Press). The former had long been engaged in editorial work; familiar with the educational field and the needs of Catholic literature, they adopted the principle that each article should be prepared by the ablest available author, and a corps of 1500 writers was marshalled for this purpose. Offices were opened at 1 Union Square, New York City. Actual work was begun January, 1905, and completed April, 1914. Soon after the cessation of the World War, work was begun on THE NEW CATHOLIC DICTIONARY, and on a general encyclopedia, under Catholic auspices, entitled UNIVERSAL KNOWLEDGE.

Catholic Epistles, letters addressed by the Apostles not to any particular body, but to the Universal Church: two by Peter, one each by John, Jude, and James the Less. (ED.)

Catholic Foreign Mission Society of America (Maryknoll), founded, with the sanction of Pope Pius X, by Rev. Thomas F. Price and Rev. James A. Walsh, 1911; formally incorporated under the seal of the State of New York, 1912; brought under the immediate jurisdiction of the Sacred Congregation of Propaganda which approved the rule of the society for ten years from 1915. The first house, established at Hawthorne, N. Y., was only temporary, being transferred to the permanent seminary at Ossining, N. Y., 1912. In 1913 the Venard Apostolic School, a training college for Maryknoll, was opened at Scranton, Pa., and acquired permanent quarters in 1916. A second preparatory school was opened in 1926 at Los Altos, Cal. A procure was established at San Francisco, 1917, as Maryknoll headquarters on the Pacific coast and as a station for traveling missioners. The first detachment of missionaries left for China, Sept., 1918, having been preceded in 1917 by their Superior, Fr. Walsh. At first under the Canton Vicariate, the Maryknoll mission field became independent in 1926 with three missions in China: Wuchow, Kaying, and the Prefecture Apostolic of Kongmoon, erected, 1924; an area in the northwestern province of Pengyang, Korea, embracing one-fifth of all Korea, in the Vicariate of Seoul, assigned by the Propaganda, 1922; and a mission in Manchuria, established, 1925. Statistics: 100 priests (71 in the Far East); 82 students at Maryknoll; 82 aspirants at Scranton and Los Altos; 51 auxiliary brothers.—C.E. Suppl. 312; Powers, The Maryknoll Movement, Maryknoll, 1926.

Catholic Historical Review, quarterly magazine, the official organ of the American Catholic Historical Association, published at Washington, D. C., by the Catholic University of America; founded 1915; circulation, 1500.

Catholic Press Directory, organized, 1925, with headquarters in Chicago, gives a complete list of

Catholic papers and periodicals published in the United States, with their addresses and a brief statement explaining the nature of each publication. Parish monthlies, college journals, school papers, etc., are not included.

Catholic Prisoners' Aid Society, The, deals with necessitous Catholics on their discharge from prison or police court, and, if necessary, with dependents of prisoners while the latter are in prison; its essential object is reclamation by means of religion. The society came into existence under the auspices of Card. Vaughan through the efforts of Canon John Cooney, at that time chaplain at Wandsworth prison. English prison regulations require prisoners on admission to state their religion, and to attend the appropriate prison services; thus a Catholic prisoner attends Mass and is seen, more or less frequently according to the length of his term, by the prison Catholic chaplain, and also by the prison Catholic visitor who takes particulars of the prisoner's case, his prospects on release, and the circumstances of any dependents he may have. After investigation applications are laid before the society's executive; before the prisoner's release a course of action is decided. Material assistance varies according to the prisoner's sex, age, and occupation. Discharged female prisoners may be provided with temporary maintenance in a special home managed by ladies, who find them employment and supply any clothing required; or they may be placed for longer periods in suitable convent homes. Cases frequently occur in which the magistrates, instead of sentencing an offender to imprisonment, discharge her on probation, but require her (under penalties) to remain for a time under the friendly supervision of a lady probation officer. Several of the society's lady workers are probation officers. The corresponding duties in regard to male offenders discharged on probation in London are undertaken by the Society of St. Vincent de Paul. For men discharged after a term of imprisonment the society endeavors to find honest employment; meanwhile, if necessary, providing them with board and lodging, clothes, tools, etc. A considerable number are given work on ships, the society having agents at the principal ports. Material assistance, however, is only regarded as a subordinate part of the society's work. Concentrated efforts are made to bring all offenders back to the practise of their religion by bringing in the moral influence of personal interest in their future welfare; the society's voluntary workers visit prisons, the prisoners' homes, interview prospective employers, and escort discharged offenders to their destinations, as well as assist in the administrative work. (E. V. W.)

Catholic Reading Guild, The, an organization to encourage the reading and circulation of Catholic literature. It was founded in London under the presidency of Card. Manning in 1899, the late Ambrose Willis being its chief inspirer. Special attention is given at the central library in London to the needs of non-Catholics, and courses of instructional reading are supplied by the librarian. Parochial reading circles are also encouraged, for which purpose small portable libraries, exchanged periodically, are sent to different parts of the country. (E. V. W.)

Catholic Record Society, The, an organization, founded, 1904, largely through the efforts of Joseph S. Hansom, to transcribe, print, index, and distribute to its members, the Catholic registers of baptism, marriages, and deaths, and other old records of the faith, chiefly personal and genealogical, since the Reformation in England and Wales. About 30 volumes have thus far been issued, including several diaries of the English College at Douai; a volume of documentary evidence concerning the English martyrs; annals of the English community of Blue Nuns in Paris from 1658 to the dissolution in 1792; documents relating to the Ven. Philip Howard; and 16 volumes of "Miscellanea" which have proved of great value to serious students of history and others. Subscribers of one guinea *per annum* are entitled to any of the society's publications during the year. The affairs of the society are managed by a council, to which only Catholic members may belong. (E. V. W.)

Catholic Rural Life. The purpose of the Catholic rural life movement is the upbuilding of country parishes, recognizing in the rural community an important source of urban as well as of country population. The movement aims at the economic, social, hygienic, cultural, and religious rehabilitation of Catholic rural communities in the United States. The Rural Life Bureau in the Social Action Department of the National Catholic Welfare Conference was established in 1921, with its office at Eugene, Lane Co., Ore., where it remained until Jan., 1929, when it was moved to the headquarters of the N.C.W.C. in Washington, D. C. The Catholic Rural Life Conference was organized at St. Louis, Mo., in 1923, at the call of the Catholic Rural Life Bureau. The conference is governed by a board of 18 directors chosen from as many different states. Since its organization it has held annually a national convention for the promotion of the Catholic rural life movement. Its official organ is "Catholic Rural Life," a monthly established in 1921 as "St. Isidore's Plow," and first issued at Eugene, Ore.; the name was changed in 1924; circulation, 2582. Editor, Dr. Frank O'Hara, Catholic University of America, Washington, D. C. (E. O'H.)

Catholic Sisters College of the Catholic University of America, Washington, D. C., founded, 1911; conducted by the hierarchy of the United States; colleges of arts and sciences, education, music; graduate, extension, correspondence and summer schools; professors, 48; students, 208; degrees conferred in 1929, 59.

Catholic Social Guild, an organization in England to promote interest in social questions among Catholics, and to aid in the practical application of the Church's principles to existing social conditions. It was established, 1909, as the result of a meeting held at the annual conference of the Catholic Truth Society, Manchester, 1909, and adopted Leo XIII's Encyclical, "On the Condition of the Working Classes," as its charter and program. It functions as a teaching service, publishes books and pamphlets on social problems, maintains meetings, conferences, study clubs, summer schools and a college for workingmen at Oxford, and holds examinations for social

workers. It acts as a bureau of information, national and international. The headquarters of the guild were established at Oxford, 1919, and the following year the publication of "The Christian Democrat," a monthly which is the official organ of the guild, was begun. Among the noted publications of the society are: "The Primer of Peace and War" by Plater, "The Nation's Crisis" by Card. Bourne and "The Worker's Right to Live" by Fr. Bernard Vaughan. —C.E. Suppl.

Catholic Stage Guild, THE, organization in London, existing for the purpose of encouraging spiritual, artistic, and social intercourse among Catholics connected with the theatrical profession, thus rendering service to them and exercising a beneficial influence on the stage. The guild's ambitions include the making of an international library of Christian dramatic literature; the private production of appropriate plays; and eventually the possession of its own theater. Monthly discussions as well as frequent social gatherings are held, and once a year an "Actors' Mass" is said at the church of Corpus Christi, Maiden Lane. Membership is open to all Catholics; active members belong professionally to the theater and allied arts; associate members are those who, while not qualified for active membership, share the wish to foster the aspirations of the guild. (E. V. W.)

Catholic Standard and Times, official weekly newspaper of the Archdiocese of Philadelphia; founded as the "Catholic Standard," 1866; combined with the "Catholic Times" under its present name, 1895; circulation, 45,525.

Catholic Telegraph, weekly newspaper published in Cincinnati, O., founded 1831; circulation, 13,100.

Catholic Theater Movement, THE, a society founded, 1912, by John Card. Farley, to conduct an organized effort against irreligious and immoral tendencies in public amusements. At its inception an appeal was made for the cooperation, not only of the Catholic public, but of all God-fearing people who wished to protect themselves and their families against amusements opposed to Christian standards. The principal activity of the organization is a "White List" of plays, published as a suggested, not an imposed guide. In addition, critical "Bulletins" are issued and are given generous space in the Catholic press; correspondence is carried on with pastors, parents, and teachers throughout the country; and fortnightly radio talks are given over station WLWL. The society receives the enthusiastic support of His Eminence Card. Hayes, its honorary president, and is under the immediate direction of Mgr. Michael J. Lavelle.—C.E. Suppl.

Catholic Transcript, the official weekly organ of the Diocese of Hartford, Conn.; founded 1898; circulation, 30,126.

Catholic Truth Societies. IN ENGLAND. The Catholic Truth Society was initiated by Dr. (afterwards Card.) Vaughan when rector of St. Joseph's Missionary College, and practically ceased to exist after 1872. Later Dr. Vaughan, as Bp. of Salford, became acquainted with the labors of some priests and laymen who were distributing cards of prayers and with them he reorganized the society in 1884. The aims of the society are: the spreading, among Catholics, of small devotional works, and, among Protestants, of information concerning the Catholic faith and practises; the aiding of the uneducated poor in obtaining a better knowledge of their religion; and the promoting of the circulation of good and inexpensive Catholic literature. A certain proportion of the society's publications must needs be exposures of the fictions propagated in England by Protestants, as well as considerations of the Anglican claims, but the publication for Catholics of devotional and educational works, at nominal prices, is the chief object. The society has published a great number of pamphlets and books containing prayers, daily meditations, histories of religions, arguments against rationalists, lives of Catholic men of science, stories for young people, etc.; this work is supported by subscriptions, as the nominal sum charged for the publications could not defray the expenses. For seventeen years the society held an annual Catholic conference which, since 1910, has been merged in the National Catholic Congress. The highest ecclesiastical authorities have given the Catholic Truth Society their cordial approval and support, and it is indulgenced by the Holy See.

IN IRELAND. The Catholic Truth Society of Ireland was organized at the meeting of Maynooth Union in 1899 for the purpose of printing and distributing edifying and instructive Catholic literature, both to create a taste for wholesome literature and to present an antidote against the poison of dangerous or immoral writings. The society has received the earnest support of the hierarchy and laity of Ireland, and besides religious, national, historical, and biographical publications, has made an interesting experiment in printing a prayer book and other works in Gaelic.

IN AUSTRALIA. The Australian Catholic Truth Society was started in 1904, has its headquarters in Melbourne, and has been active in the dissemination of sound Catholic literature and in the spreading of publications that are an antidote to works subversive of faith and morals.

IN THE UNITED STATES, the official title is the International Catholic Truth Society (q.v.).—C.E., XV, 77.

Catholic Union and Times, official Catholic newspaper of the Diocese of Buffalo, N. Y.; founded 1872; circulation, 37,561.

Catholic University of America, Washington, D. C.; founded, 1889; conducted by the bishops of the United States; schools of philosophy, letters, sciences, law, sacred sciences, canon law; summer school; professors, 114; students (including Sisters College, Trinity College, and Summer School), 2245; degrees conferred in 1929, 237.

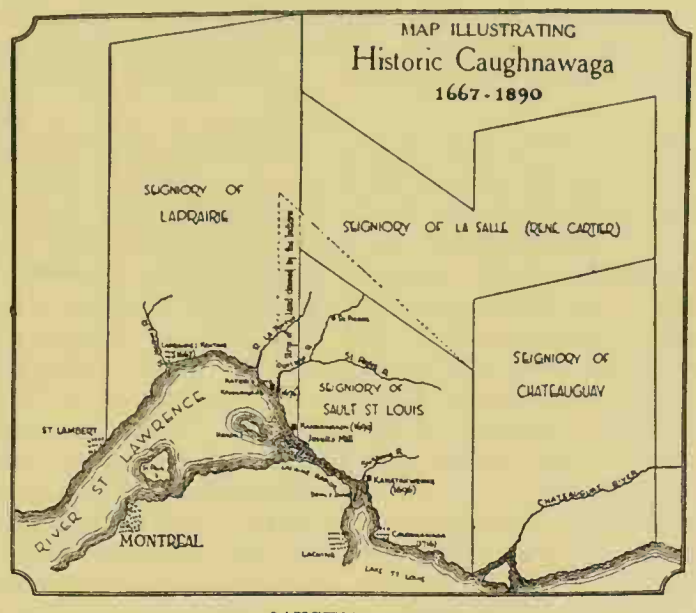
Catholic Women's League, THE, a non-political English organization for the promotion of religious and intellectual activities, and social work; for ensuring the representation of Catholic interests on public bodies; and for the formation and collective expression of Catholic opinion. There is a Junior League for girls of 14 and upwards. The C.W.L. engages in many active social works, such as infant welfare, girls' clubs and hotels, and participates in the Guild of Women in Business, Our

Lady's Catechists, and the Union of Catholic Mothers. In Palestine it has opened a weaving-school for Catholic Arab girls. Internationally, the C.W.L. of England and Wales is part of a world-wide organization, consisting of about 55 Leagues corresponding to 26 nationalities, designed to place the organized energies of Catholic women at the service of the Church, for the defense of Catholic principles. (E. V. W.)

Catholic World, THE, a national monthly magazine of general literature and science, published by the Paulist Fathers in New York; founded 1865; circulation, 10,000.

Cauda, kạ'dạ, island 20 m. off the south coast of Crete, passed by St. Paul on his journey to Rome (Acts, 27), where precautions were taken for weathering the storm. It probably coincides with the present Gaudo Island.

Caughnawaga, or SAULT ST. LOUIS, an Iroquois reservation, situated on the St. Lawrence, near the Lachine Rapids above Montreal; area, 12,327 acres; population (2100 in 1905) almost all Catholics. Fr. Raffeix, S.J., founded in 1667 a Christian community at Laprairie opposite Montreal. This mission after being moved several times was transferred to Caughnawaga in 1716, and is now under the care of Jesuits. The Indians are intelligent and industrious, being occupied in farming, bead-work, etc. The village contains a church, schools, and a hospital. It is governed by a mayor and council. Catherine Tekakwitha, "Lily of the Mohawks," whose process of beatification has been begun, spent her last years there and her tomb nearby is a place of pilgrimage.—C.E.



CAUGHNAWAGA

Cause (Lat., *causa*), a primary notion derived from observation of occurring changes. In general, defined as: a principle which by its positive influence determines the existence of something else. Four causes are enumerated as mutually contributing to the final result: (1) material cause, or the thing that is changed; (2) formal cause, or the new manner of being induced; (3) efficient cause, or the active agent effecting the change; (4) final cause, or the reason why the agent acts. An intelligent agent's mental pattern of an intended effect is the exemplary cause or idea. All things created are actualities of exemplary ideas formulated in the Divine intellect from eternity. Efficient causality is of chief concern. Every effect of an efficient cause is either a new entity or a new state, i.e., a creation or a change. Creation is attributable to God alone as the Primary Cause, all other causes but modify things that already exist. —C.E.; Crumley, Logic, N. Y., 1926.

Cavalieri, BONAVENTURA (1598-1647), Hieronymite and mathematician, b. Milan; d. Bologna. He is renowned for his "Method of Indivisibles," the forerunner of, and since superseded by, integral calculus, and for his efforts in popularizing the use of logarithms in Italy. He wrote several mathematical works.—C.E.

Cebú, DIOCESE OF, Philippine Islands, comprises the island of Cebú, the province of Bohol, and the islands of Siguijor and Camotes; area, 3399 sq. m.; established, 1595; suffragan of Manila. Bishops: Pedro de Agurto (took possession, 1595); Martin Garcia Alcocer (took possession, 1887), last Spanish bishop; Thomas Augustine Hendrick (1904-09), first American bishop; Juan P. Gorordo (1910). Churches, 94; priests, secular, 131; priests, regular, 56; Catholics, 1,099,179.

Cecil, WILLIAM, BARON BURGHLEY (1520-98), statesman, b. Bourne, England; d. London. From *custos brevium* on the court of common pleas, and secretary for the Lord Protector Somerset, William Cecil rose to the position of chief secretary of state under Queen Elizabeth, in which position he practically dictated England's policy for 40 years. In 1571 he was created Baron Burghley, and during the following year he was made a Knight of the Garter and lord high treasurer of England. His cruel treatment of Catholics and his employment of a band of ruthless spies who seemed to draw the line at nothing in acquiring information, have caused him to be severely and justly criticized; in 1583 he published a pamphlet entitled "The Execution of Justice" which popularized the calumny that the Catholics executed by his orders and by those of the other ministers had been guilty of treason against their sovereign, while in reality most of them had been executed solely because of their attachment to the Catholic faith. Cecil's "dark and intriguing mind" greatly influenced Elizabeth's policy against Mary, Queen of Scots, whose death he advised and was instrumental in securing. The historian J. H. Pollen deems Cecil "a political genius of the first rank," but also declares him the most active and efficient, and therefore the most culpable, of all Elizabeth's cooperators in destroying the religion of England. —Pollen, English Catholics in the Reign of Queen Elizabeth, N. Y., 1920.

Cecilia (Lat., blind), SAINT, virgin, martyr (230), d. Rome. According to her legendary acts, which originated in the 5th century, she was a virgin of noble birth, espoused to Valerian, a pagan whom she converted, with his brother Tiburtius. The two brothers and their jailer suffered

martyrdom and were buried by St. Cecilia. She was then arrested, and placed in an overheated room, but was miraculously saved from suffocation and decapitated in her own home. From her zeal in singing the praises of God, Cecilia has been associated with music; many musical societies and academies are named in her honor. She is mentioned in the Canon of the Mass. In very early art she is usually represented in a prayerful attitude wearing the crown of martyrdom; since the 14th century she is depicted playing the organ, as she appears in the famous picture by Raphael at Bologna. Patroness of musicians, organ-builders, singers, and poets. Emblem: musical instruments. Her relics, discovered by Pope Paschal I in that portion of the Catacomb of Callistus known as St. Cecilia's cemetery, were moved to her church in the Trastevere quarter of Rome. Feast, R. Cal., 22 Nov.—C.E.; Butler.

ST. CECILIA

Cedd (CEDDA), SAINT, abbot (d. 664), Bp. of the East Saxons, b. Northumbria, England; d. Lastingham. He was educated with his brother St. Chad (Ceadda) at Lindisfarne under St. Aidan. He was engaged in missionary work among Middle Angles and the East Saxons. In 654 he was consecrated Bp. of the East Saxons at London. Like St. Cuthbert he favored the Roman rather than the Celtic Rite. He founded the monastery of Lastingham in Yorkshire and became its first abbot. He died of the pestilence. Feast, 7 Jan.—C.E.; Butler, ed. Thurston.

Cedron, kēd'rŏn, or KIDRON (Heb., dark), BROOK OF, ravine 20 m. long, E. of Jerusalem near the Mt. of Olives (2 Kings, 15; 3 Kings, 2; Jer., 31). Christ crossed it to Gethsemani (John, 18). Traditional tomb of the Blessed Virgin is venerated in the Valley of the Cedron.—C.E.

Celebrant, the priest who celebrates Mass; a bishop celebrating is said to pontificate. (ED.)

Celebret (Lat., let him celebrate), a testimonial given to a priest when traveling that he is in good standing, with the accompanying request that he be permitted to say Mass. Secular priests receive these from their ordinaries; religious from their superiors; orientals, traveling through Latin jurisdictions, from the Congregation for the Oriental Church. These testimonials should be of recent origin.—C.E. Suppl. (W. G.)

Celestial Hierarchy, an order of superiority or government among the angels, who are preeminently celestial beings. If we consider this order from the part of God, there is but one celestial hierarchy: the absolute, supreme dominion of God over all the angels. If, however, we consider this order from the part of the angels themselves, we find three distinct grades of superiority in which the inferior differ in perfection from the higher angels and, accordingly, are subject to them. Each of these grades or orders is called a celestial hierarchy; "celestial" in opposition to the ecclesiastical hierarchy, i.e. the order of government in God's church upon earth. And even as in the ecclesiastical hierarchy, there are three grades, bishops, priests, and deacons, subordinate one to the other; so, too, in each angelic hierarchy there are three groups differing in perfection and power, one from the other. These subdivisions of the angels are called choirs. (See ANGELS).—Vonier, The Angels, N. Y., 1928; O'Connell, The Holy Angels, N. Y., 1928. (A. J. S.)

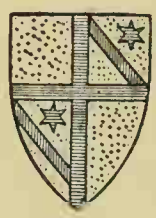
Celestine I (Lat., heavenly), SAINT, POPE (422-432), d. Rome. He was a Roman and a friend of Augustine, and defended the Church against the Semipelagian heresy. He excommunicated Nestorius, strengthened the Faith in outlying provinces, brought about the testimonial of devotion shown to Our Lady of Ephesus, and sent St. Palladius and St. Patrick to preach the Gospel to Ireland. Feast, 6 April.—C.E.; Butler.

ARMS OF CELESTINE II

Celestine II (GUIDO DEL CASTELLO), POPE (1143-44), b. Tuscany, Italy; d. Rome. He was cardinal and then legate to France before his short pontificate.—C.E.; Mann.

Celestine II, antipope. See BOCCADIPECORA, TEOBALDO.

Celestine III (GIACINTO BOBONE), POPE (1191-98), b. Rome; d. there. A cardinal, he became a priest, was consecrated bishop, and elected pope on consecutive days. He anointed and crowned Henry VI of Germany. Although lenient with Henry, he was firm with Alfonso IX of Leon and Philip Augustus of France in defense of the ecclesiastical marriage laws. He confirmed the military Order of Teutonic Knights.—C.E.; Mann.


ARMS OF CELESTINE III

Celestine IV (GOFREDO CASTIGLIONI), POPE (1241), b. Milan, Italy; d. Rome. A Cistercian, and Card.-Bp. of Sabina, he was elected during the papal warfare with Frederick Barbarossa, and reigned only 15 days.—C.E.; Mann.

ARMS OF CELESTINE IV

Celestine V (PIETRO DI MURRONE), SAINT, POPE (1294), b. Isernia, Italy, 1215; d. near Anagni, 1296. He was a Benedictine, lived a life of solitude, and founded the Benedictine Celestines. Two years after the death of Nicholas IV he was elected pope by the Council of Perugia. An unwilling and incapable occupant of the papal chair, he committed many mistakes, and resigned after a pontificate of five months. His successor, Boniface VIII, kept him closely guarded in case a faction should seek to restore him. Canonized, 1313. Feast, 19 May.—C.E.; Kirchenlexicon.

ARMS OF CELESTINE V

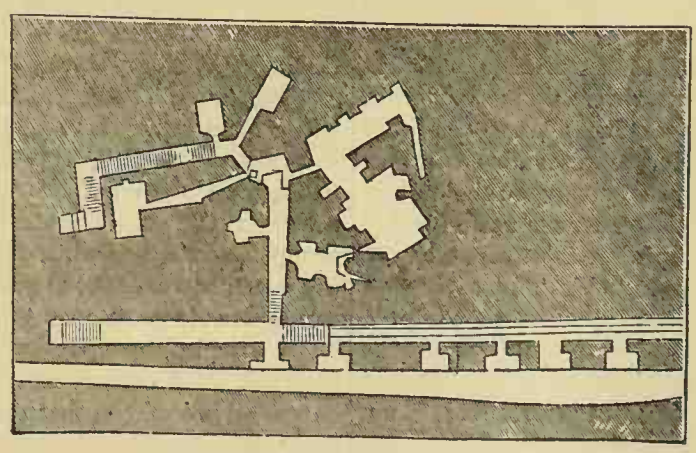
Celibacy (Lat., *cœlebs*, unmarried), in the Latin Church and in its strictest sense a positive obligation imposed by ecclesiastical law on certain clerics of observing perfect chastity under vow. This obligation is the foundation of the negative side of celibacy, viz., the prohibition to marry or to use marriage rights if already married, for those who come under the law of celibacy. Following the lead of her Divine Founder the Church has always held celibacy and virginity, especially for

the primitive Church demanding celibacy for the clergy; custom, however, introduced the obligation which was latterly confirmed by written legislation. From the time of Pope Gregory the Great (590-604), celibacy was imposed on all clerics in major orders; and though the practise did not always conform with the legislation, the Roman pontiffs always insisted on it. The present law of the Code repeats the previous legislation for the Latin Church for all clerics in major orders. Clerics in Sacred Orders, who presume to marry, even only civilly, are by that very act under excommunication specially reserved to the Holy See. They also lose any office they may hold without any declaration being necessary. Minor clerics are not obliged by the law of celibacy but if they attempt marriage they are thereby reduced to the lay state. Oriental clerics are not bound by these laws. They may not licitly, and more probably not validly marry after the reception of the subdeaconship. If they have been married before that time they may use marriage rights.—Ayrinhac, General Legislation in the New Code of Canon Law, N. Y., 1923; C.E. (W. G.)

CHALICE BY CELLINI

Cell, small monastery or nunnery dependent on a larger house. Cells originated with the Benedictine Order and were commonly built on property belonging to the mother-house. Originally they were under the jurisdiction of provosts or deans, subject to removal by the superior of the main house. The inhabitants of these cells were obliged to contribute annually a definite amount of their incomes to the monastery to which they belonged and to appear personally on certain occasions. Cell also signifies the individual chamber or hut of a nun, monk, or hermit.

Cella (Lat., little room), one of the names of the small memorial chapels erected in earliest Christian cemeteries, also called *memoriæ martyrum.* It is supposed that the edifices erected by Pope Fabian (236-250) were *cellæ*, used for the celebration of the funeral *agapæ*. In form they are *cellæ trichoræ*, consisting of a rectangular nave terminating in three semicircular apses—C.E.



CEMETERY OF ST. CALLISTUS

Cellarer, medieval name for the chief purveyor of foodstuffs and drinks for the use of a monastic community. He took charge of the hired servants, superintended the serving of meals, the supplying of fuel, carriage of goods, repairs of the house, etc. In recent times the title procurator is often used for this official.

Cellini, chĕl-lē'nē, Benvenuto (1500-71), goldsmith and worker in bronze, b. Florence; d. there. He worked exclusively as a goldsmith, the leading one of his day, until he visited the court of Francis I, in 1537, when he began casting bronze statues. His masterpiece is the colossal "Perseus" of the Loggia dei Lanzi in Florence, executed for Cosimo de' Medici, 1545. The story of its casting is vividly told in his famous "Autobiography," an egotistical but picturesque record of his adventurous life. It includes his description of the siege of Rome, 1527, where he claimed to have killed the Constable de Bourbon and wounded the Prince of Orange. Among exquisite examples of his work are coins executed for Paul III and Clement VII, an elaborate jeweled morse, or brooch, for a cope of the latter, and the intricately wrought golden salt-cellar of Francis I, now in the Vienna museum.—C.E.

CELTIC CROSS

Celtic Cross, ancient Irish cross, having the arms connected by a circle.

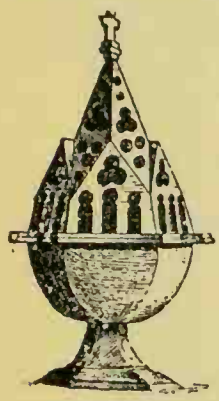
Celtic Rite, term applied not to one uniform rite, but to a variety of rites used in the ancient churches of Great Britain and Ireland, also in some monasteries founded by St. Columbanus and his disciples in France, Germany, Switzerland, and Italy. Little certain knowledge is to be had about them. They were in use from the earliest times until about the 13th century, and differed from other rites in determining the date of Easter, the form of tonsure, and the manner of administering Baptism. They were composed of original, Gallic, and Roman elements.—C.E. (M.E.D.)

Cemetery (Gr., *keimai*, lie down), a park-like enclosure reserved especially as a burial place. The blessing of cemeteries may be performed either solemnly or simply. The solemn blessing is contained in the Roman Pontifical and can be imparted only by the ordinary of the diocese. The simple blessing is contained in the Roman Ritual and may be imparted by the bishop himself or a delegated priest. If the cemetery belongs to exempt religious, the superior or his delegated priest may perform the blessing. It is not necessary that each grave be blessed at the time of burying a corpse therein. The blessing may only be lost by desecrating. Thus, should a homicide, or bloodshed, or grave profanity be committed, or an infidel or excommunicated person be buried in the cemetery, it is thereby desecrated, and a reblessing is required and performed by the compe-

tent authorities (canons 1205, 1207).—C.E. (C. A.)

Cenacle (Lat., *cœnaculum*, dining-room), the upper room in Jerusalem where Our Saviour celebrated the Paschal Supper, instituted the Blessed Sacrament, washed the feet of His Apostles, and gave the wonderful discourse contained in the Gospel of St. John. There He appeared to His Apostles eight days after His death. In the same place the Holy Ghost descended upon the Apostles. (E. F. D.)

Cenobite (Gr., *koinos*, common; *bios*, life), a monk who forms one of a religious community, as distinguished from a hermit or anchorite, one who leads a solitary or eremitical life. The cenobitical type of monasticism was instituted by St. Pachomius in the East, *c.* 318, and, considerably modified by St. Basil, gradually replaced the eremitical. Its introduction into the West dates from the visit to Rome of St. Athanasius, *c.* 340. The greatest development, adapting it to Western needs, came through St. Benedict's Rule. See MONASTICISM.



CENSER (14TH CENTURY)

Censer (Lat., *incendere*, to burn) or THURIBLE (Lat., *thuribulum*, incense holder; *thus*, incense), a metal vessel in the shape of a vase or cup, with cover suspended by chains. It is used for burning incense at solemn offices of the Church. The cleric who carries it is called thurifer (incense-bearer).—C.E.; MacMahon, Liturgical Catechism, Dub., 1926.

Censorship, supervision of publications, whether print or picture, by the civil or religious authorities, to prevent abuse thereof.—C.E.

Censors of Books, clerics, in practise always priests, appointed according to canon law by the bishop of a diocese to examine, before publication, those writings or other things that are to be submitted to ecclesiastical supervision. The censors are to be chosen either from the secular or regular clergy. Conditions of age, learning, and prudence are to be considered in naming them. As a guarantee of fitness the censors, before entering upon their office, make a profession of faith before the bishop or his vicar-general. In examining what is submitted to them, they must lay aside favoritism, and consider the teachings of the Church and the laws of sound morals in order to determine whether the things in question may be given to the public with safety. In each case the censor must give his opinion in writing. If his opinion is favorable, the permission to publish is granted. The fact of the favorable view of the censor must be shown on the publication. This is usually done by placing there the Latin words, *Nihil obstat*, meaning "Nothing hinders the publication," and the name of the censor. Then follows the word, *Imprimatur*, the name of the local bishop or of his vicar, and the place and date of permission. Chiefly works on religious subjects or those which have a bearing on religion are presented for censorship. See IMPRIMATUR.—C.E.; P.C. Augustine. (W. C. H.)

Censures (Lat., *censura*, censorship or office of censor, judgment, criticism). Ecclesiastical censure is a penalty by which a baptized person, delinquent and contumacious (obstinate), is deprived of certain spiritual goods, or goods connected with the spiritual, until he has given up such contumacy. The term and idea originated in Roman law. Up to the time of Innocent III (13th century) practically every ecclesiastical penalty was called a censure. The right to inflict censure follows from the nature of the Church as a perfect society; while the chief purpose of censure is corrective or medicinal as indicated by its main divisions: (1) particular, excommunication, interdict, suspension; (2) general, censure *ab homine* (by man) when penalty is inflicted by way of special precept or particular judgment, and *a jure* (by law) when a specified penalty is fixed by the common or particular law of the Church; (3) *latæ sententiæ* (of sentence passed) if penalty is incurred by the very commission of an act; *ferendæ sententiæ* (of sentence to be passed) if penalty is to be inflicted after admonition and judgment of a superior. The conditions for censure on the part of the subject are: his baptism; obstinacy or persistent disobedience; knowledge of the censure and its import. Generally speaking, ignorance excuses. On the part of the *delictum* (crime) there must be a grave, external moral fault. The requisites are essential and simultaneous. Censure deprives of the use of spiritual goods (as the sacraments in the case of laymen) or goods thereunto connected (as financial support attached to an office for a cleric). Censure may be multiplied by repetition of same offense or because more than one censure attaches to an act. To bring about salutary fear, some are reserved to the pope or bishop (see RESERVATION). Once contracted, a censure can be removed only by lawful absolution given by the authority inflicting censure, his superior, delegate, or successor. Again, one may be absolved from sin and not from censure, as these are distinct acts. Canon law lays down very definite procedure for absolution within and outside the Sacrament of Penance. In danger of death any priest may absolve from any censure, while in urgent cases, a duly approved confessor may do the same. The Church warns authorities to use censure with care because it is so grave a punishment.—C.E.; P.C. Augustine; Woywod.

Censures, THEOLOGICAL, doctrinal judgments by which the Church stigmatizes certain teachings detrimental to faith or morals.—C.E.

Census, an official enumeration of the people of a country to obtain statistics concerning their ages, occupations, education, and the like. In ancient Rome the census was taken with a view to taxation. In canon law, census means a tax or tribute imposed on a benefice, usually by a bishop and payable to himself. In diocesan and parochial usage it is the enumeration of the faithful, and certain data about their spiritual needs and conditions. A census or enrollment of the people is mentioned several times in the O.T. and notably in the N.T. (Luke, 2), the enrollment of "the whole world" which occasioned the journey of Joseph and Mary to Bethlehem where Christ was born.—C.E.

Center Party, a political party founded by the Catholics of Germany in 1870 to defend in Parlia-

ment the rights of their Church. In 1852 a Catholic fraction with representatives of the Rhineland and Westphalia had been admitted into the lower house of Prussia, and after 1858 this Catholic fraction called itself the Catholic Center Party because it occupied the central section of the house. In 1870, when the Prussian Conservatives or Orthodox Protestants and the Liberals supported Bismarck's *Kulturkampf* against the Catholics, the latter united under Ludwig Windthorst. The platform of the Center Party was as follows: (1) the preservation of the fundamental character of the empire as a federated state; (2) the promotion of the moral and material welfare of all classes; (3) constitutional guarantees for the civil and religious liberty of all classes and protection of all religious organizations against encroachments of the legislature. Many Protestants became affiliated with the party, which, under the capable leadership of Windthorst, continued to grow in strength so that by 1878 it had become so powerful that Bismarck himself felt the need of its support for his economic program, and began to work for the abrogation of the anti-Catholic laws passed at his dictation. The Center Party has since played an important part in Germany's political life. During the revolution of 1918 it held the balance of power in the Reich. Essentially a middle party, with firm Catholic principles, it has as a whole advocated recognition of the Weimar constitution, fulfilment of the Treaty of Versailles with the object of conciliating Germany's former enemies, a policy of compromise and moderation to adjust conflicting interests in the Reich, and denominational education and closer relations with the Vatican. At the last elections the Center Party obtained 68 seats in the Reichstag and represents over 4,000,000 votes. The party now finds its support in Baden, Württemberg, the Rhineland and the Ruhr, which touches on Westphalia, and in Silesia. There have been over 20 governments in power in Germany since 1919, and the Center has been represented in them all.—Sencourt, Germany's Center Party, in the Commonweal, N. Y., 1 May, 1929.

Cento, sĕn'tō (Lat., rag, patchwork), literary composition constructed by choosing passages of prose or poetry from one or more authors so as to form a whole having no connection with the original subjects, especially popular during the Middle Ages. The Byzantine empress Eudoxia is credited with having formed a history of the fall and redemption of man with lines from the works of Homer, while the works of Vergil supplied the material for the notable "Cento nuptialis" compiled by the Roman poet Ausonius, and for a life of Christ, compiled in 1634 by Alexander Ross.

Central America, which physically speaking should comprise all the land between the low-lying isthmuses of Tehuantepec and Panama, is conventionally restricted to the modern political divisions of Guatemala, British Honduras, Honduras, Salvador, Nicaragua, Costa Rica, Panama, and Canal Zone (United States); Mexico, in spite of its including Yucatan and much country east of the isthmus of Tehuantepec, is considered to be all in North America. With the exception of British Honduras, Central America is predominantly Catholic. Each division is treated in a separate article.

Central New Guinea, Prefecture Apostolic of, comprises the western part of the Mandated Territory of New Guinea mainland and adjacent islands; established 1913 as the Prefecture Apostolic of West Kaiserwilhelmsland, by the division of the Prefecture Apostolic of Kaiserwilhelmsland, dating from 1896, founded by Fr. Eberhard Limbrock; name changed, 1922; entrusted to the Missionaries of the Society of the Divine Word. Prefect Apostolic: Joseph Lorks (1928). Churches and chapels, 18; priests, 7; religious women, 12; Catholics, 5041.

Central Oceania, Vicariate Apostolic of, Pacific Ocean, comprises the Friendly Archipelago, the Nuia Group, and Wallis and Futuna islands; established, 1842; entrusted to the Marist Fathers. Missionaries of the region included Bl. Peter Chanel, protomartyr of Oceania. Vicars Apostolic: Peter Bataillon (1843-77), Louis Elloy (1877-78), Amandus Lamaze (1879-1906), A. Olier (1906-11), and Joseph Blanc (1912); residence at Maofaga, Tongatabu, Friendly Islands. Stations, 16; priests, 25; religious women, 60; seminary, 1; high schools, 2; primary schools, 26; Catholics, 10,000.

Centuriators of Magdeburg, a group of Protestant historians who treated the history of the Christian Church century by century and wrote the first five volumes (centuries) at Magdeburg, Germany. At their head was Matthias Vlacich (Latinized Flacius), a native of Istria, the ancient Illyricum, from which he assumed the surname of Illyricus. The work was the first important church history written by Protestants. It covers the first 13 centuries in 13 separate folio volumes all published at Basel, 1559-74. The large funds required for the collecting, assembling, and publication of the material were furnished by kings, princes, and cities devoted to the Protestant cause. Among them were the kings of Sweden and Denmark, the dukes of Saxony, and the cities of Augsburg and Nuremberg. The Centuriators wrote in Latin, but also prepared a German edition of the first four volumes. Several attempts, all unsuccessful, were subsequently made to bring the history down to modern times. Many refutations were prepared by Catholic scholars, the most notable of which was the "Ecclesiastical Annals" of Card. Baronius. The Centuries of Magdeburg were edited in thoroughgoing, systematic, and skilful fashion and were based on such original sources as the editors considered useful for their purpose. This purpose, however, was not to discover and state the truth, but to convict the papacy of having corrupted the teaching of Christ and to justify the religious opinions which the Lutheran Matthias Flacius opposed to the views of another Lutheran, Philip Melanchthon.—C.E. (N. A. W.)

Centurion, an officer in the Roman army in command of a body of men, numbering from 50 to 100; although not a commissioned officer in the modern sense, he corresponds somewhat to the present captain. Centurions are mentioned five times in the New Testament: Matt., 8 and 27; Acts, 10, 21, and 27.—C.E. (E. F. D.)

Ceolfrid, SAINT (642-716), Benedictine abbot of Wearmouth and Jarrow; d. Langres, France. Of Saxon nobility, he became a monk and was ordained at Ripon. He was prior at Wearmouth and deputy at Jarrow, under St. Benedict Biscop, whom he succeeded as abbot (690). Among his numerous improvements was his augmentation of the libraries of both monasteries. In his last journey to Rome, prior to which he had resigned his abbacy, he carried as a gift to the pope the famous "Codex Amiatinus," written (690-716) at Wearmouth or Jarrow, containing the oldest text of St. Jerome's Vulgate, and now in the Laurentian Library, Florence.—C.E.; Butler.

Cere-cloth (Lat., *cera*, wax) or CHRISMALE (Gr., *chrio*, anoint), linen cloth waxed on one side, which must completely cover the table of the consecrated altar. It must be the exact size of the table of the altar and is placed under the three linen cloths, the waxed side towards the table, preventing the altar cloths from being stained by the oil used at the consecration and keeping them dry. According to the rubrics it should be removed once a year during the stripping of the altar on Maundy Thursday, but it may be changed whenever the altar is washed. It is not blessed and cannot take the place of one of the three rubrical linen cloths.

Ceremonial, a book containing the order of religious ceremony and solemn worship prescribed for ecclesiastical functions. The official publications are two: "Ceremoniale Romanum," and "Ceremoniale Episcoporum," both founded upon the old "Ordines Romani." In the United States the "Ceremonial for use of Catholic Churches," approved by Card. Gibbons of Baltimore, is in general use. The "Memoriale Rituum," published by order of Benedict XIII, edited by L. A. Clark, contains rites for parochial churches in England. A "Handbook of Ceremonies" by J. B. Mueller, S.J., has been translated into English by A. Ganss and A. Ellis (London, 1929). Many dioceses and monastic orders have their proper ceremonials. —C.E.

Ceremonies, CONGREGATION OF THE, in charge of the ceremonies in the pontifical chapel and court, of functions performed by cardinals outside of the pontifical chapel, of regulating questions of precedence of cardinals, and of representation of various nations at the Vatican. (ED.)

Ceremony, an external act, gesture, or movement that accompanies the prayers and public exercise of Divine worship.—C.E.

Cerne Abbey, a Benedictine monastery in Dorsetshire, England, founded in 987 by Aylmar, Duke of Cornwall. The famous "Book of Cerne" is a MS. collection of medieval prayers for private use. It was once the property of the Abbey of Cerne, but is now in the University Library, Cambridge.

Certitude, properly an attitude of the mind assenting unreservedly and fearlessly to a proposition, without thinking that it is possible for it to be mistaken. This is the natural state of the mind in the presence of evident truth. Under this aspect it is described as subjective certitude, or simply certitude; as a quality of a proposition or of a thing, it is termed objective certitude, or certainty. The difference is apparent in the statements: "I am certain," and "It is certain."—C.E.; Coffey, Science of Logic, N. Y., 1912.

Cervantes Saavedra, MIGUEL DE (1547-1616), author, b. Alcalá de Henares, Spain; d. Madrid. He left the service of Card. Acquaviva in Italy to enter the Spanish army and was wounded at Lepanto. Later he was captured by the Corsairs and after five years in Algiers was ransomed. His first literary work was a pastoral romance "Galatea," followed by unsuccessful attempts at dramatic poetry. An irregularity in his accounts as tax collector led to his incarceration at Seville in 1597, during which period he is said to have evolved his masterpiece "Don Quixote" (first part, 1605; second, 1615). His remaining works are the twelve "Novelas exemplares," "Entremeses" (Interludes), "Viaje del Parnaso," rhymed review of contemporary poets, and the novel "Persiles y Sigismunda." —C.E.; Cervantes, tr. Shelton, History of the Knight-Errant Don Quixote, N. Y., 1923.

Cesalpino, chā-zȧl-pē′nō, ANDREA (1519-1603), physician, philosopher, and botanist, b. Arezzo, Italy; d. Rome. He was educated at the University of Pisa where he later taught philosophy, medicine, and botany; directed the botanical gardens at Pisa, 1554-58; and was professor of medicine at Sapienza, and physician to Pope Clement VIII. As a philosopher he adhered to the doctrines of Aristotle, excluding any contrary to Revelation. He made important investigations concerning the circulation of the blood but is most famous for his botanical work "De Plantis Libri XVI" which contains the foundations of plant morphology and physiology. He made one of the first herbariums, and was the author of a mineralogical work. The plant species *Cesalpinia* is named in his honor.—C.E.

Ceva, THOMAS (1648-1737), Jesuit mathematician, b. Milan; d. there. He was a prolific writer, and is best known for his geometrical theorem.

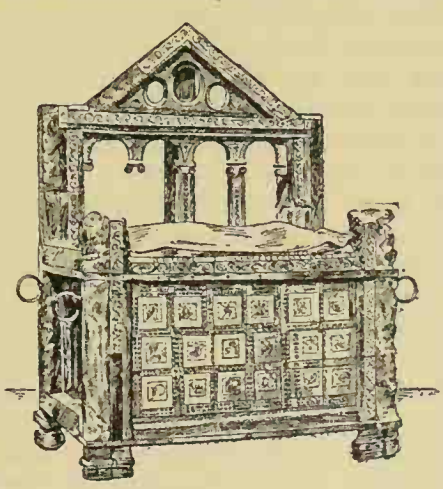
Ceylon, island, self-governing colony of the British Empire, in the Indian Ocean; area, 25,332 sq. m.; est. pop. 5,009,501. Catholicity was introduced into Ceylon in 1518 by Franciscans, who built churches and monasteries, preached the Faith, and made thousands of converts. St. Francis Xavier visited the island about 1542 and converted many of the northern Tamils. The Faith spread rapidly until it was attacked by members of the Dutch Reformed Church, the established state religion. Under the Dutch rulers the practise of the Catholic religion was forbidden, penal laws were enforced, and the Catholics were severely persecuted. The Church survived these hardships, owing to the efforts of missionaries from Goa who administered the sacraments secretly and continued the work of evangelization. When the island came under British rule, freedom of worship was granted although the Church of England became the established religion. Originally Ceylon belonged to the Portuguese Diocese of Cochin, but in 1834 it became a separate vicariate Apostolic, and in 1845 comprised the two vicariates Apostolic of Colombo and Jaffna. In 1883 the central provinces formed the Vicariate Apostolic of Kandy, in 1886 the Portuguese royal patronage was abolished, and in 1887 Colombo was raised to an archdiocese. Six years later two new

dioceses, Galle and Trincomalie, were erected from the Archdiocese of Colombo and the Diocese of Jaffna respectively. Today the Catholic Church has more members than any other Christian body in Ceylon. The bishops maintain amicable relations with the British government, enjoy full property rights, and are held in high esteem by the inhabitants of the island. Besides numerous religious and social institutions the Catholic laity have organized an association known as "The Catholic Union of Ceylon," a society to protect and propagate Catholic interests. Ceylon included in 1929 the following ecclesiastical divisions: Archdiocese of Colombo; dioceses of Galle, Jaffna, Kandy, and Trincomalie. Churches, 432; secular priests, 17; regular priests, 211; colleges, 3; seminaries, 3; high schools, 7; primary schools, 267; charitable institutions, 17; Catholics, 385,507.—C.E.

Chad (CEADDA), SAINT, confessor, abbot, and bishop (d. 672), b. probably Northumbria, England; d. Lichfield. He was educated at Lindisfarne under St. Aidan and at the monastery of Rathmelsige (Melfont), Ireland. He assisted his brother St. Cedd in establishing the monastery of Lastingham, Yorkshire and succeeded him as abbot, 664. For a short time Bp. of York, in 669 he was appointed Bp. of Mercia and established the seat of his diocese at Lichfield where he founded a church and monastery. His relics are now in the cathedral of Birmingham dedicated to him. Feast, 2 March.—C.E.; Butler.

Chain or FETTERS, emblems in Christian art associated with St. Balbina because of her discovery of St. Peter's chains.

Chained Bibles. Until the middle of the 11th century all books, and for centuries afterwards the greater bulk of them, were locked in chests, or in recesses of library walls, to insure them against loss or theft. This custom entailed severe hardships on the majority of students, since only the privileged few had ready access to them. Nor did the practise of lending books out on adequate security, begun in the early part of the 11th century, contribute much to the solution of the problem; because poor students, who were in the majority, could ill afford the financial sacrifice involved. The first real advance toward solving the problem came about the middle of the 11th century, when the custom of chaining books was inaugurated. Books were thus secured against theft or loss, and, at the same time, students had more ready access to them. The earliest document to refer to chained books is the catalogue of the library of St. Peter's monastery at Weissenberg, Alsace (1040). After this there are no allusions to them until the beginning of the 13th century, when the custom of chaining books to desks or walls of libraries was introduced on a more general scale. The middle of the 15th century saw the advent of the printing-press, and the extension of the custom of chaining books so as to embrace the entire contents of libraries. As a result chained books became more numerous than ever. The Protestant Reformation did not essentially alter the medieval conception of a library. Hence we find that the leading Protestant libraries contained chained books in great numbers. Indeed, it can be safely stated that the number of chained books, in Protestant as well as Catholic libraries, during the two centuries following the Reformation, was far greater than that during the three preceding centuries.



CHAIR OF ST. PETER (VATICAN BASILICA)

The chained Bible was an institution in the medieval Church. From the 12th century on, the Bible could be found in countless monasteries and churches, chained to a desk, or lectern, or stall, near some window, where the student or pious reader would have sufficient light to read it. This demonstrates how strong was the popular demand for an open Bible in the medieval Church, and how earnestly the Church strove to make that open Bible a reality for all its communicants. Bias and ignorance have falsely interpreted this usage of bygone days as a proof that the Church purposely withheld the Bible from the laity. No such malicious interpretation of the chained Bible was forthcoming so long as Protestants remembered their own chained Bibles. The myth, that Bibles in the Middle Ages were chained in order to prevent people from reading them, arose in Germany in the 18th century, and was given its present currency principally through M. D'Aubigné, Swiss historian, in his history of the Reformation (1817). (J. A. C.)

Chair of Peter, portable chair preserved at the Vatican and believed to be a chair used by St. Peter, the extant testimony referring to it dating from the 2nd century. The feast of the Chair of St. Peter at Rome has been celebrated from the early days of the Christian era on 18 Jan., in commemoration of the day when St. Peter held his first service in Rome. The feast of the Chair of St. Peter at Antioch, commemorating his foundation of the See of Antioch, has also been long celebrated at Rome, on 22 Feb. The Mass for both feast days is the same; the Collect is as follows: "Oh, God, who, together with the power of the keys of the kingdom of heaven, didst bestow on blessed Peter Thy Apostle the pontificate of binding and loosing, grant that by the aid of his intercession we may be released from the yoke of our sins."—C.E.

Chalcedon, COUNCIL OF, the Fourth Œcumenical Council, held, A.D. 451, in the pontificate of Leo I, at Chalcedon, a city of Bithynia, in Asia Minor. The principal purpose of the Council was to define the Catholic doctrine on the two natures of Christ, against the Monophysite heresy.—C.E. (M. P. H.)

Chalcedony, species of quartz; third foundation stone of the eclestial Jerusalem (Apoc., 21).

Chaldean Rite, also known as the EAST SYRIAN, ASSYRIAN, or PERSIAN RITE, the liturgy used by the

Uniat East Syrians and Nestorians. The language is old Syriac. There are three Anaphoras (Canons) used: the first, called that of the Apostles (Sts. Addeus and Maris), is the normal one; the other two, that of Nestorius and that of Theodore the Interpreter, are used only on occasions. The same pro-anaphoral part is used for all three. The Chaldean Uniats are communicated with a host dipped in the chalice.—C.E., XIII, 85; XIV, 413. (M. E. D.)

Chalice (Lat., *calix*, cup), the cup used at Mass to contain the Precious Blood of Christ, to commemorate that used by Our Lord at the Last Supper. A chalice is usually from 8 to 11 in. in height, with a wide base, a stem with a knob midway, and a cup. The whole may be of gold or silver, or the cup only. In case of poverty it is permitted to make the cup of inferior metal, but this must be gold-plated within. Chalices are blessed by a bishop, who anoints them with holy chrism, a ceremony which goes back to the time of St. Gregory the Great (590-604). Formerly, if a plated chalice needed regilding it had to be reconsecrated, but under the present law this is not necessary. In art the chalice is a symbol of the Holy Eucharist, and is often depicted with a Host above it. It is also an emblem associated with Sts. Bruno, Barbara, John the Evangelist, and Thomas Aquinas. As the Sacramental Cup, it signifies faith. St. John is represented with a chalice and a serpent issuing therefrom, referring to an unsuccessful attempt to poison the Host, the serpent symbolizing the poison. For illustrations see ARDAGH CHALICE; CELLINI.—C.E. (J. F. S.)

Challoner, RICHARD (1691-1781), Bp. of Debra, vicar Apostolic of the London district, b. Lewes, England; d. London. Born of Protestant parents, he was received into the Catholic Church at the age of 13, and educated at Douai, where he was later professor and vice-president. In 1730 he entered with zeal into the work of the mission at London, which involved many hardships. In 1741 he was consecrated bishop, and in 1758 became vicar Apostolic. As administrator he founded schools, instituted conferences among the London clergy, and aided the relief of the poor and aged. He was forced by the laws of England to spend his life in hiding, and with difficulty escaped Protestant informers. He wrote many religious books, among them the well-known meditations "Think Well On't," the "Garden of the Soul," a favorite book of devotion, "Meditations for Every Day in the Year," and "Memoirs of Missionary Priests." He also prepared a revised edition of the Douay Bible and Reims New Testament, which is, practically speaking, the version of the Bible used by all English-speaking Catholics today.—C.E.

Challoner Society, THE, organization formed in England in 1928 to afford an opportunity for "cradle" and "convert" Catholics to meet each other socially. Meetings are held at the Interval Club, London. Lectures of special interest to converts are given. (E. V. W.)

Cham, one of the sons of Noe, probably the second. He is mentioned in the O.T. as having been irreverent towards his father, when the latter was intoxicated. On this occasion, Noe blessed Sem and Japhet for their filial piety; pronounced a curse upon Chanaan, the son of Cham; and foretold the characteristics of Cham's descendants, and the debasement that would follow (Gen., 9). The descendants of Chanaan have proved morally corrupt and are in subjection to the rule of the descendants of Sem.—C.E. (F. J. L.)

Chamberlain, title of several classes of palace officials of the Roman court.

—PRIVY CHAMBERLAINS (Active), compose the College of Masters of Pontifical Ceremony, and are at present 9 in number (5 monsignori and 4 supernumeraries).

—PRIVY CHAMBERLAINS TO HIS HOLINESS. The date of institution of this class is unknown; it probably developed by degrees as an honor for priests who had rendered signal service in missions representing the Holy See; since 1800 it is a simple honorary title. Their number, which is variable, is at present 1728. The offices of these and of all the following divisions of chamberlains cease at the death of the pope who appoints them (in this case titles are suspended during the vacancy of the Holy See), but reappointment is customarily made through the medium of the majordomo on the election of the new pope.

—CHAMBERLAINS OF HONOR OF THE PURPLE HABIT have practically the same privileges and functions, as well as the same costume, as privy chamberlains, whom they assist at Vatican functions, e.g., consistories and chapels, by carrying the *flabelli* (fans), *sedia gestatoria* (papal chair), tapers, etc. They have the added function of assisting in the antechamber of honor, wherein is the pontifical throne. They number at present 729.

—CHAMBERLAINS OF HONOR EXTRA URBEM (outside the city), instituted under Pius VI, are chosen from the clergy of cities other than Rome, have the title monsignor, belong to the papal household, and have the same vestments, excepting the red hat, as chamberlains of honor, but as they are not able to wear this costume at all times in Rome, they are not then called monsignori, and are only Chamberlains of Honor *extra urbem;* their present number is 47.

—PRIVY CHAMBERLAINS OF SWORD AND CAPE are divided into three categories, privy chamberlains of sword and cape active, privy chamberlains of sword and cape *di numero* (in ordinary, or titular), and supernumerary privy chamberlains. Active privy chamberlains are now four in number and include the offices of grand equerry to His Holiness, pontifical postmaster-general and custodian of the Golden Rose; these have their offices for life. Their institution dates from 1555 when the pope had a number of lay servitors (*cubicularii*) who were called of "sword and cape" to distinguish them from ecclesiastical chamberlains. To their own title, the title "Don" is added. Privy chamberlains *di numero* have no other special charge than that of audiences, although they also assist the supernumerary chamberlains and chamberlains of honor in the pontifical antechamber. They are 4 in number. Supernumerary privy chamberlains (of which there are at present 407) are to the papal court much the same as chamberlains of a secular court; they have existed at least since the 16th century, have a special habit, and are stationed in the privy

antechamber with the chamberlains *di numero* and aid these in their function of audiences. Their number varies greatly. Originally chosen exclusively from the nobility, as active and *di numero* chamberlains still are, they are now recruited from the upper classes of all Christian countries for special service to the Holy See.

—Chamberlains of Honor of Sword and Cape. The restriction of the preceding class to those of the nobility or of high distinction excludes many meritorious persons, so the chamberlains of honor were founded some time before Clement VII. They have the same costume, with slight variations, as privy chamberlains, but are not allowed in the privy antechamber. They are divided into two classes, chamberlains *di numero* (at present 5 in number), having a life tenure; and supernumeraries, at present numbering 218. They receive a slight compensation for their services. The minimum age requirement for chamberlains of sword and cape is 30 and their immediate superior is his excellency, the majordomo to His Holiness. Transference from one class to another is not allowed. See Camerlengo; Maestro di Camera del Papa.

Chambre Ardente (Fr., burning room), a commission created in the Parliament of Paris in 1547 for the purpose of trying hereties. This name was given, some say, because the place where the commission sat was lighted exclusively by torches, while others see in it a reference to the severity displayed by this court towards the Huguenots. The term was also applied to a court established by Louis XIV to stamp out poisoning and sorcery.

Chamites, the descendants of Cham (q.v.), divided into four great families by the sons of Cham: Chus, Mesram, Phuth, and Chanaan (Gen., 10). They spread over a great territory. The Chusites inhabited Arabia, Africa, and the valleys of the Euphrates and Tigris; Mesram occupied Egypt; Phuth, probably the region w. of Egypt, particularly Libya; and Chanaan, the country later occupied by Israel. In Asia and Africa they were conquered by the Semites.—C.E.

Champlain, Samuel de (1570-1635), founder of Quebec and father of New France, b. Brouage, France; d. Quebec, Canada. He was a navigator and geographer to the king, and suggested uniting the Atlantic and Pacific Oceans by a canal through Nicaragua. In 1603 he visited Canada, and chose the site of Quebec for a future colony, which he established in 1608. He made extensive explorations of the surrounding country, following the St. Lawrence, crossing Lake Ontario, and discovering Lake Champlain. He became involved in Indian warfare in defense of Quebec. His writings are descriptive of his voyages and discoveries. He was a true Christian explorer. He introduced into New France the custom of ringing the Angelus, as a means of signalling the time.—C.E.; Campbell, Pioneer Laymen of North America, N. Y., 1915.

CHAMPLAIN

Champollion, Jean François (1790-1832), orientalist, b. Figeac, France; d. Paris. He was particularly distinguished as an Egyptologist, was curator of the Egyptian museum of the Louvre, accompanied Rosellini on a voyage of exploration to Egypt, and was appointed to the chair of Egyptian archæology at the Collège de France, a post specially created for him. His chief glory consists in having discovered through the Rosetta Stone a key for deciphering hieroglyphics. The system was published, 1824. He was the author of numerous works on Egyptology, including a valuable Egyptian grammar and dictionary.—C.E.

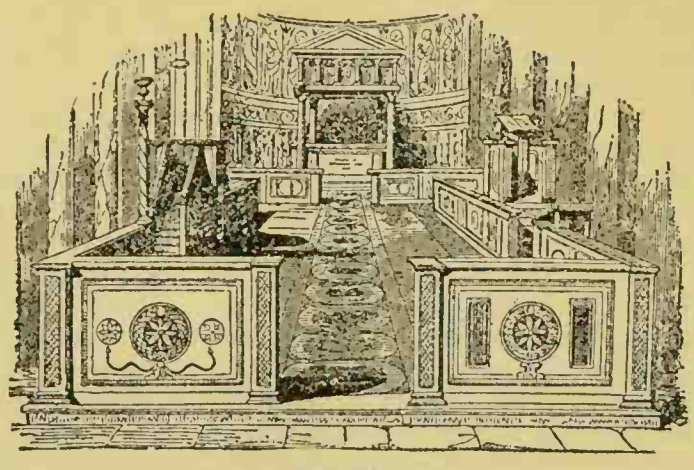
Chanaan, kā′nan, Land of (Semitic, *kâna,* to bow down; hence, lowlands), term applied in a limited sense by biblical writers to the northern coast of modern Palestine, or Phenicia; or to the lowland of the Philistines on the southern coast. They identify it more generally with the whole of Western Palestine, including the mountainous districts occupied by the Amorrhites, and enclosed within the generally accepted boundaries of 33° 18′ N. lat. on the north, 30° 33′ N. lat. on the south, the Mediterranean on the west, and the Dead Sea and lower course of the Jordan on the east. According to British surveyors its maximum area was about 9700 sq. m. Among the famous places in what constituted the former country of Chanaan are Jerusalem, the Holy City; Bethlehem, the birthplace of Our Lord; Nazareth, the scene of His private life; Joppe, Hebron, Gaza, and Bersabee. The land has numerous brooks and fountains, fine pasturages, and a most fertile region in the valley of the Jordan. Its famous mountains are Carmel, Gelboe, and Thabor.—C.E.

Chanaanites, descendants of Chanaan, son of Cham, who inhabited all of western Palestine between the Jordan and the Mediterranean coast. They came into Palestine from the north about 3000 B.C., and for a long time were under Babylonian influence. Their civilization was progressive, as shown by their use of bronze, iron, and other metals, their building operations, and their use of valuable articles for domestic and religious purposes. They worshiped Baal, Moloch, and Ashtoreth. The prophesy of Noe that Chanaan "a servant of servants shall he be, unto his brethren" (Gen., 9) was fulfilled when the Chanaanites were conquered first by the Israelites, descendants of Sem, and afterwards by the Persians, Greeks, and Romans, reputed descendants of Japheth.—C.E.

Chanca, Diego Alvarez (*fl.* late 15th century), physician-in-ordinary to Ferdinand and Isabella, of Castile and Aragon. He accompanied Columbus on his second voyage and his medical treatment saved the lives of those afflicted with malarial fever. The site of one of the first Christian settlements in the New World, Isabella, ten leagues east of Cape Monte Christi, Haiti, was decided on as a result of his advice. He was the author of a valuable letter de-

scribing the flora, fauna, and ethnography of America, and of two medical works.—C.E.

Chancel, part of the choir near the altar of a church, where the officiating clergy stand. The name is derived from *cancellus,* the screen which formerly divided the choir from the nave. St. Clement's, Rome, still preserves the sixth-century screens of the choir and *presbyterium.* The word sanctuary is now used for the railed enclosure about the altar. In cathedrals the part between sanctuary and nave is called choir. Anglican usage retains the term chancel which was used in England before the Reformation.—C.E.



CHANCEL

Chancellor (Lat., *cancellarius,* man at the barrier), term which came to mean a notary, then the official charged with writing and sealing crown documents, and finally, the guardian of the great seal of state. From the days of Charlemagne, this office was generally held by an ecclesiastic. Card. Wolsey, Abp. Arundell (1386-88), and Sir Thomas More (1529-34), the last-named the first layman thus honored, are famous English Catholic chancellors. In the recent German Empire, the chancellor was president of the federal council and so, under the emperor, was charged with the direction of imperial affairs. In England, the lord high chancellor is the keeper of the state seal; as the highest law officer he is the speaker of the House of Lords, a member of the cabinet, and appoints all the judges and justices of the peace, and, among other duties, supervises the interests of minors and lunatics. There is a lord chancellor in Ireland exercising similar legal powers. The chancellor of the exchequer is the British minister of finance. The titular head of a university is frequently called the chancellor. Catholics are excluded from the office of lord chancellor in England, on the grounds that this dignitary is the patron of many Church of England livings, but, however, it may be held by Jews and freethinkers. In canon law, the bishop of each diocese appoints a priest as diocesan chancellor, who in virtue of this office becomes an ecclesiastical notary and is charged with the care, arrangement, and indexing of the diocesan archives, records of dispensations, of ecclesiastical trials, etc. As notary he has to draw up all the written documents used in the official government of the diocese and to authenticate documents when necessary.—P.C. Augustine.

Chancery, Apostolic, the papal office that drafts and issues the more important documents emanating from the Holy See. These are the Bulls appointing bishops and others named in Consistory to high office; and the constitutions erecting or dividing dioceses and provinces or setting up cathedral or collegiate chapters, or dealing with matters of importance at the direct instance of the supreme pontiff. Since the reorganization of the Roman Curia by Pope Pius X in 1908 the Apostolic Chancery has become merely the expediting office of the Congregation of Consistory and of the pope directly. These restricted functions represent the last phase of a development almost coextensive with the life of the Church. The chancery was of considerable importance during the Middle Ages but after the Reformation as the era of congregations or permanent commissions began it became in fact what Pius X made it in law, a standing committee on drafting and engrossing papal Bulls and constitutions. A collection of Apostolic constitutions, called the Rules of Chancery, are in force in this office. They are divided into three classes, rules of direction or expedition of Bulls, rules concerning benefices, and judicial rules.—C.E., XIII, 147. (J. D.)

Chancery, Diocesan, a branch of administration that handles all written documents used in the government of a diocese.—C.E., IV, 798.

Chanès, Henri (1865-98), priest of the Paris Foreign Missions, b. Coubon-sur-Loire, France. He was murdered with eight Christians in his district of Pok-lo, Kwang-tung, China.

Changanacherry, Diocese of, Travancore, British India, see of the Syro-Malabar Rite; erected, 1923; suffragan of Ernakulam. Thomas Kurialacherry was first bishop of the diocese (d. 1925), succeeded by James Kallarakil (1927). Churches, 166; priests, secular, 271; priests, regular, 65; religious women, 394; seminary, 1; high schools, 7; elementary schools, 190; institutions, 4; Catholics, 175,650.

Chant (Lat., *cantus,* singing). (1) A vocal melody belonging to a liturgical office, forming an intimate, often an integral part of it. A liturgical chant differs from sacred music, since the latter adorns an office without absolutely belonging to it. Liturgical chants are monodic, usually diatonic, and, in form, they vary from the simplest musical recitation of a text to the most elaborate and expressive melodies. See Ambrosian Chant; Gregorian Chant; Plain Chant. (2) An incantation used by primitive races to cure disease, to placate the gods, to charm beasts, and to affect the weather. Rhythm and repetition were essential to these magic chants.

Chantry (Fr., *chanter,* to sing), originally the endowment of one or more priests to say or sing Mass for the soul of a person specified by the endower. In most cases the incumbent was charged with other duties such as that of attending choir, of acting as chaplain to a gaol or hospital, or notably of giving instruction gratuitously. Henry VIII and Edward VI suppressed the chantries and confiscated the moneys, inflicting grave injury on education. Between the year 1547 and 1645 no grammar school was founded in England which had not previously existed as a chantry. The term chantry was employed also to designate a small chapel specially erected for the

use of the incumbent in saying or singing his Mass. Bequests for the celebration of Masses for the soul of the testator were considered illegal in England, on account of false interpretation of the Chantries Act of Edward VI, 1547, the Act of William IV, and the case of West vs. Shuttleworth, until 1919, when the appeal of Francis Cardinal Bourne for Edward Egan, who had made bequests to the Jesuits for Masses, won this privilege for Catholics.—C.E.

Chapel, a sanctuary or informal church; part of a cathedral or large church; or a separate and detached place of worship. The earliest oratories or chapels, as distinct from the buildings where the bishop and presbytery presided over the regular assemblies of Christians, were probably martyrs' memorials. The spread of Christianity from the cities into the country must have early occasioned the erection of chapels for believers living at a distance from the bishop's church. Chapels were built in private homes and in the course of time many became regular parish churches. Other buildings such as courthouses, hospitals, and all religious houses had chapels attached to them in medieval times. The most important kinds of chapels include: ambassadors', bishops', cemetery or mortuary, chantry, and charnel chapels, chapels of ease, gate-house chapels, Lady chapels, papal chapels, chapels of repose, royal, ship, votive, wayside, and bridge chapels.—Henry, Catholic Customs and Symbols, N. Y., 1925.

Chapelle, Placide-Louis (1842-1905), Abp. of New Orleans, b. Runes, Lozère, France; d. New Orleans, La. He studied at St. Mary's Seminary, Baltimore, and was ordained in 1865. Consecrated coadjutor Abp. of Santa Fé in 1891, he succeeded to the see in 1894, being transferred to New Orleans in 1897. Appointed Apostolic Delegate to Cuba and Porto Rico and Envoy Extraordinary to the Philippine Islands, he helped to have inserted in the treaty of peace between the United States and Spain the clause confirming to the Catholic Church the possession of the property she controlled under the Spanish government. As Apostolic Delegate to the Philippines, he reorganized the affairs of the Church.—C.E.

Chapelle Ardente (Fr., burning chapel; from the candles surrounding the catafalque), chapel or room in which the corpse of a sovereign or dignitary lies in state pending the funeral.

Chapel of Ease, a church or chapel built in an outlying district of a parish, so called because intended to relieve the parish church and accommodate the parishioners living at a distance from it. Today they are called succursal churches. The clergy in charge act as vicars of the parish priest. Ordinarily such churches and chapels may not have a baptismal font or a cemetery independently of the parish church; nor may reserved parochial functions, such as Baptism and marriage, be performed in them without the permission of the pastor. For the convenience of the faithful, however, the bishop may permit, or even order, that a baptismal font be placed in such churches (canon 774, § 2). Frequently such chapels of ease develop into independent parish churches.—C.E. (A. C. E.)

Chaplain (Lat., *capella*, chapel), a priest authorized to conduct liturgical functions in the army (see Chaplain, Military), or for an ecclesiastical association, a lay religious community, an institution, etc. The right of appointing chaplains for ecclesiastical institutions belongs to the local Ordinary, except for religious who appoint chaplains within their own territory, in which case the consent of the Ordinary is required should the chaplain chosen by the religious superior be one of the secular clergy. During his term of office the chaplain can bless the habit or insignia, the scapulars, etc., of the association, and invest the new members with them. For a just cause a chaplain may be removed from office by those who appointed him as well as by their successors or superiors. The chaplains of communities of non-exempt lay religions are appointed by the Ordinary; those of exempt religions by the religious superior. The chaplain has not parochial rights over the community. Accordingly the administration of Viaticum and Extreme Unction rests with the local pastor, unless the bishop withdraws the religious house from the jurisdiction of the pastor and subjects it to the chaplain. Approximately the same rule applies to funeral services, except that the chaplain and not the pastor conducts them in lay institutes of men. The chaplain of a hospital or other institution must adapt his services to the needs of the institution, avoiding all usurpation of parochial functions, such as the administration of solemn Baptism, if the institution is not withdrawn from parochial jurisdiction.—C.E.

Chaplain, Military, a priest who has charge of religious services in the army or navy, subject either to the local Ordinary, or to a constituted Bishop Ordinary, *Episcopus castrensis* (of the camp), for army and navy, with faculties varying according to circumstances. The common law of the Church states merely that military chaplains must observe the particular prescriptions given out by the Holy See. The Card.-Abp. of New York is at present Bishop Ordinary of the U. S. army and navy chaplains, assisted by four vicars general in charge of the Atlantic, Great Lakes, Gulf, and Pacific vicariates. In Great Britain the Card.-Abp. of Westminster is the ecclesiastical superior for the navy and the Rt. Rev. Wm. Keatinge, titular Bp. of Metellopolis, is bishop in ordinary for the British Army and also for the Royal Air Force. —C.E. (S. B.)

Chaplains of Sisters, priests appointed by the bishop to say Mass and preach in convent chapels. According to Canon Law (canon 464, § 1) such chapels are under the spiritual care of the pastor in whose parish they are situated. For a grave reason, however, the bishop may appoint chaplains to convents which are independent of the pastor. Their powers will be defined in the letters of appointment. Usually they say Mass, give religious conferences, and perform other sacred ceremonies. They are not the confessors of the religious unless especially appointed to this office. They may not perform any reserved parochial functions such as Baptism or marriage, in the convent chapel, without special permission of the bishop. They are usually appointed from the ranks of the secular clergy. In case of need, however, the bishop may

appoint priests who are members of a religious order or congregation.—C.E.; Taunton, The Law of the Church, St. L., 1906. (A. C. E.)

Chaplet, originally a wreath worn on the head, the name came to be used for beads strung together, especially beads upon which prayers are counted as they are recited. It is most frequently used to designate a string of 55 beads, a third of the Rosary, upon which are recited 50 Aves and 5 Paters. The term is also applied to strings of fewer beads used for reciting various prayers and aspirations in honor of Our Lord, the Holy Eucharist, etc., as well as for the prayers recited.

It is an emblem in art associated with Sts. Dominic and Alphonsus Liguori, referring either to their devotion to the Rosary, or indicating a special distinction.

Chappuis, shăp-pwē, Mary de Sales (1793-1875), a Visitandine nun, co-founder of the Oblates of St. Francis de Sales, b. Soyhières, Berne, Switzerland; d. Troyes, France. She sought zealously to promote a form of spirituality called "The Way," which met with opposition as well as favor.—C.E., IX, 754.

Chapter (Lat., *capitulum*, dim. of *caput*, head). (1) Main division or section of a book; especially used to denote the many divisions of the books of the Bible. (2) Short lesson or passage from Holy Scripture called the "little chapter," read at Office. (3) A body of clerics instituted for observing greater solemnity of Divine worship, and, at cathedral churches, for assisting the bishop according to Church Law as his senate and council and governing the see during vacancy. The name arose from the custom of reading a chapter of the rules at a prescribed daily gathering of the members. In dioceses which have no cathedral chapters the board of diocesan consultors functions as the bishop's senate. Chapters are of various kinds, e.g., cathedral, collegiate, secular, regular, and consist of dignities and canonicates. Some of the principal offices are those of canon theologian and canon penitentiary. The institute known as chapter is derived from the presbytery of the early centuries; it grew in importance during and after the 8th century and was thoroughly established in the 13th. (4) General meeting or assembly of delegated members of certain religious orders to consider ways and means of improving the formation of the religions, facilitating their labors, and amending the constitutions.—C.E. (H. L. M.)

Chapter-house, a building attached to a monastery or cathedral in which the meetings of the chapter are held. In monasteries the chapter house was used daily after Prime for the reading of the "Martyrology" and "Necrology," the correction of faults, the assignment of daily tasks, the exhortation of the superior, and again for the evening collation. Secular canons used it for the formal transaction of public business of common interest to the body corporate. Its shape is varied. In England it was the object of careful designing, culminating in the polygonal chapter house of which Lincoln Cathedral (1240-60) has perhaps the earliest example.—C.E.

Chapter Mass, another name for the Conventual Mass. (ED.)

Character (Gr., engraving instrument), the mark or trait by which the personality of one person is distinguished from that of another. The word is used to express the spiritual and indelible sign imprinted on the soul by the Sacraments of Baptism, Confirmation, and Holy Orders. The sacramental character marks the soul as distinct from those who have it not; as obliged to perform certain duties; as conformed to the image of God; as disposed for God's grace. Baptism marks the soul as a subject of Christ and His Church; Confirmation as a warrior of the Church militant; Holy Orders as a minister of its Divine worship.—C.E.

Charismata (Gr., gifts), a theological term designating certain extraordinary gifts of the Holy Ghost, granted to individual Christians, not for their personal sanctification, but for the spiritual advantage of others. St. Paul enumerates most of them in I Cor., 12: the word of wisdom, the word of knowledge, faith, the grace of healing, the working of miracles, prophecy, the discerning of spirits, the gift of tongues, interpretation of speeches, and the charismata of apostles, prophets, doctors, helps, governments. They were especially common in the early Church, and were signal aids in the rapid propagation of the Christian religion. Nor have they ever been entirely absent from the Church of Christ, as is evident from the acts of beatification and canonization of saints.—C.E. (A. C. K.)

Charitable Bequests, in law, gifts made by will for the welfare of the community or of an indefinite part of it, and so contrasting with what is left to private individuals; thus schools, orphanages, hospitals, churches, and libraries may be the recipients of charitable bequests. Technically a bequest is a gift of personal property, a gift of realty being termed a devise, yet as this distinction is often unknown to ordinary persons the courts include realty also under the term bequest if such is clearly the testator's intention. In Ireland, Canada, and some of the United States bequests for Masses for the dead have been sustained as charitable, but in England until quite recently they were held to be void in law as being for so-called superstitious uses. It is important that the makers of charitable bequests should ascertain the legal title of the institution to which the bequest is to be made.—C.E.

Charity (Lat., *caritas*, love), a supernatural, infused virtue, by which we love God above everything for His own sake, and our neighbor as ourselves for God's sake. As an act of supernatural virtue it requires a motivation based on Divine revelation. Charity, in the strict sense of the word, cannot exist in a person who has never heard of revelation, though he may perform many works from the sole motive of pleasing God. Charity, unlike natural virtues, is not acquired through frequent repetition of the same acts, but is infused with sanctifying grace; hence it is sometimes used to signify this grace. It is a Divine name: God is charity (1 John, 4, 16). Almsgiving is called charity because it is one of its principal works. Today, outside of the Catholic Church, charity signifies any good turn done to the needy, regardless of the motive that prompted it.—C.E. (R. J. M.)

Charity, Saint. See Faith, Hope, and Charity, Saints.

Charity and Charities. Charity to man is the fulfilment of duties over and beyond those of justice to our fellow creatures, whom we recognize as having the same nature, the same destiny, the same Redeemer as ourselves. Charity, in this sense, is the fulfilment of one of the two great commandments which Christ formulated as containing all of God's revealed will for man (Matt., 22).

Charity, as generally understood without reference to its religious implications, simply means giving aid to the needy. Charity is the collective title for all the aids and processes whereby ills are met and alleviated. Among savage peoples, charity may be seen as tribal loyalty. Feast and famine, responsibilities and duties, are the common portion of all the members of the tribe. At the same time, all who are not members of the tribe are viewed with hostility. The pagan civilizations had a larger organization and hence a greater respect for the rights of strangers. However, none had any great social consciousness of the rôle of charity. In Greece and Rome, the majority of the population was bound in slavery, and the misery of their condition aroused no sense of charitable obligation. Only under the later emperors do we find the first public charities, the support of poor children, under Nerva and Trajan.

COIN OF CHARLEMAGNE

Historians admit the great change introduced by Christianity. The Acts of the Apostles record the fact that the care of widows and orphans was esteemed a social obligation. The letters of St. Paul refer to a collection taken up in the churches of Greece and Asia Minor for the relief of the poor of Jerusalem. The early Fathers and bishops preached that charity was a duty, not an act which a rich man might freely undertake or as freely omit. Estimates show that about A.D. 250 the church of Rome cared for 1500 persons; that under St. Chrysostom, the church of Antioch supported 3000 widows and children, beside strangers and sick. In later Christian times, church revenues were divided into four parts, one of which was given to the poor. The clergy thus were the social workers of their time. The monasteries also became conspicuous charitable agencies. To use modern terminology, they did relief work on a vast scale, offering food and shelter to all who asked for it. Finally the religious orders, in great variety, each undertook some charity. In a word, the social work of our naturalistic age inherits from early and medieval Christianity its spirit, its ideals, and much of its actual working.

The revolt against the Church in the 16th century forced the separation of charities and the Church. In considerable part, the kings, princes, and other powers of the time joined the revolt because of the opportunity it afforded to seize the endowments of charities. The resulting distress was so great that the powers of the state had to be invoked. Poor laws sought at first to crush out appeals for aid. This failing, systems were instituted whereby each local district was required to care for all cases of need within its own borders. Local taxation was thus proportioned to the amount of charity given, and the rich taxpayers saw to it that nothing short of absolute need was heeded. From this developed the feeling that still persists, that to receive charity is to confess oneself in utter degradation.

With the Church crippled, and the state by custom niggardly, charity in modern times has become a private matter. Fortunately there have always been individuals profoundly conscious of the misery of their fellows, who consecrate themselves to the struggle against this misery, and who arouse society to take action. Thus the state today intervenes in various types of need, sickness, illiteracy, delinquency, etc., formerly cared for only by individuals, or by religious organizations. Modern social work may be characterized by two qualities: by insistence on prevention, that is, by seeking not merely to aid in an emergency, but more especially to discover and eliminate the causes which brought about the emergency; and by organization, whereby individual cases and social problems are met with all the knowledge and power which can be summoned from every direction. The so-called "scientific" spirit of modern social work is entirely admirable, in that it seeks a complete and permanent solution of every difficulty. The Catholic must, however, regret the absence of religion, and, as far as he is concerned, must be guided by its principles; hence no Catholic can subscribe to certain aspects of the programs of birth-control and eugenics. Furthermore the Catholic must hold firmly the doctrine, taught by Christ Himself, that the practise of charity is not optional, but a real duty binding on all who have the opportunity and the means. —C.E.; Koch-Preuss; Kerby, The Social Mission of Charity, N. Y., 1921. (E. F. MacK.)

Charlemagne (Lat., *Carolus Magnus*, Charles the Great; 742-814), King of the Franks, first sovereign of the Holy Roman Empire, b. Aix-la-Chapelle or Liége; d. Aix-la-Chapelle. He was the eldest son of Pepin the Short, mayor of the palace, whom Pope Stephen III anointed as king (752). Before his death, in 768, Pepin divided his dominions between his two sons, Charles and Carloman. At the latter's death (771) his subjects accepted Charles as their king. As "Roman Patrician" Charles was obligated to defend the temporal rights of the Holy See, which were first threatened by the Lombards under Desiderius, whom he finally defeated at Pavia. He waged victorious warfare against the pagan Saxons, to whom he gave the alternative of baptism or death, their leader Wittekind finally accepting Christianity in 785. The invasion of Moslem Spain in 777 was without significant result. The "Chanson de Roland" recounts the death of the paladin Roland during this campaign. Bertha, the king's mother, who had been a strong influence for good, died in 783. About this time Charlemagne subdued uprisings of Tassilo, Duke of Bavaria, Areghis, the Lombard prince, the

Thuringians, Saracens and Avars. In 800 he received the imperial crown from Leo III in Rome. In 806 he divided his empire by will among his three sons.

Charlemagne undertook the agricultural development of his realm, organized and codified the principles of ancient Frankish law, and through the scholars whom he attracted to his court inaugurated educational reform (see CARLOVINGIAN SCHOOLS; ALCUIN; EINHARD). He furthered the spiritual welfare of the Church by his zeal for ecclesiastical discipline and took keen interest in the deliberations of synods. He improved and propagated church music, laying the foundations of modern musical culture. His canonization by the antipope Paschal III was never ratified. Charlemagne is the hero of a cycle of romance in the Middle Ages. He first appeared as a legendary figure in the book of the so-called Monachus Sangallensis (883). In France he became the center of the national epics, or "Chansons de Geste," which relate his legendary deeds and those of his paladins (Oliver, Roland, Turpin), and vassals. In the older epics he is the incarnation of majesty, truth, and justice, and the champion of God's church against the infidel, but the later epics paint him as a tyrant and oppressor. His Saxon wars left many legends in Germany, concerned mainly with Wittekind and his conversion, which, according to the French version, was short-lived and insincere. Through French influence the Carlovingian legend spread to other countries; in Italy it inspired the Franco-Italian epics, and the "Reali di Francia" of Mignabotti, and culminated in the famous chivalrous epics of Boiardo and Ariosto; in Germany it appeared in the "Rolandslied" of Konrad der Pfaffe, "Karlmeinet," and the chap-books of the 15th century; in Scandinavia in the "Karlamagnus saga" (*c.* 1300); in the Netherlands in numerous translations like "Carel ende Elegast"; and in England Caxton published "The Lyf of Charles the Grete" (1485) and "The four sonnes of Aymon" (1486).—C.E.; Hodgkin, Life of Charlemagne, N. Y., 1903; G. James, Emperor Charlemagne, Akron, O., 1910.

Charles V (1500-58), EMPEROR (CHARLES I, KING OF SPAIN), b. Ghent; d. Yuste, Spain. He was the son of Philip, Duke of Burgundy, by Joanna, daughter of Ferdinand and Isabella. He succeeded his father in 1506, and was declared the successor of Ferdinand of Aragon in 1516. In 1520 he was elected Holy Roman Emperor in the face of the opposition of Rome and France. At the Diet of Worms (1521) he appealed in person against Luther. In 1522 he gave his Austrian possessions to his brother Ferdinand and established a permanent regency for the Netherlands. From 1521-29 he waged war against Francis I, whom he defeated at Pavia (1525), and after the French coalition with Clement VII, marched against Rome, which was sacked by undisciplined troops (1527). The Peace of Cambrai (1529) concluded the struggle. Charles established legislation which regulated the social and industrial life of the Netherlands, adopted a progressive policy in Spain, and dealt successfully with colonial politics in America. He received the imperial crown from Clement VII, at Bologna, 24 Feb., 1530. In a campaign against the Turks he conquered Tunis, in 1535. A renewal of hostilities with Francis I resulted in the Peace at Crespy (1544). The general council, which he had urged, was convoked at Trent (1545). Soon after he began hostilities against the Smalkaldic League, and following the defeat of the Protestant princes he sought to enlist their services in the reorganization of the Empire. In 1552, however, they attacked his forces and by the Treaty of Passau gained ascendancy in the Empire. Having transferred the government of the Netherlands and the Spanish Crown to his son Philip, in 1556 he abdicated the imperial throne in favor of his brother Ferdinand and retired to the monastery of Yuste. Here he was informed of political affairs, but ceased to take an active part in them.—C.E.

Charles Borromeo, SAINT, confessor (1538-84), Card.-Priest of the Title of St. Prassede, and Abp. of Milan, b. Arona, Italy; d. Milan. He was the son of Count Giberto Borromeo and Margherita de' Medici, and nephew of Pope Pius IV. Charles received the tonsure at the age of 12, and later was made titular abbot of Sts. Gratian and Felinus at Arona; in 1552 he matriculated at the University of Pavia, where he received his doctorate in civil and canon law, 1559. Upon the election of Pius IV, he was summoned to Rome; the administration of all the papal states was intrusted to him; and he was made cardinal-deacon and administrator of the archdiocese of Milan though only 22 years old. He was legate of Bologna, Romagna, and the March of Ancona, and Protector of the Kingdom of Portugal, Lower Germany, and the Catholic cantons of Switzerland. Under his protection were placed the orders of St. Francis, the Carmelites, the Humiliati, and the Canons Regular of the Holy Cross of Christ in Portugal. He founded at Rome the Vatican Academy for literary work; many of the contributions to the Academy are found in St. Charles's "Noctes Vaticanæ." As papal secretary of state he labored for the reassembling of the Council of Trent, which took place, 1562, and was active in enforcing its reforms, and in composing the Roman Catechism, embodying the teachings of the Council. Finding these worldly occupations too engrossing, he secretly took Holy Orders, 1563, and was consecrated bishop, 1564. In 1565, at his own request, he took up residence at his episcopal city which had fallen into disorder through the absence of a resident archbishop for a period of 80 years; he devoted the rest of his life to reforming his diocese, creating parishes and establishing monasteries. His simplicity and piety, his generosity and self-sacrifice during the plague, 1576, and his able administration of the diocese made him beloved by his flock. His literary

ST. CHARLES BORROMEO

works are numerous and his large correspondence indicates the esteem in which he was held by the sovereigns of Europe. Patron of Lombardy. Emblems: Holy Communion and coat of arms bearing the word *Humilitas;* also represented curing the sick. Canonized, 1610. Relics in the Cathedral of Milan. Feast, R. Cal., 4 Nov.—C.E.; Butler.

Charles Garnier, BLESSED (1606-49), martyr, b. Paris; d. St. John's village, Canada. He joined the Society of Jesus, 1624, went to Canada, 1636, and remained there for 14 years. During the Iroquois attack on St. John's village he was slain. Beatified, 21 June, 1925.—Wynne, The Jesuit Martyrs of North America, N. Y., 1925; Devine, The Jesuit Martyrs of Canada, Toronto, 1925.

Charles Martel (*c.* 688-741), Duke of Austrasia, son of Pepin of Heristal, d. at Quierzy on the Oise. By force of arms he became mayor of the palace in 717, and reestablished the authority of the Frankish monarchy, conquering the Neustrians, and the Saxons and other Germanic tribes. In 732 he defeated the Moors in the great battle of Tours, and was thereafter called Martel (the Hammer). He used ecclesiastical lands and dignities as military awards, but later restored the rights of the Catholic hierarchy and established social order. At his death he divided the Empire between his two sons.—C.E.

Charles Spinola, BLESSED, martyr (1622), d. Nagasaki, Japan. He studied at Nola, Italy, under his uncle Card. Filippo Spinola, and entered the Society of Jesus at Nola, 1584. After his ordination, 1594, he evinced an interest in missionary work and, after two attempts to reach Japan, was finally successful. For 18 years he labored there, propagating the Faith and winning many converts. After four years spent in the dungeon of Omura, he was burned alive. Beatified, 1867. Feast, 10 Sept.

Charleston, DIOCESE OF, embraces the State of South Carolina; area, 30,570 sq. m.; suffragan of Baltimore. Bishops: John England (1820-42); Ignatius A. Reynolds (1844-55); Patrick N. Lynch (1858-82); Henry P. Northrop (1883-1916); William T. Russell (1917-27); Emmet Michael Walsh (1927). Churches, 44; stations, 97; priests, secular, 37; priests, regular, 3; religious women, 123; academies, 4; high school, 1; primary schools, 11; pupils in parochial schools, 1319; hospital, 1; Catholics, 9520.

Charlevoix, FRANÇOIS XAVIER (1682-1761), Jesuit historian, b. St. Quentin, France; d. La Flèche. He taught in Quebec for four years, and later (1720-23) explored the French colonies in America, at the request of the government. For twenty-two years he was an editor of the "Mémoires de Trévoux," a monthly journal of bibliography, history, and science. He wrote a biography of Mother Marie de l'Incarnation, and histories of Japan, San Domingo, Paraguay, and Canada. The last (Histoire et description générale de la Nouvelle France) is his most important work, and was translated by John Gilmary Shea (History of New France, N. Y., 6 vols., 1866-72).—C.E.

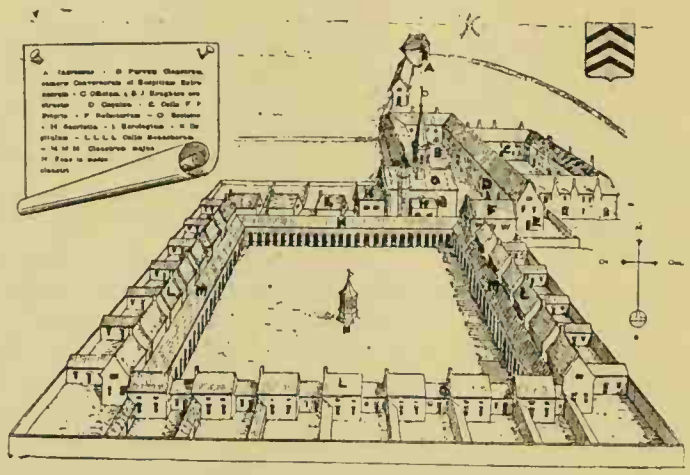
Charlottetown, DIOCESE OF, Canada, comprises the Province of Prince Edward Island and the Magdalen Islands; suffragan of Halifax. Bishops: Bernard A. McEachern (1829-35); Bernard D. McDonald (1837-59); Peter McIntyre (1860-91); James C. McDonald (1891-1912); Henry J. O'Leary (1913-20); Louis J. O'Leary (1920). Churches, 53; priests, 65; religious women, 151; university, 1; academies, 4; institutions, 3; Catholic population, 45,812.

Charterhouse School, one of the great English public schools, founded in London, 1611, on the site of a Carthusian monastery. The name was a popular English corruption of Chartrense. It is now located at Godalming, Surrey.

Chartres (ancient AUTRICUM; later CARNUTUM), capital of the department of Eure-et-Loir, France. The ancient city was the capital of the Carnutes and an important center of the Druids. Its history as an episcopal see dates from the time of Constantine; suppressed in 1802, it was reestablished, 1822. Burned by the Normans, 858, conquered by the English, 1417, and recovered, 1432, the Protestants unsuccessfully attacked it, 1568; in 1591 Henry IV took possession of the city and was crowned in the cathedral, 1594; and in 1870 the Germans entered, holding the town throughout the campaign. The cathedral, Notre Dame de Chartres, to which the city principally owes its fame, was a favorite place of pilgrimage for the kings of France; the list of famous visitors includes John the Good, who left his pilgrim's staff, now become the *baton cantoral* of the chapter; Edward III of England; and several popes. The substructure of the building encloses a well and vault, which, according to tradition, the early Christians found surmounted by an altar and statue of a woman seated with her child upon her knees, erected by the Druids. Upon this site, *c.* 67, a church was built. What can now be seen of the early foundation, however, would appear to date from the 4th century. Destroyed by fire several times, in 1020 Bp. Fulbert invited the sovereigns of Europe to contribute toward rebuilding the cathedral, and though subsequent fires (1030, 1134, 1194) interfered with its progress, it was completed, 1220, and consecrated, 1260. Many of the original stained glass windows, of exceptional beauty, from which the "blue of Chartres" has become renowned, are still preserved; the damaged glass and frames are being restored through the munificence of John D. Rockefeller, Jr. Like the magnificently sculptured porches, they are symbolic representations of the glorification of Mary. The upper windows were presented by St. Louis, St. Ferdinand, and Blanche of Castile. The choir enclosure dates from the 16th, 17th, and 18th centuries. The cathedral became famous for the threefold devotion paid to Our Lady through veneration of: (1) the statue of Notre-Dame-sous-Terre, a reproduction of the original Druid figure; (2) the Vierge Noire de Notre-Dame-du-Pilier (Black Virgin), in the upper church; and (3) the Voile de la Vierge (Veil of the Blessed Virgin), given to Charlemagne by Constantine Porphyrogenitus and Irene, transferred from Aachen to Chartres, *c.* 876, and raised as a standard against the Normans by Bp. Gantelme, 911. In 1914 the Congregation of the Consistory confirmed the apostolicity of the Church of Chartres and the ancient origin of the famous statue of the Virgin. Besides the cathedral, the famous school of Chartres

must be credited to the energy of Bp. Fulbert. Opened by him in 990, it drew scholars from every part of France, as well as Italy, Germany, and England, and became a center of classical scholarship, and a strong opponent of contemporary rationalistic tendencies.—C.E.

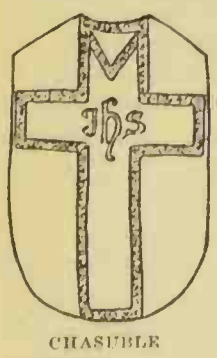
Chartreuse, La Grande, mother-house of the Carthusian Order, in the Alps, 14 m. NE. of Grenoble, France. It was founded in 1084 by St. Bruno. St. Anthelm, the seventh prior, was the first general of the order. After losing most of its land in the French Revolution the monastery supported itself largely by manufacturing the famous cordial, now made at Tarragona, Spain. The congregation of La Grande Chartreuse was expelled by the French Government in 1903; it now resides with the general, at Farnea, near Lucca, Italy.—C.E.



THE LONDON CHARTERHOUSE (*see p.* 199)

Chastity (Lat., *castigare*, to chastise), Virtue of, so called because its exercise is the chastising of the flesh and its special concupiscence. It belongs properly to all Christians. To be saved one must subject the flesh to the spirit, and consequently that strongest of the desires which war against the soul. All spiritual writers agree that chastity is a special gift of God, always obtainable, but only by prayer and mortification. In religion the matter of the vow is conterminous with that of the virtue in its highest degree, so that lightness of matter cannot excuse from mortal sin the least delight deliberately sought or admitted.—C.E. (H. J. W.)

Chastity, Vow of, forbids all voluntary sexual pleasure. It constitutes a matrimonial impediment. If the vow be a simple one, which may be any one of four kinds (of virginity, of not marrying, of receiving Sacred Orders, or of entering religion), it is a hindering impediment, rendering a marriage unlawful although valid, unless a dispensation be obtained. If the vow be solemn, which means that it is made publicly and for life in a religious community wherein such vows are administered, it constitutes a diriment impediment. In certain other communities which have received a special permission from the Holy See to that effect, simple vows would cause a diriment impediment. In either case a dispensation may be given by the Church. The reception of Sacred Orders (that is, of the first of the major orders, which, in our Latin Rite, is subdeaconship) imposes a solemn vow of chastity; and while the Church has the power of dispensing from this, this has been very seldom done.—C.E., XV, 514. (J. F. S.)



CHASUBLE

Chasuble (Lat., *casula*, little house), the principal Mass vestment, covering all the rest. It is made of silk, or other material such as velvet or cloth of gold, usually embroidered, and hangs from shoulders to knees, front and back, with an opening for the head. It may be Gothic in form, draping over the shoulders; or Roman, front and back amply broad, simply hanging from them so as to leave the arms free. It is a symbol of the yoke of Christ, and as the bishop says, when investing the newly ordained, it signifies charity. Putting it on the priest says: "Lord, who didst say, My yoke is sweet and My burden light, grant that I may so bear it as to obtain Thy grace."—C.E.

Chateaubriand, François René de (1768-1848), writer, b. St. Malo, France; d. Paris. He entered the army, but after the fall of the monarchy sailed for America, remaining there five or six months, and then returned to join Condé. Having been left for dead on the battlefield after the attack on Thionville, he escaped to England in 1793. In 1800 he returned to France and became ambassador at Berlin and London, and Plenipotentiary at the Congress of Vienna. His first work, an essay on revolutions, reveals the havoc wrought in his mind by Rousseau and the infidel literary circles of Paris, but his mother's dying request brought him back to religion, and despite his moral failings he remained strong in faith. Having attacked religion, he made amends by his celebrated "Genius of Christianity," an apology for the Faith, based on the beauties of the religion of Christ. His work on the martyrs is a prose poem. He also left descriptions of his journey to Jerusalem, and his travels in America. After his death his memoirs appeared. In romances like "Atala," Chateaubriand's colour is vivid and his phraseology harmonious; in his political writings the style is crisp and incisive. His influence on literature is acknowledged: romanticism is traced back to him, and the whole literary movement of the 19th century begins with his "Genius of Christianity."—C.E.

FRANÇOIS-RENÉ DE CHATEAUBRIAND

Chatham, Diocese of, Canada, comprises the northern half of the Province of New Brunswick, including Gloucester, Madawaska, Northumberland, Restigouche, and Victoria counties, and that part of Kent County north of Richibucto River; suffragan of Halifax. Bishops: James Rogers (1860-1902); Thomas F. Barry (1900-20); Patrick A. Chiasson (1917). Churches, 110; priests, secular, 92; priests, regular, 35; religious women,

416; colleges, 2; preparatory schools and academies, 21; institutions, 6; Catholics, 99,230.

Chaucer, GEOFFREY (*c.* 1340-1400), father of English poetry, b. London; d. there. Serving as a page at court, he was later sent to Italy on a diplomatic mission, which greatly influenced his literary career. His "Canterbury Tales" supply a miniature of English poetry up to date, and of medieval literature, enriched and enlarged by a personal element and a general criticism of life at that time. Closely associated with anti-Lollards, he was orthodox in religion. He defended the Church against age-long calumnies in "The Franklin's Tale," and "The Parson's Tale," but he depicted the Plantagenet world as it was: where the churchman type was gross he represented it grossly; he did not attempt to make it better. Chaucer's genuine major poems are the first 1705 lines of "The Romaunt of the Rose"; "The A.B.C."; the "Book of the Duchess"; the "Complaint of Pity"; "Anelida and False Arcite"; "Troilus and Cressid"; the "Parliament of Fowls"; the "House of Fame"; the "Legend of Good Women"; and the "Canterbury Tales."—C.E.; Skeat, The Chaucer Canon, Oxford, 1900.

GEOFFREY CHAUCER

Chaumonot, PIERRE JOSEPH (1611-93), Jesuit missionary, b. near Châtillon-sur-Seine, France; d. Quebec. He labored among the Hurons and the New York Onondagas, established the Canadian Congregation of the Holy Family, and founded the settlement now known as Jeune Lorette.—C.E.

Chemistry (Gr., *chymeia*), the science which investigates the composition of matter and the intramolecular and intra-atomic changes which metamorphose its physical properties. It may be divided in general into: inorganic chemistry which is concerned with metallic elements and their compounds; organic chemistry treating of carbon and its compounds; and pure and applied chemistry, according as it deals with the laws regulating chemical action or their practical application. Many Catholics and other Christians have accomplished notable work in the various branches of the science.

CATHOLICS.—*Jean Antoine Chaptal* (1756-1832), professor of organic chemistry at the Polytechnic School in Paris, greatly aided the advancement of chemical manufacture, e.g., improved manufacture of saltpetre for gunpowder. *Michel Eugène Chevreul* (1786-1889) made valuable contributions to immediate analysis by his analysis and classification of animal fats which led to the manufacture of stearine candles, did research work on color harmony and dyes, and discovered butyric, capric, capraic, magaric, oleic, and stearic acids. *Henri Étienne Sainte-Claire-Deville* (1818-81) discovered nitrogen pentoxide, the dissociation of chemical combinations by the agency of heat, and a process of producing aluminum commercially. *Jean Baptiste Dumas* (1800-84) invented a vapor density apparatus, made important experiments in the determination of atomic weights, and in alcohol and ether, discovered oxamide, was the author of the so-called "theory of substitution," and discriminated between atoms and molecules. *Antoine Laurent Lavoisier* (1743-94), known as the "Father of Modern Chemistry," developed calorimetry, did research work on metabolism in organic chemistry, expounded a theory of combustion, made valuable experiments with oxygen to which he gave its name, and drew up a system of chemical nomenclature. *Theophrastus Paracelsus* (1495-1541), famous as the first iatro-chemist, allied pharmacy with chemistry and dealt a severe blow at alchemy. *Louis Pasteur* (1822-95), father of bacteriology, and founder of biotherapeutics, established the Pasteur Institute; famed for his experiments in fermentation, for successfully combating the silk worm disease, his vaccine against hydrophobia, and the process known as Pasteurization for preventing deterioration in beer, wine, and milk. *Pierre Joseph Pelletier* (1788-1842) did notable research work on vegetable alkaloids, and was the co-discoverer of quinine, and strychnine. *Théophile Jules Pelouze* (1807-67) first isolated tannic acid, discovered nitro-sulphates, initiated the preparation of nitrocellulose in France, and inaugurated the use of sodium sulphate in glass making. *Louis Jacques Thénard* (1777-1857), co-founder with Gay-Lussac of a new method of organic analysis, discovered Thénard's blue, boron, and hydrogen dioxide. *Louis Nicolas Vauquelin* (1763-1829) discovered chromium, beryllium, camphoric and quinic acids, and asparagine.

OTHER CHRISTIAN CHEMISTS.—*Johan Jacob Berzelius* (1779-1848) founded an electro-chemical theory, innovated the system of chemical nomenclature and notation designated by his name, drew up a table of atomic weights, discovered cerium, selenium, and thorium, advanced Dalton's atomic theory, and verified Dalton's law of multiple proportions. *Robert Boyle* (1627-91), first to distinguish correctly the difference between a mixture and a compound, systematized wet analysis, demonstrated the value of Bacon's system, inaugurated the employment of vegetable color tests to ascertain acidity and alkalinity, and compiled the earliest table of specific gravity for various waters. *John Dalton* (1766-1844), author of the atomic theory in its modern application, of atomic symbols, and of the law of greatest simplicity. *Sir Humphry Davy* (1778-1829) experimented with nitrous oxide (laughing gas) and discovered and described its effect on the human system, made researches on marsh gas which led to the invention of his safety lamp, made investigations with the electrolysis of water which resulted in his identification of affinity with electricity, decomposed alkalis by electricity, definitely established the fact that alkaline earths were compounds, and discovered that oxymuriatic acid (chlorine) was an element. *Charles Friedel* (1832-99), professor of organic chemistry at the Sorbonne, isolated secondary propyl alcohol, did important research work on ketones and aldehydes, produced organo-metallic silicate compounds, and was co-author of the method of synthesizing benzene homologues. *Martin Heinrich Klaproth* (1749-1817) discovered uranium, titanium, and zirconium, and initiated the practise of publishing experimental data in addition to corrected results of analysis.

Justus von Liebig (1803-73), master in ultimate analysis, contributed to food improvements, introduced mineral fertilizer in agriculture, and isolated ethylidene lactic acids. *William Henry Perkins* (1838-1907), renowned for his experiments with coal tar products, discovered mauve or aniline violet, the first dye obtained from coal tar, thus laying the foundation of the industry of coal tar dyes, and first produced a vegetable perfume from a product of coal tar. *Joseph Priestley* (1733-1804) prepared oxygen and a method of analyzing air, and performed experiments to demonstrate the restoration of vitiated air by plants. *William Ramsey* (1852-1916) made contributions to the chemistry of dyes and explosives, determined thermal properties of liquids and solids, discovered argon, helium, neon, xenon, and krypton in the atmosphere, and produced helium from radium. *Ira Remsen* (1846-1927), pioneer in the rise of chemistry in America, prepared saccharine in 1879, did distinguished research notably on sulphides, double halides, and was the author of several standard text books on chemistry. *Christian Friedrich Schönbein* (1799-1868) produced ozone from oxygen, collodion and gun cotton from ordinary cotton, and did valuable research in quantitative analysis. *Charles Adolphe Wurtz* (1817-84) made researches on phosphorus acids which led to the discovery of phosphorus oxychloride.

—Kneller, Christianity and Leaders of Modern Science, Lond., 1911; Harrow, Eminent Chemists of Our Time, N. Y., 1920.

Chequer (L.L., *scaccarium*, chess-board, from the early custom of keeping accounts on a checkered cloth), private room wherein the officials of a monastery transacted their business.

Cherokees (upland fields), the largest Indian tribe of Iroquoian stock, formerly occupying the Alleghany region, now living in Oklahoma with the exception of about 1300 in North Carolina. The whole tribe has been Christianized by Catholic and Protestant missionaries. They number about 20,000 of pure and mixed blood and have been admitted to citizenship.—C.E.

Cherubic Hymn (Cherubikon), hymn sung by the choir in Greek and other Oriental liturgies at the time of "the great entrance," when the Bread and Wine are brought to the altar.

Cherubim, those angels who compose the second highest of the nine choirs. The word is a Hebrew plural and according to Pope St. Gregory, means "the fulness of knowledge; and these sublime hosts are thus called because they are filled with a knowledge which is more perfect as they are allowed to behold the glory of God more closely." The Old Testament classical description of these mysterious beings (Ezech., 10) evokes to the mind the huge composite (man, bull, lion, eagle) figures adorning Baylonian edifices. It may fit the cherubim set at the entrance of the garden of Eden (Gen., 3) or those upon which God is said to ride and fly (Ps., 17), or again those which adorned the brazen sea (3 Kings, 7). It is doubtful, however, that the two cherubim placed over the mercy-seat of the ark, or those introduced into the veil hanging before the holy of holies of the Tabernacle; or again the two colossal figures contained in the holy of holies of Solomon's temple, or carved in the woodwork of that temple, were of the same pattern. We may possibly think in these connections of winged man-like figures.—C.E.

CHERUBIM

Cherubini, kâ-rōō-bē'nē, Maria Luigi Carlo Zenobio Salvatore (1760-1842), composer, b. Florence; d. Paris. At the age of thirteen his first Mass, a Credo, and a Te Deum had been composed. Later he turned to operatic composition and in 1806 in his opera "Faniska" won enthusiastic applause. This secured him the directorship of court concerts to Napoleon I but, failing to please the emperor, he accepted the patronage of the Prince de Chimay and composed his Mass in F for the dedication of the village church of Chimay. His symphony for the London Philharmonic Society, 1815, increased his fame and under Louis XVIII he became director of the Paris Conservatoire. His Masses in F and A and two requiems are masterworks.—C.E.

Chester, ancient diocese, founded schismatically by Henry VIII, 1541, and canonically recognized by the pope, 1556. In various earlier times, however, as in 1075, it possessed a bishop and a cathedral. The last Catholic incumbent, Cuthbert Scott, died at Louvain, 1564.—C.E.

Chester Plays, one of the cycle of English miracle plays, performed during Whitsuntide in Chester, about the beginning of the 15th century. Actors were chosen from guilds and the performance lasted from three to six days. It was a narrative of Scripture, with the addition of legendary episodes from apocryphal Gospels or other sources, and was completed by the appearance of the Four Evangelists. In general it was rather more didactic and less popular than other cycles of plays.

Cheverus, Jean Louis Lefebvre' de (1768-1836), first Bp. of Boston, Abp. of Bordeaux, and cardinal; b. Mayenne, France; d. Bordeaux. A student at the Oratorian Seminary of St. Magloire, he was ordained in Paris, in 1790. Refusing to take the Constitutional Oath he escaped to England. He reached Boston, 3 Oct., 1796, and embarked on a missionary career among the Maine Indians and scattered Catholic settlements. He assisted Rev. François Matignon in founding Holy Cross church in Boston, dedicated in 1803 by Bp. Carroll. Named Bp. of Boston, 1808, and consecrated, 1 Nov., 1810, by Abp. Carroll in St. Peter's pro-Cathedral, Baltimore, his diocese included all New England. Failing health forced his return to France, 1823, and he was named Bp. of Montauban. He was promoted Abp. of Bordeaux, 1826, made a peer of France by Charles X, and created cardinal, 1836.—C.E.; Shea.

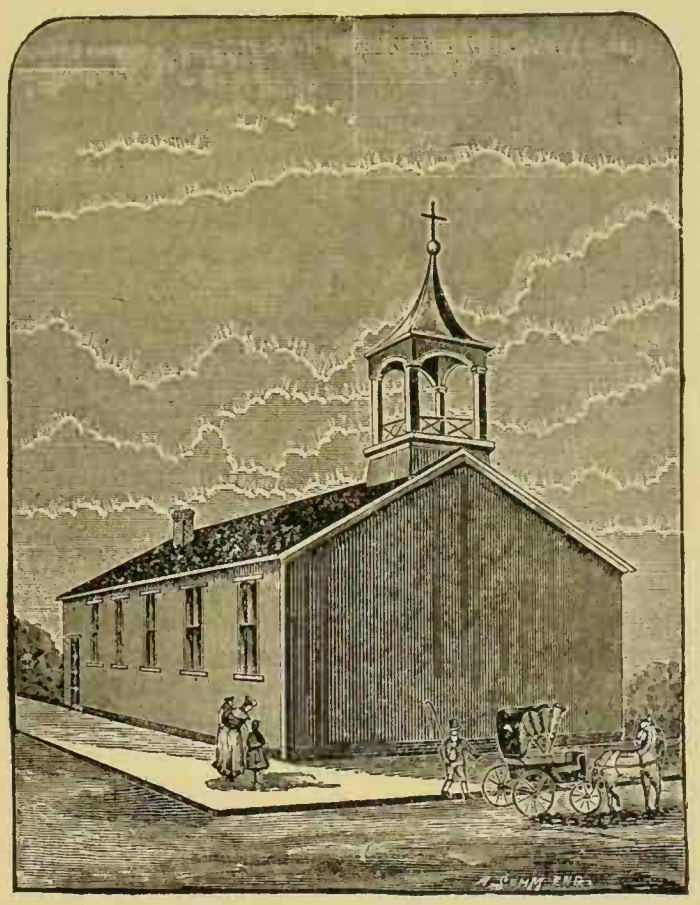
Chevet, term in French architecture for a peculiar arrangement of the eastern end of a church, when the apse is enclosed by an open screen of columns on the ground floor, opening into an aisle, which again opens into three or more apsidal chapels. An example of this is the Basilica of

St. Martin, Tours, from which others have been copied. Later the easternmost of the crown of chapels became the Lady Chapel.

Chevreul, MICHEL EUGÈNE (1786-1889), chemist and physicist, b. Angers, France; d. Paris. He is famous chiefly for his studies on the constitution of animal fats, which led to the establishment of the stearin candle industry, the commercial manufacture of glycerine, and his researches on the harmony of colors, which led to a great increase in the variety of dyes obtainable from benzol.—C.E.

Cheyenne, DIOCESE OF, embraces the State of Wyoming and Yellowstone National Park; area, 101,262 sq. m.; suffragan of Dubuque. Bishops: Maurice F. Burke (1887-93), Thomas M. Lenihan (1897-1901), James J. Keane (1902-11), Patrick A. McGovern (1912). Churches, 58; stations, 24; priests, secular, 27; priests, regular, 5; religious, women, 26; academy, 1; primary schools, 3; Indian school, 1; pupils in Catholic schools, 802; Catholics, 24,712.

Cheyenne (people of alien speech), an important Plains tribe of the Algonquian family, long confederated with the Arapaho. Their original habitat appears to have been Minnesota, whence they have moved westward and are now settled chiefly in Montana and Oklahoma. A Catholic mission was founded among them, 1884, by Rev. Joseph Eyler, who brought with him a community of Ursulines.



CHICAGO'S FIRST CHURCH

Chicago, city, Illinois. The earliest history of Chicago mentions James Marquette, a Jesuit missionary, who with two companions reached the mouth of the Chicago River, 4 Dec., 1674; he is reported, however, to have passed through this colony during the summer of 1673. He spent the winter of 1674-75 here, using his cabin as the first chapel on the site of the present metropolis. In 1696 Father Peter Pinet established the Miami mission of the Angel Guardian at Chicago, which then consisted of two villages with about 300 cabins. In 1849 an orphan asylum was erected by Rev. James Oliver Van de Velde, in order to care for the children whose parents died during the cholera epidemic of that year. In 1846 the Sisters of Mercy started a school, which became a great educational influence in the city; they later established a hospital. The parochial school system was organized in Chicago in 1860. The Religious of the Sacred Heart opened an academy in the same year, and nine years later St. Ignatius College was begun, the only Catholic institution of its kind in the city for years. Catholic education was promoted under Abp. Augustine Feehan, the De La Salle Institute, St. Cyril's College, and St. Vincent's College, now De Paul University, being started about this time. Two other Catholic institutions are the Ephpheta School for the Deaf and Loyola University. The result of many years' struggle was wiped out at the time of the Chicago fire. The first free library in the city, the Union Catholic Library Association, lost a collection of 2500 volumes. In less than seven years all that had been destroyed was rebuilt again. One of the most impressive church edifices is the Holy Name Cathedral. Incidental to the World's Congress Auxiliary of the Columbian Exposition and World's Fair in Chicago, the sessions of the Second Catholic Congress of the United States were held in the fall of 1893, presided over by Abp. Feehan and William J. Onahan. The delegates to the convention were welcomed by Pres. Bonney of the World's Congress Auxiliary "on behalf of the World's Exposition and the fifty million non-Catholics who loved justice and religious liberty." In 1926 occurred at Chicago one of the greatest Catholic gatherings of modern times, the 28th International Eucharistic Congress. Since 1866 it has been the metropolis of the Polish community in America; nearly all their schools are conducted by the Felician Sisters and the School Sisters of Notre Dame. There was an estimated population of 1000 German Catholics in Chicago, 1844, who have increased and established many schools and churches. The Lithuanian church is one of the best organized. The Illinois Catholic Historical Society was founded, 1918, under the leadership of Fr. Frederic Siedenburg, S.J., by a group of priests and laymen who met at Loyola University for the purpose of studying and surveying the Catholic history of Illinois. There are about 30 Catholic papers and periodicals, including the "Columbian," the "Extension Magazine," the "Illinois Catholic Historical Review" and the "New World." Catholics distinguished in public life in Chicago are: Eliza Allen Starr, convert, artist and teacher of Christian art; Judge Gibbons; Judge Clifford, both of the Circuit Court of Chicago; Judge Marcus Kavanaugh of the Superior Court; Dr. J. B. Murphy, surgeon of world fame; ex-Judge Edward F. Dunne, formerly mayor of Chicago; and Stephen A.

Douglas, convert and statesman. Knights of St. Gregory include: Commanders E. F. Hines and D. F. Kelly; and Knights E. F. Carey, A. Czarnecki, A. J. Forschner, F. J. Lewis, J. W. McCarthy, A. Matre, F. X. Mudd, and E. J. Stubbs. Catholics, 997,454. —C.E.

Chicago, ARCHDIOCESE OF, Illinois, embraces Cook, Lake, Du Page, Kankakee, Will, and Grundy counties; area, 3,620 sq. m.; diocese, 1843; archdiocese, 1880; suffragans: Belleville, Peoria, Rockford, and Springfield. Bishops: William Quarter (1844-48); James O. Vandevelde (1849-53); Anthony O'Regan (1854-58); James Duggan (1859-70); Thomas Foley (1870-79); Patrick A. Feehan (1880-1902); James Edward Quigley (1903-15); George Cardinal Mundelein (1915). Churches, 387; priests, secular, 767; priests, regular, 500; religious women, 6393; universities, 2; colleges, 5; seminaries, 9; academies, 39; high schools, 23; parochial schools, 337; pupils in parochial schools, 217,260; institutions, 65; Catholics, 1,250,000.

Chichele (CHICHELEY), HENRY (1362-1443) jurist and Abp. of Canterbury, b. Higham Ferrers, England; d. Oxford. Consecrated Bp. of St. David's, 1408, he was transferred to Canterbury, 1414. A trusted councillor of Henry V he favored his French war policy. He energetically opposed the Lollards, but was reprimanded by Martin V for hindering the Church's liberties and failing to procure the abolition of the statutes of Provisors and Præmunire. Chichele was a benefactor of Oxford University, where his name is perpetuated in the Chichele professorship of modern history. He also founded two colleges at Oxford, St. John's, and All Souls. —C.E.

Chichester (Lat., *Cissæ castrum*, Cissa's fort), ancient diocese, founded, 1082. The Catholic episcopal succession, broken by the schismatic Richard Sampson (1536), includes St. Richard (1245-53), and ends with John Christopherson (1557-59), who was succeeded by the Anglican, William Barlow. —C.E.

Chicoutimi, DIOCESE OF, Quebec, comprises the counties of Chicoutimi, Charlevoix, and Lac St. Jean, and part of Saguenay w. of River Portneuf in the Province of Quebec; suffragan of Quebec. Bishops: Dominique Racine (1878-88); Louis Mazaire Cardinal Bégin (1888-91); Michael T. Labreeque (1892-1927); Charles Lamarche (1928). Churches, missions, and chapels, 174; priests, secular, 184; priests, regular, 16; religious women, 746; seminary, 1; normal schools, 2; academies and preparatory schools, 18; parish schools, 23; institutions, 3; Catholics, 119,227.

Chief Priest, JEWISH, the equivalent of high priest. It is more frequently used in the plural, especially in the N.T., to designate the actual and the ex-high priests. According to Flavius Josephus, the sons of high priestly families also bore that title. Finally, the heads of the 24 courses of priests organized by David may have been called chief priests. (M. S.)

Chilcotin Indians (TSILKOTIN), Athabascan tribe of British Columbia in valley of Chilcotin River, now on Anakem and other reservations. A mission was established for them by Bishop d'Herbomez in 1867. They now number about 450, all Catholics.

Child, representation in Christian art associated with Sts. Augustine and Hilary, in the case of St. Augustine referring to his vision.

Childermas (Children's Mass), old English name for Feast of the Holy Innocents, 28 Dec.

Children, DUTIES OF. The Fourth Commandment of God obliges us to honor our parents. This honor embraces respect, love, and obedience. Respect consists in manifesting heartfelt esteem, outwardly, by word and deed; love, in kind feelings and kind actions toward them in return for their love and for the benefits received from them; obedience in fulfilling all their lawful commands while under their authority. Children owe the same obligations to superiors who replace their parents. (C. A. F.)

Children and Dogs (Matt., 15; Mark, 7), parable addressed to a Canaanite woman who, taking advantage of Jesus' presence near Tyre and Sidon, besought Him to cast a devil out of her daughter. Jesus at first refuses because it is God's will that to the Jews, as the chosen people, must first be served the bread of the children of the household, i.e., the benefits, whether spiritual or physical, Jesus had been sent to bestow on man. Only later is salvation to be offered to the Gentiles who by their idolatrous worship and low standard of morals had made themselves like to the despised, half-wild dogs of the East that prowl about the streets and feed on carrion. Faith, humility, and persevering prayer, however, such as that of this woman, merit better treatment than that accorded to the ordinary run of men, and to her, the whelp, was thrown a large crumb from the delicacies the children actually failed to appreciate. Great is the power of faith: for lack of it, the Jews who once boasted of being the chosen sons of God are cast off as the dogs of the street; for being strong in it the Gentiles, once treated as dogs, become through the good offices of Holy Mother Church sons of God and heirs of heaven.—Fouck, tr. Leahy, Parables of the Gospels, N. Y., 1914. (N. G.)

Children in Tub, representation in Christian art associated with St. Nicholas with reference to his miraculous restoration of three children to life.

Children of God, a title of the faithful in virtue of special adoption by God; also used by Our Lord in the Sermon on the Mount (Matt., 5) with special reference to peacemakers.

Children of Mary, the title given to confraternities of Our Lady established in schools of the Sisters of Charity in 1847, after the manifestation of the Miraculous Medal (1830); to sodalities founded in 1818 by St. Madeleine Sophie Barat in the convents of the Religious of the Sacred Heart; and to various other societies of women and girls, some of which are affiliated with the *Prima Prismaria* (First Primary) of the Society of Jesus in Rome. —C.E.

Children's Crusade. A pious opinion was current in Europe in the Middle Ages that the Holy Land could not be captured except by the pure of heart. In accordance with this belief thousands of children were gathered, under the leadership of a

young shepherd of Vendôme and a youth from Cologne, for an expedition to Palestine in 1212. Many died of hunger and exhaustion on the way to Brindisi where the remainder were sold as slaves to the Moors.—C.E., IV, 550.

Chile, independent republic occupying the southwestern part of South America; area, 290,084 sq. m.; est. pop., 4,004,014. Missionary work among the Araucanian Indians was undertaken at the end of the 16th century by the Jesuits who were expelled, 1768, but readmitted, 1843. The state confiscated Church property, 1824, and fixed a salary for the clergy; in 1884 civil marriage was introduced. Catholicism was the official religion of the country until 1925 when Church and State were separated. Chile is represented at the Holy See by an ambassador, and an internuncio resides at Santiago. Church administration is thus divided:

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Santiago de Chile, A..	1840	408	860	1800	1,450,000
Chillán, D.	1925	...	...	...	.....
Concepción, D. ...	1563	...	122	599	1,122,913
Linares, D.	1925	...	...	...	.....
Rancagua, D.	1925	...	...	...	.....
San Carlos de Ancud, D.	1840	207	150	95	432,678
San Felipe, D. ...	1925	...	...	...	.....
Serena, D.	1840	151	102	170	250,000
Talca, D.	1925	...	...	...	.....
Temuco, D.	1925	...	...	...	.....
Valparaiso, D. ...	1925	...	...	...	.....
Antofagasta, V.A. ...	1912	...	28	...	218,000
Magellanes, V.A.	1916	...	40	...	.....
Tarapacá, V.A.	1880	...	30	...	95,000
Araucania, P.A.	1901	27	31	...	120,000

—C.E.

Chime, a set of bells, arranged to swing, and tuned to produce melodies; a set of a large number of bells is known as a carillon (q.v.). The term is also applied to the melody played, as well as to the small hand bell used liturgically. The chimes of St. Peter's in Rome, which, like many cathedral bells, are endowed, are rung in accordance with a complicated ceremonial program. The bells of Boston, Bradford, Manchester, Rochdale, Shoreditch, and Worcester are noted in England, and in the United States those of Old Christ Church, Philadelphia; Christ Church, Boston; Trinity Church, New York; St. Patrick's Cathedral, New York; the West Point chapel chime; and the chimes in the Church of Our Lady of Mercy, New York, which are most beautiful.—Herrick, Chimes, N. Y., 1926.

China, republic constituting the largest political division of eastern Asia; area, 4,279,170 sq. m.; est. pop., 318,653,000, of whom the majority are Buddhists. The three religions recognized by the Chinese as indigenous and adopted by them are Confucianism, Buddhism, and Taoism. Mohammedans number about 20,000,000, Catholicism has been established for three centuries, and Protestantism since 1807. The introduction of Christianity into China has been ascribed to St. Thomas and St. Bartholomew. The disciples of Nestorius, spreading their heresy through Asia after the condemnation of their leader, 431, are supposed to have reached China in the 7th century, a theory based on the Singanfu inscription found *c.* 1623. In the 13th century Dominican and Franciscan friars visited the Mongol domain, and an archbishopric was established at Cambaluc with bishops at Zaitun and Peking, but all Christian missions disappeared upon the fall of the Mongols and the accession of the Ming dynasty, 1368. The first modern missionary was the Dominican friar Gaspar da Cruz (1555), and missions were solidly established by the Jesuits under Fr. Matteo Ricci, the pioneer missionary of Peking. The Church suffered under the conquest of China by the Manchus, 1644, but Christian missions were strengthened by French Jesuits and priests from the Missions Etrangères, and many won favor at court as astronomers and interpreters. In 1724 an edict of Yung Chang exiled to Canton all missionaries except those employed at court, and, 1736, Kien Lung forbade preaching of Christian doctrine under penalty of death. This led to cruel persecution at Fukien, 1746, during which five Spanish Dominicans, Serrano, Alcobar, Royo, Diaz, and Sanz, the vicar Apostolic, were martyred. In 1811 a search warrant was sent out for foreign preachers, and persecution continued after France and England had united in military action against China. On 21 June, 1870, 21 persons were massacred at the French consulate in Tientsin, but France was impeded by the Franco-Prussian war from action in China, outrages increased, and the Boxer Insurrection (1900) lengthened the list of martyrs. An agreement was effected by the French minister Gerard, 1895, that all passages in official codes disadvantageous to Christians be struck out. The World War drained the missionary strength which was largely French and gave an impetus to the missionary activity of other countries, especially the United States and Ireland. The empire was divided, 1879, into five ecclesiastical regions comprising 38 vicariates Apostolic, 4 prefectures Apostolic, 1 mission, 1 diocese (Macao), with 1280 foreign and 577 native priests for 1,014,266 Christians. In 1924 ecclesiastical administration was reorganized and divided as given below. In 1926 two native bishops were consecrated, Rev. Joseph Hu, vicar Apostolic of Taichow, and Rev. Simon Tsu, vicar Apostolic of Haimen.

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Macao, D.	1575	...	...	...	36,072
Amoy, V.A.	1883	125	34	...	12,827
Canton, V.A.	1914	145	43	...	12,888
Changsha (Southern Hunan), V.A.	1924	...	...	...	29,119
Changteh (Northern Hunan), V.A.	1924	...	...	...	16,373
Chefoo (Eastern Shantung), V.A.	1924	...	...	...	17,595
Chengchow (Western Hunan), V.A.	1924	...	...	...	15,191
Chengtingfu (Southwestern Chihli), V.A.	1924	...	...	...	83,881
Chengtu (Northwestern Szechwan), V.A.	1924	...	...	...	50,088
Chungking (Eastern Szechwan), V.A. ..	1924	...	...	...	58,867
Fenyang, V.A.	1926	...	...	...	10,000
Foochow (Fukien), V.A.	1923	...	...	...	31,959
Funing, V.A.	1923	...	...	...	26,430
Haimen, V.A.	1926	...	21	...	32,571
Hanchungfu (Southern Shensi), V.A...	1924	...	...	...	17,000
Hangchow (Western Chekiang), V.A. ..	1924	...	...	...	26,193
Hankow (Eastern Hupeh), V.A.	1923	...	...	...	28,795
Hanyang, V.A.	1927	...	...	...	18,597
Ichang (Southwestern Hupeh), V.A.	1924	...	...	...	33,361
Jehol (Eastern Mongolia), V.A.	1924	...	...	...	40,222
Kaifengfu (Eastern					

Honan), V.A.	1924	...	...	...	9,469
Kanchow, V.A.	1920	...	...	...	11,840
Kianfu (Southern Kiangsi), V.A.	1924	...	...	...	20,111
Kirin (Northern Manchuria), V.A.	1924	...	...	...	22,379
Kongmoon, V.A.	1927	...	...	...	7,000
Kweiyang (Kweichow), V.A.	1924	...	...	...	26,415
Lanchowfu (Western Kansu), V.A.	1924	...	...	...	9,309
Lang-Long, V.A.	1927	...	...	...	9,007
Laohokow (Northwestern Hupeh), V.A..	1924	...	...	...	39,116
Luanfu (Southern Shansi), V.A.	1924	...	...	...	35,415
Mukden (Southern Manchuria), V.A...	1924	...	...	...	29,902
Nanchang (Northern Kiangsi), V.A. ...	1924	...	...	...	31,927
Nanking (Kianguan), V.A.	1922	171	203	...	213,687
Nanning (Kwangsi), V.A.	1924	...	...	...	4,013
Nanyang (Southern Honan), V.A.	1924	...	...	...	25,665
Ningpo (Eastern Chekiang), V.A.	1924	...	53	106	47,176
Ningsia, V.A.	1922	...	...	...	19,023
Ningyuanfu (Kienchang), V.A.	1924	...	...	...	8,871
Pakhoi (Western Kwangtung and Hainan), V.A. ...	1924	...	...	...	10,728
Paotingfu (Central Chihli), V.A.	1924	...	...	...	77,257
Peking (Northern Chihli), V.A.	1924	...	...	...	299,480
Shiuchow, V.A.	1920	...	12	...	3,390
Sianfu (Central Shensi), V.A.	1924	...	...	...	42,400
Siensien (Southeastern Chihli), V.A...	1924	...	39	...	130,039
Siwantze (Chagar), V.A.	1924	...	...	...	46,815
Suanhwafu, V.A. ...	1926	...	...	...	27,917
Suifu (Southern Szechwan), V.A. ..	1924	...	...	...	43,301
Suiyuan, V.A.	1922	...	...	...	30,005
Swatow, V.A.	1915	272	30	...	33,088
Taichow, V.A.	1926	...	...	...	5,000
Taiyuanfu (Northern Shansi), V.A.	1924	...	...	...	37,931
Tatsienlu (Tibet), V.A.	1924	...	...	...	4,464
Tientsin (Maritime Chihli), V.A.	1924	...	...	...	43,225
Tsinanfu (Northern Shantung), V.A. ..	1924	...	...	...	54,204
Tsinchow (Eastern Kansu), V.A.	1924	...	...	...	3,488
Weihweifu (Northern Honan), V.A.	1924	...	...	...	30,740
Wuhu (Ngan-hwei), V.A.	1924	...	...	...	82,756
Yenanfu (Northern Shensi), V.A.	1924	...	...	...	3,873
Yenchowfu (Southern Shantung), V.A. ..	1924	...	...	...	81,925
Yukiang (Eastern Kiangsi), V.A.	1921	143	34	...	38,048
Yungpingfu (Eastern Chihli), V.A.	1924	...	...	...	18,000
Yunnanfu, V.A.	1924	...	...	...	17,254
Lihsien, P.A.	1924	...	...	...	26,179
Puchi, P.A.	1923	...	...	...	1,243
Shenchow, P.A.	1925	...	...	...	1,978
Shohchow, P.A.	1926	...	...	...	.....
Sinyangchow, M. ...	1923	...	...	...	3,374
Tatungfu, P.A.	1922	...	...	...	2,138
Tingchow, P.A.	1923	...	...	...	1,910
Tsingtao, P.A.	1925	...	...	...	26,813
Wuchang, P.A.	1923	...	...	...	3,354
Yungchowfu, P.A. ..	1925	...	...	...	7,515
Urga, M.	1924	...	...	...	7,000

—C.E.; Richard, Comprehensive Geography of the Chinese Empire, Shanghai, 1908; Wolferstan, Catholic Church in China, St. L., 1909; Latourette, History of Christian Missions in China, N. Y., 1929.

Chinese Mission Society of St. Columban or MAYNOOTH MISSION TO CHINA, founded, 1916, at Dalgarn Park, Ireland, by the Rt. Rev. Edward J. Galvan, Titular Bp. of Myrina and Vicar Apostolic of Hanyang. The mother-house is at Navan, Ireland, and the headquarters of the society in the United States is at St. Columbans, Neb., with a preparatory college at Silver Creek, N. Y. There is a branch in Australia and New Zealand with a house at Melbourne. The Society engages in the education of priests for the Chinese missions, and publishes "The Far East," a periodical devoted to the conversion of China. It is entrusted with the Vicariate Apostolic of Hanyang, Province of Hupeh, and the Prefecture Apostolic of Kien Chang, Kiangsi Province, China. Priests, 130; students, 150. The Missionary Sisters at St. Columban, organized in 1922, cooperate with the society.

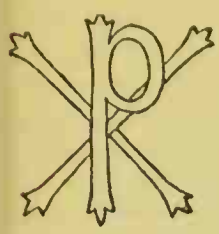
Chinese Rites, a conventional term for certain ceremonies in use from time immemorial among the Chinese, which the Jesuit missionaries allowed their neophytes to retain after conversion, but which were afterward prohibited by the Holy See. These rites had to do with honoring ancestors or deceased relatives and paying particular tokens of respect to the great Chinese master, Confucius. Fr. Matteo Ricci, S.J., founder of the Catholic missions of China, in his endeavor to be as tolerant as possible of Chinese customs which did not manifestly interfere with the purity of the Christian religion, considered that these rites might be continued on the ground that they were not religious ceremonies. After 1630 other religious orders established missions in China, and much controversy sprang up with regard to the rites. The methods of the Jesuits were bitterly, sometimes unjustly, attacked. After a long period of misunderstanding the Holy See forbade the rites to the Chinese converts, declaring that the ceremonies in honor of Confucius or ancestors and deceased relatives are tainted with superstition to such a degree that they cannot be purified. This decision is contained in the Apostolic Constitution "Ex illa die" issued by Clement XI, 19 March, 1715, and in the Bull "Ex quo singulari" issued by Benedict XIV, 11 July, 1742. Ricci's error was one of judgment and not of faith or morals. To safeguard the reputation of the holy missionary the Holy See forbade it to be said that Fr. Ricci approved idolatry. (W. J. D.)

Chippewa Indians, a large and important tribe of Algonquian stock, numbering about 30,000, divided between the United States and Canada, with habitat in Michigan, Wisconsin, Minnesota, part of North Dakota, and the northern shores of Lakes Huron and Superior. The first missionary, 1600, was the Jesuit Fr. Menard. Other missionaries were: Fr. Allouez, Bp. Baraga, Fr. Belcourt, and Fr. Verwyst. The Christian portion of the tribe is largely Catholic.—C.E.

Chippewayans (incorrectly called MONTAGNAIS), a Déné (Athapascan) tribe, whose habitat was the vicinity of Lake Athabasca, Manitoba, Canada. They welcomed the first Catholic missionaries, 1845, and at present about one thousand of them live at the mission of Ile-à-la-Crosse. —C.E., X, 512.

Chi-rho, a monogram composed of two Greek letters so named, resembling the Roman X and P, but in reality CH and R. They are an abbreviation of the Greek word *Christos* (Christ). (J. F. S.)

Chirographus or CHIROGRAPHUM (LITTERÆ AUTOGRAPHÆ), a personal papal letter, usually treating a contemporary event of grave concern, as those addressed to Card. Gasparri: on Holy Saturday, 1926, about Mexico; and on Corpus Christi, 1929, about Mussolini. (J. D.)



CHI-RHO OR CHRISTOGRAM

Chiromancy, kī′rō-măn-sĭ (Gr., *cheir*, hand; *manteia*, divination), divination by the lines of the hand, also called palmistry. It is an ancient practise known among the Chaldeans, Assyrians, Egyptians, and Hebrews.

Chittagong, DIOCESE OF, India, formed, 1927, from part of the Diocese of Dacca; suffragan of Calcutta; entrusted to the Priests of the Holy Cross (Canada); first bishop, Arthur Le Pailleur (1927). Catholics, 6412.

Chivalry (Fr., *chevalerie*, horsemanship, knighthood), in its fullest sense, that aggregate of custom, discipline, ideal, and sentiment which guided the medieval gentleman's conduct both in war and peace. The origin of chivalry may be traced to the general conditions existing in the 9th century. When the empire of Charlemagne disintegrated, the task of saving the Christian West from utter ruin fell to the feudal magnates and their vassals. Only the landed gentry were able to take the field against invaders, with horse and full equipment of armor at their own expense. Accordingly as the classes of society became more sharply defined the lords of landed estates emerged as a military aristocracy which gradually crystallized into a brotherhood in arms and controlled admission into its body by recognized usage. As portrayed in the early literature of feudal times, the military nobleman did not stand very high above the villain class in point of sentiment and fine manners. Too often he fought brutally and dealt unjustly. The Church intervened with a moderating hand. While her bishops strove hard to check violence by means of the Truce of God and the Peace of God in the 11th century, they at the same time held before the knight a more exalted conception of his calling, assigning him nobler ends to fight for, and introducing religion as the first article in his code of conduct. He was to be above all a Christian soldier, using his sword, if he must, to uphold the cause of Christ against the infidels, to combat evil, and to protect the weak. His ideals of conduct were valor and honor, loyalty to the Church's teaching, chastity and truth, courtesy and reverence for women, generosity, and mercy. In order to "win his spurs" he must prove the quality of his manhood and these ideals were vividly set forth in the symbolic rites of reception. Even in the golden age of chivalry every knight did not fully live up to the standards of knighthood, and it softened and degenerated into gallantry when the knights began to withdraw themselves from the sustaining influence of religion. Chivalry, however, has left to posterity a legacy of ideals and sentiments which remain an object of esteem and inspiration to many.—C.E.; Chivalry, ed. Prestage, N. Y., 1928. (D. B. Z.)

Choir, the part of the church reserved for the stalls of canons, priests, monks, and choristers, separated from the rest by low carved partitions of stone or wood. In early churches it extended from the apse to the nave of which it was part, and the term was later made to include the entire eastern end of the church, regardless of its use. In a cruciform church the choir may be beyond the transepts, between them, or projecting into the nave.—C.E.

Choir Religious, members of a religious institute or order who are obliged to recite the Office in common; or at least in private, even though not bound by Holy Orders; usually those professed under solemn vows, as distinguished from lay religious or those professed under simple vows, e.g., nuns engaged in teaching as contrasted with the lay sisters or coadjutors in temporal matters.—C.E., XII, 756.

Choiseul, ÉTIENNE FRANÇOIS, DUC DE (1719-85), French statesman, d. Paris. He was ambassador at Rome during the contest between the Parliament and clergy concerning the Bull "Unigenitus," and aided in obtaining Benedict XIV's Bull "Ex Omnibus" (1756), which calmed the dispute. Later at Vienna he allied Austria with France to oppose Prussia. Recalled to Paris, 1758, he organized the French navy against England, and brought about the "Family Compact," or alliance of all the Bourbons. He aided in suppressing the French Jesuits, 1764, and his religious policy aimed at paralyzing the Church. The Duc d'Aiguillon and Mme. du Barry brought about his downfall, 1770, and he was exiled to his estate in Touraine. His brother, Léopold Charles (1724-81), was Abp. of Albi and Cambrai.—C.E.

Cholonec, PIERRE (1641-1723), Jesuit missionary in Canada, b. Finistère, France; d. Quebec. He is the author of a biography of Catherine Tekakwitha.—C.E.

Chorepiscopus (Gr., *chorepiskopos*, rural bishop), name originally given in the Eastern Church to a bishop whose jurisdiction was confined to a rural district. The chorepiscopi still exist among the Maronites and the Jacobites, but they disappeared in the West in the 11th century, being replaced by archdeacons.—C.E., XVI, 24.

Chorister (Gr., *choros*, a band of singers or dancers), a member of the body of singers entrusted with the musical part of the church service, and organized and instructed for that end; originally, they were ecclesiastics or boys trained under ecclesiastical care in a house attached to the cathedral; lay and female choristers are a much later development. (C. J. D.)

Chrism (Gr., *chrisma*, an anointing), a mixture of olive-oil and balsam, blessed by a bishop on Holy Thursday and used in administering Baptism, Confirmation, and Holy Orders, and in the consecration of churches, altars, chalices, patens, and in the blessing of bells, and baptismal water.—C.E.

Chrismal or CHRISMATORY, a metal jar or small cylindrical box for holding oil of catechumens, oil of the sick, and chrism. The word formerly designated: the cloth covering wrapped about relics; a pall or corporal; a vessel for the Blessed Eucha-

rist; a cere-cloth covering of the altar-table; also, the white-hooded robes of the newly baptized. —C.E.

Chrismarium, a place in a church set apart for the administration of confirmation. Also a jar used for the holy oils.—C.E.

Chrismation (Gr., *chrio,* anoint), the act of anointing persons, as in baptism, or things, as in the blessing of baptismal water.

Chrisom, white baptismal robe used in medieval times to envelope a newly christened child. Chrisom Child, one who dies within a month of baptism, so called because the chrisom served as a shroud.

Christ (Gr., *Christos*), equivalent of the Hebrew word Messias, meaning anointed. In the Old Law priests, kings, and prophets were anointed; therefore the One who was to combine this threefold dignity in His Person, was looked forward to as Messias, or Christ. As a rule the Evangelists spoke of Our Lord as The Christ. After the Resurrection He was spoken of as Jesus Christ, and pagans who knew not the import of the word for anointed often referred to Him not as *Christos*, but, regarding His character and leadership, as *Chrestus* (the excellent one).—Beauclerk, Jesus: a Diatessaron, N. Y., 1896; Pohle-Preuss, Christology, St. L., 1922.

CROSS OF KNIGHTS OF CHRIST

Christ, Order of the Knights of, military order, organized, 1317, to replace the Knights Templar in Portugal, and granted their possessions; it undertook the conquest of Islam in Africa. The religious spirit gradually declined, the grand mastership became a prerogative of the crown, and in the 19th century its possessions were confiscated. The papal decoration, Order of Christ, owes its origin to this order.—C.E.

Christ, Portraits of. No authentic likeness of Our Lord exists. He has been the subject of art from the earliest times. In the Lateran is preserved the "portrait made without hands" (achiropoeta) according to tradition. Many portraits have been based on two descriptions, one by John of Damascus (8th century), the other purporting to be by the fictitious Publius Lentulus, Pilate's predecessor in Judea. The early Christians represented Christ symbolically as the Lamb, the Dove, and especially the Fish, the Greek name for which is a compound of the initial letters of five Greek words for Jesus Christ, God's Son, Saviour. Symbols of Christ the Good Shepherd are found in the catacombs. During the 4th and 5th centuries an effort was made to portray Christ in reliefs and mosaics upon sarcophagi. From the 6th to the 10th, Byzantine art portrayed Our Lord for the most part in mere types, lacking life, expression, and inspiration. From the 10th century on, the portraits of Christ have advanced in proportion with the development of art, the most distinguished portraits coming from the various schools of the Renaissance.—Meille, Christ's Likeness in History and Art, N. Y., 1924. (C. J. D.)

Christadelphians, a religious sect found in the United States, Canada, and Great Britain. Dr. John Thomas, an Englishman, came to the United States in 1844 and organized a number of societies (also in Canada and Great Britain), using for his central idea "taking out of the gentiles a people for His name." During the Civil War because they wished to be exempt from military duty, the name Christadelphians, or Brothers of Christ, was adopted. Not accepting the doctrine of the Trinity, they hold that Christ was Son of God and Son of man. Profession of faith in doctrines of the Church, and baptism by immersion in the name of Jesus for remission of sins, are necessary for admission to membership. In government Christadelphians are entirely congregational. Each local organization is an "ecclesia." The members elect representatives from among themselves for the management of each ecclesia. No foreign mission work is carried on. They publish two periodicals. In 1925 in the United States there were 78 churches, and 3988 communicants.

Christ Child Society, organization founded by Mary Virginia Merriek, in Washington, D. C., 1891, to care for destitute children. Its original object was to provide a gift at Christmas, or "from the Christ Child," for all poor children. In addition to this it now has numerous activities, including sewing and cooking schools, children's libraries, etc. Its headquarters are located in Washington and there are branches of the society in important cities throughout the United States.

Christchurch, Diocese of, New Zealand, comprises the provinces of Canterbury and Westland, a small part of Nelson province, and the Chatham Islands; erected, 1887; suffragan of Wellington. The Marist Fathers undertook missionary work there in the 19th century. The first bishop, John Grimes (1887-1915), was succeeded by Matthew Brodie (1916). Churches, 67; priests, secular, 36; priests, regular, 23; religious women, 296; boarding and high schools, 8; primary schools, 29; institutions, 5; Catholics, 30,000.

Christen, krĭ'sĕn (Gr., *chrio,* anoint). (1) To administer the Sacrament of Baptism. (2) To name in Baptism. (3) To name in some ceremony analogous to Baptism; hence, to name. (C. J. D.)

Christendom. The term is here used in its narrower sense to stand for the Christian polity, an ideal which lasted for many centuries. Its foundations are to be found in Jewish traditions of a theocracy. From the Peace of the Church proclaimed by Constantine to the inroads of the barbarians, Christendom was all but conterminous with the Roman Empire, but imperial traditions were so strong that the ideal was not perfectly realized. At first the Christian polity seemed to perish with the empire. The subsequent ideal of the Middle Ages was influenced by the "De Civitate Dei" (The City of God) of St. Augustine. Charlemagne again made Christendom a temporal polity in the West. The revived empire in the 10th century was an imperfect copy of the Carlovingian. Otto III tried to make the empire more spiritual. In

the 12th century the ecclesiastical body became a real society, cosmopolitan through the universal language, Latin; and the papacy was the head in temporal as well as spiritual things. An important part was played by the religious orders in unifying thought. The Franco-Norman civilization which developed in France, England, and southern Italy, created Gothic architecture and epic and lyric poetry. Clergy and laity have probably never since been so united. Innocent III failed to realize his ideal of Christian cosmopolitanism, and after him the power of the papacy declined. The 14th century was a time of national wars, the Great Schism, and the unimpeded progress of the Turk. The development of nationality and of secular law proved factors in the Reformation. The Church lost influence over thought, and heresy affected faith and morals. Since the confusion caused by the Reformation the word Christian has come to express our common civilization, rather than a religion which so many Europeans no longer profess.—C.E.

Christe, sanctorum decus angelorum, or O CHRIST, THE GLORY OF ANGEL CHOIRS!, hymn for Lauds on 29 Sept., feast of the Dedication of the Church of St. Michael the Archangel; and for Vespers on 24 Oct., feast of St. Raphael the Archangel. It is attributed to Rabanus Maurus (776-856). There are 13 translations; the English title given is by E. Caswall.—Britt.

Christian, name by which believers in Christ were known soon after His Ascension; it occurs twice in Acts, 11 and 26, and in I Peter, 4. Also, the name of the religion which He founded, of its doctrines and precepts; of the life, habits of virtue, piety, spirit and character of His followers; of the Church which is rightly known by this name, as against sects which assume it (Christian Scientists, Christian Socialists); of the civilization which this religion developed in the world as distinguished from the civilizations of paganism, Islamism, Judaism. (ED.)

Christian Church (GENERAL CONVENTION). After the Revolutionary War members of different Protestant churches united in evangelistic and sacramental services. In 1792 Rev. James O'Kelley withdrew, with many others, from the Methodist Episcopal Church, and they organized under the name of "Republican Methodists." In 1794 they became known as "Christians," using the Bible as guide and discipline, and accepting Christian character as test of church fellowship. A similar movement began among the Baptists of New England under Dr. Abner Jones who organized a church at Lyndon, Vt., 1800; he was joined by Elias Smith, Baptist minister of Portsmouth, N. H., and many others. This same year the "Great Revival" started in the Cumberland Valley of Tennessee and Kentucky. Two ministers, Richard McNemar and John Thompson, with John Dunlavy, Robert Marshall, and Barton W. Stone, withdrew in 1803 from the Synod of Kentucky and organized the Springfield Presbytery, adopting the same principles as O'Kelley in the South and Jones in New England. In 1829 Alexander Campbell and followers separated from the Baptists of Pennsylvania and Ohio. Barton W. Stone, one of the original leaders of the "Christians," joined them in 1832 on condition that the Bible should be basis of union. The greater part of the original body remained, although a large number of "Christians" in Kentucky and Ohio followed Stone. In 1854, on account of a resolution adopted condemning slavery, delegates from the South to the general convention withdrew and formed a separate organization until 1890, when Southern delegates resumed their seats in the convention. They have no creed or doctrine other than the Bible. No follower of Christ is barred because of difference in theological belief, Christian character being the only test of church fellowship. They practise open communion, and labor to further the spirit of unity among Christians. The general government of the body is congregational, and each local church is independent in its organization. They publish six periodicals. Foreign missionary work is carried on in Japan and Porto Rico. In 1915 there were: 5 stations with 12 missionaries and 24 native helpers; 19 churches with 1423 members; also in Porto Rico there are 8 Sunday schools with 649 members. In 1925 in the United States there were 1050 ministers; 1052 churches; 116,469 communicants.—Winchester, Handbook of the Churches, N. Y., 1927.

Christian Democracy, a political system which stresses the inalienable rights of individuals and society in relation to civil authorities in the State, guaranteeing the liberty of the individual to act according to the dictates of Christianity. The radical form advocates a republican government; the less radical allows monarchical government with representation of the people. The oldest systems, of Lamennais (d. 1854) and Gioberti (d. 1852), were condemned by the Church because of revolutionary ideas. Leo XIII laid down the principles of true Christian democracy in his Encyclical "Graves de communi" of 18 Jan., 1901. Christian democracy is opposed to socialism and has no political end, as has political democracy. It teaches respect for all laws and opposes hatred between classes of society. Its principles of political activity were restated by Pius X in his Motu Proprio of 12 Oct., 1903. These principles are embodied in the program of the Catholic political parties of Belgium, France, and Italy, and these parties are designated as Christian democracies.—C.E., IV, 708; Buchberger, Kirchliches Handlexikon, I, 1068, Munich, 1907. (M. P.)

Christianity, the religion of Christ; the faith which He has inspired; the teachings and moral practises inculcated by this faith; the spirit of justice, charity, of obedience to law, purity of morals, and sanctity of domestic life which characterize the manners of those who adhere to this faith; and the consequent character of the civilization which is known as Christian and which influences even those who have never believed in Christ or who have lost that faith. The institutions of mercy, of every form of sociological relief, of education, and even of religion, though they do not profess belief in Christ or inculcate Christian practises, still feel constrained to continue and imitate the benevolence, the enlightenment, and to some extent even the worship and ceremonial, to which all such institutions must trace their origin. Christianity is the inspiration to which our art, architecture, painting, music, and litera-

tures owe what is most beautiful and elevating in them.—C.E.; Martindale, Religions of the World. Lond., 1927. (ED.)

Christian Mothers, ARCHCONFRATERNITY OF, title of various societies usually connected with convents, whose purpose is to cultivate piety among the members and enable them to make their homes sanctuaries of virtue and happiness. They are under the patronage of Our Lady of the Seven Dolors and of Saint Monica.

Christian Science (CHURCH OF CHRIST, SCIENTIST), American sect chartered by Mrs. Mary Baker Glover (Patterson) Eddy at Boston, Mass., in 1879. It teaches a theosophic, therapeutic system of "healing," rejecting doctrinal belief as a religious basis, and claims, through a revival of the Apostolic healing of Christ (hence the name Christian), to depend on the application of scientific rules (hence Science) in the accomplishment of its work. The foundress, Mary A. Morse Baker (1821-1910), passed her childhood amidst the religious unrest then characteristic of New England. Subject to hysterical and cataleptic attacks, she had a meager common school education, unable often to attend. She married George Washington Glover in 1843 and, after his death, Daniel Patterson in 1853, separated from him in 1866, and was divorced in 1873. Four years later she married Asa G. Eddy who died in 1882 of heart disease; according to Mrs. Eddy he died of "mesmeric poison" mentally administered." In 1862 Mrs. Eddy applied for treatment to Dr. P. Quimby, one time follower of Charles Poyen, French mesmerist, who now had discarded all medicines, adopting a "mental treatment" of healing, and declaring "Truth" to be the healer. Mrs. Eddy after three weeks' treatment declared herself cured and began to study Quimby's methods and ideas. She based her teachings on a manuscript said to have been written by Quimby, although she later denied any dependence on his teachings. In 1875 appeared her first edition of "Science and Health," and although poorly received, two years later the second edition appeared and since that time several editions, the only identification being the year of publication. The "Key to the Scriptures" was added in 1884. Although at first apparently not intending to found a church, in 1876 with eight students Mrs. Eddy formed the Christian Scientists' Association. Three years later under a state charter, her first church organization was founded in Boston, "The Church of Christ, Scientist," with 26 charter members and Mrs. Eddy as pastor. She built the original "Mother Church," 1894-95, when the Bible and "Science and Health, with Key to the Scriptures" were "ordained" as pastor of the church, Mrs. Eddy holding the position of Pastor Emeritus until her death. Many lawsuits having arisen since 1919, the entire organization is in a parlous condition because of doubt as to where the authority in the church rests. Since 1906 Christian Scientists have refused to make public their membership statistics. The entire criticism of Christian Science may be neatly comprised in the statement that it is neither Christian nor scientific.—C.E. Suppl.

THE NATIVITY

Christian Socialism, an economic and political system of social reorganization. It is opposed to socialism which brands private ownership of productive goods as unjust and immoral. Christian socialism is based upon private ownership, and stresses, like socialism, the social solidarity and social duties. It is one with socialism in the program of reorganization of society. But it carries out this program by inculcation of social duties arising from social relations between the rich and the poor. Christian religion, in that sense, has a social tendency, and is Christian socialism. The application of these fundamental Christian principles varies according to economic systems. These reject collective ownership of all productive goods, but are not agreed in how far the State might monopolize particular productive goods. There are three known political parties of Christian socialism, the Christian Social Party in England, the Austrian Catholic Party founded by Dr. Lueger, and the Christian Social Party of conservative Evangelicals in Germany.—C.E., XII, 216; Buchberger, Kirchliches Handlexikon, I, 924, Munich, 1907. (M. P.)

Christian Union, group of churches which originated early in the 19th century for "greater freedom from ecclesiastical domination, and a closer affiliation of men and women of different creeds and lines of belief." In 1864 at Terre Haute, Ind., a general convention was attended by delegates from the various states and the following principles were adopted: "(1) the oneness of the Church of Christ; (2) Christ the only head; (3) the Bible the only rule of faith and practise; (4) good fruits the only condition of fellowship; (5) Christian Union without controversy; (6) each local church self-governing; (7) political preaching discountenanced." The movement, which spread rapidly, had among its leaders J. F. Given, J. V. B. Flack, and Ira Norris. Local organizations are now known by various names; in the Middle West, where the movement

began, the original name, The Christian Union, is still retained, while farther west the names Church of Christ, and Church of Christ in Christian Union, are employed. Although differing in name these organizations are affiliated and recognize each other as part of the same general movement. They publish one periodical. In 1925 in the United States there were: 386 ministers; 323 churches; and 17,800 communicants.

Christina, SAINT, virgin, martyr (*c.* 250), d. Bolsena, Tuscany. The daughter of a pagan nobleman, she embraced Christianity, and in her zeal destroyed the gold and silver idols of her father, distributing them as alms among the poor. She suffered torments and a cruel death under Diocletian, and has been venerated since the 4th century. Patroness of millers, archers, and mariners. Emblems: a knife, arrow, serpent. Relics at Palermo and Torcelli, head in Cathedral at Milan. Feast, R. Cal., 24 July.—Butler.

Christina Alexandra (1629-89), Queen of Sweden, daughter of Gustavus Adolphus II of Sweden. She was crowned in 1646 and for a time ruled with laudable zeal, but later gave herself up to amusement. She gradually became interested in Catholicity, resigned her throne (1654) in favor of her cousin Charles Gustavus, went abroad, and was publicly received into the Church at Innsbruck, Nov., 1655. A month later she arrived at Rome, where she devoted herself to religious practises, and the study of art and literature, and although sometimes severe was noted for her charity to the poor. She is buried in St. Peter's.—C.E.

Christine of Stommeln, BLESSED, virgin (1242-1312), b. Stommeln, near Cologne, Germany. From very early youth she experienced visions and mystical trials. At the age of 12 she joined the Beguines and at 15 received the stigmata. Doubted and misunderstood, she was forced finally to leave the Beguines. She died in peace. Relics in church at Jülich, where, although not officially venerated by the Church, she is honored, 6 Nov.—C.E.

ST. CHRISTOPHER

Christmas (O.E., *Cristes Maesse*, Christ's Mass) or FEAST OF THE NATIVITY, 25 Dec., celebration of the anniversary of the birth of Our Lord. In the earliest days of the Church there was no such feast; the Saviour's birth was commemorated with the Epiphany by the Greek and other Eastern Churches. First mention of the feast, then kept on 20 May, was made by Clement of Alexandria, *c.* 200. The Latin Church began *c.* 300 to observe it on 25 Dec., though there is no certainty that Our Lord was born on that day. Priests have the privilege of saying three Masses, at midnight, daybreak, and morning. This was originally reserved to the pope alone; beginning about the 4th century he celebrated a midnight Mass in the Liberian Basilica (in which, according to tradition, the manger of Bethlehem is preserved), a second in the church of St. Anastasia, whose feast comes on 25 Dec., and a third at the Vatican Basilica. Many peculiar customs of the day are the outcome of the pagan celebrations of the January calends. The Christmas tree, of which the first known mention was made in 1605 at Strasbourg, was introduced into France and England in 1840. The feast is a holy day of obligation, preceded by the preparatory season of Advent and by a special vigil; should it fall on a Friday it abrogates the law of abstinence.—C.E.; Guéranger, tr. Shepherd, The Liturgical Year: Christmas, Dub., 1886. (J. F. S.)

Christmas Crib. See CRIB.

Christology, the branch of theology dealing specially with the nature and personality of Jesus Christ, His realization of the types and prophecies of the Old Testament, and His life and teachings as narrated in the Gospels.—Pohle-Preuss, Christology, St. L., 1922.

Christopher (Lat., Christ-bearer), SAINT, martyr (3rd century), d. Lydia, Asia Minor. He is one of the most popular saints of the East and West, and is invoked as one of the Fourteen Holy Helpers. The legends concerning him are confused and often contradictory; however, it is generally conceded that he was engaged in carrying people across a raging stream. One day he carried the Christ Child across, and his burden became heavier at each step until it was almost unbearable, for Christ bore in his hands the weight of the world; to prove His identity Christ caused Christopher's staff to grow into a fruit-bearing tree. This miracle converted many, and excited the rage of the king, who caused Christopher to be imprisoned, subjected to torments, and beheaded. Patron of travelers; invoked against storms and sudden death. Emblems: a tree, the Child Jesus on his shoulders, giant, torrent. Feast, R. Cal., 25 July.—C.E.

Christopher, POPE (903-904), b. Rome; d. there. A cardinal-priest, he secured the papacy by dethroning and imprisoning Pope Leo V. He is considered an antipope by many reputable historians although the tradition of Rome places him in the list of legitimate pontiffs. He confirmed the privileges of the monastery of Corbie, Amiens, and was driven from the See by Pope Sergius III.—C.E.; Mann.

Christo profusum sanguinem, or THE MARTYRS' TRIUMPHS LET US SING, hymn for Matins for the common of many martyrs, in Paschal time. This hymn was written by St. Ambrose (340-397). There are five translations of the original hymn and eight of the Roman Breviary text; the English title given is from a translation by J. Neale and others.—Britt.

Christ the King, FEAST OF, last Sunday in Oct., instituted to give public homage to Christ, the Ruler

of the world, by Pope Pius XI, 1925. Every year on this day is renewed the consecration of the world to the Sacred Heart.—Ryan, Encyclicals of Pius XI, St. Louis, 1927.

Chrodegang, SAINT, confessor (703-766), Bp. of Metz, b. Hasbania, Belgium; d. Metz, Lorraine. Educated at the court of Charles Martel, he became chancellor and prime minister. He introduced the Roman liturgy and chant into his diocese and established community life for his cathedral clergy, composing a special rule for them. He founded the Abbey of Gorze and St. Peter's Abbey on the Moselle, and introduced the League of Attigny, a confraternity of prayer. Relics, in Benedictine Abbey of Saint-Symphorien, were destroyed during the Revolution. Feast, 6 March.—C.E.; Butler.

Chromatius, SAINT, confessor (*c.* 387-406), Bp. of Aquileia. A scholarly theologian, he was in active correspondence with Rufinus, St. Ambrose, and St. Jerome, many of their works being written at his suggestion. He successfully combated Arianism in his own diocese. There are preserved 17 treatises by St. Chromatius on St. Matthew's Gospel. Feast, 2 Dec.—C.E.

Chronicles, BOOKS OF. See PARALIPOMENON.

Chronicon Paschale, a Byzantine chronicle written in the 7th century, following a system of chronology based on the paschal cycle. It is known also as *Chronicon Alexandrinum, Antiochenum, Casaubonianum,* or *Constantinopolitanum.* Beginning with the Creation, it is continued down to A.D. 629. The period 600-627 is original work. The author was probably a cleric attached to the Patriarch Sergius.—C.E.

Chronology, BIBLICAL. The events related in Holy Scripture are only occasionally correlated with events of secular history and are seldom dated according to an era or epoch. Hence, an attempt to fix the period of these events according to the Christian era necessarily results in a variety of opinion. Some events can be dated with reasonable certainty; others must remain for the present a matter of conjecture; still others, e.g., those that precede the time of Abraham, cannot be determined even approximately. In Genesis, 5 and 10, we have fables of chronological units, but for various reasons the numbers given in our present text are considered corrupted and the fables themselves incomplete. Abraham seems to have lived *c.* 2168 B.C. The Israelites were led out of Egypt by Moses, *c.* 1448, if the exodus occurred under Amenophis II, or two centuries later (1220) if under Merneptah. The kingdom was established probably, 1038, in which case Saul reigned from 1038-1011; David from 1011-971; and Solomon from 971-929. During the period of the two kingdoms we come to the first dates on which all authorities agree, because they are found recorded on Assyrian monuments. These are: King Achab's defeat at Karkar, 854 B.C.; Jehu's tribute to Salmanassar II, 842; Manahem's tribute to Tiglath-Pileser, 738; the assassination of King Phakee, 736; the capture of Samaria, 722; and Sennacherib's expedition against Jerusalem, 701. The destruction of Jerusalem by Nabuchodonosor probably occurred, 587-586. The first Jewish expedition returned to Judea from exile, 538, the first year of the reign of Cyrus. The revolt of the Jews against Antiochus IV of Syria under Judas Machabeus took place, 167.

Our Christian era begins presumably with the year of Christ's birth; but due to a miscalculation, it was made to coincide with the year 754 of the Roman era, which is about six or seven years too late. Our Lord was born "in the days of king Herod" (Matt., 2), who died, 750 A.U.C. (4 B.C.), and during a census ordered by Augustus and carried out in Syria and Palestine by Cyrinus (Luke, 2). This census, according to the Monument of Augustus found in Ancyra, was begun, 746 A.U.C. (8 B.C.), and was probably taken in the provinces in the following year. Hence, we must probably advance the year of Our Lord's birth to 747 or 746 A.U.C. (7 or 6 B.C.). Jesus began his public ministry when He was about 30 years of age (Luke, 3), a few months after St. John began to preach on the banks of the Jordan, which was "in the fifteenth year of the reign of Tiberius Cæsar," or in A.D. 28-29. His ministry lasted three and a half years according to some commentators, two and a half according to others. Astronomical calculation has fixed three dates as possible for his death: viz., 18 March, 29; 7 April, 30; and 3 April, 33. The second has found more general favor.

Closely associated with the death of Jesus are His Resurrection, His Ascension, and the coming of the Holy Ghost. The first missionary work of Sts. Peter and John also belongs to the year of Our Lord's Crucifixion. The stoning of St. Stephen occurred somewhat later, probably just after the deposition of Pilate in A.D. 36. St. Paul's conversion took place in the same year. The death of St. James, the great famine in Jerusalem, and the relief brought to the sufferers by Sts. Paul and Barnabas occurred shortly before the death of Herod Agrippa, which happened in 44. St. Paul's first missionary journey may be dated from 45-49, which ended with his return to Jerusalem to defend his cause before the first Council of Jerusalem. His second journey probably lasted from 50-52, in the course of which he was brought to trial by the Jews of Corinth before the Proconsul Gallio, who entered upon his office, 51-52. The imprisonment and trial of St. Paul, and his subsequent voyage to Rome, are dated from the departure of Felix and the arrival of Festus in Palestine; but every year from 55-61 has been claimed for this event. Recent writers favor 59 or 60. The Apostle reached Rome the following year and the narrative of the Acts of the Apostles closes with the year 62 or 63. —C.E.; Fotheringham, Chronology of the Old Testament, Camb., 1906; Ramsay, The Bearing of Recent Discovery on the Trustworthiness of the New Testament, Lond., 1902. (H. W.)

Chronology, GENERAL (Gr., *chronos,* time), the science of time-measurement. Mathematical chronology determines units to be employed in measuring time; historical chronology fixes in the general course of time the position of any particular occurrence or its date. The first requisite is the era, a fixed point of time. The Christian era was introduced *c.* 527 by Dionysius Exiguus, a Scythian monk resident at Rome. He made its starting point the birth of Christ, which he reckoned to have been in

the year 753 from the foundation of Rome, making this the first year of his era. This year and those following are designated as A.D. (*Anno Domini*, in the year of the Lord), and the years before Christ are designated as A.C. (*ante Christum*, before Christ) or B.C. This system was not general in Europe until after 1000. The Greeks dated events from 776 B.C., by Olympiads (periods of four years intervening between the Olympic games). The Romans frequently reckoned from the traditional foundation of their city (753 B.C.). They designated years by A.U.C. (*ab urbe condita*, from the founding of the city), or by the name of the consul in office. The later custom of dating by the regnal years of the Roman emperors was imitated by popes and other rulers. The indications of papal documents consist of conventional periods of 15 years, beginning in the reign of Constantine. When Julius Cæsar reformed the calendar in 45 B.C., he fixed 1 Jan. as New Year's Day. In Rome until the reform of the calendar, 1582, the year began with Christmas Day, a custom still continued in papal bulls. The Julian system of time-measurement was inaccurate and by the 16th century was 10 days in arrear. The New Style (N.S.) was introduced by Pope Gregory XIII, who ordained that 10 days in Oct., 1582, should not be counted, that the year should begin 1 Jan., and that three leap years should be omitted in every four centuries. In 1583 the Julian Period, containing about 7980 years, was introduced by Joseph Scaliger for reckoning events in one sequence, especially in astronomy. The Mohammedans date from the Hegira (flight, of Mohammed from Mecca), 16 July, 622. At the French Revolution a new system of chronology was introduced: the Era of Liberty began in 1789 and was replaced by the Republican Era in 1792. This calendar was abolished by Napoleon in 1806. The order of the days of the week has never been interrupted in the Christian period and is the same in the Old Style and in the New. Various methods have been devised for ascertaining upon what day of the week any given date falls. The best known is that of Dominical Letters.—C.E.

Chrysanthus and Daria, SAINTS, martyrs (283), d. Rome. The legend concerning them relates that Chrysanthus, the son of the noble Polemius of Alexandria, was converted at Rome by the presbyter Carpophorus, and lived in virginial matrimonial union with Daria, a beautiful Vestal. Together they converted many Romans of high rank. Condemned to death they were led to a sandpit on the Salarian Way, and stoned. Patrons of Eissel and Salzburg. Emblems of Chrysanthus: skin of an ox, sandpit; of Daria: a lily. Relics at Münstereifel. Feast, R. Cal., 25 Oct.—C.E.; Butler.

Chrysogonus, SAINT, martyr (304), d. Aquileia, Italy. At an early date he was venerated in Rome, where a titular church in Trastevere bears his name today. A 6th-century legend made him a Roman, the Christian teacher of St. Anastasia. Arrested in the persecution of Diocletian, he was condemned to death by the emperor and was beheaded and his body thrown into the sea. His name is mentioned in the "Communicantes" in the Canon of the Mass. Buried at Venice; head in his church at Rome. Feast, R. Cal., 24 Nov.—C.E.; Butler.

Chrysostom. See JOHN CHRYSOSTOM, SAINT.

Church (Gr., *kyriakon*, belonging to the Lord, a term used from the 3rd century to signify a Christian place of worship), a society of men united in the true worship of God. Since, in the present order, true religion was and is religion revealed and supernatural, by the word "Church" we properly understand a supernatural religious society, "a society of rational beings united in the true supernatural worship of God." According to this proper acceptation, the word Church is taken in its broadest sense, as meaning the society of all those, whether they be angels or men, from Adam to the end of time, who, adhering to God, are united into what we call the Communion of Saints. This is the Church of God, in its broadest sense, which comprehends the Church Militant on earth, the Church Suffering in Purgatory, and the Church Triumphant in Heaven. The word Church is taken in a stricter sense to designate only the Church Militant. According to this acceptation, Church signifies the supernatural society of all the faithful on earth, from the beginning of the world until its consummation, who have been united in the true worship of God. This acceptation embraces all the faithful, whether they have existed under the law of nature, the Mosaic law, or the law of grace. We distinguish the status of the Church Militant in a threefold way: the Church of the Natural Law, the Church of Moses, and the Church of Jesus Christ. Finally, in the strict sense the word Church is taken to mean the Church of Christ, or the Church of the New Testament, i.e., the supernatural society of the faithful living under the New Testament. Even in this strict sense the word Church can have several meanings, for it is used to signify not only the entire group of all the faithful, but also: those placed at the head of the Church, or the Church teaching and ruling; the mass of the faithful, or the Church learning. Each of these designations signifies an essential part of the Church, the former constituting the formal element, holding together and informing the whole, and the latter constituting the material element, which is held together and informed by the formal element. The word Church also means the particular Church of one city, province, or country; in this sense, Church signifies a particular grouping, considered as part of the whole, and sharing in the nature of the whole. Sometimes the word Church is referred not so much to the society of the faithful as it refers to the building in which a group is actually congregated to worship God. More properly, such a building is called a sacred edifice; or a sacred temple of God, although the common usage of the word is correct. The Church of God on this earth, according to the broad sense declared above, is the society of the faithful, or the society of those worshiping God by the true cult. But just as in the economy of revelation and of salvation through Christ the Redeemer, three stages are distinguished, by which there is a perpetual progress from the more imperfect, through the more perfect, to the fulness of time, so we distinguish a threefold status of the Church to correspond: the Church of the Natural Law; the Church of Moses; the Church of Jesus Christ.

The Church of the Natural Law. This was the Church in the time of the beginning of things, which is called the period of the natural law. The Church was instituted to repair human nature immediately, after the lapse of our protoparents, with the promise of a future Redeemer. Just as Revelation itself in the beginning was less full and less clear, so also the Church in that state of beginnings was less clear-cut and was held together simply by the profession of the true faith, and the true cult, of God. Hence, the visible unity of the Church, at this time rather loose, was practically brought right down to one profession of the true faith, and to the truth of the cult offered to God. Therefore, the corpus of the Church, which is held together in unity, as constituted in its first formation, was perfect.

The Church of Moses. The whole economy of the ancient dispensation from the time of Adam lay in the fact that the old dispensation was a preparation and a type of Christ and His Church. In order that that economy might correspond more perfectly to this purpose, God, in the course of time, chose and instituted through Moses a particular people in whom, as Revelation and its typical character became clear, the form of the Church became more distinct. The Church, according to this peculiar form, did not comprehend the whole people of God, but was only a divinely instituted society made up of a particular people of God. Therefore, the Mosaic Church did not constitute the whole Church of God, but was the principal part of the whole Church of God which was promised and instituted in the protoparents of the race for all posterity. Through the particular covenant entered into with the people of Israel, the universal promise made by God to Adam for the whole human race was not abolished or restricted, but was especially preserved, propagated, and more distinctly explained in one chosen people. Therefore the Gentiles were not bound to that peculiar form of the Church which was defined for the Hebrews. Rather for the Gentiles up to the time of Christ the Church of the Natural Law remained. The form of that peculiar Church instituted in the people of Israel, instead of the more imperfect form of the Natural Law, was more clear-cut in the unity of its sacred ministry, in the element of spiritual sovereignty, and in the teaching power, by which the unity of that whole people was determined in the worship of God, as well as in sacred learning and doctrine. Yet this was but a foreshadowing and a preparation for the Church of Jesus Christ in the perfect status of the New Testament. The form of the Church, imperfect as it was in the Old Testament, did not cease to exist in Christ by way of destruction, but by way of translation, for He translated it from an imperfect to a perfect status. "I am not come to destroy but to fulfill."

The Church of Christ. The Church of God received from Christ a special form and constitution. Besides a more ample Revelation, the Church obtained from Christ, as its Author, the perfect organization of a supernatural society, viz., a hierarchy by which it was to be ruled and taught, and the sacraments by which it was to be sanctified. Henceforth men would adhere to Christ as their Head just in so far as they were united to and subject to the hierarchy instituted by Him. The Church, considered from this special aspect, as a perfect society, is new, taking its beginning from Christ, and is accordingly called the Church of Christ. As the form given to the Church by Christ is a necessary mode of the Church of Christ, it remains clear that after the time of Christ, the true Church could not continue to exist without the form given by Christ. Therefore, no one can belong to the true Church of God, who is outside the Church of Christ.

—C.E.; Devivier, ed. Messmer, Christian Apologetics, N. Y., 1903; Brunsmann-Preuss, Fundamental Theology, St. L., 1928. (C. D. Mci.)

Church and State. An understanding of the relationship that should exist between Church and State in a Catholic country such, at present, as Italy, requires a clear perception of the nature and functions of each. Both are perfect societies. That is, each has its own paramount purpose to attain, and each is endowed with the rights and powers necessary to secure that end. The purpose of the State is to provide for the natural well-being and happiness of its citizens, and to this end it has dominion, within the scope of its rights, over all individuals and groups that comprise it, with power of coercion limited only by the Divine law either of nature or of revelation. The purpose of the Church is to secure the supernatural well-being of her members, that is, to prepare them for the state of supernatural beatitude after death to which the Divine Will has destined them. The spheres, then, of these two societies are separate, that of the State being whatever concerns the material welfare, the peace and order of human society, and that of the Church being what concerns the spiritual welfare of men. Their jurisdiction, however, is over the same individuals. Both are of Divine origin, the State indirectly through the natural law and the Church directly through the ordination of Christ. Each is supreme in its own field and not subject to usurpation of its rights by the other. Should a question arise, however, of disputed jurisdiction, and agreement is impossible of attainment, strictly speaking the position of the Church should prevail as being a higher society than the State in its origin and end. However, as Leo XIII points out, in his Encyclical Christian Constitution of States, the two powers can find a way of agreement or *modus vivendi*, as the present pope has done and is still doing in so many instances. Furthermore, since the natural welfare of men cannot be dissociated from their supernatural welfare, the State should protect the Church, foster its interests, and recognize it as the public and official State religion. On the other hand, the Church should respect the jurisdiction of the civil power as supreme in its own sphere, and teach respect and obedience to that authority as of divine obligation. This mutual relationship should hold where the majority of its citizens are Catholics. Where the majority of the citizens of a state are not Catholics, the Church for reasons of policy does not insist on recognition as the State religion. In a non-Christian State recognition of the Church as the State religion is out of the question as the Church has no jurisdiction in right or in fact over unbaptized persons. There the Church should be accorded

the toleration and protection given to any corporate body with full freedom to administer its own affairs. This is the practical position of the Church today in all countries where it is not the State religion.—The Great Encyclical Letters of Pope Leo XIII, N. Y., 1903. (T. D. E.)

Churches, Blessing of. Any building intended for use as a church or public chapel should be solemnly blessed, before Divine services are celebrated therein. This blessing is reserved to the bishop, but, with his consent, any priest may impart it. The ceremony prescribed in the Roman Ritual consists mainly of sprinkling the exterior and interior walls with holy water, and prayers, followed by a Mass. This solemn blessing cannot be given to private or domestic chapels, nor to any building which the bishop prudently foresees will later be turned over to secular use. See Consecration of Churches. (J. C. T.)

Churches, Dedication of. See Consecration of Churches.

Churches of God in North America, General Eldership of the, religious denomination popularly known as "Winebrennerian," founded by John Winebrenner, and organized at Pittsburgh, Pa., in 1845. The members are both orthodox and evangelistic in doctrine, and Arminian rather than Calvinistic. They adhere to three obligatory ordinances as mere symbols: Baptism (by immersion), the Lord's Supper, and "the religious washing of the saints' feet"; accept the Word of God as their only rule of faith and practise; and are presbyterian in their government. A weekly magazine is published by them. Foreign missionary work is carried on in the Bogra District, Bengal, where there were in 1916: 3 stations, 4 missionaries, and 11 native helpers; 1 organized church with 27 members; and 7 schools, 188 pupils. In the United States in 1925 there were: 449 ministers, 484 churches, and 28,484 communicants.

Churches of the Living God, two groups of Negro churches, differing in detail, although similar in general character. In 1925 in the United States there were: 150 ministers; 200 churches; and 5000 communicants. (1) Church of the Living God (Christian Workers for Fellowship), organized in 1889 by Rev. William Christian at Wrightsville, Ark., as the Church of the Living God (Christian Workers for Friendship). In 1915 the name was changed to Christian Workers for Fellowship. Its most important tenets are "believers' baptism by immersion, the washing of saints' feet, and the use of water and unleavened bread in the Lord's Supper." Instead of churches they have "temples" subject to the authority of a general assembly. The "chief" or "bishop" is the presiding officer, the ministry including evangelists, pastors, and local preachers. A monthly periodical is published. (2) The General Assembly of the Church of the Living God, dissenters from the Church of the Living God (Christian Workers for Fellowship) in 1902. The disagreement arose over the head of that body, and also because of different opinions regarding certain articles of faith and Church government. For several years it was in an unsettled state, but in 1908 it was organized as the General Assembly of the Church of the Living God. The Church corresponds closely to the Methodist Churches in doctrine and general organization. One periodical is published.

Churching of Women, a blessing given by the Church to mothers after childbirth.—C.E.

Church Maintenance, the support of the ministers, institutions, services, and buildings of the Church. This duty is incumbent on the laity today just as it was under the Old Law and in Apostolic times. The method of fulfilling it varies in different localities and ages. The Church has always endeavored to prevent any abuses or exactions on the part of her ministers, and regulations have been laid down especially by national and provincial councils which the clergy must obey. In the British Isles and the United States the money is usually raised by pew rents or charges for seats, together with special collections; but admission to the church must be free. In parts of Canada a tax based on the civil authorities' assessment is levied. In certain European countries the governments pay a small stipend for the clergy's support; this, however, is done not out of generosity, but in pursuance of an agreement with the Holy See to make restitution for the Church properties and revenues already stolen by the civil authorities.—C.E.

Church of Brethren or Dunkards (Ger., *tunken*, to dip), formerly Conservative German Baptist Brethren Church, a Protestant sect established as a separate church at Schwarzenau, 1708, by Alexander Mack, Pietist, and seven of his companions. This group were probably the first to receive trine (triple) immersion in the history of the Protestant Church. They differed from other Pietists in that they were not averse to Church organization and did not abandon ordinances which Christianity held necessary for salvation. Their doctrine, polity, and practise follow the same general line as the Quakers, Mennonites, and similar bodies, though they are entirely distinct from them. They were repressed by the state Churches of Germany, Holland, and Switzerland. Peter Becker settled in Germantown, Pa., 1719, the rest of the Brethren following shortly afterwards. The Church of the Brethren is Orthodox Trinitarian, believing in baptism by trine forward immersion. The government of the Church is almost Presbyterian. The power of discipline, including trial and excommunication, rests with the local congregation. They have three periodicals. In the United States in 1925 there were: 3500 ministers; 1036 churches; and 120,103 communicants. The members are most numerous in Pennsylvania, Ohio, Indiana, and Virginia. Foreign missionary work was carried on in 1916 under the General Mission Board of India, China, Sweden, and Denmark, where there were: 66 American missionaries with 187 native helpers; 16 organized churches with 1803 members; 20 schools with 2439 students; and 5 hospitals.

Church of England, a corporate institution established by Queen Elizabeth and her ministers, chiefly by William Cecil, Lord Burghley. Constituted by the Act of Supremacy and Uniformity of 1558, it received its official doctrinal standards in 1571 by the promulgation of the Thirty-nine Articles (q.v.), and claimed continuity with the Catholic Church

through the pre-Reformation Church in England. Since continuity, however, presupposes a successive existence without constitutional change, Anglicanism, whose priests were consecrated by an entirely new form of ordination, cannot be considered to possess this continuity. It cannot have Orders, for at the first it disclaimed the institution of a sacrificing priesthood; it has no jurisdiction apart from what it receives from the sovereign and Parliament; it never had Apostolic succession, since it originated in a repudiation of the Holy Roman See, the only remaining source of Apostolicity. Down to the 18th century it had been accepted with little question as the national religion, but it became extremely unpopular during the reigns of George IV and William IV, as being the religion of the reactionary ruling caste. The Anglican Church embraces three irreconcilable schools of thought based on entirely different principles, united only by the tie of a legal establishment: the High Church party, whose teaching approaches in some matters to Catholic doctrine; the Low Churchmen, or Evangelicals, who look on Rome as Antichrist and on Luther and Calvin as apostles of the true faith; and the Broad Churchmen, or Latitudinarians, who hold dogma to be of trifling importance compared with conduct. An advanced section of the High Church, 1850-1900, the "Ritualists," sought to establish the right to use Catholic vestments and Catholic ceremonials in their churches, and were eventually successful. Recently a great effort has been made to substitute the name Anglo-Catholic and even Catholic simply, for the older names of High Churchman, Tractarian, and Ritualist. The Low Church party is now insignificant in numbers and influence. The Broad Church or Modernist party has drifted much further from orthodoxy and has greatly increased in numbers and influence. Revisions in the Book of Common Prayer (q.v.) have quite recently created serious divisions in the Church. The Church of England is divided into the two provinces of Canterbury and York. The province of Canterbury comprises 30 dioceses; the province of York, 12. The archbishops of Canterbury and York and the bishops of London, Durham, and Winchester always sit in the House of Lords. Of the other 35 bishops, 21 only have seats in the House of Lords, by seniority of date of appointment. The number of parish clergy (incumbents) is 12,906; the number of communicants, 2,510,037.—C.E.

Church of God (General Assembly), religious organization founded in Tennessee, Aug., 1886, under name "Christian Union," reorganized in 1902 under name "Holiness Church," and in 1907 adopted name "Church of God." They follow the teachings of Arminius, and also are in accord with the Methodist bodies. The requisites for membership are "profession of faith in Christ, experience of being 'born again,' bearing the fruits of a Christian life, and recognition of the obligation to accept and practise all the teachings of the church." The Lord's Supper, water baptism by immersion, and foot-washing are the sacraments observed by this body. The government is described as "a blending of congregational and episcopal, ending in theocratical, by which is meant that every question is to be decided by God's Word." The chief ruler is the pastor of the local church. They publish one periodical. According to the last census there were in the United States 923 ministers, 666 churches, and 21,076 communicants.

Church of God and Saints of Christ, religious organization of colored people. In 1896 William S. Crowdy, Negro cook on the Santa Fé Railroad, claimed to have had a vision from God ordering him to lead his people to the true religion and endowing him with the gift of prophecy. At Lawrence, Kan., he organized the Church of God and Saints of Christ. He had only a few followers at first, but the numbers increased rapidly and headquarters were removed to Philadelphia. Appointed bishop, two white men associated with him were later raised to the same office. The prophet believed that the Negro race is descended from the ten lost tribes of Israel and taught that man's salvation depended upon obedience to the ten commandments and the teachings of the Bible. A pamphlet called the "Seven Keys" published under the direction of the prophet contains the necessary commandments and teachings of this religion. They observe the Jewish calendar and feast days, particularly the Jewish Sabbath, using corresponding Hebrew names. Requisites for admission to this Church are: "repentance for sin, baptism by immersion, confession of faith in Christ, the reception of unleavened bread and water at the sacrament of the Lord's Supper, the washing of the feet by an elder, and the pledge of the holy kiss." The Church is governed by a "presbytery" of twelve ordained elders and evangelists who tend to the general business of the Church. The prophet, holding his office "by virtue of divine call," is presiding officer of both the executive board and the Church. This body is a strong advocate of temperance, not allowing the use of wine in the Sacrament of the Lord's Supper. It also exercises strict censorship over printed matter. In 1916 in the United States there were: 101 elders, 94 churches, and 3311 communicants.

Church of Scotland (The Established Church of Scotland), Presbyterian in doctrine, governed by kirk sessions, presbyteries, synods, and the General Assembly. The Church of Scotland was Catholic until 1560, when the jurisdiction of the Pope was abolished by the Scots Parliament, the Mass proscribed, and a Confession of Faith, drawn up by John Knox and other divines, ratified. In 1927 there were 1800 ministers, 1715 churches, and 759,797 communicants.

Church of the Nazarene, formerly Pentecostal Church of the Nazarene, a religious movement which began in the United States towards the close of the 19th century, in New England, in New York City, and in Los Angeles, Cal. The founders were dissenters from the Methodist churches because they believed that full liberty to emphasize the doctrine of entire sanctification, called the "full gospel," was not allowed even in the Methodist churches. The organizations in New York and New England united as the "Association of Pentecostal Churches of America" in 1896. The Los Angeles body joined the others at the first convention of the Pentecostal Church of the Nazarene,

held in Chicago in 1907. This body is in accord with the Methodist Episcopal Church in its doctrine. Accepting the Apostles' Creed in general, it gives special emphasis to the doctrine of entire sanctification. It is congregational in its government. The Church of the Nazarene publishes four periodicals. Foreign missionary work is carried on by the General Foreign Missionary Board in Africa, China, Japan, India, Central and South America, Cuba, Mexico, and the Cape Verde Islands. In 1916 there were 26 stations, 51 American missionaries, with 75 native helpers; 17 organized churches, with 1543 members; and 7 schools, with 250 pupils. In 1925 in the United States there were 2920 ministers, 1486 churches, and 59,767 communicants.

Church of the New Jerusalem. See SWEDENBORGIAN CHURCHES.

Church Unity Octave, the observance of which was extended by Pope Benedict XV to the Universal Church and enriched with indulgences, 25 Feb., 1916, had its inception in 1908 under Rev. Paul J. Francis, when he was a "Pro-Roman" Anglican of the Protestant Episcopal Church in the United States. The first practical result was the submission and reception of 17 members of the Society of the Atonement, of which Fr. Paul was the founder and Superior, into the Catholic Church, 30 Oct., 1909. In Dec., the Octave received the sanction and blessing of Pius X, and 22 Sept., 1921, Card. Dougherty presented a resolution to the hierarchy that "the Unity Octave be held throughout all the dioceses in the United States." The Octave is observed from 18-25 Jan., and a plenary indulgence has been granted on the first or last day under the usual conditions.—C.E., Suppl.

(J. A. M. R.)

Churchwardens, officials charged with the care of the secular offices of Anglican churches and, in England, supervisors of the poor.

Chus, kŭs, or CUSH. (1) Son of Cham and father of Nemrod (Gen., 10). (2) The country known to the Greeks as Chus is called Ethiopia in Is., 18 and 20, and was long a powerful nation.

CIMABUE

Chusai, kū'sī, friend and counselor of King David (2 Kings, 15), originally of Arach. In the revolt of Absalom he sided with David although pretending to uphold Absalom, whom he advised in such a way as to save David's cause (2 Kings, 15-17).—C.E.

Ciasca, AGOSTINO (1835-1902), Augustinian cardinal, b. Polignano a Mare, Italy, d. Rome. He was entrusted by Leo XIII with several missions and took part in the Vatican Council as a theologian and interpreter for the Oriental bishops. As Oriental scholar he held important positions. He discovered and edited a valuable Arabic version of the "Diatessaron," and published the extant fragments of a very ancient Coptic Old Testament in the Borgian museum. In 1893 he was made Secretary of the Congregation of Propaganda.—C.E.

Ciborium (Gr., *kiborion*, cup), the vessel which contains the small Hosts used for the Communion of the faithful. It is similar to a chalice, but the bowl is usually larger and has a cover. The materials are gold, silver, or baser metals, but the interior must always be gold. When it contains the Blessed Sacrament it is enshrouded in a silk drapery, always white or gold in color. It is blessed by a bishop or by a priest deputed by him. The term was also formerly applied to the canopy surmounting an altar.—C.E.

CIBORIUM (PORTUGAL)

Cibot, PIERRE MARTIAL (1727-80), Jesuit scientist, b. Limoges, France; d. Peking. During his twenty years missionary labor he made valuable historical and botanical research and contributed to the famous Chinese memoirs published by the Jesuits.—C.E.

Cieplak, JAN FELIX (1857-1926), Abp. of Vilna, b. Dabrowa, Poland; d. Passaic, N. J. A teacher of theology in the Academy of Petrograd, he was made bishop, 1908; archbishop, 1919. As successor of Abp. Ropp of Petrograd, who had been exiled by the Bolsheviks, Cieplak was summoned several times by the Soviet Department of Religious Affairs for refusing to carry out the following decrees: 1. To sign an agreement acknowledging government ownership of Church property and prohibiting religious instruction. 2. To order the clergy not to resist the confiscation of Church treasures. In 1923, Cieplak and Mgr. Budkiewicz were seized and taken to Moscow for trial, with 13 other priests, charged with inciting Catholics to a counter-revolution. After a farcical trial, Budkiewicz and he were condemned to death but, in deference to universal public protests, the sentence of the archbishop was commuted to imprisonment. After spending 13 months in the Bolshevik prisons, Cieplak retired to Rome. In 1926 while visiting the Polish centers of the United States he died. — McCullagh, Bolshevik Persecution of Christianity, N. Y., 1924.

Cimabue, chē-mä-bōō'ā GIOVANNI (CENNI DI PEPO; *c.* 1240-*c.* 1302), painter, b. Florence; d. there, probably. He was reputed to be the founder of Italian painting by Vasari, who gave biographical data now known to be unreliable. Through Dante's tribute in the "Purgatorio" his name was associated with Giotto's and he became the legendary teacher of the latter. The "Madonna of the Rucellai," in the church of Santa Maria Novella in Florence, long attributed to him, is now known to be the work of the Sienese Duccio di Buoninsegna. The only authentic example of his work is the mosaic of "John the Baptist" in the apse of the Pisa cathedral. A fresco of the "Madonna and Child

with St. Francis," in the lower church at Assisi, is ascribed to him.—C.E.

Cinchona. See JESUIT'S BARK.

Cincinnati, city, Ohio. In the early part of 1811 an unsuccessful attempt was made by the pioneer Catholics of the wilderness which then constituted Cincinnati to establish a congregation. This project received further impetus in 1814 when Bp. Flaget celebrating the first Mass in Cincinnati in the house of Michael Scott exhorted the congregation to erect a church. Owing to the intense anti-Catholic sentiments prevalent and a city ordinance prohibiting the erection of a Catholic church within the corporate limits, the first church, a plain barn-like edifice, was erected, 1822, on the northwest corner of Vine and Liberty Streets then outside the specified restrictions. This log structure served as the cathedral of Bp. Fenwick, first bishop of the newly created diocese of Cincinnati, but following the removal of the prohibitive ordinance the church was moved to the site later occupied by the College of St. Francis Xavier. Bp. Fenwick by a personal visit to Europe secured the aid of the nobility of France and of the pope for the erection of a cathedral, and 17 Dec., 1826, St. Peter's Cathedral was completed. From a printing press which Bp. Fenwick received while in France was issued, in 1831, the first edition of the "Catholic Telegraph." A school was opened in conjunction with the cathedral and was placed in charge of the Sisters of Charity who arrived in the city 27 Oct., 1829, and who also had an orphan asylum under their supervision. Bp. Fenwick also established the first Dominican convent in the United States, the Priory of St. Rose. Rev. John Baptist Purcell, second Bp. of Cincinnati, founded the famous Mount Saint Mary's of the West, and gained renown by his able refutation in open debate of the charges made by Rev. Alexander Campbell that the Catholic Church was an enemy to enlightenment. It was he also who dissuaded a mob incited by the Knownothing party from burning the cathedral and killing the Apostolic Visitor, Abp. Bedini. The large number of German Catholic immigrants resulted in the erection of Holy Trinity church, the first German parish church. In 1841 the cornerstone of the present cathedral was laid, and in 1850 the Archdiocese of Cincinnati was created. The city (1929) had 66 churches and 62 parochial schools, in addition to academic institutions, including Mt. St. Mary's of the West (Norwood), Teachers' College of the Athenæum of Ohio, St. Xavier College, and the College of the Sacred Heart; orphan asylums; hospitals. Cincinnati's renowned College of Musicians was founded, 1878, through the instrumentality of a Catholic, Reuben R. Springer, who conceived the idea and endowed it generously. Another Catholic who contributed appreciably to the cultural life of the city was Mrs. Sarah Peter, a convert, who did valuable service in selecting works for the Cincinnati Art Museum. She also brought over several religious communities to aid in the charitable and educational work of Cincinnati, among them the Franciscans, Sisters of Mercy, and the Little Sisters of the Poor. Catholic pop. (est.), 105,000.—C.E.

Cincinnati, ARCHDIOCESE OF, Ohio, comprises the counties south of the northern line of Mercer, Auglaize, and Hardin, all west of the eastern line of Marion, Union, and Madison Counties, and all west of the Scioto River to the Ohio River; area, 12,043 sq. m.; diocese, 1821; archdiocese, 1850; suffragans: Cleveland, Columbus, Covington, Detroit, Toledo, Grand Rapids, Indianapolis, Louisville, Nashville, Fort Wayne. Bps. and Abps.: Edward Fenwick, O.P. (1822-32); John B. Purcell (1833-83); William H. Elder (1883-1904); Henry Moeller (1904-25); John T. McNicholas, O.P. (1925). Churches, 229; priests, secular, 300; priests, regular, 208; religious women, 2782; colleges, 4; seminaries, 5; normal schools, 4; academics, 11; high schools, 14; parochial schools, 134; pupils in parochial schools, 40,131; institutions, 27; Catholics, 220,000.

Cincture. See GIRDLE.

Circumcellions (Lat., *circum,* around; *cella,* cell), schismatics who probably began before the death of Constantine, joined the Donatists, and lived as brigands throughout Africa. They had no occupation but spent their time playing, drinking, and performing acts of violence. Frequently they sought their own death, considering suicide as martyrdom.

Circumcision (Lat., *circumcisio,* a cutting around, specifically the removal of the foreskin from the penis) was once widely practised, whether as a rite of religious import, for physical well-being, or as a ceremony of varying significance. It was venerated by the Jews as of sacramental meaning due to its institution by God as a sign of the covenant between Himself and Abraham and to be practised on Abraham and his nation (Gen., 17). The Child Jesus was circumcised out of reverence for the Law (Luke, 2).—C.E.

Circumcision, FEAST OF THE, 1 Jan., commemorates the occasion when this rite of the Jewish religion was received by Our Lord, eight days after His birth. This festival is traceable to the year 567; it may be older. The Mass and Office give prominence to the part the Mother of Our Lord has in the work of Redemption.—C.E. (J. F. S.)

Circuminsession, the mutual inexistence of the three distinct persons of the Blessed Trinity, the Father being whole and entire in the Son, likewise in the Holy Ghost, and so the Son in the Father and the Holy Ghost; and the Holy Ghost in the Father and in the Son. The expression is used also to denote the mutual inexistence of the two distinct natures in Christ.—Pohle-Preuss, Divine Trinity, St. L., 1922.

Cisalpine Club, association of Catholic laymen founded in England, 1792, to perpetuate the movement which had found expression in the "Declaration and Protestation" signed by the Catholic body in 1789. This declaration represented the final and definite break with the Jacobite political party, the possible success of which up till that time had been considered by most Catholics as the only chance for a revival of Catholicity in Great Britain. The signers accepted the House of Hanover as legitimate rulers and reverted to the Oath of Allegiance of James I. In 1788 Lord Stanhope, a member of the Established Church, drew up a "Protestation" which disclaimed some of the more objectionable doctrines ascribed to Catholics and which was signed by the bishops, nearly

all the priests, and the foremost Catholic laymen, and resulted in the Relief Act of 1791. Lay members of the committee were accused by the vicars Apostolic of tampering with matters of ecclesiastical discipline and the feud which resulted found expression in the formation of the Cisalpine Club, the members of which pledged themselves "to resist any ecclesiastical interference which may militate against the freedom of English Catholics." Membership usually numbered between 40 and 50 and four or five meetings were held annually. At first the association took an active part in Catholic affairs and established a school at Oscott, but after a few years it became a mere dining club. After Catholic Emancipation the members formed an "Emancipation Club," which was dissolved after 17 years.—C.E.

Cistercians. See Order of Cîteaux.

Citation, in the wide sense, any judicial summons to appear before an ecclesiastical court; in the strict sense, a legal act through which the defendant is, by order of the judge, called before the court to give his evidence. A citation, which has to conform to certain legal formalities, is necessary except when the defendant appears of his own accord before the judge to give his evidence.—C.E. (J. Macc.)

Cîteaux, Abbey of, original mother-house of the Cistercian Order, 12 m. S. of Dijon, France. It was founded in 1098 by St. Robert, a Benedictine Abbot of Molesme, for the purpose of restoring the most literal possible observance of the Rule of St. Benedict. St. Alberic and St. Stephen Harding were his two immediate successors; twenty-three of the abbots are venerated in the order as saints or blessed. St. Bernard of Clairvaux began his monastic life here. In the French Revolution the monks were expelled from Cîteaux and the abbey was sold in 1791 as state property. Since 1898 it has been occupied by the Order of Reformed Cistercians (Trappists).—C.E.

City, term frequently used to designate the Church; "a city seated on a mountain" (Matt., 5); also applied to heaven (Heb., 12). The "City of God" is the title of Augustine's great work. (Ed.)

City of God, celebrated apologetic work of St. Augustine, constituting the most complete defense of Christianity against the attacks of paganism. To grasp fully its import, it is necessary to know the circumstances that led to its writing. In a desperate attempt to crush the new religion, paganism employed libel and calumny besides the sword, the most persistent accusation being that the Christians were guilty of the evils which befell the Roman Empire. At length, however, the Church won her freedom, and had already enjoyed a century of triumph, when the worst calamity of all overtook Rome; on 24 Aug., A.D. 410, the city was taken by the Goths. The question of responsibility for the disaster was again raised, and the old charge was revived. Prosperous under the gods, the pagans could now say with a semblance of truth, "Rome perished in Christian times!" The result was demoralizing, for many simple Christians, bewildered and at a loss for a reply, faltered in their faith. In order to encourage these and to refute the ancient calumny, Augustine, Bp. of Hippo, undertook to write the apology which he called "De Civitate Dei" (City of God). In 22 books, written at intervals from 412 to 427, and published in parts as written, the great Doctor surveys the whole course of history pointing out that the downfall of Rome was caused not by the Christians but by the immorality of pagan cults, by the perversions of pagan philosophies, by pagan unbelief, and by the corruption of pagan life. In a historical and doctrinal panorama, he displays God's plan as embracing and ordaining all things with supreme wisdom and harmony. In the last 12 books, he shows that the natural unity of the human race was broken by the sin of Adam, from whom in consequence sprang two kinds of men or "Cities"; the one ruled by self-love, the other by love of God. The latter constitutes the "City of God," which in opposition to the *civitas diaboli* (city of the devil) will outlast all the kingdoms of this world, and progress invincible and imperishable unto an assured future of happiness. Although the purpose of the "City of God" is directly apologetic, by setting forth the course of humanity in a universal form, unifying it under one Providence, and verifying the providential guidance in the facts of history, it is the first work to offer the distinct outlines of a philosophy of history. Until modern materialism began to cramp the minds of men, few other books wielded as much influence on human thought.—Welldon, St. Augustine's De Civitate Dei, Lond., 1924; Rickaby, St. Augustine's City of God, N. Y., 1925. (D. B. Z.)

Civil Allegiance, the duty of loyalty and obedience which a person owes to the State of which he is a citizen or a subject. In the light of Christian principles this duty does not involve submission to a force which may never be resisted, nor compliance with a condition for the sake of peace and security; it is a religious duty founded on obedience to God by whose authority the civil rulers exercise their power.—C.E.

Civilization (Lat., *civilis*, pertaining to citizens in the State), a social order characterized by a high degree of accumulated knowledge, art, law, and social organization. It is distinguished from savagery and barbarism, which are social orders inferior in these respects, and has been possessed in different degrees and different ways by China, India, medieval Europe, Rome, Greece, Assyria, Egypt, etc., as well as modern Europe and America. There is an intimate relationship between civilization and religion. The chief points of contact are:

(a) Ideals. Every civilization is built around central ideals of what is right and valuable. Greece emphasized liberty and beauty; Rome, order and administration under law; medieval Europe, the Kingdom of God on earth. The central philosophy of the present era includes elements drawn from the past, with, perhaps, a consciousness of the opportunity and possibility of doing great and new things. The worth of individual men is highly emphasized, hence democratic institutions; and the existence and requirements of social life are consciously studied and its influence extended. Although the 16th-century revolt against the Church has caused repeated repudiation of the doctrines and institutions of religion, many of the most cher-

ished ideals are inheritances from the religious thought of the past. Christ revealed God's interest in and love for every individual soul. The present consciousness of human worth is due more to this than to any arguments of natural philosophy. Christ preached a life of faith, hope, and charity toward others, all expressed in good works (in direct opposition to the indifference and fatalism of Asiatic thought). These doctrines of the necessity and worth of justice and cooperation are the basis of social life. Christ taught the double obligation of every citizen to God and to Cæsar,—to live a moral life as an individual, and to contribute his part to the temporal success of society. This religious sanction is a great supporting force of law and order.

(b) Knowledge. All civilization rests upon a cumulative body of common knowledge, diffused throughout the population. Both in the building of this system and in the diffusion of its contents, the Church has ever held an important place. Religion has ever been the center of the work of education; has maintained schools and honored scholars; and, through the sermons and example of religious leaders, has constantly spread abroad the highest ideals and views of life and living. In a commercial age, such teaching is held subordinate to education in business and manufacture; but a lack of the higher thought always leads to discord, unhappiness, and a break-down of the very material prosperity upon which the lower teaching concentrates.

(c) Social organization. Civilization exists in a body of men living in social union, wherein the individual cooperates with the community and the community with the individual. The ordering of these intricate inter-relationships is achieved partly by codes of laws, partly by accepted customs, and largely by the good will of the individuals themselves. Man is by nature social. He will seek to establish his life along lines that avoid conflict with his fellows, hence custom and law arise. However, this social tendency is limited. Social life requires sacrifice of individual liberties and opportunities, and man's innate selfishness will operate to oppose such sacrifices, unless some other force presses him to submit. This force is found only in religion. Those who appeal to patriotism, to devotion to the human race of the future, or to the socialistic state, find little response. Religion teaches an order of duties in justice and charity, and recognition of the established rights of others, and in addition, guarantees rewards for the observance of these rights, and punishment for their violation. Positively, religion is the great socializing force. Negatively, religion serves to repress all dangers to social organization. Crime in the individual is branded by religion. More especially, social forces are diagnosed and their true nature exposed. Thus religion has ever opposed both socialism and extreme state power as violations of the inalienable rights of the individual. On the other hand, unjust revolt and violation of law are condemned as sins against the state. Other social bodies too are protected; conspicuously, the Church is the great opponent of divorce and birth-control, as destructive of family society.

Civilization varies with time, places, and peoples. It is an adaptation wherein the various elements of human life reach a high degree of harmony. A civilization that ignores or contradicts religious truths and influence is necessarily imperfect and incomplete. Inevitably such a situation means conflict, friction, and suffering, until the discord is dissolved and harmony restored. An unreligious or antireligious civilization involves such fundamental discordance with truth as to be unthinkable and incapable of existence. A civilization like our own, containing much of Christian thought and living, with much that is unchristian, is necessarily subject to conflicts and troubles. Progress requires the restoration of religion in its fullness to the life of society and of every individual, and continuation of this religious life in perfect adaptation to every change of social, economic, and political history. —Devas, Key to the World's Progress, N. Y., 1912; Balmes, European Civilization, Balt., 1861; Hull, Civilization and Culture, N. Y., 1915. (E. F. MACK.)

Civiltà Cattolica, chē-vēl-tä′ kä-tôl′ē-kä (CATHOLIC CITIZENSHIP), a fortnightly review, published in Rome, which treats political, social, and religious questions from the Catholic standpoint, gives the news of the world, and criticizes important books. It was established, with the approval of Pius IX, 1850, by Frs. Curci, Bresciani, Liberatore, and Zaparelli, of the Society of Jesus. Since 1853 it has had its own printing establishment in Rome, having been published there, after the first six months in Naples, except for an interval in Florence, 1870-87.

C.J.M. = Congregation of Jesus and Mary, or Eudist Fathers.

Clairvaux, former Cistercian abbey, department of Aube, France. Founded in 1115 by St. Bernard, as a branch of Cîteaux (q.v.), it sent out many colonies of monks who formed other monasteries. Bl. Bernardo Pignatelli, later Pope Eugene III, was a monk of Clairvaux. In the French Revolution the property was confiscated, and since then the abbey buildings have been used for a penitentiary.—C.E.

Clairvoyance (Fr., *clairvoyant*, clear seeing), ability, more commonly pretended, to perceive events at a distance or things not visible to normal sight under ordinary conditions.

Clandestinity (Lat., *clandestinus*, secret, hidden), illegal secrecy; an impediment to valid marriage. It means that a marriage ceremony of a Catholic is void unless performed by a parish priest in his own parish, or by a bishop in his own diocese, or by a delegate of either. There is an exception in lawful "marriage without a priest" (q.v.).—C.E.; Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (J. F. S.)

Clarendon, CONSTITUTIONS OF. At a council held at Clarendon, Wiltshire, 1164, Henry II forced Thomas Becket and the English bishops to accept 16 constitutions, encroaching upon the rights of the Church, which he alleged to be customs of the realm.

Clare of Assisi (Lat., *clarus*, famous), SAINT, virgin (1194-1253), cofoundress with St. Francis of Assisi of the Poor Clares, b. Assisi, Italy; d. there. A daughter of Bl. Ortolana, and endowed from early childhood with the rarest virtues, she was won over

by St. Francis to the service of Christ, pronouncing her vows, 1212, despite the opposition of her father. She lived in retirement with the Benedictine nuns of San Paolo, but fled from there to Sant' Angelo in Panzo to escape the persistent efforts of her family to make her abandon her vocation. After some time St. Francis brought her with her sister, St. Agnes, and other companions to Assisi, where they took up residence in a small house adjoining the chapel of San Damiano, which became the first establishment of the order. St. Francis appointed Clare superioress of this convent, 1215, and she ruled until her death. She observed the strictest poverty and austerity, declining the offer of Pope Gregory IX to mitigate the rule. During her life the order spread throughout Europe; her mother, her aunt, Bianca, and a younger sister, Beatrix, joined her. When the soldiers of Frederick II, devastating the valley of Spoleto in 1234, attacked the convent of San Damiano, Clare held a ciborium before them and they retreated; for this reason she is usually represented in art holding a ciborium. Patroness against sore eyes. Emblem: a monstrance. Relics at Assisi. Canonized, 1255. Feast, R. Cal., 12 Aug.—C.E.; Butler.

ST. CLARE OF ASSISI

Clare of Montefalco, SAINT, virgin (*c.* 1268-1308), b. Montefalco, Italy; d. there. She was probably a secular Franciscan tertiary in her youth and later a nun in the Third Order of St. Augustine. She became Abbess of Santa Croce, 1295. Her life was remarkable for her devotion to the Passion of Christ. Emblems: scales. Feast, 18 Aug.—C.E.; Butler.

Clare of Rimini (CHIARA AGOLANTI), BLESSED, matron (1282-1346), Poor Clare, b. Rimini, Italy; d. there. Having led a dissipated life, she repented, and as a Franciscan tertiary resolved to expiate her sins by penance. Later she became a Poor Clare and superioress at Rimini. Beatified, 1784. Buried in cathedral of Rimini. Feast, Rimini, 10 Feb.—C.E.

Claret y Clara, ANTONIO MARIA, VENERABLE (1807-70), prelate and missionary, b. Sallent, Spain; d. Fontfroide, Narbonne, France. He engaged in missionary work in Catalonia and the Canary Islands. Returning in 1849 to Vich, where he had been ordained, he established the Congregation of the Missionary Sons of the Immaculate Heart of Mary and founded the great religious library at Barcelona. In 1851 he was made Abp. of Santiago de Cuba, but in 1857 was recalled to Spain, where he was confessor to Isabella II and for nine years rector of the Escorial monastery. By his writings he contributed to the revival of the Catalan language. Pope Leo XIII declared him venerable in 1899.—C.E., XVI, 26.

Clasped Hands, denoting lifelong union, a symbol of matrimony. (J. F. S.)

Classis, an inferior tribunal of the elders and pastors of the parishes in certain Presbyterian Churches. It existed in England under the Commonwealth, and in certain Reformed Churches of the Continent and America.

Claude de la Colombière, BLESSED (1641-82), b. Saint-Symphorien-d'Ozon, France; d. Paray-le-Monial. He entered the Society of Jesus, 1659. In 1674 he was made superior of the Jesuits at Paray-le-Monial and there became the spiritual adviser of St. Margaret Mary Alacoque. He was sent to England, 1676, as chaplain to the Duchess of York, later Queen of England. Even while at court he continued his missionary labors. He was later arrested in the Oates persecution and was imprisoned and banished from England, escaping death only because of his services to the English queen, and through the intervention of Louis XIV. The last two years of his life were spent at Lyons and Paray-le-Monial, as spiritual director to the Jesuit novices. His works include six volumes of sermons, letters, and moral treatises. Beatified, 1920. Relics at Paray-le-Monial. Feast, 15 Feb.—C.E.; Butler.

Claudia, a Christian woman of Rome, probably the wife of Pudens, mentioned by St. Paul (2 Tim., 4).

Claustral Year (Lat., *annus claustralis*), a year of strict residence, signifying the first year following the appointment of a canon, when he was bound by such strict rules as to suggest the sacredness of enclosure in monastic life.

Clavius, CHRISTOPHER (CHRISTOPH CLAU; 1538-1612), Jesuit astronomer and mathematician, b. Bamberg, Bavaria; d. Rome. Known as the "Euclid of the 16th century," he distinguished himself in mathematical research at Coimbra and was appointed to the chair of mathematics at the Collegium Romanum. He devised a method of dividing a measuring scale which was the precursor of the so-called Vernier's measuring instrument, but his greatest achievement was the execution and success of the Gregorian Calendar reform which prevailed through his efforts. His numerous scientific works have been published collectively under the title of "Christophori Clavii e Societate Jesu Opera Mathematica quinque tomis distributa." Among them are a practical geometry and algebra, an exposition of gnomonics, and a treatise on the Gregorian Calendar reform.—C.E.

Clavus, CLAUDIUS (CLAUDIUS CLAUSSÖN SWART), cartographer, b. Salling, Denmark, 1388. He was apparently an ecclesiastic. His maps of northwestern Europe and Greenland, accompanied by descriptions of those regions, exercised a great influence on the development of cartography, his works being utilized by the leading map-makers for four centuries.—C.E.

Clean, a term which primarily indicates freedom from foreign substances. Accordingly, it became in the Bible an elemental notion, controlled by numerous laws which affected details of life, ranging from food and contacts to ceremonial requirements. The notion passed into the moral sphere, connoting absence from sin. It received its highest sense when applied to such a spiritual condition as "the clean of heart" (Matt., 5). (J. A. N.)

Clemens non Papa (Jacques Clement; d. 1558), composer of the Netherland school, b. Flanders. He is said to have been chapel-master to the court of Charles V. The pseudonym, *non Papa*, was used to distinguish him from his contemporary, Pope Clement VII. A forerunner of Palestrina and Lassus, his works are chiefly sacred, including masses, motets, and psalms.—C.E.

Clement I (Lat., *clemens*, merciful, mild), Saint, Pope (*c.* 88-*c.* 97), b. Rome; d. probably in exile, *c.* 99. The first Apostolic Father, little is known of his life except that his "Epistle to the Corinthians" is authentic. The work remains today one of the valuable monuments of the sub-Apostolic age, and a strong proof for the primacy of the Catholic Church. His name occurs in the Canon of the Mass, and Origen and Jerome identify him with Paul's fellow-worker (Philip., 4). Patron of marble-workers, stone-cutters, and mariners. Feast, 23 Nov.—C.E.; Butler.

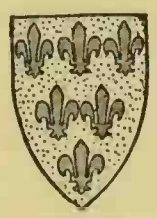
Clement II (Suidger), Pope (1046-47), b. Saxony, Germany; d. near Pesaro, Italy. Bp. of Bamberg, he was proposed for the papacy by King Henry III, whom he later crowned emperor and upon whom he bestowed the title "Patricius." He opened his short pontificate with reform measures attacking simony, and died on the way to Rome from a triumphal tour of southern Italy with Henry.—C.E.; Mann.

Clement III (Paolo Scolari), Pope (1187-91), b. Rome; d. there. Card.-Bp. of Palestrina, he began his pontificate by organizing the Third Crusade. His diplomatic successes were many. He liberated the Scottish Church from the jurisdiction of the Metropolitan See of York, and recognized Tancred as King of Sicily, in opposition to the claims of Henry VI of Germany.—C.E.; Mann.

ARMS OF CLEMENT III

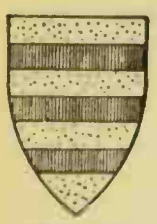
Clement III, antipope. See Guibert of Ravenna.

Clement IV (Guido Le Gros), Pope (1265-68), b. Saint Gilles, France; d. Viterbo, Italy. He was Bp. of Puy, Abp. of Narbonne, and Card.-Bp. of Sabina. As pope he was noted for his asceticism and his hatred of nepotism. He helped establish the Angevin dynasty in Naples by aiding Charles of Anjou against Manfred. Owing to Ghibelline antagonism Clement never reached Rome, but died at Viterbo, where he had been crowned.—C.E.; Kirchenlexicon.



ARMS OF CLEMENT IV

Clement V (Bertrand de Got), Pope (1305-14), b. Villandraut, France, 1264; d. Roquemaure. He was Abp. of Bordeaux, and thus an English subject, but also a friend of Philip the Fair of France. He took up his residence at Avignon and made it appear that the papacy was a department of the Gallican Church, while the cardinals ruled the Papal States. At Philip's request he began the condemnation of Boniface VIII, suppressed the Templars, withdrew the Bull "Clericis Laicos," and absolved Philip from guilt in Nogaret's violences. He excommunicated Robert Bruce for his share in the murder of John Comyn, and completed the "Corpus Iuris Canonici."—C.E.; Pastor.

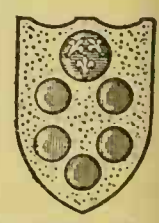


ARMS OF CLEMENT V

Clement VI (Pierre Roger de Beaufort), Pope (1342-52), b. Castle of Maumont, Corrèze, France, 1291; d. Avignon. He was a Benedictine, Abp. of Sens, and of Rouen, and was created cardinal in 1338. He purchased Avignon for the papacy, opposed Emperor Louis the Bavarian, and received the submission of the schismatical Friars Minor. Charitable and courageous, he gave asylum in Avignon to the Jews during the Black Death.—C.E.; Pastor.

ARMS OF CLEMENT VI

Clement VII (Giulio de' Medici), Pope (1523-34), b. Florence, Italy, 1478; d. Rome. He was a Knight of Rhodes and fulfilled many important offices, and was made cardinal in 1513. To protect the Papal States, he allied himself with France, Florence, and Venice against Charles V and the Colonna family. He was imprisoned and Rome was sacked by the German mercenaries, but after a peace with Charles V, he crowned the latter at Bologna, 1530. He refused to annul the marriage of Henry VIII and Catherine of Aragon, and excommunicated the former for his subsequent action. During his pontificate Cellini, Raphael, and Michelangelo secured papal patronage.—C.E.; Pastor.



ARMS OF CLEMENT VII

Clement VII, antipope. See Robert of Geneva.

Clement VIII (Ippolito Aldobrandini), Pope (1592-1605), b. Fano, Italy, 1536; d. Rome. A cardinal-priest, and noted for his piety, he was a penitent of St. Philip Neri. Chiefly a spiritual ruler, he revised the Vulgate, Breviary, and Missal, instituted the Forty Hours' Devotion, founded the Scots and Clementine Colleges at Rome, and freed the papacy from Spanish influence. He heard, 1594, a presentation of the controversy between the Jesuits and Dominicans on the question of grace, but gave no decision in favor of either side, until 1598, when he notified each order that they might continue their teaching on the subject but must not deviate from the doctrines of the Church in regard to the question. He ended the Thirty Years' War by absolving Henry IV of Navarre who had abjured Calvinism.—C.E.; Kirchenlexicon.

ARMS OF CLEMENT VIII

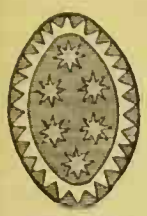
Clement VIII, antipope. See Muñoz, Gil Sanchez.

Clement IX (Giulio Rospigliosi), Pope (1667-69), b. Pistoja, Italy, 1600; d. Rome. He was titular Abp. of Tarsus, cardinal-priest, then pope. During his pontificate he reorganized the Church in Portugal, aided Venice with subsidies against the Turks, temporarily appeased the Jansenist dissension in France, and was beloved for his humility and charity.—C.E.; Kirchenlexicon.

ARMS OF CLEMENT IX

Clement X (Emilio Altieri), Pope (1670-76), b. Rome, 1590; d. there. He fulfilled many important missions before his election, especially as Nuncio to Naples, Secretary of the Congregation of Bishops and Regulars, and Superintendent of the Papal Ex-

chequer, and was made cardinal in 1669. As pope he labored to preserve the peace of Europe against Louis XIV, and began the struggle with him over the *droit de régale*, i.e., concerning revenues of vacant dioceses and abbeys. He aided Poland against the Turks with subsidies, and beautified Rome.—C.E.

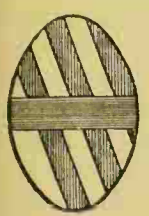


ARMS OF CLEMENT X

Clement XI (Giovanni Francesco Albani), Pope (1700-21), b. Urbino, Italy, 1649; d. Rome. Bp. of Rieti, Sabina, and Orvieto, he filled many important offices and was appointed cardinal-priest. He opposed nepotism, and labored unsuccessfully for the peace of Europe, becoming involved in disputes with Russia, Austria, Poland, and Naples, and over the question of the Spanish succession. His Bull "Unigenitus" opposed Jansenism. He established and strengthened the foreign missions, and enlarged the Vatican Library.—C.E.; Kirchenlexicon.

ARMS OF CLEMENT XI

Clement XII (Lorenzo Corsini), Pope (1730-40), b. Florence, 1652; d. Rome. He was Abp. of Nicomedia, nuncio to Vienna, and Card.-Bp. of Frascati. As pope, he established a foreign mission among the Copts in Egypt, promulgated the first decree against Freemasonry, encouraged reunion with the Greek Church, beautified Rome, and improved its public works.—C.E.; Kirchenlexicon.



ARMS OF CLEMENT XII

Clement XIII (Carlo della Torre Rezzonico), Pope (1758-69), b. Venice, 1693; d. Rome. He was educated by the Jesuits. When Bp. of Padua he held a synod to regulate and sanctify his clergy. His pontificate was spent in opposing demands for the suppression of the Society of Jesus, from Portugal, Spain, France, Germany, Holland, Poland, Naples, and Parma.—C.E.; Kirchenlexicon.

ARMS OF CLEMENT XIV

Clement XIV (Lorenzo, or Giovanni, Vincenzo Antonio Ganganelli), Pope (1769-74), b. Sant' Arcangelo, Italy, 1705; d. Rome. Educated by the Jesuits, he became a Franciscan, held many ecclesiastical offices, and was appointed cardinal in 1759. At this election the conclave was the victim of pressure exerted by France and Spain. He inherited the trying legacies of Clement XIII, and in support of his policy to keep peace with the Catholic princes and thus combat the irreligion which was rampant in Europe, he issued his Brief of suppression against the Jesuit Order, 1773. No other reason is given by the pope for the Brief than that it was necessary for the preservation of peace between the Church and the Christian princes. It was ignored in many places. His policy was unsuccessful, and temporal princes began to legislate in ecclesiastical matters. Clement founded the University of Münster in 1773.—C.E.; Kirchenlexicon.

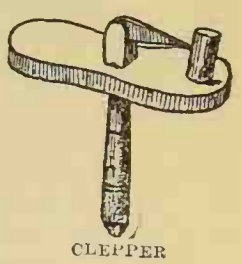
Clementines, a collection of the decrees of the Council of Vienne, 1311, under Pope Clement V, published by authority of Pope John XXII, 25 Oct., 1317. They are official and form the Seventh Book of the Corpus Iuris Canonici. The collection comprises five books divided into titles and chapters. The decrees refer to the disputes concerning the Franciscan Spirituals, poverty among the Minorites, the Mendicants, visitation of convents, the Beguines, benefices, the management of the Inquisition, etc. References are made thus: "C. 2 in Clem. De Testibus II, 8," meaning Second chapter of the Clementinæ, book two, title eight.—C.E. (P. J. L.)

Clement Mary Hofbauer (John Dvořák), Saint, confessor (1751-1821), apostle of Vienna, second founder of the Redemptorists, b. Tasswitz, Moravia; d. Vienna. He studied at Vienna, and visiting Rome as a pilgrim, he joined the Redemptorist Order and was ordained, 1785. With a companion, Thaddäus Hübl, he introduced the congregation into Warsaw, 1786, where it had phenomenal success until 1808, when its houses were suppressed and the fathers exiled from the grand-duchy. Clement then acted as chaplain to an Ursuline convent in Vienna. He was the chief supporter of religion in Austria, and contributed greatly to the extinction of Josephinism. Canonized, 1909. Feast, 15 March.—C.E.

Clement of Alexandria (Titus Flavius Clemens; d. *c.* 215), Christian writer, b. probably at Athens. He succeeded Pantænus as head of the catechetical school of Alexandria, *c.* 190. During the persecution of 202 the school suffered and Clement withdrew to Cæsarea in Cappadocia, where he governed the local Church during the imprisonment of his pupil, Bp. Alexander. He was honored as a saint until the 17th century, when his name was dropped from the Clementine revision of the Martyrology, owing to the uncertainty surrounding his life, teaching, and cult. His writings, lacking technical precision and order, were easily misjudged, and he was censured by Pope Gelasius and Photius; however, his rule of faith was sound. In opposition to the rationalizing Gnostics, then a force in Alexandria, he made faith the basis of his speculations, but interpreted Scripture in too allegorical a manner.—C.E.

Clement of Ireland, Saint, confessor (*c.* 750-818), b. Ireland; d. Auxerre, France. So great was his fame that Charlemagne invited him to his court and made him regent of the school of Paris from 775 until his death. After Alcuin's retirement (796), Clement was named master of the royal school at Aix-la-Chapelle. He is probably the author of a biography of Charlemagne. Buried in the church of St. Amator. Feast, 20 March.—C.E.

Cleophas, name of two N.T. personages, the former, one of the disciples to whom Our Lord appeared on the way to Emmaus (Luke, 24); the latter, the husband of Our Lady's sister Mary (John, 19), identified as Alphæus, father of James.—C.E.



CLEPPER

Clepper (Clappe), wooden rattle, anciently used to summon the faithful to church on the last three days of Holy Week when the church bells were silent, and still used in religious houses.

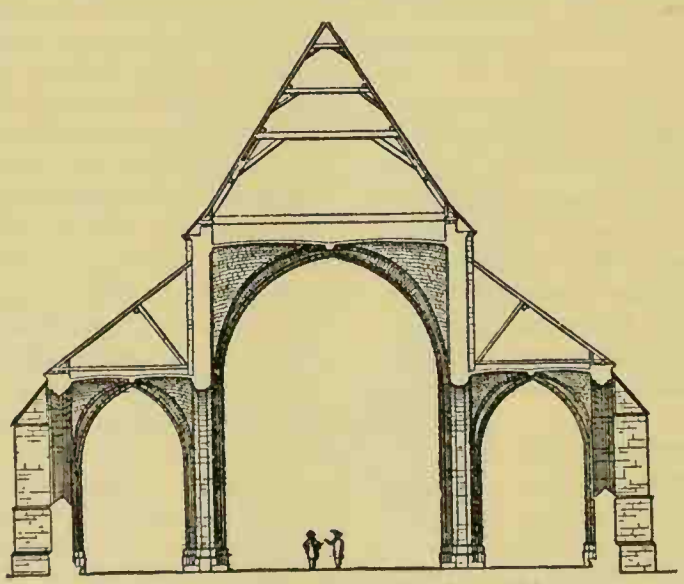
Clerestory, part of a building rising above the roofs of other parts and pierced by windows, applied

especially to churches whose division into central nave and side aisles of less height and width permits lighting from windows above the aisle roofs; found in the earliest Christian basilicas as well as Byzantine and Romanesque churches, and most beautifully developed in Gothic in relation to ribbed vaulting and flying buttresses.—C.E.

Clergy (Gr., *kleros*, lot, portion), a term applied to those separated from the laity, attached in a special manner to Divine service, and capable of administering the rites of the Church. Therefore the word clergy embraces the whole ecclesiastical hierarchy. To be numbered among the clergy one must receive at least first tonsure.—C.E. (R. B. M.)

Cleric, one who has been assigned to the Divine ministry by the reception of the clerical tonsure, and thus rendered capable of obtaining the power of orders and jurisdiction, benefices, and pensions; loosely used to designate also one who enjoys the clerical privileges of immunity and exemption, such as a religious, a novice, or a member of a society having community life without vows.—C.E. (S. B.)

Clericalism, the advocacy of exaggerated claims on the part of the clergy, especially in matters that lie in the field of the proper jurisdiction of the State. Quite generally, however, it is used as a term of denunciation in the literature of free-thinkers, radicals, and secularists who aim to banish all religious influence from public life, and consequently decry as clericalism the rightful application of moral principles to matters, economic, social, and political. Latin masonry especially loses no opportunity to raise the cry of clericalism in the furtherance of its designs of secularism. Instead it favors laicism, i.e., the activity of the laity to the exclusion of the clergy in every sphere. Gambetta is credited with the slogan: "Clericalisme, voilà l'ennemi" (clericalism, that's the enemy). (A. J. M.)



CLERESTORY, VILVORDE, BELGIUM

Clerical Privilege. The privilege consists in this, that the clerics are not under the jurisdiction of the lay courts even in merely temporal matters, which would otherwise belong to the competence of such courts. Clerics should be tried only by an ecclesiastical court, unless otherwise legitimately provided for in particular places (can. 120). This benefit forbids any cleric to be summoned before a lay judge as a defendant. There is no infringement of the privilege if the cleric is cited as a witness, or if he is to be a representative of a lay person. Except with the permission of his own Ordinary, however, a cleric may not give testimony without necessity in criminal cases tried in a lay court, prosecuting for a grave personal penalty. Legitimate permission whereby a cleric may be called as a defendant into such courts may be the result of a Concordat, a custom, or the like. The Third Council of Baltimore forbids clerics to have other clerics cited before lay tribunals. Those who enjoy this privilege are all those who have received at least the first tonsure and have not lost their clerical privileges; likewise religious and their novices. By permission of the proper authority clerics and religious may be brought before the aforesaid judges. In order to summon a cardinal, a legate of the Holy See, a bishop, even a titular, the highest superior of the Pontifical Institute, a major superior of the Roman Curia for matters pertaining to his office, the permission of the Holy See is required; for all others, the permission of the Ordinary of the place where the trial is to be held is required. If the requisite permission is not obtained and the above mentioned nevertheless are brought to trial, the following penalties are contracted: for citing a cardinal, a legate of the Holy See, one of the major officials of the Roman Curia for business pertaining to their office, or one's own Ordinary, one incurs by that very fact, an excommunication specially reserved to the Holy See; if another bishop, even only a titular, an abbot, or a prelate *nullius*, or one of the supreme moderators of the Pontifical Institute, is cited without the necessary permission, an excommunication simply reserved to the Holy See is thereby incurred; if the permission of the Ordinary is neglected, a cleric so acting is thereby suspended from office reserved to the Ordinary, and the laity are to receive suitable punishment from their Ordinary.—Ayrinhac, General Legislation in the New Code of Canon Law, N. Y., 1923. (W. G.)

Clerk, one of the secular or regular clergy; now commonly called cleric (q.v.). (S. B.)

Clerke, Agnes Mary (1842-1907), astronomer, b. Skibbereen, Ireland; d. London. She studied astronomy at home and in Italy, and in 1877 her first important article, "Copernicus in Italy," was published by the "Edinburgh Review." She won universal renown with "A Popular History of Astronomy in the Nineteenth Century" (1885), which became a standard work, and also wrote "The System of the Stars," "The Herschels and Modern Astronomy," "Problems in Astrophysics," "Modern Cosmogonies," and contributed articles to the Catholic Encyclopedia.—C.E.

Clerks of St. Viator, religious order founded in 1835 at Vourles near Lyons, France, by Fr. Louis Joseph Querbes, under the patronage of St. Viator. The object is teaching, and before Fr. Querbes's death three provinces of the society existed in France and one in Canada. All important houses in France have been suppressed, but flourishing schools exist in Spain and in Belgium, where the superior-general resides. The society came to

Joliette, Canada, in 1848 and established schools and colleges: Bourget College, Rigaud; the Deaf and Dumb School and St. Louis School, Montreal; St. Viator's School, Joliette, now Seminaire de Joliette; and many others. In the United States the Viatorians have had schools in Bourbonnais, St. George, Kankakee, Aurora, and Chicago, Ill.; Cohoes and Ogdensburg, N. Y.; Baker City, Ore. In all these the Brothers have been replaced by Sisters, except at Bourbonnais, where the Brothers maintain St. Viator's College and high school. The Viatorians also conduct parishes. Since 1882 the establishments of the Middle West have been independent of the Canadian province and have a separate obedience. The novitiate and headquarters of the province were moved to Chicago in 1888. Statistics: 4 provinces; 125 houses; 800 religious, of whom 120 are priests.—C.E., XV, 399.

Clerks Regular, generic name of religious institutes of men, combining the activities of the secular clergy with the solemn vows and common life of monks, though without the obligation of choir service, e.g., Jesuits, Theatines; in a broader sense, similar institutes without the solemn vows, e.g., Passionists, Redemptorists; or even without vows, e.g., Sulpicians, Salesians.—C.E.

Clerks Regular of the Pious Schools, called also Piarists, Scolopii, Escolapios, Poor Clerks of the Mother of God, and the Pauline Congregation, a religious order founded in Rome in 1597 by St. Joseph Calasanctius, to provide free education for poor children. Calasanctius gathered about himself several companions, established schools, and united his brothers to the Clerks Regular of the Mother of God (1614). In 1617 these two societies were separated and by a Brief the Congregation of St. Joseph Calasanctius was instituted, the members professing three simple vows. The society spread rapidly and in 1621 was elevated to the rank of a regular order with solemn vows and all the privileges of the mendicant orders. Suppressed by a Bull in 1646, the Congregation of Pious Schools was restored in 1656 with simple vows and an oath of perseverance in the congregation. Clement IX in 1669 restored the Piarists to the condition of regulars, and Innocent XI in 1684 declared them immediately subject to the Holy See. The general house is in Rome. Statistics: provinces, 14; schools, 344; religious, 4454.—C.E., XIII, 588.

Clermont, Council of, convoked and presided over by Pope Urban II, 28 Nov., 1095, at Clermont-Ferrand, France, for the purpose of preaching the First Crusade. In an eloquent appeal, the pope described the sufferings endured by the Christians and the pilgrims in the Holy Land, and exhorted his immense audience to take up arms for the deliverance of Our Lord's Sepulcher. Thousands of knights answered his appeal, bound themselves by an oath, and as an outward sign of their resolve, had a red Cross sewed on the shoulder: hence the name Crusades. The pope granted the Crusaders a plenary indulgence and placed all their properties under the special protection of the Church, threatening with excommunication anyone who would interfere with their estates during their absence. (F. P. D.)

Cletus, Pope. See Anacletus.

Cleveland, city, Ohio. The small Catholic population of Cleveland, in the early 19th century, was served by visiting Redemptorists and Fathers of the Most Precious Blood, the first resident secular priest being Rev. John Dillon, in 1835-36. A church, St. Mary's on the "Flats," was built, 1838, and dedicated, 1840, by Rt. Rev. Forbin Janson, Bp. of Toul and Nancy, who accompanied Bp. Purcell from the Fourth Provincial Council of Baltimore. It remained the only church until the accession of Bp. Rappe as incumbent of the newly erected see, 1847. The Catholics numbered 4000, and work was immediately begun on a temporary church and school for the German population. The following year a diocesan seminary was opened in a stable, financial assistance from Europe making it possible to move it to more worthy quarters, 1850. Under the bishop's active administration the city made rapid strides; the cathedral, begun in 1848, was completed in 1852; the Ursuline Nuns opened an academy and two orphanages, 1851; St. John's College was founded, 1854, but closed a few years later for lack of patronage; Charity Hospital was opened, 1865; the Jesuits were introduced, and the House of the Good Shepherd established, 1869; and in 1870 a home for the aged poor was opened. The Sisters of St. Joseph, of Notre Dame, and other religious orders took up their work here; the present episcopal residence was commenced, 1874, and the following year the bishop was forced to bring a suit of restraint against the taxation of Catholic school property; this was won in the superior court. An auxiliary bishop with special jurisdiction over the foreign population, was appointed, 1907, the first appointment of the kind made in the United States. Today Cleveland has 90 parish churches and 86 parochial schools with 47,623 pupils. Approximately 50 per cent of the population is Catholic.

Cleveland, Diocese of, Ohio, embraces counties of Ashland, Ashtabula, Columbiana, Cuyahoga, Geuga, Lake, Lorain, Mahoning, Medina, Portage, Stark, Summit, Trumbull, and Wayne; area, 7050 sq. m.; established, 1847; suffragan of Cincinnati. The Jesuits, Frs. Potier, Bonnecamp, and De la Richardie were the earliest missionaries; years later Fr. Edmund Burke and Fr. Edward Fenwick, O.P., with other Dominicans, ministered there, succeeded by the Redemptorists, the Fathers of the Precious Blood, and several celebrated seculars. Bishops: Amadeus Rappe (1847-70); Richard Gilmour (1872-91); Ignatius F. Horstmann (1892-1908); John P. Farrelly (1909-21); Joseph Schrembs (1921). Churches, 259; priests, secular, 398; priests, regular, 119; religious women, 2433; colleges, 4; seminary, 1; academies, 16; high schools, 12; primary schools, 175; students in Catholic schools, 86,574 (in parochial schools, 72,493).

Clifton, Diocese of, England, comprises the counties of Gloucestershire, Somerset, and Wiltshire; established, 1850; suffragan of Birmingham. Bishops: Joseph Hendren (1850-51), Thomas Burgess (1851-54), William Clifford (1857-93), William Brownlow (1894-1901), and George Burton (1902). Churches and chapels, 91; priests, secular, 56; priests, regular, 93; secondary schools.

25; elementary schools, 32; institutions, 12; Catholics (est.), 27,800.

Clinical Baptism (Gr., *klinikos*, of a bed), in general, Baptism given to any one sick abed; in particular, Baptism administered at child-birth. "To be born," is an essential for Baptism. Medical men as well as theologians now teach as morally certain that the human fœtus is animated at conception by the rational soul. Hence Baptism in difficult parturition or within the womb is sometimes required.—Coppens-Spalding, Moral Principles and Medical Practise, N. Y., 1921; Fletcher, Notes for Catholic Nurses, Lond., 1912. (F. T. B.)

Cloak, emblem in Christian art associated with Sts. Martin, Angela Merici, Ursula, and Raymond of Penafort. With St. Ursula, it is as protectress, richly dressed; with St. Martin, it is commemorative of his gift of his cloak (or half of it) to a beggar.

Clogher, klō'hēr, Diocese of, Ireland, comprises Monaghan, nearly all of Fermanagh, a large portion of Tyrone, and portions of Donegal, Louth, and Cavan; suffragan of Armagh; founded by St. Patrick, who appointed St. Macarten first bishop. Heber MacMahon (1643-50) figured prominently in the war of the Irish Confederates. Present bishop, Patrick McKenna, since 1909; residence at Monaghan. Churches, 87; priests, 107; religious women, 170; seminaries, 2; colleges, 4; high schools, 10; numerous primary schools; institutions, 5; Catholics, 98,690; others, 53,040.

Cloister (Lat., *claudere*, to enclose), ecclesiastically cloister means an enclosure for religious retirement; formally, it signifies the legal restrictions opposed to the free egress of those who are enclosed, and to the free entry of outsiders within the limits of the material enclosure. Present canon law requires every convent or monastery of regulars, on its completion, to be encloistered. The houses where only two or three religious dwell permanently and observe their rule as they can, are subject to this law.—C.E.

Clonard, School of, most famous school of the 6th century, founded by St. Finnian at Cluain Eraird. The "Twelve Apostles of Erin" were instructed in Sacred Scripture at Clonard which at one time had more than 3000 pupils, according to the Office of St. Finnian. Its glory departed in 1206 when the See of Meath was transferred from Clonard to Trim.—C.E.

Clonenagh, ancient town, Leix County, Ireland, on the Nore. In the 6th century St. Fintan founded there an abbey and monastic school where St. Aengus the Culdee studied and was buried.

Clonfert, Diocese of, Ireland, comprises portions of Galway, Roscommon, and Offaly counties; suffragan of Tuam; founded, 557, by St. Brendan the Navigator. A famous school developed around the monastery which he established there. The west doorway and east windows of the old cathedral, used by the Protestants since the Reformation, are noteworthy specimens of the Irish Romanesque style. Bishops of the diocese include Cummian Fada, whose learned "Paschal Epistle" is of importance, John, an Italian prelate who beautified the cathedral (13th century), Thomas Gilmartin (1910-18), Thomas O'Doherty (1919-24), John Dignan (1924); residence at Loughrea. Churches, 46; priests, secular, 52; priests, regular, 31; religious women, 105; college, 1; high school, 1; numerous primary schools; institutions, 6; Catholics (1927), 37,200; others (1911), 108.

Clongowes Wood College, Sallins, County Kildare, Ireland, founded, 1814, conducted by the Jesuits. It has also a preparatory school and numbers 20 professors and 250 students.

Clonmacnoise, Abbey and School of, founded 544 at Ard Tiprait on the Shannon, by St. Ciaran. The masters were chosen simply for their learning and zeal, and pupils thronged from all parts of Ireland, France, and England. In the 12th century it was a center of Celtic art, architecture, sculpture, and metal-work, and its ruins may still be seen, with the exception of the little church of Ciaran.—C.E.

Clontarf, town, Ireland, on Dublin Bay, now incorporated with Dublin, famous for victory of Brian Boru over the Danes, *c.* 1014.

Closed Doors (Gr., *thyron kekleismenon*, the doors being shut), an expression associated in particular with Christ's apparition to the Apostles both on Easter Sunday evening (John, 20, 19) and again one week later (John, 20, 26). Our Lord thus manifested the subtlety of His glorified body by which He was able to enter the room, "the doors being shut." In the parable of "The Ten Virgins" (Matt., 25) occurs the expression "the door was shut," indicating the security of those within and the exclusion of those without, or as St. Augustine says "where enemies do not enter nor friends go forth." The plural "doors" is usually employed because the oriental door had two leaves.—Fonck, Parables of the Gospel, N. Y., 1914. (R. K.)

Closed Times, seasons of the year during which there are certain restrictions concerning marriage. Formerly a marriage at Mass was not allowed from the beginning of Advent until after Epiphany, and during Lent and the octave of Easter. The present code of law does not forbid a marriage Mass at any time; it prohibits the nuptial blessing during Advent and on Christmas Day, and during Lent and on Easter Sunday, but with the bishop's permission the blessing may be given even during those times. —Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (J. F. S.)

Clothing of Religious. The formal bestowal of the religious habit on a postulant or novice at the time of profession implies their acceptance of the obligations contracted by the three essential vows of poverty, chastity, and obedience. During the ceremony the aspirant withdraws for the robing, the different articles of the habit having been blessed by the bishop. The manner of profession for a nun, according to the "Pontificale Romanum," prescribes that the professed receive the veil, ring, and bridal wreath from the bishop at the altar. Originally the reception of the habit from abbot or bishop, apart from any formal vows, constituted profession. A probationary habit is worn during the novitiate.

Clothing of the Dead. According to the Roman Ritual the corpses of clerics should be dressed in ordinary ecclesiastical costume, over which should be put the vestments distinctive of their order. Thus

a bishop or priest has the amice, alb, girdle, maniple, stole, chasuble, and biretta; the deacon has his dalmatic and stole; the subdeacon his tunicle; and the cleric his surplice. No special dress is required for the laity, but the corpse should be decently laid out and it is customary to place a rosary, crucifix, or other pious article in the hands of the deceased.

Clotilda, Saint, matron (*c.* 474-545), Queen of the Franks, b. probably Lyons; d. Tours. She was the daughter of Chilperic, King of the Burgundians of Lyons, and wife of Clovis I, whom she converted, 496. After the death of Clovis, 511, Clotilda's son, Clodomir, was slain in a war against the Burgundians and two of his children were murdered by her other sons, Childebert and Clotaire, who subsequently made war on each other. Clotilda spent the remaining years of her life in prayer and penance near the tomb of St. Martin, at Tours. Popular early poetry disfigured her noble personality, but historical research has permanently established her untarnished fame. She is represented in art with a battle in the background, in memory of the conversion of Clovis. Emblems: a crown, church in hand. Buried in the church of St. Geneviève, Paris. Feast, 3 June.—C.E.; Butler.

Clovesho (Clofeshoch), ancient English town, probably near London, where important councils of the Anglo-Saxon Church were held in 742, 747, 794, 798, 803, 824, 825. They represented the See of Canterbury and the whole English Church south of Humber. The most important were: the second, presided over by Cuthbert, Abp. of Canterbury, in which letters of Pope Zachary were read, 31 canons were passed, and usage of the Roman Church was prescribed; and the fifth, which by the authority of Pope Leo III restored to Canterbury the Mercian Sees and abolished the archbishopric erected at request of King Offa. These councils were representative of church and realm. Kings of Mercia and chief men were present as well as bishops and abbots, and both laymen and clerics signed decrees.—C.E.

ABBEY OF CLUNY

Clovis (Chlodwig or Chlodowech; 466-511), son of Childeric, King of the Salic Franks. Becoming ruler of the Tournai Franks in 481, he began his conquest by taking Soissons, and extending his boundaries to the Loire, after which he invaded Courtrai and Tongres. He conferred on the vanquished equal rights with the Germanic peoples, and all adopted the name of Franks. About 493 he married (St.) Clotilda, and when, after invoking the aid of her God during the desperate battle of Tolbiac against the Alemanni, he won the victory, he was baptized with 3000 of his warriors at Reims by St. Remi, 496. His conversion helped to weld the peoples of his kingdom into that nation which was to be for ages the chief defender of western civilization and Catholicism. In 506 he defeated the Visigoth Alaric II at Poitiers, and finally completed his conquests by annexing Cologne. He displayed great talent in governing, and made Paris his capital. He founded there as a mausoleum for himself and Clotilda the church of the Apostles, later St. Geneviève, which held his remains until the French Revolutionists destroyed the sanctuary and scattered his ashes.—C.E.

Cloyne, Diocese of, Ireland, comprises a large portion of County Cork; suffragan of Cashel; first bishop, St. Colman MacLenin (560-601). Seven recorded devastations of Cloyne took place from 822-1137. Its bishops were nearly all English from 1265-1429. Cloyne and Cork were united under Bp. Purcell (1429). John O'Brien was Bp. of Cloyne and Ross (1748-69); there followed Matthew MacKenna (1769), William Coppinger (1791), Michael Collins (1830), Bartholomew Crotty (1833), David Walsh (1847). Ross was separated 1849, and the See of Cloyne occupied by Timothy Murphy (1849), William Keane (1857), John MacCarthy (1874), Robert Browne (1894); residence at Cobh. The ancient cathedral at Cloyne has been used by Protestants since the 16th century. Churches, 103; priests, 138; religious women, 410; colleges, 3; high schools, 13; primary schools, 235; institutions, 11; Catholics, 128,488; others, 9426.

Club, emblem in Christian art associated with St. James the Less and St. Jude, commemorating the manner of martyrdom; in the case of St. James the instrument was a fuller's club.

Cluny, celebrated Benedictine monastery, founded in 909 by William, Duke of Aquitaine, in Cluny, Saône-et-Loire, France, which became the mother-house of a vast group of monasteries forming the Congregation of Cluny. It played an important part in the Church reform of the 11th century, and reached the zenith of its glory in the 12th century, when it is said the congregation had 2000 monasteries. It was governed by a series of remarkable men; among them were Abbot Bernon (910-927), St. Odo (927-942), Bl. Aymard (942-965), St. Mayeul (965-994), St. Odilo (994-1049), and St. Hugh (1049-1109). Several reforming popes, e.g., St. Gregory VII (Hildebrand), Bl. Urban II, and Paschal II, received their training at Cluny. The abbey-church of Cluny was the largest monument in Christendom before the building of St. Peter's of Rome, and a masterpiece of Romanesque architecture. After the suppression of the monastery, 1790, it was bought by the town and practically razed to the ground. The library was partly destroyed by the Huguenots and again by the mobs of the French Revolution.—C.E.; Medieval Academy Excavations at Cluny, in Speculum, Jan.-April, 1929. (F. P. D.)

C.M. = Congregation of the Mission (Fathers of the Company of Mary; Vincentians; Lazarists); also *causa mortis* (on occasion of death).

Coadjutor of the Bishop, a bishop deputed by the Holy See to assist the diocesan bishop either in the administration of the diocese or pontifical functions. The powers of coadjutors depend on the Apostolic letters of appointment and secondly on the condition of the bishop assisted. As a rule the

coadjutor has the right of succession to the episcopal see. (R. B. M.)

Coat without Seam (CHRIST'S), a name for the Church, emblematic of the only body of Christians without division or dissension. The term is derived from the garment worn by Our Lord at the time of His Crucifixion for which rather than divide it the Roman soldiers cast lots. According to an ancient pious tradition the coat was woven by His Mother. (ED.)

Cobbett, WILLIAM (1766-1835), political writer, author of "History of the Protestant Reformation," b. Farnham, England; d. Guildford. The son of a Surrey farmer, he derived his education mostly from intensive reading. He joined the army in 1784, saw service in Canada, and was discharged in 1791. Passing to the United States, he edited and published in Philadelphia his violently anti-American "Porcupine's Gazette." Shortly after his return to England in 1800, he started publication of the "Parliamentary Debates," which eventually became the "Hansard" of today. His vigorous language brought him several arraignments for libel, and finally a two-years' imprisonment. To escape his debts, he fled to the United States in 1817, and there published his famous English grammar. Returning to England, he successfully contested Oldham for Parliament in 1832, and again in 1834. In his greatest work, the "History of the Protestant Reformation" (1824-27), he defends the rights of the monasteries against the depredations of Henry VIII and Elizabeth.—Dict. Nat. Biog. (M. C. D.)

Cobo, BERNABÉ (1582-1657), naturalist, b. Lopera, Spain; d. Lima, Peru. He was successively rector of the Jesuit colleges of Arequipa, Piseo, and Callao. From 1630-50 he was in Mexico as a missionary. His long residence in Spanish America equipped him with full and reliable information as to its natural features and inhabitants, and he may be considered the foremost authority on the subject in the 17th century. His "History of the New World," until recently neglected, is invaluable from a historical and scientific viewpoint.—C.E.

Cochin, DIOCESE OF, India, comprises two stretches of territory on the Malabar coast; founded, 1558; suffragan of Goa. Franciscan missionaries under Fr. Henry de Coimbra arrived in Cochin, 1500. Pioneer missionaries included St. Francis Xavier, the Franciscans João d'Elvas and Pedro d'Amarante, and Fr. Manuel de S. Mathias with eleven companions. The Dominican missionary, Jorge Themudo, was first bishop. Mateo de Oliveira Xavier occupied the see, 1897-1909, succeeded by José Ribeiro in 1909. Churches and chapels, 77; priests, secular, 63; priests, regular, 9; religious women, 62; seminary, 1; high schools, 4; elementary schools, 88; institutions, 11; Catholics, 118,213.—C.E.

Cochlæus, JOHANN (properly DOBENECK; 1479-1552), humanist and Catholic controversialist, b. Wendelstein, Germany; d. Breslau. After acting as rector of the Latin school at Nuremberg, he graduated in law at Bologna, and theology at Rome where he was ordained. He then returned to Frankfort to combat Lutheranism. The Peasants' War drove him, in 1525, to Cologne where he attacked the rebellion and Luther, its instigator. He subsequently became secretary to George of Saxony, and composed his philippies against Melanchthon. After George's death the progress of the Reformers in Saxony forced him to leave. He continued assiduously his anti-Reformation polemics, written in bad temper and without theological thoroughness. His greatest work against the heresiarch is his historical "Commentary on the Acts and Writings of M. Luther," a permanent armory for Catholic polemicists.—C.E.

Cock, THE, emblem in Christian art associated with St. Peter with reference to his threefold denial of Christ before the cock crew. In Christian symbolism it stands also for vigilance and diligence. Two examples may be found in the hymns, "Ales diei nuntius," sung at Lauds, Tuesday, and "Æterne rerum Conditor," sung at Lauds, Sunday. In the former, W. Courthope's translation of the first verse reads:

> As the bird, whose clarion gay
> Sounds before the dawn is grey,
> Christ, who brings the spirit's day,
> Calls us, close at hand.

In the latter, the second verse as found in "The Hymner" reads:

> Now the shrill cock proclaims the day,
> And calls the sun's awak'ning ray—
> The wand'ring pilgrim's guiding light,
> That marks the watches night by night.

Cock-Crow, the time of day when the male fowl first crows; early morning. It was then that Peter denied Our Lord (Matt., 26; Mark, 14; Luke, 22; John, 18). (C. J. D.)

Cockle or TARES. The two names used in the original text point to plants of quite different characters: (1) a general term applicable to all ill-smelling and harmful plants; (2) the bearded darnel, the only grass with a poisonous seed. Hence the rendering in both Douay and Authorized versions is inaccurate. It is mentioned in the parable of the man who sowed good seed in his field, but whose enemy came and oversowed cockle in the wheat (Matt., 13).—C.E., XII, 152; Foneк, tr. Leahy, Parables of the Gospels, N. Y., 1914.

Cockle among the Good Seed, descriptive term given to a parable found only in the first Gospel (Matt., 13). It is the story wherein the Kingdom of Heaven is likened to a farmer who sowed his field with good seed, and found later that his enemy had oversown it with cockle. Such is the nature of this noxious weed that even the practised eye cannot detect its presence, nor distinguish it from the wheat until the crop is well advanced. The farmer's servants would have gone immediately and uprooted the cockle, but the wise owner instructed them to suffer both to grow on to full harvest time, when the wheat could be safely gathered into his granaries and the worthless cockle bound into bundles and burned. The evangelist has given no particulars as to the time or place for this parable. It was addressed not only to the disciples but to the multitudes. Many commentators think it was delivered from a little fishing boat just as was the parable of the "Sower" (Matt., 13). Summarized the parable is this: The sower is Christ; the field is the world; the good seed, the Disciples of Christ; the cockle, those who live in sin; the enemy,

the devil and his agent; the harvest, the end of the world; the reapers, the angels; the fire, hell; the barn, heaven. The parable illustrates chiefly the origin, the continuance, and the end of evil in the Kingdom of Christ. The explanation of the parable furnishes its application as well. By application can be understood sin, the essence of all evil, in the Church of our day and in its members. The simile of sowing the cockle is often applied to bad example. Some of the Fathers of the Church have found in this similitude a rule for action in dealing with heretics. This parable is read on the Fifth Sunday after Epiphany.—Foneck, Parables of the Gospels, N. Y., 1914. (R. K.)

Cockran, William Bourke (1854-1923), lawyer and congressman, b. County Sligo, Ireland; d. Washington, D. C. Educated in Ireland and France, he came to the United States in 1871. He was admitted to the bar in 1876. He served as a Democrat in Congress 1887-89, 1891-95, 1904-09, and 1921-23. Believing in the gold standard, he campaigned for Wm. McKinley in 1896; and as a Progressive, for Theodore Roosevelt in 1912. He was a distinguished orator, a far-seeing statesman, and a generous champion of Catholic causes. He was awarded the Lætare Medal in 1901.

Co-consecrators, the bishops who assist the presiding bishop at an episcopal consecration. The rule is that they be two in number. They join with the consecrating bishop in the laying on of hands, and pronounce with him over the bishop-elect the words: "Receive the Holy Ghost."—C.E. (R. B. M.)

Code, a systematic complete collection of statute law, from which all laws that have been superseded or have become obsolete have been eliminated; also a digest or compendium of rules or regulations. Among the famous legal codes are the laws of Hammurabi the Babylonian, in pre-Christian days, those of the Emperors Theodosius II (438) and Justinian (6th century), of King Alfred of England (887), and of Napoleon, and finally the Code of Canon Law, begun by Pope Pius X in 1904, and published in 1917 by Benedict XV.

Codex, a book or tablet of writings inscribed on leaves of parchment, vellum, or papyrus, lighter than the waxed wood-leaves once used, with sheets grouped in book or tablet form rather than in roll or volume form. The name is commonly applied to old manuscripts of the Scriptures (in the originals or in important translations) or of the classics sewed together in sheaves to make a book, and it is most frequently used to designate copies (in whole or in part) of the Bible made before the invention of printing. The earliest codices are written in majuscules (capitals somewhat rounded) or uncials (large letters, but not a full inch as the name suggests). The greater of these are given symbols in Roman capitals, as Codex A (Alexandrinus), Codex B (Vaticanus), Codex C (Ephræmi Rescriptus). Codex Sinaiticus has, arbitrarily, the Hebrew Aleph. These four once contained the whole of the Old and New Testaments. Codex E (Basiliensis), Codex F (Boreelianus), and Codex G (Harleianus) contain the Gospels. Later manuscripts (the earliest is of A.D. 838) are in minuscules (small letters) or *cursives* (less angular than the others and linked in a running hand). Generally the material used was parchment (animal skins cleaned and prepared, by a special process, for writing upon both the flesh side and the hair side) or vellum (parchment of fine grade from calves, kids, etc.). Codices of papyrus exist only in short fragments. Sometimes the surface was colored and the lettering tinted as with the golden codex of the Vetus Itala at Verona and the silver codex of the Gothic Gospels at Upsala, which were on purple leaves. The writing was commonly arranged in two columns, but Vaticanus has three and Sinaiticus has four. The letters were not divided into word-groups and there was no punctuation save some breathing marks. The lines were stichically rather than systematically arranged; that is, the apportionment of text to a line was largely determined by what could be conveniently uttered at a breath, and not by metrical division or by division into verses. The naming of the important codices has been fortuitous. One will be found designated by its origin, e.g., Alexandrinus, another by its place of custody, e.g., Vaticanus, another by its place of discovery, e.g., Sinaiticus, another by its owner or purloiner, e.g., Codex Bezæ, another by some special circumstance, e.g., Codex Ephræmi Rescriptus, a manuscript in which a biblical text was erased to receive a copy of the works of St. Ephræm. Codex is also used in the sense of Code, for some legal compilations, as Codex Justinianeus, Codex Theodosianus, Codex Gregorianus.—Pope; Graman. (J. M. McD.)

Coeducation, term in its more ordinary usage applied to the practise of educating the sexes in the same school. It may connote: (a) mere juxtaposition, implying the use of identical buildings, equipment, and teaching staff, without identical methods or regimen of living; (b) coordinate education, implying identical methods, teaching staff, and administration, but separate classes and, in the case of a university, separate colleges; (c) identical education, implying identity of all factors without consideration of sex. The last is the more usual application of the term, as such coeducation has become a universal factor in modern education, particularly in the United States where it was inaugurated in 1837, by Oberlin College, Ohio. Arguments advanced for identical education are economy, improved discipline, and beneficial social intercourse between the sexes. Objections may be raised from a physiological standpoint on the grounds that arrangements devised to make the conditions exactly the same for both sexes are unsatisfactory, as on the one hand girls are subjected to the strain of a regimen intended for boys, and on the other the attempt to obviate the physiological and psychological difficulties by adapting the school work to the capacities and requirements of girls, lowers the standard for boys. From a vocational standpoint it may be criticized, for since specialization is the modern trend in education a consideration should be had for diversity of calling based on diversity of sex, and identical education is not productive of such. The lowering of sex tension, which is the strongest argument brought forward to support it from the point of view of morality, is not in accordance with the many deplorable abuses growing

out of the system, and it turns out to be a fatal objection as the consequences of the "indifference" said to be produced by it prove contrary to the essential interests of family life. Coeducation prevails in a good number of Catholic elementary schools but Catholic policy is generally opposed to it in secondary schools and institutions leading up to college. The system prevailing in these is education of boys by male teachers, girls by women, usually belonging to a religious order. In some instances the same professors, both lay and religious, give courses at men's and women's colleges. Identical education exists in the graduate schools and summer courses of Catholic universities.—C.E.

Coemgen or KEVIN (Gael., fair-begotten), SAINT, abbot (*c.* 498-618), founder of the monastery of Glendalough, Ireland. Of the royal race of Leinster, he was baptized by St. Cronan, educated by St. Petroc, and later embraced the monastic life. After founding his monastery he retired into solitude, returning only at the urgent entreaties of his monks. Patron of Dublin. Cult approved, 1903. Feast, 3 June.—C.E.; Butler.

Cœnobium (Gr., *koinos*, common; *bios*, life), a community of monks, or cenobites, living in the same house under one authority; a monastery; convent; religious community. Their origin is ascribed to Anthony, the anchorite, of the 3rd century, and with a greater degree of probability to Pachomius of Tabenna, of the 4th century. The ealiest were very probably for women. An ancient Irish cœnobium was originally a sept, or family, whose chief had become its religious head or had relinquished the headship to a *comarba* (Gael., *comharba*, successor, vicar, abbot). The word cœnobium is sometimes used for the basilica or church of the monastery.

Cœur d'Alêne Indians (Fr., awl-heart), a small tribe of Salishan stock, formerly residing in Idaho and now on a reservation within the same boundaries. The entire tribe was converted to Catholicity within ten years after the Jesuit Fr. Nicholas Point, in 1841, established the De Smet mission. They have greatly advanced in industry, prosperity, and intelligence.—C.E.

Cogitosus, a monk of Kildare, Ireland, who lived probably at the beginning of the 9th century. Author of a panegyrical life of St. Brigid.—C.E.

Coif, close-fitting cap, cowl, or head-dress, usually white, worn under the veil by women of religious orders.

Coimbatore, DIOCESE OF, India, comprises the collectorate of Coimbatore without the taluk of Kollegal, the collectorate of the Nilgiris, the taluk of Palghat and part of Walluvanad in Malabar, the Chittoor taluk and the Nelliampathy Hills in the Cochin territory, and the taluk of Karur (District of Trichinopoly); established, 1886; suffragan of Pondicherry; entrusted to the Society of Foreign Missions of Paris, and diocesan clergy. Bishops: Joseph Bardou (1886-1903), and Augustin Roy (1904). Churches and chapels, 126; priests, 54; religious women, 120; seminary, 1; schools, 85; institutions, 7; Catholics, 43,792.

Coimbra, UNIVERSITY OF, founded Lisbon, 1288 by the Abbot of Alcobaça, and several priors of convents and parish priests who defrayed the salaries of the doctors and masters from their monasteries and churches; sanctioned by a Bull of Pope Nicholas IV, 1290. In 1308 it was removed to Coimbra where canon and civil law, medicine, dialectics, and grammar were taught. Theology was taught in the monasteries of the Dominicans and Franciscans. The university was twice removed to Lisbon but was finally settled in Coimbra, 1537, and theology was regularly taught at the beginning of the 15th century. During the reign of John III (1521-57) important reforms were carried out, the faculties were brought together under one roof and illustrious professors were invited from Castile, among them the theologian Alfonso de Prado, the canonist Martin de Aspilcueta (Doctor Navarrus), and the physician, Francisco Franco. The college of classical languages and literature was confided to the Jesuits and colleges were also founded for the students of the various religious orders. In 1770 the university was reorganized and faculties of mathematics and natural history were created, while the Jesuit college, confiscated at the time of the expulsion of the Society from Portugal, was turned over to the faculty of medicine for its clinics and laboratories. The laboratories of physics, chemistry and natural history were also located there. There are now faculties of theology, law, medicine, mathematics and philosophy, a botanical garden, museum, and observatory. The library contains over 300,000 volumes; professors, 116; students, about 1500.—C.E.

Coleman, EDWARD, controversialist, politician, and secretary to the Duchess of York, executed at Tyburn, 1678. Accused of complicity in the Titus Oates Plot, he was condemned to death, though innocent. He had engaged successfully in religious controversy with Stillingfleet and Burnet.—C.E.

Coleridge, HENRY JAMES (1822-93), writer and preacher, b. Ottery St. Mary, Devonshire, England; d. Roehampton. He was the son of Sir John Taylor Coleridge, Judge of the King's Bench, and a grand-nephew of Samuel Taylor Coleridge, the poet. Educated at Oxford, he received Anglican orders in 1848. He was actively interested in the Tractarian Movement and, although he served as curate at Alphington for a time, he abandoned the Anglican Communion and became a Catholic in 1852. Ordained in Rome in 1856, he joined the Jesuits on returning to England in 1857. He served as professor of Scripture at St. Beuno's in North Wales from 1859-65. He then went to London to become first Jesuit editor of "The Month," taking on the editorship of "The Messenger" also, after 1877. His published works include a classic commentary on "The Public Life of Our Lord," "The Life and Letters of St. Francis Xavier," "The Life and Letters of St. Teresa," and a harmony of the Gospels, "Vita Vitæ Nostræ," in English and Latin versions.—C.E.

Colet, JOHN (1467-1519), religious writer and founder of St. Paul's School, London, b. London; d. there. The son of Sir Henry Colet, twice Lord Mayor of London, he was educated at Oxford. From 1493-96 he traveled abroad, studying canon and civil law, the classics, and the Early Fathers. He was ordained in England, 1497-98, and lectured

at Oxford, in Latin, on the Epistles of St. Paul, basing his commentaries rather on the life and personality of St. Paul than on the customary textual criticism. Erasmus, then visiting at Oxford, became his staunch admirer. He lectured on the New Testament until 1504, when he was made dean of St. Paul's Cathedral by Henry VII. In London he became the friend and spiritual adviser of Thomas More. Inheriting a fortune from his father, in 1505, he devoted about £40,000 of it in 1509 to founding St. Paul's School, which remained on the original site adjoining the cathedral until it was removed to Hammersmith in 1884. In 1512 Colet was defended by Abp. Warham against charges which originated doubtless in his outspoken criticisms of corruption in the Church. He is sometimes erroneously considered a forerunner of the so-called Reformers; he should rather be classed with Sir Thomas More and Bp. Fisher. Of his works several have been edited and published by Rev. J. H. Lupton, sur-master of St. Paul's School, among them, "Opus de Sacramentis Ecclesiæ (1867), "An Exposition of St. Paul's Epistle to the Romans" (1873), "An Exposition of St. Paul's first Epistle to the Corinthians" (1874), and "Letters to Radulphus" (1876).—C.E.

Colette (Nicoletta), Saint, virgin (1381-1447), foundress of the Colettine Poor Clares (Clarisses), b. Corbie, France; d. Ghent. Successively a Beguine, Benedictine, Urbanist Poor Clare, and a recluse, she entered the order of Poor Clares, was appointed superior general, and began a successful reform at the Poor Clare convent at Beaume, Switzerland, which spread rapidly through France, Savoy, Germany, and Flanders. Her rule prescribed that the nuns go barefooted, observe perpetual fast and abstinence, and practise extreme poverty. The reform also embraced the Franciscan friars (Coletani), suppressed, 1517. Endowed with great spiritual gifts, many miracles were wrought through her, and she exerted remarkable moral influence over her associates. Represented in art delivering a soul from purgatory, and being carried to heaven by an angel. Emblems: a lamb, birds. Canonized, 1807. Relics at Poligny. Feast, 6 March. —C.E.; Butler.

Colgan, John (*c.* 1600-57), hagiographer and historian, b. Co. Donegal, Ireland. He joined the Franciscans and studied at the College of St. Anthony of Padua, Louvain. After teaching theology, he gave himself up to Irish studies and published his great work on Irish saints, written from materials collected by his fellow religious, Michael Ward. He also wrote a biography of Duns Scotus, and left in manuscript three valuable hagiographical works which have apparently been lost.—C.E.

Coliseum, The, known also as the Flavian Amphitheater, commenced A.D. 72 by Vespasian, dedicated by Titus (80). The structure consists of four stories, each exhibiting a different order of architecture. Its form is that of an ellipse, 620 ft. long, 525 wide, and 157 high. The arena was of wood covered with sand. There was a marble terrace reserved for privileged spectators, a special gallery for the emperor, tiers of seats for the ordinary citizens, and standing room for the lower classes. Probably about 45,000 could be seated. During the Middle Ages the Coliseum was used for a time as a stronghold by the Frangipani, and later came into the possession of the municipality of Rome. During four centuries great masses of its stone were taken for building material. In 1675 it was saved from demolition by Clement X, and from that time became a sanctuary on account of its connection with the martyrs. It is now a place of pilgrimage for visitors to Rome.—C.E.

Collateral Line, of consanguinity, is indirect blood-relationship; brother or sister, uncle or aunt, nephew or niece, first or second cousins. (J. F. S.)

Collation, a light repast; the presentation of a benefice to a new incumbent.

Collect (M.L., *collecta*, a meeting, an assembly especially for prayer). (1) A collection in money (1 Cor., 16). (2) A short, variable prayer, expressive of the spirit of the feast or season, recited in the Western liturgies before the Epistle of the Mass and repeated as the concluding prayer of the Canonical Hours. In early manuscripts it is known as the *oratio ad plebem collectam* (the united prayer of the faithful), formulated by the celebrant, after they have assembled. Collects are constructed according to a definite rhythmic form of stress-accent called *cursus* and consist of invocation, petition, and conclusion. The oldest collects in the present Roman Missal date back to the 4th and 5th centuries. (3) Any short prayer modeled upon the Roman collect.—C.E. (J. G. K.)

Collections, contributions in money given by the faithful for the general upkeep of church and clergy, or for a particular ecclesiastical object.

College (Lat., *collega*, colleague), originally a community, a corporation, an organized society, or a society of persons engaged in a common pursuit; in this sense it is occasionally used today, e.g., the college of surgeons; the college of cardinals. In the 14th century a college meant especially a community of secular clergy living on a foundation for religious service. As some of the communities were in return required to teach, the word became connected with education and denoted a society of scholars formed for the purposes of study or instruction. At present a college means an institute of higher learning of a general, not professional, character; where, after a regular course of study, the degree of Bachelor of Arts, or some equivalent degree, is given.—C.E.

College Apostolic, a name given to the Apostles constituting one moral hierarchical body (not a body of equals) under St. Peter as their head (Matt., 10; 11; 16; Luke, 22). After the death of Judas to show that Christ wished them to be a religious society, they immediately elected Matthias "to take the place of this ministry and Apostleship" (Acts, 1).—C.E. (E. F. D.)

Collège Bourget, Rigaud, Quebec, Canada, founded, 1850; conducted by the Clerics of St. Viator; classical and commercial courses; professors, 51; students, 408; degrees conferred in 1929, 20.

Collège de Levis, Levis, Quebec, Canada; conducted by the secular clergy. Professors, 63; students, 750; degrees conferred in 1929, 26.

Collegiate (Lat., *collegium*, college, corporation), a term applied to a body of persons or its corporate acts; when applied to things, e.g., collegiate church, it refers to the corporation or body of persons directing the Church. Church law distinguishes between physical and moral personality. The latter is either collegiate or non-collegiate. Collegiate personalities are chapters, councils, boards, committees, and must consist of at least three physical persons. Non-collegiate personalities are benefices, asylums, hospitals. The classic age of Roman law acknowledged only collegiate moral personalities. The concept of non-collegiate moral personality is a product of the Christian mind and was developed principally by the canonist, Sinibaldo de' Fieschi, later Innocent IV (d. 1254).—C.E.
(H. L. M.)

Collegiate Chapter, a body of clerics instituted for the purpose of observing greater solemnity of Divine worship. Churches at which such chapters function are known as collegiate churches. The canons or members of the chapter are governed by definite regulations established in church law and by their capitular constitutions. Only the Holy See can institute or suppress collegiate chapters. The history of the collegiate chapter as an ecclesiastical corporation developed along with capitular history in general, but the collegiate chapter did not enjoy the prestige or power of the cathedral chapter. (H. L. M.)

Collegium Cultorum Martyrum, or Association for Venerating the Martyrs in the Catacombs, created under auspices of the Commission of Sacred Archæology (founded in the middle 19th century, to direct excavations in the catacombs). It holds religious services and popular addresses in the catacombs on martyrs' feast-days, to stimulate interest and knowledge regarding the early Church.

Colman, Saint, confessor (*c.* 605-676), founder of the Abbey and Diocese of Mayo, b. Connaught, Ireland. A monk of Iona, he was chosen Bp. of Lindisfarne, England, 661, but resigned, 664, owing to the Paschal dispute, in which he supported the Celtic computation. He withdrew to Scotland, but in 668 settled at Inisboffin, Co. Mayo, Ireland, where he erected an abbey exclusively for the English monks of Mayo. Feast, 8 Aug.—C.E.

Cologne (Lat., *Colonia Agrippina*, colony of Agrippa), city and former principality in Rhineland, Germany. It was the seat of the Ubii in the first century B.C., a Roman colony A.D. 51, and the see of a bishop in the second century; Charlemagne made it an archbishopric in 785. The ecclesiastics had temporal jurisdiction over a considerable territory extending along the left bank of the Rhine, including the Duchy of Westphalia, acquired in 1180. In the 11th century the archbishop was appointed Arch-chancellor of Italy, in the Holy Roman Empire. Dissensions with the townspeople forced Engelbert II to remove his residence to Bonn, 1273. The Golden Bull, 1356, made the archbishop one of the seven electoral princes. A university was founded in Cologne in 1388, and the city gradually developed into a free imperial city. Secularization occurred in 1801, the principality being divided among France, Hesse-Darmstadt, and Prussia. Its cathedral, the greatest Gothic monument in Germany, begun in 1248 and finally completed in 1880, is reputed to contain the relics of the Magi and the tombs of Albertus Magnus and Duns Scotus. In the church of St. Ursula are preserved relics of St. Ursula and the 11,000 virgins martyred with her.—C.E.

Cologne University, founded by Urban VI, 1388, at the instance of the town council, and inaugurated, 1389. It was represented at the councils of Constance and Basel. The Renaissance was opposed at Cologne. At the time of the Reformation the university strongly defended the Catholic Faith. It declined after the 16th century. During the French Revolution French troops entered Cologne, 1794, and in 1796 the university was closed. —C.E.

Colomba of Rieti, Blessed, virgin (1467-1501), Dominican tertiary, b. Rieti, Italy; d. Perugia. She established at Perugia a convent of which she became prioress, and saved the city from plague by offering herself as a victim. She was notable for her devotion to the Blessed Sacrament. Invoked against sorcery and temptation. Beatified, 1627. Relics at Perugia. Feast, O.P., 20 May.—C.E.

Colombia, independent republic in the northwestern extremity of South America; area, 440,846 sq. m.; est. pop., 6,617,833. Shortly after discovery early in the 16th century the country was visited by Dominican, Franciscan, and Jesuit missionaries who erected churches and schools. The most distinguished of the Dominicans were Fray Juan de Quevedo, first bishop in Colombia (1514), Fray Domingo de Las Casas, and St. Louis Bertrand. The Jesuits arrived under Bp. Loboguerrero and founded the College of St. Bartholomew in Bogota (1605), the oldest college in America still directed by its founders. Greatest of the Jesuits here was St. Peter Claver, apostle of the Negroes. The expulsion of the Jesuits in the 18th century was followed by the struggle for independence from Spain. Upon its establishment, separation of Church and State was proclaimed, Church property confiscated, and Catholics persecuted, until the victory of the Conservatives in the government in 1886. They promulgated a new constitution which recognized Catholicism as the state religion, though other religions are permitted whose practise is "not contrary to Christian morals nor to the law." The country is consecrated to the Sacred Heart, and is represented at the Holy See by an ambassador; a nuncio resides in Bogotá. Church administration is thus divided:

	Year	*Catholics*
Bogotá, A.	1564	600,000
Ibagué, D.	1900	250,000
Nueva Pamplona, D.	1835	250,480
Socorro, D.	1895	230,000
Tunja, D.	1880	750,000
Cartagena, A.	1900	300,000
Santa Marta, D.	1534	85,255
Medellin, A.	1902	363,710
Antioquia-Jericó, D.	1917	211,315
Manizales, D.	1900	.....
Santa Rosa de Osos, D.	1917	.....
Popayán, A.	1900	450,630
Calí, D.	1910	12,000
Garzón, D.	1900	.....
Pasto, D.	1859	315,640
Cansare, V.A.	1893	19,000
Darien, V.A.	1925	.....
Goajira, V.A.	1905	66,672

Los Llanos de San Martin, V.A.	1908	16,000
Arauca, P.A.	1915	28,000
Caquetá, P.A.	1904	20,000
Chocó, P.A.	1908	70,000
San Andres y Providencia, P.A.	1912	.....
Sinú, P.A.	1924	.....
Tierradentro, P.A.	1921	.....
Tumaco, P.A.	1927	.....
Urabá, P.A.	1917	30,000

—C.E.

Colombo, Archdiocese of, Ceylon, comprises the Western and Northwestern provinces; reestablished 1886; suffragan sees, Galle, Jaffna, Kandy, and Trincomalee; entrusted to the Oblates of Mary Immaculate and the diocesan clergy. The island was first evangelized by the Franciscans. Odoric de Pordenone baptized many there in 1323, and with the rapid spread of Christianity after 1500 a diocese was erected with Don Juan de Monteiro as first bishop. Under the Dutch in the 17th century the see fell into abeyance. Archbishops: Ernest Bonjean (1886-92), Theophilus Melizan (1893-1905), and Anthony Coudert (1905). Churches and chapels, 351; priests, secular, 22; priests, regular, 104; religious women, 577; seminaries, 2; English colleges and high schools, 18; English elementary schools, 25; vernacular schools, 465; institutions, 22; Catholics, 275,441.

Colombo, Matteo Realdo (1516-59), anatomist and discoverer of the pulmonary circulation, b. Cremona, Italy; d. Rome. He taught at Padua, Pisa, and the Pontifical University of Rome, where he wrote his celebrated work on anatomy. He was the first to use living animals to demonstrate movements of the heart and lungs.—C.E.

Colonna, celebrated family, probably an offshoot of the Counts of Tusculum, named from the castle of Colonna in the Alban Hills. It played an important rôle in the history of medieval and Renaissance Italy and still flourishes in Rome and Naples. The Colonna are first mentioned in 1101, and assume a prominent position about the destruction of Tusculum 90 years later. They were Ghibellines, antipapal, fond of liberty, and perpetually in strife with the Orsini, their Guelph neighbours. Though they incurred excommunication very frequently, they were rarely without representation in the cardinalate from the time Giovanni was appointed in 1192. Among their well-known cardinals were Egidio (q.v.); Nicola (1278) and his nephew Pietro, the bitter enemies of Boniface VIII; Giovanni (d. 1348), papal biographer; Odo, who became pope (Martin V), and ended the Great Western Schism; Prospero (d. 1463), patron of art and letters; Pompeo (1517), infamous for his part in the desecration of St. Peter's and the Vatican in 1526. The most celebrated lay member was Marcantonio, victor in the great naval battle of Lepanto in 1571.—C.E.

Colonna, Egidio (Ægidius a Columna, Ægidius Romanus, or Giles of Rome; *c.* 1247-1316), Augustinian philosopher and theologian, called *Doctor fundatissimus*, b. Rome; d. Avignon, France. He studied under Thomas Aquinas at Paris, and was the first Augustinian to teach in that university. Though Honorius IV asked him to retract publicly certain opinions, the general chapter of the Augustinians ordered all its members to accept and defend all his teachings. In 1292 he was elected superior general. In 1295 he was named Abp. of Bourges by Boniface VIII, and, despite the protests of the French nobles, his appointment was approved by Philip IV, his former pupil. Colonna favored Boniface VIII in his struggle with Philip IV, and may have written the famous Bull "Unam Sanctam." His theological followers were known as the Ægidian School. One of his most important writings was the treatise composed for his royal pupil on the conduct of rulers.—C.E.

Colonnade, a number of columns supporting an entablature, symmetrically arranged in one (monostyle) or more rows (polystyle), called peristyle when surrounding a building or court. The most notable in ecclesiastical architecture is that of St. Peter's, with 284 columns in four rows and 162 statues of the saints on balustrades, erected by Bernini, 1665-67.

Colorado, the 7th state of the United States in size, the 33rd in population, and the 38th to be admitted to the Union (1 Aug., 1876); area, 103,948 sq. m.; pop. (1920), 939,629; Catholics (1928), 115,829. The first Catholic church was built in 1858 at Los Conejos, in the southern part of the state, by members of a Spanish colony who had come from New Mexico in 1852. This church and others at Trinidad and La Costilla were served by missionary priests sent out by Bp. Lamy of Santa Fé. In 1860 the latter appointed Rev. Joseph P. Machebœuf and Rev. Jean B. Raverdy to establish a parish in Denver. The Diocese of Denver (q.v.) comprises the state. Catholic influence on the place-names of the state is shown in the following: Loretto, St. Elmo, San Acacio, San Luis, San Pablo, Santa Fé, Trinidad. The United States Religious Census of 1916 gave the following statistics for church membership in Colorado:

SEAL OF COLORADO

Catholic Church	104,982
Methodist Episcopal Church	38,584
Presbyterian Church in the U. S. A.	22,960
Northern Baptist Convention	16,528
Disciples of Christ	12,805
Congregational Churches	11,782
Protestant Episcopal Church	8,437
Church of Jesus Christ of Latter-day Saints	3,358
Seventh-day Adventists	2,762
Lutheran Synodical Conference	2,738
United Presbyterian Church	2,707
Jewish Congregations	2,356
National Baptist Convention	2,020
All Other Denominations	25,958
Total Church Membership	257,977

—C.E.; Shea.

Colored Cumberland Presbyterian Church, Negro offshoot of the Cumberland Presbyterian Church organized as a separate church in May, 1869. While accepting the Westminster Confession of Faith, in general, they emphasize the following points: "(1) There are no eternal reprobates; (2) Christ died not for a part only, but for all mankind; (3) all persons dying in infancy are saved through Christ and the sanctification of the Spirit; (4) the Spirit of God operates in the world coextensively with Christ's atonement, in such a

manner as to leave all men inexcusable." They are in accord with other Presbyterian bodies as regards their government. They publish a semi-monthly periodical. According to the last census in the United States there were 430 ministers, 136 churches, and 13,077 communicants.

Colored Methodist Episcopal Church, a Negro body of Methodist Episcopals organized at Jackson, Tenn., 16 Dec., 1870. This organization was made up of those Negroes who were not members of other Negro bodies and desired a church of their own. In doctrine they are in complete agreement with the Methodist Episcopal Church, and also in polity, with a few necessary variations. Four weekly periodicals are published by them. There were in 1925 in the United States 2659 ministers, 3572 churches, and 342,001 communicants.

Colors, LITURGICAL. The Church employs in her Divine services the symbolism of colors. The liturgical colors are black, gold, green, purple or violet, red, rose, white, and blue or azure (qq.v.). Colors are symbols of different truths, thoughts, and sentiments. The Divine services are offered for various purposes and in honor of different classes of saints, and each of these is signified by an appropriate color, which is the color of the vestments worn by the officiating priest and his principal assistants, of the veil for covering the chalice used in the Mass, and of the draperies hung in front of the altar and tabernacle.—C.E.; Gihr, The Holy Sacrifice of the Mass, St. Louis, 1927; Henry, Catholic Customs and Symbols, N. Y., 1925. (J. C. T.)

Colossians, EPISTLE TO THE, a short letter written by St. Paul during his first Roman captivity (A.D. 61-63) to the Christians of Colossæ in Phrygia. It has always been accepted as part of the N.T., and it is only in recent times that rationalistic scholars have wrongly claimed that it was not a genuine work of Paul. The theme of the letter is "the preeminence of Christ." Paul was forced to vindicate the unique position of Christ as Creator, Head of the Church, and the only Mediator, because of false teachers who were trying to pervert the faith of the Colossians. After a fitting introduction (1, 1-14) he establishes the right of Jesus Christ to the titles of Creator, Preserver, and End of all things. He is also the Head of the Church, which is His Body; through Him only has the work of redemption and reconciliation been accomplished (1, 15, to 2, 5). This positive treatment of the subject is followed by a vigorous rejection of the heretical teaching of the innovators. To what school of thought or philosophical system these teachers belonged is not known to us, but from the epistle we gather that they were propagating a false cult of angels, an exaggerated asceticism, and some observances borrowed from Judaism (2, 6, to 3, 4). The letter concludes with a series of exhortations, which resemble very closely the final chapters of the Epistle to the Ephesians (3, 5, to 4, 18). Portions of the Epistle to the Colossians are read in the Mass and Office of Christ the King.—C.E.; Callan, the Epistles of St. Paul, N. Y., 1922; Prat, tr. Stoddard, Theology of St. Paul, N. Y., 1926.

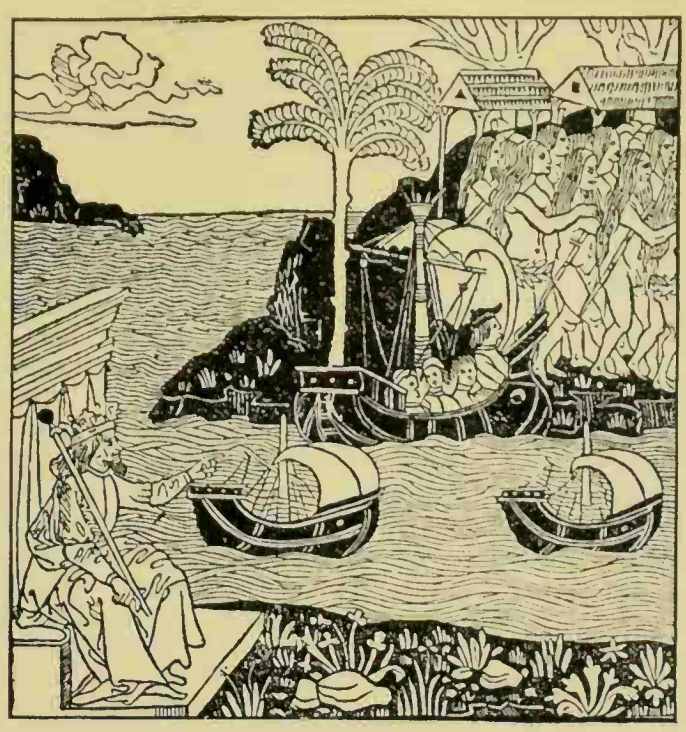
Columba, SAINT, confessor (521-597), apostle of the Picts, Abbot of Iona, b. Gartan, Ireland; d. Iona, Scotland. He entered the monastic life at Moville, studied under St. Finnian, and was later ordained by Bp. Etchen of Clonfad. In 563 he left Ireland, journeyed to Scotland, and founded a large monastery on the island of Iona. He made numerous conversions among the Picts, having won over their king, Brude. During his exile he returned twice to Ireland, and was prominent at the Council of Drumceat, 575. The Benedictine rule has, since Columba's time, replaced his monastic rule, which was prevalent in Germany, Gaul, Britain, and northern Italy. Besides his missionary work, he is said to have written 300 books. Patron of Ireland and Scotland. His remains are interred at Downpatrick with those of St. Patrick and St. Brigid. Feast, 9 June.—C.E.; Moran, Irish Saints in Great Britain, Dub., 1903.

Columbanus, SAINT, confessor (543-615), Abbot of Luxeuil and Bobbio, b. West Leinster, Ireland; d. Bobbio, Italy. He studied at Cluaninis and Bangor, where he became a monk. About 583 he left Ireland with 12 companions, including St. Gall, and after remaining a short time in Britain, arrived in France. At the invitation of King Gontram of Burgundy he erected a monastery at Annegray in the Vosges, which was so successful that he soon established others at Luxeuil and Fontaines. The superiors of these houses remained subordinate to Columbanus who wrote for them a rule embodying the customs of the Celtic monasteries. He also instituted an unending choir service of Divine praise. Having labored fruitfully for nearly 20 years, he was attacked by the Frankish bishops, jealous of his ever-increasing influence. They opposed his observance of the Celtic Eastertide, and his exclusion of men as well as women from his monastic precincts, and he was exiled from Frankish territory. Waging war against vice in the Burgundian royal household, and endeavoring to win King Thierry II from a life of sin and debauchery, he was exiled to Nantes, but arriving there, made his way to Soissons and in 611 reached the Austrasian court. He set out to evangelize the Suevi and Alemanni. His efforts being ineffectual, he proceeded to Italy, arriving at Milan, 612, where he at once began to confute the Arians. At the suggestion of King Agilulf he wrote a famous letter to Pope Boniface IV on the "Three Chapters" discussion, in which his zeal outran his knowledge and discretion. Agilulf gave him a tract of land at Bobbio, between Milan and Genoa, where his celebrated abbey was to be for centuries a stronghold of orthodoxy in northern Italy. Among his writings is his brief monastic rule, which was approved by the Council of Mâcon, 627, but was superseded by the Benedictine Rule. Invoked against insanity and inundations. Represented in art, bearded, wearing the monastic cowl, holding in his hand a book within an Irish satchel, surrounded by wolves. Relics in the monastery at Bobbio. Feast, 21 Nov.; O.S.B., and in Ireland, 24 Nov.—C.E.; Butler.

Columbia, monthly magazine published by the Knights of Columbus, at New Haven, Connecticut. In addition to the National K. of C. news, it features articles by leaders in industry, business, civics, literature, and athletics; founded 1893, and published in present form in 1891; circulation, 72,083.

Columbia College, Dubuque, Ia., founded, 1873; conducted by the diocesan clergy; preparatory school; College of Arts and Sciences; Summer school; college of arts and sciences; summer school; professors, 29; students, 706; degrees conferred, in 1929, 57.

Columbus, CHRISTOPHER (*c.* 1451-1506), discoverer of the New World, b. at or near Genoa, Italy; d. Valladolid, Spain. While quite young he became a mariner and acquired a knowledge of astronomy. About 1471 he arrived in Portugal and vainly endeavored to interest the king in his plan for reaching the Far East by sailing westward. He went to Spain, in 1485 or 1486, where his project was rejected by Ferdinand, who was then engaged in a war with the Moors. Finally in Jan., 1492, Columbus interested the Franciscan Juan Perez, Prior of La Rábida, confessor of Queen Isabella. The latter supported his plan and by April, 1492, the expedition was definitely arranged. The *Santa Maria*, *Pinta*, and *Niña*, with 120 men and Columbus as admiral, sailed from Palos on 3 Aug., 1492. He sighted land on 11 Oct. at 2 A.M., having descried a light four hours before; and shortly after, Columbus landed on an island he named San Salvador, now Watling's Island in the Bahamas. Having discovered Cuba and Haiti, where he established the colony of La Navidad, he returned with the news to Palos in March, 1493. Six months later, he made a second journey, visiting the Caribbean Islands, Jamaica, and Haiti, where the first Mass was celebrated Dec. 8, 1493, by Fr. Perez who accompanied him. Starting on a third voyage 30 May, 1498, he explored Madeira, the Canary Islands, Trinidad, and the South American mainland. Because of sedition in the Haitian colony, he was sent in chains by Ferdinand's agent to Cadiz, 1500, where the Spanish sovereigns indignantly released him. In May, 1502, Columbus, commencing a fourth journey, visited Honduras, sailed along the Central and South American coast, and returned to Seville, 7 Nov., 1504. The explorer's primary object was the conversion of the pagans he discovered. He brought priests with him and even established a convent, of which Father Perez was the guardian, at Santo Domingo.—C.E.; Thatcher, Christopher Columbus: His Life, His Works, His Remains, N. Y., 1903; Irving, Life and Voyages of Columbus, N. Y., 1868.



LANDING OF COLUMBUS

COLUMBUS

Columbus, DIOCESE OF, comprises that part of the State of Ohio south of 40° 41′ N. lat., and between the Ohio River on the east and the Scioto River on the west together with the counties of Franklin, Delaware, and Morrow; area, 13,685 sq. m.; established, 1868; suffragan of Cincinnati. Bishops: S. H. Rosecrans (1868-78), John Ambrose Watterson (1880-99), Henry Moeller (1900-03), James J. Hartley (1904). Churches, 157; priests, secular, 162; priests, regular, 34; religious women, 1102; colleges, 3; academies, 3; high schools, 33; primary schools, 70; pupils in parochial schools, 16,992; institutions, 10; Catholics, 140,186.

Column, a pier of stone or similar material, slender in proportion to height, and used as a support. It consists of three parts (capital, cylindrical or polygonal shaft, and base), is named for the architectural order to which it belongs, and in Gothic is most frequently clustered. The size and position of church windows are usually determined by the space between columns.—C.E.

Comb. Liturgical combs of ivory were used after the 5th century, the most famous still extant being the comb of St. Lupus (623). As an emblem in Christian art it is associated with St. Blaise, commemorative of his flesh being torn with iron combs.

Come, all ye faithful. See ADESTE FIDELES.

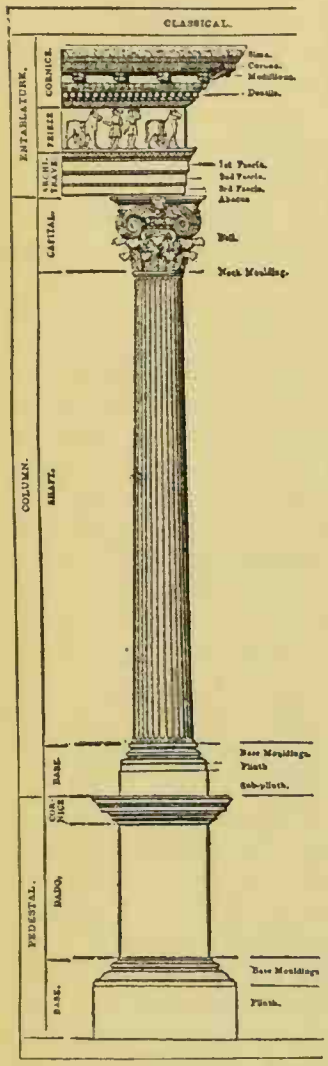
Come, Holy Ghost, send down those beams, or VENI SANCTE SPIRITUS, sequence for the feast of Pentecost and throughout the octave. It was probably written by Pope Innocent III (1161-1216). About 40 translations are in existence. The English title given is by J. Austin; the fourth verse reads:

> Lord, wash our sinful stains away,
> Refresh from heaven our barren clay,
> Our wounds and bruises heal;
> To Thy sweet yoke our stiff necks bow,
> Warm with Thy fire our hearts of snow,
> Our wand'ring feet repeal.

Comes (Lat., companion), liturgical book containing the Lessons, Epistles, and Gospels.

Comgall, SAINT, abbot (*c.* 510-601), founder of the monastery of Bangor, b. near Magheramorne, Ireland; d. Bangor. After a short military career he studied under St. Finnian of Clonard, and St. Ciaran.

With a small following he retired to an island on Lough Erne and practised austere monastic life. He founded the monastery at Bangor, 552. Emblems: fish, pebble. Cult approved, 1903. Feast, 10 May.—C.E.



COLUMN (*See page* 235)

Commandery, a landed estate or manor, or a group of manors, in charge of a knight of one of the medieval military orders, as the Knights of Malta or the Teutonic Knights; originally an *in commendam* benefice, i.e., one bestowed as a charge or trust. The order of Knights of Alcántara, *c.* 1540, numbered 37 "Commanderies," with 53 castles and villages. Later, the pension attached to a commandership of a knightly order was termed commandery; also a conventual priory of a non-military religious order, or the buildings pertaining thereto.

Commandments of God. See TEN COMMANDMENTS.

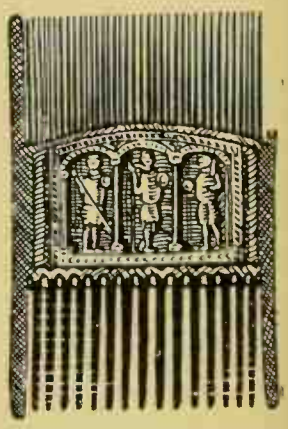
Commandments of the Church, in a broad sense, the laws or precepts issued by the Church in pursuance of her office of authentic and authorized organ and interpreter of Revelation, binding on the faithful universally, with the gravest sanction; in a restricted sense, a particular code of precepts, limited in number, broad in character, moral and ecclesiastic, rather than doctrinal in content. The Church has defined nothing concerning the form and number of these commandments, although recommending in a general way the observance of such a code. Theologians in drawing up lists of these technical commandments have varied in details. The six commandments of the Church noted in the catechisms officially promulgated in the United States and prescribed in substantially their present form by the Fathers of the Third Plenary Council of Baltimore (1886) are the following:

(1) To keep the Sundays and Holy Days of obligation holy by hearing Mass and resting from servile work.
(2) To keep the days of fasting and abstinence appointed by the Church.
(3) To go to confession at least once a year.
(4) To receive the Blessed Sacrament at least once a year and that at Easter or thereabouts.
(5) To contribute to the support of our pastors.
(6) Not to marry within a certain degree of kindred nor to solemnize marriage at the forbidden times.

—C.E.; Koch-Preuss. (C. D. MCI.)

Commemoration, the recital of a part of the office of a certain feast or day when the entire office cannot be said because it is impeded by one of higher rank. Commemorations are made at Vespers and Lauds and consist of antiphon, versicle, and prayer; they are sometimes made at Matins by means of the ninth lesson. A commemoration of the Holy Cross is made during Paschal time. At Mass the commemoration is made by adding Collect, Secret, and Postcommunion of the feast or saint commemorated.—C.E. (J. G. K.)

Commendatory Abbot, the title originally given to a provisional administrator of a vacant abbey (held *in commendam*, i.e., in trust); later given for life with a claim to abbatial revenues and some degree of jurisdiction, if held by an ecclesiastic. It was ultimately abolished almost entirely, owing to serious abuses.—C.E. (S. B.)


COMB OF ST. HILDEGARD (VI CENTURY) (*See page* 235)

Commentaries on the Bible, explanatory notes or treatises on the Scriptures. Of many and varying sources, they may be classed under Jewish, patristic, medieval, and modern commentaries. Among the Jewish are Philo, the Targums, Mishna and Talmuds, Midrashim, and Karaites. The Patristic were grouped in schools, the Alexandrian, Antiochene, and Intermediate. Among the medieval are the Greek and Latin catenists (*catena*, a chain), so called because they selected passages and linked them together. Among the modern are the great Jesuit commentaries, principally that of Cornelius a Lapide, rivalled by equally capable Dominicans, Franciscans, Oratorians, Carmelites, and Benedictines. Protestants have also labored in this field, many of them very reverently, but others in a rationalistic spirit. (ED.)

Commissariat of the Holy Land, the territory or district assigned to a commissary of the Friars Minor for the purpose of collecting alms for the maintenance of the Holy Places in Palestine; also, the convent where the aforesaid commissary resides. Annual collections for the Holy Land, taken up in each diocese of a commissariat, are conveyed through the commissary to Jerusalem. There are 46 commissariats throughout the Christian world, seven in English-speaking countries; in the United States one is established at Mount St. Sepulcher, Washington, D. C.—C.E.

Commission. (1) A body composed of persons legally appointed to perform some duty. A pontifical commission is a special committee of cardinals, named for certain purposes, such as the care of biblical studies or the restoration of church music. A prelatitial commission is a committee of prelates and scholars mostly attached to Roman Congregations in charge of special departments. A diocesan commission is a committee of clerics to care for the seminaries, synodal examinations, church music, and purity of teaching. (2) A document issued by competent authority conferring rank or power on a person designated therein. (3) The office or rank so held.—C.E.

Commixture, LITURGICAL, in the Canon of the Mass, the dropping of the Sacred Particle into the chalice after the Pater Noster.

Common Life, as a condition of the religious state, is opposed to the eremetical or solitary religious state. Common life implies membership in a religious community, involving submission to a common rule and to the same superiors, and secondly, a community of goods, such as food, clothing, and lodging. By the profession of vows, religious become members of the community, and thus assume the obligation of applying their talents and faculties for the benefit of the community, and in return have a right to support by the community. Though common life is not essential for the religious state, still the Church has always esteemed it as an important help in fostering the religious life, for which, according to present legislation, it is a requisite (canon 487). (A. C. E.)

Common of Saints, the Masses or Collects, Secrets, and Post-communions in the Missal and the Offices in the Breviary for apostles, martyrs, confessors, virgins, and holy women, and for all the saints and the blessed for whom there is not a proper office. (ED.)

Common of the Mass (ORDINARY, more properly ORDER, OF THE MASS), the ceremonies and prayers which are the same in every Mass, such as the prayers at the foot of the altar, Offertory, Canon, and in most Masses, the Last Gospel. (ED.)

Commune, period of French history, May 18-21, 1871, when Commune of Paris attempted to set up a government opposed to the National Assembly of Versailles. The leaders of the revolutionary party, out of hatred for the Church, arrested priests and religious, prominent by their personal character or official position. The martyrs of the Commune may be divided into three groups: (1) these who, on the 24 May, were executed within the prison of La Raquette: Mgr. Georges Darboy, Archbishop of Paris; Abbé Deguerry, curé of La Madeleine; Abbé Allard, and two Jesuits, Fathers Léon Ducoudray and Alexis Clerc. (2) The Dominican Fathers of the College of Arcueil, who perished on the 25 May: Father Captier, superior and founder of the college; Fathers Bourard, Delhorme, Cottrault and Chatagneret, his associates; and eight laymen who were either professors or servants of the college. (3) The third group perished on 26 May. Over 50 prisoners were taken from the prison of La Raquette to an enclosure, cité Vincennes, and were literally hacked to pieces. The massacre lasted one hour. Among the victims were 11 ecclesiastics: 3 Jesuits, Fathers Pierre Clivant, Anatole Bengy, and Jean Caubert; 4 members of the Congregation of the Sacred Heart of Jesus and Mary; 3 secular priests, and 1 seminarist. Shortly after the atrocity, the regular troops seized La Raquette, and took possession of the last stronghold of the Commune.—C.E.

Communication of Characters should rather be called "interchange of attributes." It consists in this: Christ, being God and man, two sets of properties can be predicated of this one person, viz., the Word, the second person of the Holy Trinity. Though He be designated by a name which connotes His Divinity, human attributes can be predicated of Him; e.g.,

God just born one hour,

as Father Faber says in his hymn for Christmas, or as the Breviary Hymn of Lauds on Christmas night sings,

Behold Him fed on infant fare
Who feeds the feathered fowls of air.

In this language there is beauty on account of the antithesis resulting from the great difference and contrast of the two natures. It may be said that the Eternal died, because this person Christ, the Eternal, had a truly human nature and could and did die. It may not be said, however, that Eternity died, because this abstract noun "eternity" does not designate a person. There are certain expressions to be avoided, though strictly correct, on account of the associations that they might have with heresy, e.g., one of the Trinity suffered. Also the expression "Christ is divine," which non-Catholics use, even when they deny the Divinity of Christ, ought to be avoided, because the word "divine" might seem to imply that Christ partakes of the Godhead. He is the Godhead. "Christ is God" is the correct expression.—Pohle-Preuss, Christology, St. L., 1922. (J. M. B.)

Communion, the part of the Mass at which the celebrant partakes of the sacred species; the reception of the Sacred Host by the faithful. (ED.)

Communion, a body of Christians professing the same belief.

Communion, HOLY, the reception of the Holy Eucharist, in which Christ the Lord Himself is contained under the species of bread and wine. It is accomplished when the species are received into the mouth and swallowed. Then is the appropriateness of the name evident, since a true and real union is effected between the recipient and Christ. For worthy reception the disposition of soul required is freedom from mortal sin obtained when necessary by confession or in urgent necessity by an act of perfect contrition. Unless dispensed, the natural fast from everything in the nature of food and drink from midnight is the requisite disposition of body. The subject of Holy Communion is every baptized person not barred by law. Among those so barred are children who have not reached the years of discretion; notoriously unworthy Catholics, even though not excommunicated; all those, who either through mental or bodily sickness cannot receive reverently. Holy Communion may be distributed in any place where Mass may be said and on every day in the year, but on Good Friday only as Viaticum and on Holy Saturday only at the Mass or immediately thereafter. Without good reason it is to be distributed only at the hours when Mass may be said (from one hour before dawn to one hour after midday). The priest alone is the ordinary minister, the deacon, the extraordinary. They follow the rules of their own rite even when distributing, in case of necessity, the sacred species consecrated in another rite. All the faithful are permitted to receive for devotion's sake in any rite, yet, save in urgent necessity, one must receive Viaticum in his own rite, and is recommended to receive the Paschal Communion also in his own rite. Communion, as represented in art, is associated with Sts. Ignatius, Stanislaus Kostka, and Charles Borromeo, for their particular devotion thereto.—C.E., VII, 402; P.C. Augustine. (L. P. F.)

Communion, Holy, Effects of. Holy Communion, partaking of the Body and Blood of Christ, unites us with Him, increases our love of Him, obtains forgiveness for venial sin, remission of punishment incurred by sin, preservation from future sin, quieting of the violent passions of anger and lust; it acts as healing remedy of body and soul and pledges us a happy immortality. This medicinal effect of the Sacrament is a frequent theme in the post-communion prayer.—Catholic Faith in the Holy Eucharist, ed. Lattey, St. L., 1923. (ED.)

Communion-Antiphon, a verse of Holy Scripture or other text, sung by the choir and recited by the priest, after the Communion and ablutions at Mass.—C.E.

Communion-Bench, an altar-rail with step, on which communicants kneel to receive Communion. —C.E.

Communion-Cloth, a long white linen cloth, extended along the altar-rail and held over it by communicants, to receive the particles of Sacred Host which may by chance fall. It is replaced in most churches by the Communion plate, or paten.

Communion of Children. In ancient times in the Eastern Church infants received Communion immediately after Baptism; in the West it was common to communicate them in the hour of death. The Fourth Lateran Council (1215) and the Council of Trent laid the precept of Paschal Communion and Viaticum on children after attaining the years of discretion. Responsibility for the fulfilment of this precept by younger children rests mainly on their parents or guardians. Before the age of discretion (about seven years) they are not to be given Communion. Yet in danger of death they may receive, if they are able to distinguish the Holy Eucharist from ordinary bread and reverently adore it. Outside the case of the danger of death, it is necessary that they have a deeper knowledge of Christian doctrine, and that they approach Holy Communion with due reverence. The judgment on their sufficient disposition is left to the confessor and parents or guardians. The parish priest is to watch that children be neither admitted too soon nor kept back too long from the reception of Communion. It was the intention of Pope Pius X that the First Communion be received privately with parents; then after fuller instruction and more complete preparation all children, who have already received privately, be admitted to solemn Communion, held once or twice a year.—C.E.; P.C. Augustine. (L. P. F.)

Communion of Saints, an article of the Apostles' Creed, a spiritual solidarity binding together the faithful on earth, the souls in purgatory, and the saints in heaven, in the same mystical body of which Christ is the head, and in constant supernatural interchange. The merits of Christ are communicated to each one, and those of each one to the others. The faithful on earth mutually exchange merits and satisfactions. The souls in purgatory profiting by our suffrages, and the saints in heaven honored by our veneration, intercede for us in turn. —C.E.

Communion of the Sick. In accord with the recommendation of frequent Communion, the sick are to be given Holy Communion, not only in danger of death and in order to fulfill the Paschal precept, but as often as they reasonably ask for the sacrament. Public conveyance is the right of the pastor, but Communion may be brought privately by any priest. In public conveyance, as described in the ritual, the priest is vested and accompanied by ministers with lights. This is customary except in certain countries. Due reverence and respect are observed in private conveyance, and in the actual administration, the priest is properly vested. The state of grace is required in the sick as the proper disposition of soul. It is permissible for those who have been ill for a month without certain hope of speedy recovery to receive Holy Communion, at the advice of the confessor, once or twice a week, after they have taken medicine, even if solid, or some liquid food. They may communicate the other days fasting. The sick chamber should be neatly arranged and near the bed a small table covered with a white cloth, with a crucifix, two candles, a small vessel of clean water, Holy Water and sprinkler, and communion card.—C. E. (L. P. F.)

Communion Paten or Plate, a saucer-shaped vessel resembling the paten used at the Mass, but usually with a handle. It is held under the chin of the communicant, to guard against the dropping of the Sacred Host. It is not blessed. (J. F. S.)

Communion under Both Kinds. The present practise of the Roman Rite is to give Holy Communion only under the species of bread. Only priests sacrificing receive under both kinds. The Council of Trent declared there was no Divine precept for others, neither are they deprived of any necessary graces, since the Body and Blood of Christ, whole and entire, is received in each species. For weighty and just reasons the Church gave the force of law to the custom of Communion under the species of bread only. The Utraquist controversy (*sub utraque specie,* under both species) was definitely settled by this council. The necessity of communion under both kinds was first asserted in the 14th century in Bohemia, as a phase of the Hussite heresy and was considered in the councils of Constance (1415) and Basel (1431). Later revived by the Reformers, the Council of Trent left this decision to the pope. Pius IV authorized the giving of the chalice to the laity in Austria and Bohemia, but the practise did not flourish. Communion under both kinds has always been and is still practised with exceptions in the Eastern Church. That no Divine command exists is evident from Sacred Scripture. In the Gospel of St. John (6) the same effects are promised to Communion under one or both kinds. It is a free question whether greater graces are received in Communion under both kinds, but the inconveniences of the practise outweigh the loss of these graces. Irreverence to the sacrament through danger of spilling, corruption, or the impossibility of procuring sufficient pure wine, may be instanced. The question is a matter of discipline and does not affect the substance of the sacrament. Exceptions to Communion under both kinds existed from the beginning and gradually for the reasons cited and others equally good, Communion under the species of bread alone became customary.—C.E.; Pohle-Preuss, The Sacraments, II, St. Louis, 1922. (L. P. F.)

Communism. In general, communism rests on two fundamental principles, community of goods and the abolition of private ownership. Anarchism includes not only the destruction of all private property but all forms of political government. Socialism holds the doctrine of collective ownership and management of all property and the agencies of production. Communism differs from socialism in holding to the ownership of industry and its products, not by a centralized state but by small federated communities. According to W. Bliss, "Socialism puts its emphasis on common production and distribution, communism on life in common." Every age and country has experimented with communistic organizations founded on discontent with the established industrial system. J. H. Noyes cites 47 failures of these communities in America. On the theoretical side the most famous contributions are Plato's "Republic" and More's "Utopia"; while on the practical side the names of Robert Owens and John H. Noyes stand out. The seeming success of some of these communities may be ascribed to the following: the members were a selected group, enthusiastic and willing to undergo sacrifices for principles and ideals; the organizers were able, inspiring, and efficient leaders; with very few exceptions, religious principles constituted the bond which held them together for any period. When religion was not the end, community of wives as well as of property was substituted; free love and moral deterioration were the result. The success of religious communities founded on the abolition of private property is cited by communists as the true Christian ideal. Thus the early Christian community in Jerusalem, in which all things were held in common, and the various religious organizations, both male and female, are brought forward to substantiate their contention. It is to be noted, however, that these communities were voluntary and not compulsory, that they never condemned private ownership, that they were for the few, selected by reason of vocation and not for the world at large, and finally that they were intended for individual spiritual perfection rather than for social reform and equal distribution. The Church's doctrine in relation to the principles of communism may be briefly summed up as follows: The Church upholds the doctrine of private property and hence condemns any compulsory or universal communism. It is a false interpretation of the moral truths dealing with man's equality, origin, needs, nature, and destiny which would lead to a doctrine of universal communism. For the few who have vocation to the religious life, the Church sanctions the principle of a voluntary communism for perfection. In the encyclical of Pope Leo XIII specific condemnation of both communism and socialism is proclaimed. The doctrines of both are contradictory to the principles of morality and religion as taught by Christ and safeguarded by His Church.—C.E.; Cathrein, tr. Gettelmann, Socialism, N. Y., 1904.

(A. S.)

Communistic Societies. Two bodies similar in general character, but not affiliated in any way, may be classed as communistic societies. These are the Amana Society and the United Society of Believers (qq.v.).

Compagnie du Saint-Sacrement, Catholic secret society combining the characteristics of a pious confraternity, a charitable society, and a militant association for the defense of the church, founded at the Convent of the Capuchins in the Faubourg Saint-Honoré, Paris, 1630, by Henri de Lévis, Duc de Ventadour, Henri de Pichery, Jacques Adhémar de Monteil de Grignan, and the Capuchin, Philippe d'Angoumois. It numbered among its members some of the most celebrated Catholics of the 17th century but was never formally recognized by Rome. It was governed by a board of nine members which was changed every three months and which was administered by a superior, usually a layman, and a spiritual director. Meetings were held weekly. The society aimed to correct abuses among the clergy and in the monasteries; to aid country parishes; the poor in hospitals, galleys and prisons; and to establish foreign missions. Through its efforts the General Hospital and the Seminary of Foreign Missions were established. Fifty important branches were maintained outside Paris, but in 1660 the membership began to decline and after the act passed by Parliament forbidding all illicit assemblies, congregations, and communities which was directed at it, it ceased to exist about the year 1665.—C.E.

Comparative Religion, name of the science which compares one religion with another with a view to discovering common elements in all of them, and to tracing their development from primitive forms to their present tenets and practises. The effort of many students of this science to prove that Christianity is merely an evolution of the religions of primitive races and of paganism has proved futile chiefly through the studies of Catholic experts in ethnology, and the labors of Catholic missionaries among primitive peoples, notably the members of the Society of the Divine Word.

Complacency, Love of, the first alteration of the appetite by an appetible thing which pleases, affects, and inclines the appetite towards it. This love is followed by desire, i.e., a movement of the appetite towards the appetible thing, and by joy, i.e., the ultimate rest in possession of the appetible thing. Love of complacency is sometimes used to signify the love with which the blessed in heaven love God for His own sake because of His infinite goodness, in contradistinction to love of concupiscence, whereby God is loved as the source of the creature's happiness. (R. J. M.)

Complin or Compline (Lat., *completorium*, complement), the concluding hour of the Divine Office. Its institution in the West is generally ascribed to St. Benedict (*c.* 480-*c.* 543). Originally it was recited after the evening meal or before retiring; it now follows immediately after Vespers. It includes a short lesson, the Pater Noster, Confiteor, three psalms, little chapter, respond, invariable hymn, and the Canticle of Simeon with its antiphon and collect.—C.E. (J. G. K.)

Complutensian Polyglot. See Polyglot Bibles.

Compostela, Pilgrimage of. As early as the 8th century the custom prevailed of making devotional journeys to the shrine of St. James the Greater, at

Compostela, Spain. The habit of carrying home scallop shells from Galicia as proof of the journey, extended to other pilgrimages, until this shell became, not only the symbol of St. James, but also of pilgrims. Boys of London may still be seen building grottos of oyster shells on 5th August, formerly the feast of St. James. The pilgrimage was frequently made in expiation of sin.

Conan (Mochonna), Saint (d. 648), missionary, b. Ireland; d. Isle of Man. He was a monk at Iona and tutor to the sons of King Eugene IV of Scotland. In 600 he became Bp. of the Southern Hebrides and the Isle of Man. Feast, 13 and 26 Jan. —C.E.; Butler.

Concelebration, the rite by which several priests say Mass together, all consecrating the same bread and wine. In the Latin Church the rite survives only at the ordination of priests and consecration of bishops. In all the Eastern Churches concelebration is common.—C.E.

Conception College, Conception, Mo., founded, 1883; conducted by the Benedictine Fathers; preparatory school; college of arts and sciences; professors, 8; students, 52; degrees conferred in 1929, 6.

Conclave (Lat., *cum,* with; *clavis,* key), the enclosure of the cardinals while electing a pope. The first conclaves literally fulfilled the then meaning of the word. Cardinal electors, few in number and used to the medieval mode of sleeping in halls instead of small separated apartments, not only assembled in the one large room to vote as now, but also lived in the same room, in no instance going beyond the room that adjoined. Our locked-up juries illustrate the principle that urged Gregory X to order election in conclave. He wanted to avoid protracted vacancies of the Holy See, his own election having been preceded by a vacancy of two years and nine months. The shutting up that the citizens of Viterbo had unlawfully practised upon the cardinals who elected him was something that might well be legalized in the opinion of the pope. So he introduced the law of conclave in the Council of Lyons, 1274, over the protests of the cardinals. The few repeals or non-observances of the law since, have emphasized the wisdom of the secret election. Popes, Leo XIII last, have permitted the cardinals by majority vote to dispense with conclave in an emergency. Pius X forbade the use of the alleged civil veto. Pius XI ordered that at least 15 days and not more than 18 intervene between the Pontiff's death and the opening of conclave. Cardinal O'Connell of Boston had just reached the conclave when the new pope was elected.—C.E. (J. D.)

Concord, Book of, also called Formula of Concord, an accumulation, published, 1580, of the Confessions accepted by practically the whole Lutheran Church as authentic, containing the three General Creeds, the Augsburg Confession, Luther's Catechisms, and the like.

Concordances of the Bible. It is often useful or even necessary for scholars, preachers, and others to locate a given text in the Scripture, that is, to know in which book of the Bible it occurs, and in what chapter and verse it will be found. Or there may be question of ascertaining the instances in which a given word or phrase occurs. These purposes are served by a concordance, which is an alphabetic list of the words in the Bible, an indication (by book, chapter, and verse) as to where each word occurs, and a short passage including the given word. Thus, by recalling one word of a passage, it is possible to locate the passage quickly. There are complete and abridged concordances of the Hebrew Old Testament, the Greek New Testament, as also of many versions. For the Authorized Version there are four well-known Concordances composed respectively by Cruden, Strong, Walker, and Young. There is a complete concordance to the American Revised Version (called the American Standard Bible) by Hazard. For the Catholic Bible (Douay Version), we have a "Concordance of the Proper Names in the Holy Scriptures," by Williams, St. L., 1923, and a "Verbal Concordance to the New Testament" by Thompson, Lond., 1928. The word "concordance" is sometimes, but incorrectly, used for a collection of Scripture texts arranged according to subject matter. Such are Vaughan's "Divine Armory" and Williams's "Textual Concordance." (N. T.)

Concordat, kŏn-kôr′dăt, an agreement between the Holy See and a civil government on spiritual matters in dispute or likely to be in dispute. On 11 Feb., 1929, Italy in the Lateran Palace entered into both a concordat and a treaty with the Church. By the treaty the conflicting claims to the temporal sovereignty of the papal states were settled. By the concordat a detailed understanding was arrived at touching those religious matters with a temporal relationship, as holding of church property, assisting at Catholic marriages without any state intervention, deciding marriage issues of nullity, passing upon the competency of public school teachers as religious instructors or taking exception to them when a danger to faith or morals, of having the clergy treated in judicial and pre-judicial processes in keeping with their canonical immunity. The Italian concordat, of all epoch-making agreements since the public pact executed by Pope Callistus II and Henry V, 1121, in settlement of the investiture controversy, is closest to a pure diplomatic accord. In previous concordats the Church to get her major rights respected had to cede in part less vital rights, as the free appointment of her own officials. For the sake of peace she yielded the exercise of such rights as would not essentially compromise her divine independence. Thus Leo X, in 1516, let Francis I appoint to French bishopries and abbeys, subject to papal approval, in return for France's giving up the religious anarchy involved in the Pragmatic Sanction. Pius VII waived still more to Napoleon in order to revive the faith in France, Eldest Daughter of the Church. With Mussolini the Church rather stipulated to exercise certain acts of her jurisdiction only in the ways set forth in the concordat. Convention, another name for concordat, was used in the Napoleonic agreement. *Modus vivendi* is a mere working arrangement without formal pledges and permanent status. Pope Pius XI has arranged concordats, or *modus vivendi*, with Serbia, the Letts, Bavaria, Poland, France for Syria, Lithuania, Czechoslovakia, Portugal, Mexico, and Italy.—C.E.; Raccolta di Concordati, Rome. (J. D.)

Concordia, Diocese of, Kansas, bounded w. by Colorado, n. by Nebraska, e. by the eastern limits of Washington, Riley, Geary, and Dickinson counties, and s. by the southern limits of Dickinson, Saline, Ellsworth, Russell, Ellis, Trego, Grove, Logan, and Wallace counties; area, 26,685 sq. m.; established, 1887; suffragan of St. Louis. Bishops: Richard Scannell (1887-91); second bishop-elect, Thaddeus Butler (d. 1897); John F. Cunningham (1898-1919); Francis J. Tief (1921). Churches, 95; priests, secular, 64; priests, regular, 31; religious women, 524; colleges, 2; academy, 1; primary schools, 34; pupils in parochial schools, 4927; institutions, 4; Catholics (est.), 41,118.

Concubinage, the more or less permanent state of a man and a woman living together in unlawful intercourse. In its strict sense the term is applied to those unions only in which the man and woman are free from an obligation arising from a vow, marriage, Holy Orders, or relationship by blood or marriage; it makes no difference whether or not the parties live in the same house, the maintenance of illicit relations being the essential element. The ecclesiastical punishments that may be inflicted on those who live in concubinage are set forth in can. 2357, § 2, 2358, and 2359, § 1 of the Code of Canon Law.—C.E.; P.C. Augustine. (J. Macc.)

Concupiscence (Lat., *con*, with; *cupio*, desire), yearning for something, mostly for something evil or contrary to reason, the inclination of the lower appetites, the opposition of the flesh to the spirit, which, though not sinful, is often the occasion of sin. This is the Catholic view. The Lutheran and Protestant view generally, even the Anglican, is that concupiscence is of itself sinful, the very essence of original sin which even Baptism does not remit. This is in accord with Luther's doctrine on the slavery of the will, human nature being so tainted, the will so enslaved by concupiscence as to be incapable of actions not similarly tainted. It is fortunate not all know, or live strictly in accordance with, the principles to which they subscribe. St. Paul knew and confessed the struggle between the "law in my members fighting against the law of my mind" (Rom., 7) but he also knew that "the grace of God by our Lord Jesus Christ" would deliver him from the body of death.—C.E. (Ed.)

Concursus (Lat., *concurrere*, to run together), a competitive examination for all aspirants to certain ecclesiastical offices to which the care of souls is annexed; the cooperation and concurrence of God the First Cause with secondary created causes in acting.—C.E.

Conditional Baptism, Baptism administered with these words expressing a condition, "If thou art not yet baptized, I baptize thee," etc. Baptism cannot be repeated; but in the reception of converts, when, after diligent investigation, there remains a reasonable doubt as to the fact or validity of their Baptism, the sacrament is given conditionally. (F. T. B.)

Conf. = confessor of the Faith.

Conf. Doct. = *confessor et doctor* (Breviary).

Conference, a formal appointed meeting for the discussion of important affairs; a meeting of priests to discuss questions of theology, liturgy, and clerical discipline.—C.E.

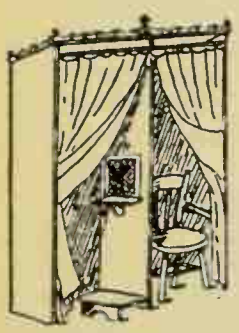
Conferences, Pastoral, an assembly of priests for the reading and discussing of cases of conscience. This assembly is made up of secular priests, and all those religious, who are pastors, and if conferences are not held in the monastery, all religious priests having faculties must attend the diocesan conferences. The material for these conferences is to be taken from moral theology and liturgy (at times a dogmatic thesis). These conferences should be held monthly if possible in the episcopal city and in each deanery, and when for a solid reason this cannot be done the cases are to be sent to the priests, who are to forward a written solution of the cases to the Ordinary or his chancellor. Lectors of theology are exempted from attending these conferences. Other priests may be dispensed from attendance at conferences, for solid reasons, by their Ordinary.—P.C. Augustine. (D. R.)

Confession. See Auricular Confession.

Confession, Sacramental, the manifestation of one's own actual sins, committed after Baptism, to a priest, in order to obtain their forgiveness in the Sacrament of Penance. Confession was constituted an essential part of this sacrament by Christ Himself, when He said: "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John, 20). By these words Christ established the Sacrament of Penance as a judicial process, and its ministers, the Apostles and their successors, as judges, with the right and the duty to pass judgment on those who have sinned after Baptism. Now, in order to perform this office properly, a priest must have a knowledge of the penitent's transgressions, which can be obtained only from a sincere confession of the penitent himself. This self-accusation should include all mortal sins not yet properly confessed and forgiven, since they constitute the necessary matter of this sacramental judgment. Venial sins need not be confessed, for they can be remitted by contrition, independently of the Sacrament of Penance. That confession was regarded even from the first ages of Christianity as a necessary condition for the pardon of sins committed after Baptism is attested in the writings of the early Fathers, e.g., Tertullian, Origen, St. Cyprian. In the first centuries confession was often public; but private or auricular confession (q.v.) was also in use, especially for occult sins. Since the priest's juridical office demands that he have a complete knowledge of the penitent's conscience, the latter should confess both the nature and the number of his mortal sins. However, when such particularization is impossible, e.g., in the case of a regiment of soldiers on their way to battle, a general acknowledgment of sin is sufficient for a sacramental confession; but one who has received absolution in such circumstances is obliged to confess his mortal sins in detail the next time he approaches the tribunal of Penance.—C.E.; Pohle-Preuss, The Sacraments, III, St. L., 1924.

Confession (Lat., *confessio*, acknowledgment), a term originally used to designate the tomb of a martyr; later, the altar erected over the tomb, the underground *cubiculum* which contained the tomb,

the high altar of the basilica erected over the tomb, the basilica itself; or even the new resting-place to which the remains of a martyr were translated, or the hollow reliquary in an altar. The most celebrated confession, in the sense of tomb, is that of St. Peter, under the high altar of St. Peter's, Rome. The relics of St. Peter, originally interred in a stone sarcophagus in an underground vault on the Via Cornelia, were secretly removed to the catacombs of St. Sebastian during the persecution of 328, and from there transferred to the Vatican, a basilica being erected over them by Constantine. The vault in the Confession of St. Peter has not been opened since the 9th century.—C.E.



CONFESSIONAL

Confessional, an enclosed place where the priest hears confessions. It is usually composed of three adjoining compartments, the middle one for the priest, the side ones for penitents. The priest communicates with the penitent through a square opening, covered by a grating. When hearing a confession on one side, the priest draws a shutter over the opposite grating in order to insure privacy for the penitent. (F. J. C.)

Confession at Sea. Any priest making a sea-voyage is empowered to administer the Sacrament of Penance provided he has received sacramental jurisdiction from his own Ordinary or from the Ordinary of the port of embarkation or from the Ordinary of any port touched on during the voyage. Such a priest can validly and licitly impart sacramental absolution to his fellow-voyagers and to those who for any reason visit the ship at some port; moreover, in case he goes on shore for a brief visit (not more than three days) he can hear the confessions of persons who ask him to do so, and can even absolve from cases reserved to the Ordinary of the place.—Kelly, The Jurisdiction of the Confessor, Wash., 1927; Codex Iuris Canonici, can. 883. (F. J. C.)

Confessions of Faith (Protestant). See Creeds, Protestant.

Confessions of St. Augustine, an autobiography supplemented by psychological and theological analyses, written by St. Augustine, *c.* 400, and giving an account of his early life and spiritual development until shortly after his conversion. For candor and self-appreciation without conceit it is admirable; it contains many sublime passages about the relation of the soul with God. Since 1887 a new edition of St. Augustine appeared in the "Corpus Scriptorum Eccl. Latinorum" of the Vienna Academy, the "Confessiones" by P. Knöll (XXXIII). E. B. Pusey's "Library of the Fathers" (Oxford, 1839-55) contains a translation of the "Confessions" as does the "Augustinian Library" of Marcus Dods (Edinburgh, 1872-76).

Confessor. (1) One who has given heroic testimony to the Christian faith. In the early Church, this term frequently designated a martyr. In modern ecclesiastical language, however, a confessor is a male saint who did not shed his blood for the faith. The Church divides such saints into two classes: those who were bishops (*confessores pontifices*); and those who were not bishops (*confessores non pontifices*). (2) A priest empowered with the necessary jurisdiction to hear confessions and to impart sacramental absolution.—C.E. (F. J. C.)

Confidence, a habit of the will perfecting, as regards their matter, faith and hope with the conviction that God will grant our desire. It is allied to piety. By this we serve God as a beloved Father, and trust Him to perform unstintedly a Father's part. (H. J. W.)

Confirmation (Lat., *confirmare*, to make fast), a sacrament of the New Law, in which, through the prayer and the anointing of the forehead with chrism by the minister, the Holy Ghost is communicated to a baptized person, to make him a strong and perfect Christian and a soldier of Jesus Christ. The ordinary minister of this sacrament is a bishop; since it imprints a character on the soul, it cannot be repeated. On the part of the recipient, there is required a state of grace, and a ready knowledge of Christian faith and doctrine.—C.E.; Pohle-Preuss, The Sacraments, I, St. L., 1923. (R. B. M.)

Confirmation Name, the name of a saint, chosen by the person to be confirmed and imposed by the bishop in Confirmation. Added to the Christian name, it gives the person confirmed a heavenly patron whom he should endeavor to imitate. (R. B. M.)

Confirmed in Grace, a state of soul granted by God's providence to a privileged few, in which, notwithstanding human frailty and the violence of temptation, select saints of God, justified by sanctifying grace and the infused virtues, are infallibly fortified against committing grievous sin. Over and above the intrinsic sanctification of their souls, by which they are constituted in all reality adopted sons of God, they receive from God the inestimable favor of physical and moral constancy in the maintenance of this sonship, a pledge of final perseverance, and an explicit predestination to everlasting happiness. Such a state of confirmation in grace was that of the Apostles.—Pohle-Preuss, Grace, St. L., 1921.

Confiteor (Lat., I confess), a general confession of sins in the form of prayer. It is part of the introductory prayers of Mass, is said at Prime and Complin, before Holy Communion and Extreme Unction, before the Apostolic blessing given to a dying person, before confession, at the ceremony for publication of indulgences, and also in private devotions.—C.E.

Conformity to the Will of God, a supernatural act whereby the Christian sums up his faith, hope, and charity in accepting adversity as part of God's providence ordering all things to work together for good. Inasmuch as it excludes rebellion, it is a strict duty; nor is grace ever lacking for its loving performance. (H. J. W.)

Conf. Pont. = *confessor pontifex* [confessor of the faith and bishop (Breviary)].

Confraternity (Lat., *con*, together; *frater*, brother), a brotherhood; a guild; a sodality; in canon law, a voluntary association of the faithful, established and guided by competent ecclesiastical authority for the promotion of special works of Christian charity or piety.—C.E.; P.C. Augustine.

Confucianism, the complex system of moral, social, political and religious teaching built up by

Confucius on the ancient Chinese traditions, and perpetuated as the racial and national religion. Confucius (551-478 B.C.) is the latinized form for K'ung-tze or K'ung-fu-tze; b. and d. Shan-tung. Of good birth, with zeal for virtue and wisdom, he opened a school at twenty-two. Later as minister of justice he raised the State to unprecedented prosperity. Upon resignation with a band of disciples he went about teaching. He is venerated by his followers as the greatest of men. His main shrine is at the Imperial College, Pekin. The sacred Confucian texts consist of six "King" (classics) dating from an unknown period down to A.D. 100, and of the four "Shuh" (Books), about 475-400 B.C. To Confucius are attributed appendices to the "Y-King," the "Ch'un-ts'ew," and the "Hiao-King." His teachings are described by disciples in parts of the "Li-ki," and in all the "Shuh." The religion of ancient China approved by Confucius is a form of nature worship approaching monotheism. The supreme god is T'ien, Ti, or Shang-ti, with numerous ministering spirits of nature. T'ien rules by a benign providence; he confines punishment to this life. The human soul enjoys a conscious though undefined existence after death. To perfect self is the one end of life. Virtue is cultivated by purely natural means, with knowledge as an indispensable aid. The cardinal virtues are: sincerity, benevolence, filial piety, and propriety. Polygamy is permitted. Sacrifices are of supreme importance, consisting of food offerings to departed ancestors, public benefactors, spirits, or T'ien. There is no priesthood. The officials were heads of families, feudal lords, or the king. "Ancestor-worship" was that of the people. Each home had its ancestral shrine with the names of the deceased. Food-offerings were there made as refreshment. There were also offerings to Confucius, other benefactors and lower spirits. Offerings to the higher spirits were reserved to the feudal lords and king. Confucius extolled the monarchical government extended to a patriarchal system as the ideal. Prevalent Taoism and Buddhism are regarded as mere accretions to Confucianism. There are about three hundred million Confucianists.—C.E.; Legge, Religions of China, London, 1880; Kudo, Ethics of Confucius, Tokio, 1904.

Congregatio de Auxiliis, a commission established by Clement VIII, and continued by Paul V, to settle the theological controversy regarding grace, which towards the end of the 16th century had arisen between the Dominicans and the Jesuits. After nine years of intermittent and ineffective discussions (1598-1607), Paul V dissolved the commission and reserved the settlement of the case to the Holy See. A decision has not yet been rendered.—C.E. (B. O.)

Congregation. (1) A body of Catholics, usually the members of a parish, assembled together in a church for Divine worship. (2) A body of delegates chosen by the professed or senior members of the provinces of a religious order or congregation, to consider matters pertaining to the government, good works, and welfare of the order; also called chapter by some religious institutes.

Congregation, PAPAL (or ROMAN), a department of the Roman Curia, consisting of a number of cardinals, and permanently established to handle a certain class of administrative business. One of the cardinals presides over it as prefect, or as secretary if the pope is the prefect. To it are attached the required officials and a body of consultors. Its function is to see that laws are observed, to publish instructions to this end, to apply the law in particular cases, and to grant dispensations within its competency. The congregations lack legislative and, except the Holy Office, judicial power. As first organized by Sixtus V, 22 Jan., 1588, there were 15 congregations; but the number has varied according to the needs of the times. Today there are 11, excluding the so-called Congregation of the Fabric of St. Peter's. These are the Congregation of the Holy Office; of the Consistory; of the Discipline of the Sacraments; of the Council; for the Affairs of Religious; for the Propagation of the Faith; of Sacred Rites; of the Ceremonies; for Extraordinary Ecclesiastical Affairs; of Seminaries and Universities; and for the Oriental Church.—C.E., XIII, 136; Annuaire pontifical catholique. (C. E. D.)

Congregational Church, a Protestant Church, founded by Robert Browne (b. 1550), at Norwich, England. It was originally called Brownism, and Independence or Independency, in dissent from the Anglican Church; its members were called Independents, Separatists, or Brownists. It was the Pilgrim Fathers, or Puritans, who adopted the name Congregationalism which was later used in England, where the sect prospered under Cromwell, one of their leaders. The Congregational Union of England and Wales was formed in 1833, and revised in 1871. The official title in the United States is National Council of Congregational Churches in the United States. Affiliated with it since 20 Oct., 1925, is the Evangelical Protestant Association of Congregational Churches, formerly the Evangelical Protestant Churches of North America. Each Congregational church is autonomous and yet there is interdependence, or loose union among the churches, resulting from various efforts at consolidation. A Statement of Faith, adopted at Kansas City in 1913, is the sole creed of Congregationalism in America; it subscribes to the freedom of the individual soul and the independence of each local church. Four periodicals are published. Foreign missionary work of the Congregational Church is carried on through the American Board of Commissioners for Foreign Missions in Southern and West Central Africa, the Turkish Empire, India, Ceylon, China, Japan, Philippine Islands, Pacific Islands, Mexico, Spain, Austria, and the Balkans. There were in 1916: 106 stations; 661 American missionaries with 5273 native workers; 701 churches with 83,135 members; 14 theological seminaries, 18 colleges, 115 boarding and high schools, and 1466 other schools, with 86,581 students. In the United States in 1925 there were: 5582 ministers; 5645 churches; and 907,583 communicants.—Congregational Yearbook, N. Y., 1927.

Congregational Singing, as a means of aiding the piety of the faithful and of increasing the solemnity of Church service, is strongly recommended in the Motu Proprio of Pius X of 22 Nov., 1903, and in the "Divini Cultus Sanctitatem" (Holiness of Divine Worship) of 6 Feb., 1929. To enable members of the congregation to sing properly, several schools

have been started in various places of late years, like the Society of St. Gregory in England, and the foundations of Justine Ward at Manhattanville College, New York, the Catholic University of America, and Rome.—C.E. (ED.)

Congregation of Discalced Clerks of the Most Holy Cross and Passion of Our Lord Jesus Christ (PASSIONISTS), founded by St. Paul of the Cross, with the permission of Benedict XIII, 1725. The first house was established on Monte Argentaro, Tuscany, *c.* 1728, although the rule had been drawn up in the year 1720. It was approved by Benedict XIV, 1741, and confirmed in 1769 by Clement XIV. This, with a further solemn confirmation by Pius VI, 1775, secured the institute on a permanent basis. The mother-house was established on Monte Celio, Rome, 1778. The society is administered by a general, provincials, and rectors. Classed in the Church as a mendicant order, its members follow the Evangelical Counsels to the twofold end of self-sanctification and the sanctification of others. They add a fourth vow, to promote devotion to Our Lord in His Passion. Their community life is, therefore, supplemented by missionary activities, especially in the direction of spiritual exercises and parochial duties in non-Catholic countries. They are likewise engaged in propagating the faith in the foreign mission field. More than twelve foundations made in Italy before 1810 were suppressed with other religious orders under Napoleon, but, restored *c.* 1814 under Pius VII, they were increased by numerous branch-foundations abroad, notably in England, Ireland, and the United States, and have flourished remarkably in recent years. Statistics: 20 provinces, 115 houses, 2639 religious (1014 professed, 414 clerks, 450 lay brothers, 158 novices, and 603 students).—C.E., XI, 521; Ward, The Passionists, N. Y., 1923.

Congregation of Jesus and Mary (EUDIST FATHERS), ecclesiastical society founded in 1643, at Caen, France, by St. John Eudes, for the education of priests in seminaries, and for the giving of missions. The society is not a religious order proper, but an ecclesiastical body under the immediate jurisdiction of the bishops. It is composed of priests, postulants, and lay-brothers. During the lifetime of Fr. Eudes the society established seminaries at Caen, Coutances, Lisieux, Rouen, Evreux, and Rennes. During the French Revolution, three Eudists, Frs. Hébert, Potier, and Lefranc, perished in Paris in the massacres of 1792, and the society was dispersed. Reestablished in 1826 by the surviving members, the order began to prosper in the latter half of the century. Too late to resume the direction of seminaries, the Eudists entered upon missionary work and secondary education in colleges. The "Law of Associations" (1906) ruined the establishments in France. Besides scholasticates in Belgium and Spain, the society conducts seminaries at Cartagena, Antioquia, Pamplona, and Panama, South America; and San Domingo, West Indies. In Canada they are entrusted with the Vicariate Apostolic of the Gulf of St. Lawrence, a seminary at Halifax, N. S., a college at Church Point, N. B., etc. In France, where the majority still remain, the Eudists continue to preach missions and to take part in various other works. Statistics: 40 houses, and about 600 members. —C.E., V, 596.

Congregation of Jesus-Mary, founded by Claudine Thévenet at Lyons, France, 1818, primarily for the education of girls. The congregation has 70 houses, including colleges, normal schools, boarding and day schools, orphanages, dispensaries, and guest-houses, in France, Spain, England, Ireland, Switzerland, Italy, Germany, India, Argentina, Canada, the United States, and Mexico. The mother-house is in Rome; the total number of religious is 1600.—C.E., VIII, 385.

Congregation of Notre Dame de Montréal, founded at Montreal, in 1657, by Marguerite Bourgeoys, for the teaching of girls, in missions and schools. The congregation has 170 houses, including schools, colleges, a teachers' institute, normal schools, a cooking school, business schools, and kindergartens, in Canada, and the United States. The mother-house is in Montreal; the total number of religious is about 1900.—C.E., XI, 127.

Congregation of Notre Dame de Namur, founded, 1803, at Amiens, France, by Bl. Julie Billiart and Marie Louise Françoise Blin de Bourdon, for the education of youth, and the training of religious teachers. The community lived first under a provisional rule, based upon that of St. Ignatius, drawn up by Mother Julie and Fr. Joseph Varin, S.J. This was officially approved in 1807. The congregation has 145 houses, 3 orphanages, and 215 schools (including Trinity College, Washington, D. C., and St. Mary's Hall, Liverpool) in Belgium, England, Scotland, the United States, the Belgian Congo, Orange Free State, Japan, and China. The mother-house is at Namur; the total number of religious is 4000.—C.E., XI, 128; Sister of Notre Dame, Life of the Blessed Julie Billiart, Lond., 1909.

Congregation of St. Paul the Apostle. See MISSIONARY SOCIETY OF ST. PAUL THE APOSTLE.

Congregation of the Blessed Sacrament, an enclosed congregation of nuns, a reform of the Dominican Order, founded in France by Fr. Anthony Le Quieu, for the perpetual adoration of the Blessed Sacrament. The first house was opened at Marseilles, 1659; another at Bollène shortly afterwards. Marseilles, the original mother-house, was suppressed during the French Revolution, when the nuns were dispersed, but was reopened, 1816; the Bollène house also suffered, but resumed activities, 1802. Some of the Bollène nuns founded a house at Cannington, England, 1863, which was later moved to Taunton, Somersetshire, where it still stands. Convents of the Congregation are situated at Oxford, and near Newport, England; in Normandy and in the south of France; and at Hal, Belgium.—C.E., II, 598.

Congregation of the Christian Retreat, an order composed of two branches, the Fathers, and the Sisters, of the Christian Retreat, founded at Fontenelle, France, by Fr. Antoine Receveur, 1789. The Fathers of the Christian Retreat formerly directed colleges in France, and still hold the office of chaplains to the various houses of the congregation, whose purpose is the giving of spiritual retreats and the education of the young. The Sisters teach, and do fine needlework. The congregation has over 10 houses, including schools, in England, France,

Switzerland, and Belgium. The government is under a mother-general. Total religious, upwards of 1000. —C.E., III, 721.

Congregation of the Holy and Immaculate Heart of Mary, a congregation founded for the education of girls by Fr. Dupuis in Pondicherry, India, 1844, under the rules of the Third Order Regular of St. Francis of Assisi. The congregation has 37 convents; to the more important of these an orphanage is usually attached. The religious, numbering 250, are also in charge of schools and pharmacies; the mother-house is at Pondicherry.

Congregation of the Holy Cross (Religious, or Priests, of the Holy Cross, or of Notre Dame of the Holy Cross), an amalgamation of two French Societies, the Brothers of St. Joseph (Josephites) founded at Ruillé, 1820, by Fr. Jacques Dujarié, and transferred to Le Mans, being there united with the Fathers of the Holy Cross (Salvatorists), established 1839, by Fr. Basile Moreau. The congregation consists of priests and lay brothers bound by simple vows and the threefold purpose of self-sanctification, preaching the Divine Word, and the Christian education of youth in all phases of instruction. The oldest and most extensive existing province is that of the United States, with the mother-house at Notre Dame, Indiana, dating from 1842; the Canadian Province was established five years later. The special mission field assigned Holy Cross by Propaganda is the Province of Eastern Bengal. At the General Chapter of 1920 the rules and constitutions were thoroughly revised to conform to the New Code of Canon Law. Statistics: 8 provinces, about 60 houses; over 800 members (of whom about 240 priests).—C.E., VII, 403.

Congregation of the Holy Ghost and of the Immaculate Heart of Mary, founded on the feast of Pentecost, 1703, by Claude François Poullart des Places to prepare missionaries for the most abandoned souls in Christian or pagan countries. It sent missionaries to the French colonies, to India and China. After the French revolution only one member remained, Fr. Berout, who restored the congregation. In 1848 the Society of the Immaculate Heart of Mary, founded by Fr. Libermann, 1842, was united with that of the Holy Ghost. He is regarded as the founder of the Congregation of the Holy Ghost and of the Immaculate Heart of Mary as it exists today. The missions in Africa, distinctive work of the congregation, costing the lives of 700 missionaries in 60 years, are due to the initiative of two American prelates, Bp. England of Charleston and Rev. Dr. Barron. There are also missions in Northern Madagascar, Mauritius, Réunion, Comoro, Nossi-Bé, Mayotte and Rodriguez Islands, Trinidad, Saint Pierre and Miquelon, Martinique, Guadeloupe, French Guiana, Teffé, Haiti and in 3 archdioceses and 13 dioceses of the United States, specializing in colored missions. They conduct important educational institutions, including the French seminary at Rome, the colonial seminary at Paris, and the colleges of Blackrock, Rockwell, and Rathmines in Ireland, 3 colleges in Portugal, and at Ottawa, Port-au-Prince, Port of Spain, and Pittsburgh, Pa. (Duquesne University). There are six provinces, of France, Ireland, Portugal, Germany, Belgium-Holland, and the United States, and the vice-province of England. The superior-general resides at Paris; the Cardinal Prefect of the Propaganda holds jurisdiction over all. In March, 1922, the congregation was officially recognized by the Colonial Office of the British Government. Statistics: 6 provinces; 272 houses; 29 missions (vicariates Apostolic and prefectures Apostolic); approximately, 2888 members (professed and aspirants) including 19 bishops.

Congregation of the Holy Union of the Sacred Hearts, founded in Douai, France, 1826, by Fr. Jean Baptiste Debrabant, for the education of youth. The congregation has about 80 houses, including schools and academies, in France, Belgium, England, Ireland, Italy, the West Indies, South America, and the United States. The mother-house is in Tournai, Belgium; the total number of religious is over 1300.—C.E., Suppl., 380.

Congregation of the Immaculate Heart of Mary (Congregation of Scheutveld), founded, 1863, in the Field of Scheut, near Brussels, by Ven. Théophile Verbiest, for mission work in heathen lands; constitutions definitively approved, 1900; placed under the jurisdiction of Propaganda, 1921; Constitutions revised and approved, 1923. From the seminary in Belgium (Scheutveld College) the first mission was established in Mongolia, 1863. The congregation operates in Northern and Southern Kansu, China, in Mongolia, the Belgian Congo, the Philippines, and among the Indians on the Mississippi. There is a procurator resident at New York and a procurator general at Rome; two of the Fathers devote themselves to parish work among the Belgians of London. The great scientific and intellectual activity of the missionaries, evinced through 539 publications, is considered a necessary supplement to their apostolic labors. In connection with their missions the Fathers maintain a number of benevolent institutions, such as hospitals and schools. Statistics: 7 vicariates Apostolic; 1 prefecture Apostolic; 582 churches and chapels; 1074 schools (including colleges, boarding schools, elementary and normal schools); 3 seminaries; total membership, 742 (priests and brothers) including 484 at the missions.—C.E., VII, 167; C.E. Suppl., 379.

Congregation of the Missionaries of Mariannhill. In 1882 Rev. Francis Pfanner, then prior of the Trappist (Reformed Cistercian) Monastery of Mariastern (Bosnia), volunteered to establish a monastery in Cape Colony, in order to try to adapt the rule of the order to the missionary life. He settled in a place he called Dunbrody in 1880, but was forced to abandon it in 1882, and transferred his community to Mariannhill, Natal. In 1885 Mariannhill was erected into an abbey, with Fr. Pfanner as first abbot. During the next few years Fr. Pfanner founded seven mission stations throughout Natal, to provide for the needs of the natives. Between 1894 and 1900 nine stations were established in Natal and Cape Colony, and two houses in German East Africa. Later a station was erected in Rhodesia, and two more in Natal. The Congregation of Regulars, in 1909, issued a decree separating Mariannhill from

the order of Reformed Cistercians, forming of it the "Congregation of the Mariannhill Missionaries." Statistics: 60 religious, 30 missions.—C.E., IX, 661.

Congregation of the Missionary Sisters of the Sacred Heart of Jesus, founded at Hiltrup, Germany, in 1899, by Rev. Hubert Linckens, to assist the Missionaries of the Sacred Heart in their special field of labor, the South Sea Islands. Later, their activities became more numerous and varied. The Congregation in the United States is recognized under the official title, "Mission Workers of the Sacred Heart." The order has 85 houses, including schools, hospitals, homes for aged, correction homes, orphanages, and other institutions, in the United States, Germany, Oceania, Africa, and Australia. The mother-house is at Reading, Pa.; total religious, 1200.—C.E., XIII, 306.

Congregation of the Mission of St. Vincent de Paul (VINCENTIANS or LAZARISTS), a congregation of priests and laymen, founded at Paris, 1625, by St. Vincent de Paul. The special object of the congregation determines that each member, besides devoting himself to his own perfection, shall be employed in preaching the Gospel to the poor, especially to poor country people, and in helping ecclesiastics to the knowledge and virtues requisite for their state. In many countries they are called Lazarists, from the Priory of St. Lazare, in Paris, where St. Vincent de Paul dwelt, and where he established his principal works. In English-speaking countries they are generally known as Vincentians, and they are called Paules in Spanish countries. During the lifetime of the founder establishments were made not only in France but also in Poland and in Italy, and the congregation undertook missionary work in Ireland, the Hebrides, Barbary, and Madagascar. In the interval between the death of St. Vincent (1660), and the French Revolution, forty-three theological and nine preparatory seminaries were established in France by the Vincentians. In 1641, a papal Bull authorized an establishment in Rome; in 1697 the pope gave them the house and church of Sts. John and Paul on the Cœlian Hill. They were called to Genoa, 1645; to Turin, 1655; to Naples, 1668. Charles II invited them to London for his chapel, as Louis XIV had done in France for his chapel at Versailles. In Poland, in the time of John Casimir, they were summoned to Warsaw, 1651; and later to many other cities, so that before the Revolution Poland was one of the most flourishing provinces. They established themselves at Barcelona, Spain, and from there made several other settlements. They reached Portugal in 1718, and at the time of the Revolution of 1834 there were six establishments in the country. During the 18th century the Vincentians passed over into China; they were called to Macao by the Portuguese Government in 1784, and directed many houses of education there; after the suppression of the Jesuits they replaced that order in the Levant and in China. At the outbreak of the French Revolution there were in France, Spain, Portugal, and the Palatinate, along with the missions outside Europe, about 150 Vincentian establishments. During the Revolution all the Vincentian foundations in France were destroyed. In 1804 an imperial decree reestablished the Congregation; under the government of the Restoration, 1816, a royal ordinance recognized it, and in 1901 the Council of State considered it as legally recognized in France. The Vincentians had gone to Ireland during St. Vincent's lifetime; they gave missions and heard confessions, but were forced to flee the country during Cromwell's régime. On the foundation of Maynooth College, 1798, one of the priests returned and in 1832 a new community was organized. The first Scotch house was established at Lanark, 1859; the Australian mission was begun in 1885; and the Congregation was brought to the United States, 1816. Statistics: 240 houses or mission residences, 4107 religious, of whom 2620 are priests.—C.E., X, 357.

Congregation of the Most Holy Redeemer (REDEMPTORISTS), society of missionary priests founded, 1732, by St. Alphonsus Mary Liguori, at Scala, Italy, for the purpose of laboring among the neglected country people in the neighborhood of Naples. The order was approved by Benedict XIV, in 1749. By 1823 ten houses had been opened in different parts of Southern Italy and Sicily. The congregation was introduced into Poland, in 1786, by Fr. Clemens Mary Hofbauer and Fr. Thaddeus Hübl. Fr. Hofbauer also made three foundations in Southern Germany, at Jestetten, Triberg, and Babenhausen, but these were eventually suppressed and the fathers banished. At the request of the Emperor Francis I, the first house of the Redemptorists was canonically established in Vienna, 1820. Prior to 1848 six houses had been founded in Austria; the congregation had been introduced into Belgium, where four houses were opened; and it had established itself at Wittem, Holland, 1836. During the same period important foundations were made in North America; the fathers were called to Pittsburgh, 1839; Baltimore, 1840; to New York, 1842; to Philadelphia, 1843; to Buffalo, 1845; to Detroit, and New Orleans, 1847; and to Cumberland, 1849. Meanwhile they had been invited to Bavaria, and four institutes were organized in France. As a result of the revolution that swept over Europe in 1848, the Congregation suffered greatly; in 1847 it had been banished from Switzerland, and in 1848 from Austria. The Congregation spread to Ecuador during the presidency of Garcia Moreno, and a few years later gained a foothold in Peru, Chile, and Colombia. In the United States new communities were organized, so that by 1875 the original American province was divided into the eastern province of Baltimore, and the western province of St. Louis. Since that time the French province has been divided into three provinces and two vice-provinces, Spain has become a province, the Austrian province has been divided, and provinces have been created for Poland, Canada, Bavaria, Holland, and England. The Irish and Australian houses now form separate provinces independent of England, and several new provinces have been erected recently. In 1899 several missions in the Congo State were entrusted to the Redemptorists. The mother-house is in Rome, where the superior general resides. Some famous heads of the society include Fr. Peter Paul Blasucci, Fr. Passerat, Fr. Rudolph Smetana, Fr. Nicholas Mauron, Very Rev. Mathias Raus, and Fr. Patrick Murray, the present

superior general. Statistics: 21 provinces, 15 vice-provinces, 310 houses, 5262 religious, of whom 2829 are priests.

Redemptoristines, community of nuns, founded at Scala, Italy, 1731, by Fr. Thomas Falcoia, with a rule based on that of St. Augustine. The object of the order is to honor and imitate the Hidden Life of Our Lord, to assist the Church in every way, and the Redemptorist Fathers in their evangelical labors, by prayer and meditation. A second monastery was founded, at St. Agatha of the Goths, by St. Alphonsus Liguori. Convents of the society now exist in Austria, Belgium, Bavaria, France, Holland, Ireland, England, Spain, Canada, and the Tyrol. Each house is independent and under the jurisdiction of the bishop of the diocese in which it is located. Statistics: 27 houses; total religious, about 1000.—C.E., XII, 682.

Congregation of the Pallottine Missionary Sisters, founded by Ven. Vincent Pallotti in Rome, 1835, as a second class of his Pious Society of Missions, to help the priests in their missionary work as teachers and catechists, and to care for the temporal necessities of their churches and houses. The Sisters follow the Rule of St. Francis, live in community, and dedicate themselves to the spiritual and temporal welfare of their sex, especially among emigrants in America, and infidels in Africa. The congregation maintains 30 houses, which include schools, hospitals, orphanages, kindergartens, and homes for the aged, in the United States, Central America, England, Germany, Switzerland, and South Africa. The mother-house is in Germany; the total number of religious is about 400.—C.E., XII, 107.

Congregation of the Retreat of the Sacred Heart (Society of Mary), founded at Quimper, France, 1678, by Claude Thérèse de Kermeno, in collaboration with Fr. Huby, under the title Institute of Retreat, later changed to Ladies of the Retreat. The Sisters follow the Rule of St. Ignatius, uniting active works with the contemplative life, by conducting retreats, educating girls of the upper classes, and instructing poor children. The congregation has 23 houses, including day and boarding schools in France, England, Ireland, and Belgium. The mother-house is at Angers, France.—C.E., XII, 795.

Congregation of the Sacred Hearts of Jesus and Mary or Congregation of Picpus, founded probably at Poitiers, 1800, by Fr. Coudrin (d. 1837), established at Paris (Rue Picpus), 1805. Formally approved in 1817 by Pius VII, in 1825 by Leo XII, and in 1840 by Gregory XVI, it has been frequently entrusted by the Holy See with missionary work, more especially in island groups of the Pacific. They are also engaged in the instruction of children, the exercise of perpetual adoration, and practises of mortification. The members take simple vows for life and are governed by a superior-general residing at Braine-le-Comte, Belgium. Statistics: 9 provinces; 3 missions; 50 houses; 800 religious.

Congregations, Religious (Lat., *congregare*, to collect together), originally, a religious community dwelling in a monastery, as that instituted by St. Pachomius, *c.* 318. The regular organization of religious congregations began with the Rule of St. Benedict in the 6th century. From the 10th century a group of monasteries bound together by a common rule would, for the sake of closer unity, acknowledge the authority of a particular one, as in France where sixty-five monasteries followed Cluny (Congregation of Cluny). Later the term "congregation" was applied to an association of priests not bound by vows, e.g., the Oratorians of St. Philip Neri, 1566; or such as, though bound by simple vows, remained secular, e.g., St. Vincent de Paul's Priests of the Missions, or Lazarists, 1625. This gave rise to the generally accepted usage of the word as designating those institutes resembling religions orders but lacking some accidental characteristic, viz., the solemnity of the vows.

Congresses, Catholic, gatherings for the promotion of the spiritual, social, and intellectual welfare of Catholics. They are religious, national, international, sociological, social, political, and educational. The first large congress was held at Mainz, Germany, 1848, and since that date such congresses have been held nearly every year in Germany. They have also been held in France, since 1868, and in Belgium, Holland, Hungary, Spain, Argentina, Switzerland, Denmark, Ireland, England, and the United States. They were known in pre-emancipation times in England and Ireland, and today, in England, are held under the auspices of the Catholic Truth Society (founded, 1872), and in Ireland under the Catholic Truth Society of Ireland (founded, 1903). Catechetical congresses have been held in Germany, Switzerland, and France; and international congresses from time to time, the first and most famous of which took place at Mechlin, 1863-64. In English-speaking countries such gatherings are known as congresses only when national in scope. The so-called "Congresses of Religions" have been disapproved of by the Holy See.—C.E.

Congrua (i.e., Congrua Portio), a term used in canon law to designate the lowest sum proper for the yearly income, living wage, of a cleric. Principal among the financial burdens incurred by a benefice is that of supporting the beneficiary in accordance with the dignity of his state. The Council of Trent suggested that one third of the revenues of a benefice might constitute the congrua, but due to the change of money value, the exact determination remains with local legislators. The salary of pastors and assistants in the United States, as fixed by diocesan synods, might be regarded as the canonical congrua.—C.E. (W. J. M.)

Congruism (Lat., *congruus*, suitable), essentially the same as Molinism (q.v.). It differs from Molinism accidentally in the emphasis it places upon the congruousness of efficacious grace (its being adapted to the nature and circumstances of the recipient); hence the name. Originated by Molina, it was more fully developed by Bellarmine, Suarez, Vasquez, and Lessius.—C.E. (B. O.)

Coninck, Giles de (also called Regius, 1571-1633), Jesuit theologian; b. Bailleul, French Flanders; d. Louvain. He held the chair of scholastic theology at Louvain for eighteen years. A moral theologian of distinction, he is noted for his commentary and exposition of the entire teaching of St. Thomas, and his work concerning morality.—C.E.

Connecticut, the 46th state of the United States in size, the 29th in population, and the 5th state to be admitted to the Union (9 Jan., 1788); area, 4965 sq. m.; pop. (1920), 1,380,631; Catholics (1926), 601,984. Proof that Jesuit missionaries labored early among the Indians of Connecticut exists in the laws passed by the colony, 1648, expelling Jesuits and threatening them with hanging if they returned. In 1650-51, however, Fr. Gabriel Druillettes, S.J., visited New Haven as an envoy from Canada to establish friendly trade relations with government officials. In spite of the arrival in Connecticut, 1755, of 400 exiled Acadians, and an early influx of Irish immigrants, many of whom served in the Revolution, no ministry of priests was allowed within the state until the Constitution of 1818 established religious freedom. Occasionally missionary priests had visited the French troops of Rochambeau's army, or settlers of French descent. In the early 19th century there were visitations from Bp. Jean Cheverus of Boston, and his successor Bp. Benedict Fenwick. Finally, 1828, a resident priest, Rev. Bernard O'Cavanaugh, was appointed to Hartford, an upper room serving as the first chapel. By 1834 there were churches in Hartford and New Haven. The Diocese of Hartford (q.v.) comprises the state. Catholic influence on place-names of the state is limited to one example, Mt. Carmel. The U. S. Religious Census of 1916 gave the following statistics for church membership in Connecticut:

SEAL OF CONNECTICUT

Catholic Church	483,834
Congregational Churches	71,188
Protestant Episcopal Church	48,854
Methodist Episcopal Church	36,181
Northern Baptist Convention	26,243
Lutheran General Council	14,971
Jewish Congregations	8,688
Russian Orthodox Church	8,507
All Other Denominations	26,226
Total Church Membership	724,692

—C.E.; Shea.

Conon, POPE (686-687), d. Rome. He was favored by Justinian II, who remitted some of the taxes in papal territories. Having consecrated St. Kilian, of Ireland, bishop, he commissioned him to preach the faith in Franconia.—C.E.; Mann.

Conrad of Urach (Teut., *Kuonrat*, bold in counsel), BLESSED, abbot (*c.* 1180-1227), Card.-Bp. of Porto and Santa Rufina. He entered the Cistercian monastery at Villers in Belgium, 1199, and in 1209 was chosen abbot. He held the offices of Abbot of Clairvaux, Cîteaux, and general of the order. Pope Honorius III created him cardinal, 1219, and charged him to suppress the Albigenses in France. From 1224-26 he preached a crusade in Germany. At the death of Honorius III, he refused the papacy. Feast, O. Cist., 30 Sept.—C.E.

Consalvi, ERCOLE (1757-1824), cardinal, statesman, b. Rome; d. there. He began his public career as private chamberlain to Pius VI, 1783, and in 1786 was connected with the temporal government of Rome. When the French entered Rome, 1798, and proclaimed a republic, Consalvi was thrown into prison but subsequently released. He acted as secretary of the conclave, at Venice, 14 March, 1800, at which Card. Chiaramonti was elected pope (Pius VII), and accompanied the new pope to Rome as secretary of state. He signed the French Concordat with Napoleon, though what are known as the Organic Articles were subsequently added to the document by Napoleon without his knowledge. He negotiated also the agreement with the Cisalpine Republic. When dissension arose later between Napoleon and Pius VII, in order to secure peace Consalvi resigned his position, 1806. After Napoleon deported Pius to Savona, 1809, Consalvi was then forced to go to Paris, where he lived in retirement. When he declined to assist at the emperor's marriage to Marie-Louise, 1810, Napoleon expelled him from the Tuileries, deprived him of his dignities, and exiled him to Reims. He joined Pius VII at Fontainebleau, 1813, and on Napoleon's abdication accompanied the pope to Rome. He successfully claimed from the allied powers the restoration of the Papal States and took part in the Congress of Vienna. On his return, as secretary of state, he prepared a new legal code, reorganized the civil administration and educational system, and concluded concordats with Bavaria, Prussia, Hanover, Sardinia, and the Sicilies. Consalvi was one of the greatest papal statesmen, devoted to works of charity and religion, unselfish and disinterested.—C.E.; Crétineau-Joly, ed. Drochon, Mémoires du Cardinal Consalvi, Paris, 1895.

ERCOLE CARDINAL CONSALVI

Consanguinity (Lat., *con*, with; *sanguis*, blood), blood-relationship, and a diriment impediment to matrimony if within certain degrees. It is of two kinds: relationship in the direct line, which means ancestry and descendants (parents, children, grandchildren, etc.), and for this kind of consanguinity no dispensation can be given; and in the collateral or sidewise line, in which no dispensation can be granted for the first degree (brother and sister), this being forbidden by the natural law. First cousins are of the second degree, second cousins of the third degree; and for these relationships dispensations may be granted.—C.E. (J. F. S.)

Conscience (Lat., *conscientia*, knowledge of one's self). (1) The immediate intellectual perception a person has of his own existence and actions. The more common term for this is consciousness. (2) A judgment of the intellect, dictating what is to be done as morally right, or what is to be avoided as morally wrong, in the particular circumstances in which one is now placed. Conscience is an act of

the virtue of prudence. In that it is concerned with the morality of a particular case, conscience differs from a knowledge of the fundamental principles of right and wrong (synderesis), and from the understanding of their general conclusions (moral science). Conscience is said to be certain when it dictates something as right or as wrong, without experiencing any reasonable fear of the opposite being true. It is doubtful when it is undecided which of two contradictory views is true. A fundamental law of ethics decrees that a person is never allowed to act with a doubtful conscience. This means that one who seriously doubts the lawfulness of some action and nevertheless performs it, commits sin. The same is true of one who doubts whether it is permissible to omit some action, and yet omits it. One who is in such a state of doubt and wishes to perform (or to omit, as the case may be) the action in question should first obtain certainty of conscience. When strict certainty cannot be obtained, it is sufficient to have moral certainty in the broad sense, viz., that which is based on arguments of probability. All Catholic theologians admit this principle, although there is a variety of views as to how much probability in favor of liberty is required in order that a person may licitly abstain from obeying a law that probably binds him. Conscience is true when its dictate as to what is right or wrong is correct; erroneous, when it judges what is really wrong as right, or vice versa. The prescriptions and the prohibitions of a conscience that is invincibly erroneous must be followed. In other words, when a person in good faith judges erroneously that he is obliged to perform or to omit a certain act, then he commits sin if he fails to perform or to omit it, as the case may be. For the light of his own reason constitutes for every individual the ultimate subjective norm of his conduct; and God's rewards or punishments are meted out to every one, according as he has obeyed or disobeyed the voice of his own conscience. Conscience is sometimes taken in a broader sense to signify the knowledge and the remembrance a person has of the right or wrong of his past actions. In this sense we speak of the examination of conscience.—C.E.; Ross, Christian Ethics, N. Y., 1924. (F. J. C.)

Consciousness (Lat., *conscire*, to know), in an objective sense, signifies the totality of psychic phenomena which distinguish the state of wakefulness from that of a dreamless sleep. It includes the whole range of cognitive, emotional, and appetitive states that can be apprehended. In a subjective sense it denotes the cognitive act by which psychic states actually present are known and recognized as one's own. This consciousness may be exercised in three ways. It may accompany any act of knowing; in the very act of perceiving an object, concomitantly with the knowledge of the object the mind knows the perception as its own though attention is not centered on this subjective phase of the act. Or it may be the act of a faculty expressly attending to the operations of other faculties, as when the mind is aware of the operations of the senses, movements of the body, etc. Or it may be the reflexive act, called self-consciousness, by which the mind applies itself to observe its own activities. This reflex consciousness marks the essential difference between man and lower animals, since the latter have a faculty whose act renders them conscious of the operations of other faculties, but have no faculty capable of knowing its own act.—C.E.; Maher, Psychology, Lond., 1911. (P. O'B.)

Consecration (Lat., *consecrare*, to dedicate, to declare to be sacred), an act by which a thing is separated from common and profane to sacred use; or a person or thing is dedicated to the service and worship of God by prayers, rites, and ceremonies, as the consecration of a bishop, a church, a fixed altar and altar-stone, a chalice and paten. As distinct from blessing: the ceremony is more elaborate, it can never be repeated, more numerous graces are attached to it, it elevates persons or things to a permanent state, and their profanation constitutes the sin of sacrilege. The term Consecration, without any qualification, means the most solemn part of the Mass; the priest, imitating Our Lord at the Last Supper, changes first the bread and then the wine into His Body and Blood, the appearances of bread and wine which still remain thus becoming sacred, Sacred Species, as they are called, because they veil the Real Presence.—C.E.

Consecration Cross, one of the twelve marks anciently sculptured or painted on the walls or pillars of a new church, and anointed with chrism at the consecration of the church; examples: ancient cathedral of Brechin, Scotland; Uffington, Berkshire.

Consecration of a Bishop, an act which confers fullness of the Sacrament of Holy Orders, and so the fullness of the priesthood, and impresses on the soul the episcopal character. By it the bishop, from Divine institution, receives the Divine power to confer the Sacraments of Holy Orders and Confirmation, and, from ecclesiastical law, has the right to the episcopal insignia and is the minister of consecrations and benedictions reserved to the episcopal order. Also from Divine institution, by consecration the bishop is radically qualified to rule a diocese, assigned to him by the pope. Episcopal election and consecration are reserved to the Roman pontiff. When the consecration takes place outside of Rome, the bishop-elect is notified of his election by means of an Apostolic letter and is authorized to select the prelates for his consecration, i.e., a bishop consecrator, and two assistant bishops, called co-consecrators. Usually the consecration day is a Sunday or the feast of an Apostle, though by dispensation of the Holy See another feast-day may be chosen. Before the consecration the bishop-elect makes an act of faith and takes an oath of loyalty to the Holy See. The ceremony takes place at Mass, and both bishop-elect and consecrator concelebrate. The principal parts of the ceremony are: (1) The imposition of hands: while the open book of the Gospels is held on the shoulders of the elect, the consecrator and co-consecrators each impose hands on the head of the bishop-elect saying, "Receive the Holy Ghost." (2) The anointing: the consecrator anoints the head of the bishop-elect with holy chrism in the form of a cross as he says, "May thy head be anointed and consecrated by heavenly blessing in the pontifical order"; he also anoints the hands of the bishop-elect. (3) The blessing and bestowal of the episcopal insignia, the crosier, ring, miter, and gloves. (4) The en-

thronement: vested in full pontificals, the new bishop is enthroned and then, as the Te Deum is intoned, he passes through the church, accompanied by the consecrators, and blesses the people.—C.E.; P.C. Augustine. (R. B. M.)

Consecration of Altars (Lat., *consecrare*, to make sacred). Mass may be celebrated only on a consecrated fixed or portable altar (see ALTAR-STONE). A fixed altar, a permanent structure of stone, must be consecrated by the bishop of the diocese, or by another bishop with his consent. Fixed altars are consecrated in consecrated churches, or in those which, though only solemnly blessed, will later be consecrated. The ceremony consists in placing in the stone-covered cavity in the center of the altar-table, near the front edge, relics of two canonized martyrs and three grains of incense, anointing the altar with holy oils, incensing it, burning incense upon it, and celebrating Mass upon it. When a number of portable altar-stones are consecrated, Mass is said on one of them.—C.E., IV, 279. (J. C. T.)

Consecration of Churches, a custom of Apostolic origin. All cathedrals and, as far as possible, all parish churches should be consecrated. The principal condition for consecration is assured permanency of construction and purpose. Temporary churches, wooden churches, and those burdened with debt are not usually consecrated, but only blessed (see CHURCHES, BLESSING OF). The consecration, also called dedication (q.v.), is performed by the bishop of the diocese or another bishop with his permission. The ceremony in use today is a combination of French and Roman rites and consists mainly of a triple sprinkling of all the exterior and interior walls with holy water, the consecration of at least one altar in the church, the anointing and incensing of twelve metal, stone, or painted crosses on the inside walls, and, finally, the celebration of Mass. Some of the details of the ceremony, the history of which dates back to the sixth century, are as follows: There is prescribed a threefold procession around the church, accompanied with the aspersion of the outer walls with holy water, and at each passing of the main entrance the presiding prelate knocks at the door. After the third round of the building and the third knocking at the door, the church is entered solemnly. The Litany of the Saints is then chanted. Thereupon the Greek and Latin alphabets are traced in a large cross of ashes placed on the floor in the shape of the monogram X for Christ. A further threefold procession around the interior of the church follows, likewise accompanied by the sprinkling of the interior walls, after the table of the altar and its supports have been washed with the so-called Gregorian water, wherewith is also connected a sevenfold procession around the altar to be consecrated. Special mortar is blessed for the sepulcher of the relics to be placed in the altar-table. The oil of catechumens and chrism are used for the consecration of the altar proper. The anointing of the walls of the church at twelve places, designated by crosses, follows and then is burned a small number of grains of incense at the five points of anointing the altar-table. Finally, the altar linens and other paraphernalia are blessed with their own rites, and Mass is said at the altar. The essence of the consecration consists in the anointing of the twelve crosses painted or affixed to the inner walls, with the form "Santificetur et consecretur hoc templum" (Let this temple be sanctified and consecrated). Since consecration adheres to the walls, it is lost when the walls in greater part are simultaneously demolished, or the inner ones destroyed; also when additions enlarge the walls in any dimension.—C.E., IV, 280.

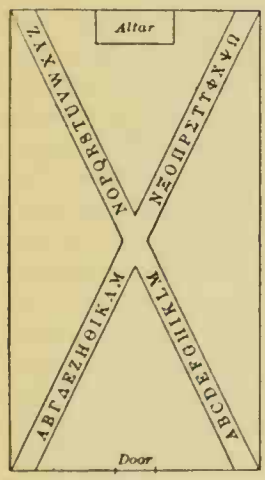


DIAGRAM OF CONSECRATION OF A CHURCH

Consent, in matrimony, is the very essence of the contract. It can be given only by a person who is not legally hindered from giving it; it must be voluntary, without a degree of compulsion that would prevent the exercise of free-will; it must be mutual, given not by one but by two; and it must signify that the parties take each other then and there (not conditionally, nor at some future time), with the intention of living together as husband and wife until death shall part them.—C.E.; Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (J. F. S.)

Consistory (Lat., *consistere*, to stand together), a court, especially an ecclesiastical court; a court of presbyters; an assembly of cardinals for purposes of deliberation, presided over by the pope. The last is secret, if only the cardinals and the pope are present; semi-public, if bishops also take part in it; and public, if Apostolic prothonotaries or other prelates are called to it.—C.E.

Consistory, CONGREGATION OF THE, is next in importance to that of the Holy Office. One section of it provides for the establishment, in places not subject to the Congregation of Propaganda, of new dioceses, collegiate and cathedral chapters, and the election of bishops; the other section attends to all the business of renewing and supervising the administration of dioceses, reports of the bishop or administrators, appointment of Apostolic visitors, and the government, temporal administration, and discipline of seminaries.—C.E., XIII, 139. (ED.)

Consolation, SPIRITUAL, a supernatural illumination of the intellect giving rise to joy, peace, courage, and divine love, attracting the will and heart to virtue and heavenly things. Substantial consolation affects the intellect and will. It is often a simple tranquillity in God's service. Sensible consolation overflows into the feelings. (E. D.)

Consors paterni luminis, or O LIGHT OF LIGHT, O DAY-SPRING BRIGHT, hymn for Matins on Tuesday. It was written by St. Ambrose (340-397). There are twelve translations; the English title given is by J. Chadwick and J. Chambers.—Britt.

Constance, town, Baden, Germany, and former state of the Holy Roman Empire. Christianized about the 2nd century, and fortified by the Romans, 304, Constance became an imperial city in 1192, was the

scene of the Sixteenth Œcumenical Council (1414-18) and, from the 7th century until the Reformation, was the seat of the largest diocese in Germany, including among its bishops, St. Conrad (934-975) and St. Gebhard II (979-995). From the 13th century, these prelates were princes of the German Empire, and had temporal jurisdiction over a principality of about 482 sq. m., with a population of some 50,000, which principality was divided between Baden and Switzerland in 1802. The diocese, which sustained great losses during the Reformation, was dissolved by Pope Pius VII in 1821.—C.E.

Constancy is the virtue whereby one bears the continual burden of a Christian life. It differs from perseverance in this, that as perseverance regards the attaining of the end, with a special difficulty in the length of time to reach it; so constancy, regarding rather the succession of impediments, overcomes their number and variety. (H. J. W.)

Constantine, Pope (708-715), b. Syria; d. Rome. In 709 he visited Constantinople; it appears that he approved those canons of the Trullan Council which were not opposed to the true Faith and to sound morals. He opposed the Monothelite emperor, Philippicus Bardanes, who deposed Justinian II, and he would have suffered at his hands had not Bardanes been overthrown by Anastasius. The latter, with John, the Patriarch of Constantinople, then made a profession of orthodoxy to the pope. During the pontificate St. Egwin, Bp. of Worcester, came to Rome with two Anglo-Saxon kings, Coenred and Offa, and received many privileges for the monastery at Evesham.—C.E.; Mann.

Constantine, antipope 767-768; d. 769. He was elected, while a layman, by a faction of the Romans led by his brother, Toto, Duke of Nepi. He was given minor orders under compulsion by the Bp. of Præneste, and he was consecrated pope. At once he wrote to Pepin, seeking Frankish protection, but the Lombards advanced on Rome and he was imprisoned, degraded, and tortured. His deposition was followed by the consecration of the lawful pope, Stephen (III) IV.—C.E.; Mann.

LABARUM OF CONSTANTINE

Constantine the Great (M. or C. Flavius Valerius Constantinus; *c.* 275-337), Roman emperor, b. Nish, Serbia. Son of a Roman officer, Constantius, and St. Helena, Constantine attended the court of Diocletian and later fought under Galerius, the Eastern Emperor. On the resignation of Diocletian and Maximian (305), Constantius was made emperor but died in 306, and Constantine was raised to the dignity of Cæsar, by the army in Britain. Maxentius, the tyrannical profligate son of Maximian, was proclaimed Cæsar in Rome. Galerius and Licinius acknowledged Constantine as emperor, and in 311 war broke out between Maxentius and Constantine. With a small army Constantine invaded Italy. He was victor at Susa, Turin, and Verona. Assured by a vision that he would triumph in the sign of Christ, he marched on Rome and completely defeated Maxentius at the Milvian Bridge, 28 Oct., 312. Shortly after, with his brother-in-law Licinius, he issued the Edict of Milan, granting liberty of worship to the Christians (313). In 314 the treachery of Licinius in the East led Constantine to attack him at Cibalæ, and later at Castra Jarba, but a peace was soon arranged, which lasted for eight years. Licinius then began to persecute the Christians and infringe on Constantine's rights. The latter routed his army near Chalcedon. Constantine, now sole emperor, transferred his capital to Constantinople, and devoted himself to promoting the moral, economical, and political welfare of the empire. He remained a catechumen till shortly before his death, when he received Baptism. As Pontifex Maximus, although he protected the rights of heathenism, he abolished offensive forms of worship, and suppressed divination and magic. He bestowed many favors on the Church, granting clerics immunity from taxation and military service, allowing the Church the right of inheritance, and removing the legal disabilities attendant on celibacy. He forbade the abduction of young girls, and did much for the welfare of children, women, and slaves. He adorned the churches magnificently, and strictly obeyed the precepts of Christianity.—C.E.

Constantinople (Gr., *Konstantinou*, of Constantine; *polis*, city), former capital of the Ottoman Empire, situated in European Turkey, on the Strait of Bosporus, between the Sea of Marmora and the Golden Horn, an inlet to the north. Comprising Stamboul, the city proper, and the important suburbs of Galata and Pera, it includes also Scutari, across the strait. It was founded as Byzantium, 657 B.C., by Greeks from Megara, led by Byzas. Chosen by Constantine as the capital of his empire, A.D. 330, it was renamed in his honor. As the residence of the rulers of the Byzantine Empire (q.v.) it was the center of the civilized world for nearly eight centuries. Numerous Church councils were held there. St. John Chrysostom and St. Gregory of Nazianzus were among its bishops. In 451 the patriarchate was established. Unfortunately, frequent inroads of heresy, Arianism, Nestorianism, and Iconoclasm, finally culminated in the schism of the 9th century, under Photius, and the setting up in 1054 of the so-called Orthodox Greek Church. The Latin Empire, established in 1204, after the conquest of the city by the Crusaders, lasted only until 1261. In 1453 the city fell into the hands of the Turks. The last attempt to dislodge them was the disastrous effort of the Allies in 1915, by way of Gallipoli. The importance of Constantinople has been lessened by the selection of Angora as the new capital of Turkey, in 1923; the expulsion of the caliph, spiritual head of the Moslems, in 1924; and that of the Greek patriarch in 1925.

After the fall of Constantinople, 1453, the churches were converted into mosques. The most famous was the church of St. Sophia (Holy Wisdom), the masterpiece of Byzantine architecture. The church of St. Irene (Holy Peace) is now an armory. On the site of the ancient church of the Holy Apostles now stands the mosque of Mohammed II. The church of the Holy Virgin, in the Greek quarter of Phanar, is one of the city's rare examples of early Byzantine.

The modern pro-cathedral is in the Pancaldi quarter. Catholics of the Latin Rite number about 45,000 and are under a vicar Apostolic, who resides in Pancaldi, and acts also as delegate Apostolic for the Uniats of the city. These include about 5000 Armenians, with a patriarch living in Pera; 1500 Greek Catholics, under a bishop residing in Constantinople and Athens; and a small group of Bulgarians, under an archbishop in Galata. Religious orders include Franciscans, Dominicans, Jesuits, Capuchins, Assumptionists, and Sisters of Charity. They conduct schools, colleges, orphan asylums, and hospitals. Schismatic Christians formerly included about 200,000 Greeks; their number has been lessened through exchange of nationalities since the war, and their patriarch now lives in Saloniki. There are also about 100,000 Armenians, or so-called Gregorians, under a patriarch; 15,000 Bulgarians, claiming membership in the Orthodox body but repudiated by them; and a small number of Orthodox Russians.—C.E.

Constantinople, COUNCILS OF. All four were held in the capital of the former Byzantine Empire; all were Œcumenical. The principal acts of these Councils were disciplinary and dogmatic. The First Council of Constantinople, 381, condemned Arianism, Macedonianism, and kindred heresies. It formally approved of the Nicene-Constantinopolitan Creed. The Second, 553, anathematized the "Three Chapters," and issued dogmatic condemnations against Arius, Nestorius, and other heretics. The Third, 678, defined the Church's doctrine on the two wills (human and Divine) in Christ, at the same time anathematizing the opposite (Monothelitic) heresy. The Fourth, 869, condemned Photius and the acts of the false Photian councils—C.E.; Hefele, History of the Councils of the Church, Edin., 1894-96. (M. P. H.)

Constantinople, CREED OF. See NICENE-CONSTANTINOPOLITAN CREED.

Constantinople, RITE OF, or BYZANTINE RITE, is followed by all Orthodox churches, by Melchites in Syria and Egypt, Balkan Uniats, Italo-Greeks in Calabria, Apulia, Sicily and Corsica, by over 100,000,000 Christians. It is of Antiochene origin. It employs the Greek, Arabic, Old Slavonian, and Rumanian languages, and follows the Julian Calendar (Old Style), the liturgical year beginning 1 Sept. There are four great fasts: of Christ's Birth, 15 Nov. to 25 Dec.; of Easter, seven weeks before the feast; of the Apostles, first Sunday after Pentecost to 28 June; of the Mother of God, 14 days from 1 August. Instead of a Missal and Breviary, it has many service books, 20 in number. The liturgy followed is that of St. Chrysostom but, except Palm Sunday, on all Sundays in Lent, Maundy Thursday and Holy Saturday, the Eves of Christmas and Epiphany, the Liturgy of St. Basil is used.—C.E.; Fortescue, The Orthodox Eastern Church, Lond., 1907. (ED.)

Constitution, PAPAL, an important papal law or grant. Popes have long used Constitutions for dogmatic and disciplinary pronouncements. Since 1911 they have been using Constitutions for erecting or dividing dioceses. Constitutions are now *sub plumbo* letters, that is, have the older Bull form.—C.E. (J. D.)

Consubstantial (Lat., *con*, with; *substantia*, substance), a translation of the Greek, *homousios*, chosen at the Council of Nicæa (A.D. 325) as the only correct word to express the nature of the Son of God. He is not inferior to the Father, nor posterior, nor merely like unto Him, but identical in substance and in essence with Him. He is truly God, God of very God, consubstantial with the Father, as the Nicene Creed has it, having, or rather, being, the Godhead no less than the Father. (J. M. B.)

Consubstantiation, known also as IMPANATION, the error of those who hold the coexistence in the Eucharist of the Body and Blood of Christ with the bread and wine. Denying transubstantiation, Wyclif and Luther held, as the High Church Party (Anglicans) today holds, the doctrine of consubstantiation.—C.E. (A. J. M.)

Consuetudinary, the title of a book containing the liturgical customs or *consuetudines* of individual churches, especially those of monastic orders. The purpose of such books was not only to record peculiar monastic customs, but also to render the liturgy conformable to a particular monastic rule. Producers of such works were, among others, Mabillon, "Vetera analecta"; d'Archéry, "Spicilegium"; Herrgott, "Vetus disciplina monastica"; Martène, "De antiquis monachorum ritibus."—Fortescue, The Mass, N. Y., 1914. (D. R.)

Consultor, member of a council. The official advisers of a bishop in matters of diocesan administration are called diocesan or parish priest consultors (*parochi consultores*). They number from four to twelve in each diocese, and are proposed by the bishop and approved by the diocesan synod. They consider appeals made in the administrative removal of the so-called irremovable pastors (*parochi inamovibiles*), and in the transfer of all pastors. Their term of office expires after ten years or when the next synod is held, but they are eligible for reappointment.—C.E. (S. B.)

Contemplation consists in an imperfect vision of the Supreme Being, and of His infinite perfections. There are two kinds, one in the natural or ordinary state, which is that of all Christians striving to save their souls; the other in the preternatural, in which the mind is elevated to God and Divine things, joined with an admiring and loving intuition of these. St. Augustine defines it as an agreeable admiration of perspicuous truth. St. Bernard says it is a certain elevation of the mind dwelling or resting upon God, and tasting the joys of eternal sweetness. Richard of St. Victor defines it as the free insight of the mind, dwelling with admiration on the sights or scenes of wisdom. St. Thomas tells us it is the simple intuition of Divine truth, and that it terminates in affection and love. Mystical contemplation is Divine and effective; it enlightens the intellect, and inflames the will in a special manner, and above the human way of acquiring knowledge by reasoning and inference.—C.E.; Devine, A Manual of Mystical Theology, Lond., 1903. (M. J. W.)

Contemplative Life, a way of living especially adapted to induce and facilitate contemplation. Based on the preeminent Christian duty of seeking to increase one's knowledge and love of God, contemplation is in itself the noblest occupation that

may engage man's faculties, and has been held in veneration since the early Christian Fathers retired into the desert in imitation of Christ. The contemplative seeks that union with God which is to reach perfection in the life to come. To this end he strives to prepare his soul by the exercise of Christian virtues, by estrangement from the world, profession of vows contrary to the worldly spirit, silence as an aid to converse with God, and by self-mortification. His investigation of Divine things necessitates the study of history and science, in short, of whatsoever bears witness to the development of the Divine plan. His great function is, of course, worship, and in community this sacred duty is performed in a public, official way by the recitation of Divine Office. Moreover, the second great commandment, love of our neighbor for God's sake, is fulfilled by contemplatives by means of prayer for suffering humanity, and by penance as an atonement for sinners. Those who practise this twofold ministry have greater merit, theoretically, than those in active orders, but the individual vocation must in all cases be considered. Undoubtedly the contemplative life presupposes a remarkable vocation.—C.E.; Pourrat, tr. Jacques, Christian Spirituality, Lond., 1924.

Contempt, a habitual mean estimate, manifested in depreciatory words or actions. According to the justice of the estimate, contempt is sinful or the reverse, heightening guilt or merit. Thus, the deliberate "Thou fool," would render grievous a momentary anger; St. Paul, despising the world as a crucified slave, increased his meritorious renunciation. (H. J. W.)

Conti, Gregorio (Victor IV), antipope, 1138. He was elected by the partisans of the Pierleone faction in opposition to Innocent II. Through the efforts of St. Bernard he submitted to the lawful pope.—C.E.

Continence (Lat., *continere*, to contain), the virtue or strength of will by which man controls his bodily emotions, particularly those connected with sex; a form of the virtue of temperance; the state of one who controls the sex instinct.—C.E. (W. O. B.)

Continuity, term used in a general sense by theologians to designate the successive existence of the Church from its foundation by Jesus Christ to the present day without a change in its dogma or hierarchical constitution. Specifically, it was a theory advanced by the High-Church Anglicans in the 19th century when they claimed communion with the Holy See on the grounds that their Church was identical with the pre-Reformation Church in England, hence with the Catholic Church. The absurdity of this claim is only too apparent, and never was it exposed more forcibly than by Card. Bourne at the thirteenth centenary of York (Tablet, 1927, CXLIX, 555).—Thurstan, The Faith of York, Lond., 1927.

Contract (Lat., *con*, together; *trahere*, to draw), an agreement by which two or more persons mutually bind themselves to give, do, or abstain from something. It requires mutual consent clearly manifested by the parties on both sides, so that there may be no substantial mistake or fraud or misrepresentation on either side; the consent must be deliberate and free, and the subject matter must be definite and certain, possible and honest. Marriage is a form of contract which Christ raised to the dignity of a Sacrament.—C.E.; Slater, Manual of Moral Theology, N. Y., 1925. (ED.)

Contrition (Lat., *conterere*, to bruise), sorrow for, and detestation of, one's past actual sins, with the purpose not to sin in future. Contrition is the principal act of the virtue of penance, and an essential element of the Sacrament of Penance. To be conducive to salvation and to justification contrition must be based on a supernatural motive and must extend to all mortal sins. Contrition is called perfect when its motive is love for God. Such contrition procures the remission of sins without the actual reception of a sacrament, though it must contain, at least implicitly, the intention of receiving either Baptism (in the case of an unbaptized person), or Penance (in the case of one already baptized). Contrition proceeding from any other supernatural motive than Divine charity is called imperfect contrition, or attrition, and constitutes a sufficient disposition for the remission of sins, through the actual reception of Baptism or of Penance.—C.E.; Pohle-Preuss, The Sacraments, III, St. L., 1924. (F. J. C.)

Contumacy (Lat., *contumacia*, stubbornness), obstinate disobedience to the lawful orders of a court. —C.E.

Convent (Lat., *conventus*, assembly), in the history of monasticism a word of two distinct technical meanings: a religious community of either sex when spoken of in its corporate capacity, e.g., hermits of an Eastern laura, or a Western monastic establishment; also the buildings in which a strictly monastic order resides, as distinguished from the home of a "congregation." In the popular signification, it is an abode of female religious, corresponding to the term "monastery" as applied to a male establishment. In the latter sense it is treated in the present article. Varying in details according to each religious order, the features common to all conventual life differ little from those characterizing monasticism (q.v.). The division of convents into two classes, strictly enclosed and unenclosed, requires subdivision according as they are contemplative, or active, or a combination of both. The motive actuating the older orders was mainly contemplative. Whether of the contemplative or the active type, convents have always been homes of industry, enriching the Church by their cultivation of the fine arts and needlework, and in more modern orders, by educational and hospital work, the conduct of retreats, and the administration of penitentiaries, orphanages, and homes. Legislation relating to convents requires episcopal consent and papal approbation for new establishments, episcopal supervision of the convents in each diocese, excepting those exempt, and prevention of coercion in the admission of postulants; among the chief regulations is the law of enclosure. The recital of Divine Office is incumbent upon choir nuns of the older contemplative orders. Some have undertaken the observance of perpetual adoration.—C.E.

Convent Schools, conducted by religious orders of women, have existed for centuries, the education of girls having been from the earliest days one of the chief works of cloistered women. In the 6th century Cæsarius, Bp. of Arles (501-573), drew up

rules for the schools established by his sister, Cæsaria. English nuns went with St. Boniface to Germany in the 8th century and founded schools throughout Saxony that were especially well known. In 747, the Council of Clovesho enjoined abbesses as well as abbots to provide for the education of all their household. During the warring ages from the 6th to the 13th centuries convents offered a safe shelter for the daughters of noble families and others, and the names of brilliant women educated in such schools include the learned abbess, St. Hilda of Whitby, and the 10th-century poet and dramatist, Roswitha or Hroswitha, educated at Gandersheim by the abbess Gerberg, niece of Otto I. The education ordinarily given in medieval convents comprised reading and writing, liturgical singing, spinning, weaving, and embroidery. The Reformation closed the convent schools of England and Germany, but in southern Europe they continued to be a refuge from the worldliness of court and society. After the French Revolution there was an increase in such schools, and during the last century many teaching orders were added to those already established. The first convent school in North America was founded by the Ursulines, in Quebec, in 1639. French members of the same order established the first convent in the United States, in 1727, in New Orleans. The aim of convent schools is to combine secular and religious education with the training of character through religious influences. They include elementary schools, academies or high schools, and colleges. Many orders conduct their own training-schools, and hundreds of religious take degrees each year in the larger colleges and universities.—C.E.; Steele, The Convents of Great Britain, Lond., 1892; Burns, Growth and Development of the Catholic School System in the U. S., N. Y., 1912.

Conventual Mass, the Mass which is said publicly every day in churches in which the Divine Office is said daily, i.e., in all cathedrals, in churches which have chapters, for which reason it is often called chapter Mass, and in churches of religious who are obliged to recite the office publicly, e.g., canons regular. With the Office the Mass completes the official or liturgical service of God in such churches. (ED.)

Conventuals, ORDER OF FRIARS MINOR. See ORDER OF FRIARS MINOR CONVENTUAL.

Conversi (Lat., *convertere*, to turn round), the "converted," term applied to those who, in adult life, renounced the world and entered a religious order; synonymous with "lay brother."—C.E.

Conversion (Lat., *con*, with, toward; *vertere*, to turn), one who turns or changes from a state of sin to repentance, from a lax to a more earnest and serious way of life, from unbelief to faith, from heresy to the true faith. It consists not merely in joining a Church but in a change of heart and in the acceptance of the doctrines and submission to the laws of the Church established by Jesus Christ. This appears best in the narratives of the process of conversion by notable converts. St. Augustine of Hippo wrote his "Confessions"; and Card. Newman's "Apologia pro Vita Sua" is famous. Others are: Kinsman, "Salve Mater"; Brownson, "The Convert; or, Leaves from my Experience"; Kent Stone, "The Invitation Heeded"; Ronald Knox, "A Spiritual Æneid"; Mrs. Anstice Baker, "A Modern Pilgrim's Progress." In the United States, 36,376 converts were reported during 1929, the total Catholic population being listed as 20,112,758. In Great Britain since the Oxford Movement of 1840, many lists have been made of the more prominent converts from Protestantism to the Catholic Church. These have been collected by W. Gordon Gorman in his work, "Converts to Rome," Lond., 1899. The number of converts in England in 1925 was 11,948; in 1926, 11,714; in 1927, 12,065. In missionary countries, the number of converts has been very great especially in China, often as many as 200,000 a year. —C.E. (ED.)

Converts' Aid Society, THE, was established in England, in 1896, by Cardinal Vaughan, at the express wish of Leo XIII. Its principal purpose is to provide material assistance to necessitous convert clergymen of the Established Churches of England and Scotland, and of other Protestant denominations in Great Britain. The society's work is not limited, however, to giving financial aid; it has an employment bureau, and efforts are made to secure suitable positions for its clients. In the case of unmarried men who appear to have a vocation for the priesthood the society defrays the expense of their temporary sojourn in a religious house, and afterwards facilitates their proceeding to the Beda College in Rome, or to one of the British seminaries. In 1929 as many as 100 convert clergymen, having been ordained, were engaged in priestly duties in Great Britain. More recently the society has enlarged its scope so as to extend aid to convert Anglican nuns, of whom there is an increasing number. In many instances the society is instrumental in finding Catholic friends for those who by heroically following the call of conscience have forfeited former friendships, one of the trials of most converts; it helps to educate the children of married convert clergymen, and arranges temporary hospitality for whole families. The society concerns itself only with those who have actually been received into the Church. (E. V. W.)

Converts League, an organization founded in New York in 1895 with the object of familiarizing converts to the Church with Catholic associates and of aiding for a time those who on account of change of faith suffer pecuniary or social disadvantage. Its annual meeting and reception occurs near the feast of the Conversion of St. Paul the Apostle, 25 Jan. (ED.)

Convict Priests in Australia, priests who labored among the Catholic convicts in the Australian penal settlements. These convicts had been compelled to attend Protestant religious services until 1803, when Fr. James Dixon was permitted to exercise his clerical functions, under galling restrictions. In 1804 Fr. Dixon's privilege was withdrawn and a period of persecution of Catholics began anew, and continued until 1820, the year of the arrival of Frs. Conolly and Therry.

Convocation (Lat., *con*, together; *vocare*, to call), the act of calling together an assembly; an assembly; an ecclesiastical meeting of Anglican clergymen, resembling a synod, summoned by the

archbishops of Canterbury or York to meet when Parliament is sitting.—C.E.

Conway, KATHERINE ELEANOR (1852-1927), journalist and author, b. Rochester, N. Y.; d. Boston. Joining the staff of the Boston "Pilot," in 1883, she served as associate editor, 1890-1905, and as managing editor, 1905-08. From 1908-15 she was managing editor of "The Republic," of Boston, and from 1911-15 a professor at St. Mary's College, Indiana. She was awarded the Lætare Medal by the University of Notre Dame, in 1907, and the papal decoration, "Pro Ecclesia et Pontifice," by Pius X, in 1912. Among her books are "The Christian Gentlewoman," "New Footsteps in Well-Trodden Ways," "Watchwords from John Boyle O'Reilly," "Fifty Years with Christ the Good Shepherd," and several volumes of poetry, including "A Dream of Lilies" and "The Color of Life."

Cook Islands, PREFECTURE APOSTOLIC OF, formerly Cook and Manihiki, Pacific Ocean; formed, 1922; entrusted to the Congregation of Picpus. Prefect Apostolic, Bernard Castanié (1923); residence at Avarua, Raratonga.

Cooktown, VICARIATE APOSTOLIC OF, Australia, comprises the northern part of Queensland; established, 1876; entrusted to the Hermits of St. Augustine of Ireland. Vicars Apostolic: John Hutchinson (1887-97), James Murray (1898-1914), and John Heavey (1914); residence at Cairns. Churches, 25; priests, regular, 14; religious women, 70; college, 1; boarding schools, 3; primary schools, 8; Catholics, 11,000.

Cope (M.L., *cappa*, cape), PLUVIAL (Lat., *pluvia*, rain), or CAPPA PLUVIALIS, long liturgical mantle, open in front, fastened at the breast with a clasp or morse; made of silk or cloth, and semi-circular in shape. The earliest mention of a *cappa* is found in Gregory of Tours, and in the "Miraeula" of St. Fursens, and meant an ordinary cloak with a hood, for common wear. It was not in general use in church ceremonies until the 12th century, when it was regarded as the special vestment of cantors. It could, however, be worn by any member of the clergy, and among monks was worn by the whole community, excepting the celebrant and his ministers, at High Mass on great feasts. The only conspicuous change it has undergone during the ages has been in the shape of the hood, which in the beginning was small and triangular and intended to be of practical utility in protecting the head in processions, etc., but is now merely an ornamental appendage resembling a shield of rich embroidery, artificially stiffened, and sometimes adorned with fringe. The cope is assigned to the celebrant in nearly all functions in which the chasuble is not used, e.g., processions, greater blessings and consecrations, solemn Vespers and Lauds, Benediction, absolution and burial of the dead, Asperges before Mass, etc., and is worn at pontifical High Mass by the assistant priest who attends the bishop. Its color follows that of the day. See CAPPA CHORALIS; CAPPA CLAUSA; CAPPA MAGNA; MANTUM.—C.E.

COPE

Copenhagen University, founded by Bull of Sixtus IV, 1475, at the request of King Christian I, and established by the Abp. of Lund. After the Reformation it was reorganized, 1539, by Johann Bugenhagen, Lutheran theologian.

Copernicus, NICOLAUS (NICLAS KOPPERNIGK; 1473-1543), canon of Frauenburg, Dominican tertiary, author of the heliocentric planetary theory, b. Thorn, Poland; d. Frauenburg, East Prussia. He was educated at Krakow, Bologna, Padua, and Ferrara, studying medicine and jurisprudence at the last two. Though a cleric, it is uncertain whether he received higher orders. He gained renown as a physician practising at Heilsberg (1506-12). He translated the letters of Theophylactus into Latin, 1509, and published a treatise on monetary reform, 1528. About 1528 he completed his work on the revolutions of the celestial bodies, revealing his genius in grasping the truth long before it could be proved. He hesitated to publish it, but, influenced by the spread of the doctrine and the urging of Card. Schönberg, Abp. of Capua, and Bp. Giese of Culm, he surrendered his manuscripts for publication. The work was seen through the press by Schöner and Osiander, in Nuremberg, appearing just before the death of Copernicus. It was dedicated to Paul III. Osiander, to please Luther and Melanchthon, introduced the word "hypothesis" on the title page, and substituted a new preface without permission. The Protestant theologians soon objected to the theory and continued to do so. Catholic opposition began only seventy-three years later, at the time of the Galileo affair. The book was put temporarily on the Index (1616) till nine sentences declaring the system certain were removed or changed.—C.E.

Coppée, FRANÇOIS EDOUARD JOACHIM (1842-1908), poet, novelist, and dramatist, b. Paris; d. there. He was called the poet of the lowly. Simplicity and truth in portraying familiar scenes constitute the charm of his popular short stories. His drama is noted for lofty ideals. Two of his most successful plays in verse are "Le Passant" and "Severo Torelli." He was elected to the Academy in 1884 and founded an annual prize of 1000 francs for young poets. About 1898 he returned to the Catholic Church.—C.E.

Coptic Rite, that used by the Coptic Church. It has three forms, that of St. Cyril, St. Gregory of Nazianzus, and St. Basil. They differ only in the Anaphoras (Canons). The Anaphora of St. Cyril, also called St. Mark's, together with the part common to all, is a duplicate of the Greek St. Mark. When the translation into Coptic was made, certain well-known Greek forms were retained, but were written in Coptic characters. At present St. Basil's Liturgy is used on Sundays, weekdays, and for requiems; St. Gregory's on certain great feasts; and St. Cyril's during Lent and on Chrismas Eve.—Forteseue, The Mass, N. Y., 1914. (M. E. D.)

Cor arca legem continens, or JESUS, BEHIND THY TEMPLE'S VEIL, hymn for Lauds on the feast of the Sacred Heart. It was written by an unknown author in the 18th century. There are seven translations; the English title given above is from the Marquess of Bute's "Roman Breviary."—Britt.

Corbie (CORBEY), MONASTERY OF, Benedictine abbey in Picardy, founded, 657, by St. Bathilde, with monks from Luxeuil. Under St. Adelhard the monastic school became famous and sent a colony to establish Corvey abbey in Saxony. The buildings destroyed by fire, 1137, were later restored. Mazarin was among the commendatory abbots of Corbie. At the incorporation of the abbey into the Congregation of Saint-Maur, 1618, its declining fortunes revived. At its suppression, 1790, the buildings were partly demolished but the church still remains with fine portal and towers; the library was transferred to Saint-Germain-des-Prés, 1624. Paschasius Radbert (d. 865), was one of the outstanding scholars of Corbie.—C.E.

Corcoran, JAMES ANDREW (1820-89), theologian, editor, and Orientalist, b. Charleston, S. C.; d. Philadelphia. Ordained in Rome, 21 Dec., 1842, he was the first native of the Carolinas to receive priestly orders. He edited the "United States Catholic Miscellany," the "American Catholic Quarterly Review," and Bp. England's works. He was secretary to the Second Plenary Council of Baltimore, and one of the theologians of the doctrinal commission of the Vatican Council.—C.E.

Cord, emblem in art associated with Sts. Charles Borromeo and John of God. With the former it symbolizes the cord or halter worn around his neck during the plague of Milan, 1575; with the latter it is commemorative of his escape from being hanged.

Cord, CONFRATERNITIES OF THE, pious societies whose members wear a cord or sash to honor some saint from whom they hope to receive a particular grace or favor. In ancient times belts or girdles were common among the Orientals and the Jews, whose priests and prophets also wore them. Christ ordered his Apostles to gird their loins. Virgins in the early Church wore cinctures as a mark of their purity, and since then they have come to be a symbol of chastity as well as mortification and humility. The custom of wearing a belt in memory of a saint is very ancient, and first appears in the life of St. Monica. This practise was continued during the Middle Ages, especially in France, where St. Michael was thus honored. The principal confraternities of the cord are: those of Our Lady of Consolation, or of the Black Leathern Belt of St. Monica, St. Augustine, and St. Nicholas of Tolentino; the cord of St. Francis; the cord of St. Joseph; and the Confraternity of the Cord of St. Thomas.—C.E.

Cordova, city, Spain. Of Carthaginian origin, it was occupied by the Romans, 152 B.C. Cordova, evangelized probably during the Apostolic period by disciples of St. James the Greater and St. Paul, was a bishopric *c.* 279, and witnessed the persecution of early martyrs, among them, Faustus and Januarius. The Arabs dominated the city from 711 until 1236, and in the 9th century subjected the Christians to a fierce persecution during which St. Eulogius died, 859. In the 10th century it was renowned as the New Athens, the center of literary culture, including among its scholars, Gerbert, later Pope Sylvester II, and Averroës, commentator of Aristotle. An era of religious prosperity commenced in 1236 when the city was conquered by St. Ferdinand III of Castile. The mosque, begun by Caliph Abd-er-Rahman I, 786, and converted into a cathedral in the thirteenth century is one of the finest specimens of Moorish architecture.—C.E.

Cords, BLESSED, girdles worn by members of certain pious associations. Four have been approved and indulgenced by the Church. They are: the belts of Sts. Monica, Augustine, and Nicholas of Tolentino; the cord of St. Francis; the cord of St. Joseph; and the cord of St. Thomas Aquinas.—C.E.; Beringer, Les Indulgences, Paris, 1905. (J. F. S.)

Core, Dathan, and Abiron, leaders of a revolt against Moses and Aaron (Num., 16) which took place probably at Cades, shortly after the Israelites left Sinai. Core was destroyed by fire from heaven, and Dathon and Abiron were swallowed up by the earth.—C.E.

Corinth, ancient city, Greece, situated at the southern end of the isthmus separating the Gulf of Corinth from that of Ægina. It was of prehistoric legendary origin, and became a flourishing city by reason of its position between the Peloponnesus and central Greece. About 1100 B.C. it waged victorious warfare against Athens, and later founded many colonies, including Syracuse. Sacked by the Romans, 146 B.C., it was restored by Julius Cæsar and Hadrian. It was the scene of St. Paul's successful apostolate (Acts, 18), and the recipient of two Pauline epistles, A.D. 57 and 58. It was captured by the Turks, 1458, and held by them until 1821, except for an interval from 1687-1715, when the Venetians controlled it. In 1858 an earthquake destroyed it, and it was replaced by New Corinth, 3½ m. to the northeast. Lequien mentions only 20 Latin prelates from 1210-1700, although Eubel gives 22 archbishops from 1212-1476. The name exists as a titular archbishopric.—C.E.

Corinthians, EPISTLES TO THE, two epistles written by St. Paul in the year 57, the first from Ephesus and the second from Macedonia. A twofold occasion led to the writing of the first epistle. St. Paul learned that dissensions and strife regarding the worth of various preachers had arisen at Corinth and that some Christians had caused grave scandal by their evil conduct; at the same time, the Corinthians sent him a letter in which various questions were proposed for solution. The object and plan of the epistle is accordingly twofold: the denunciation and correction of abuses and crimes, 1, 10, to 6, 20, in which are treated the dissensions, avoidance of sinners, sins of injustice and impurity; and a reply to the questions addressed to him, 7, 1, to 16, 4, in which are treated marriage and celibacy, meats offered to idols, divine services and the Holy Eucharist, the charisms, the resurrection, the collection for the poor of Jerusalem. The second epistle was written some months after the previous letter and is closely connected with it. The occasion for this epistle was the report brought to Paul by Titus, that the first epistle had been well received, and that the Christians were repentent and ready to make amends, but, on the other hand, some misunderstandings and doubts had arisen at the instigation of false apostles who were attacking Paul and endeavoring to destroy his authority. The epistle is thus divided: (1) apologetic, 1, 12, to 7, 16, in which St. Paul defends himself against accusations,

commends the Corinthians, and exhorts them to greater virtue; (2) hortatory, 8 to 9, in which they are exhorted to generosity towards the poor; (3) polemical, 10 to 13, in which Paul attacks and unmasks the false apostles and shows his own Apostolic power and authority.—C.E.; MacRory, The Epistles of St. Paul to the Corinthians, St. L., 1915; Callan, The Epistles of St. Paul, N. Y., 1922; Prat, tr. Stoddard, Theology of St. Paul, N. Y., 1926. (R. F. S.)

Cork, Diocese of, Ireland; comprises Cork City and a portion of County Cork; suffragan of Cashel; founded in the 6th century by St. Finbarr. The old church of St. Finbarr, called Gill Abbey, stood until 1725 on the site now occupied by the Protestant cathedral. It was the home of a famous school (see Cork, School of). St. Nessan (in the early centuries) and Bl. Thaddeus McCarthy (1492) were in the long line of bishops; also the famous Bp. Giolla Aedh O'Muighin (1152-72). Bp. Daniel Cohalan succeeded Bp. Thomas O'Callaghan in 1916. Churches, 72; priests, secular, 129; priests, regular, 90; convents of nuns, 27; colleges, 4; high schools, 20; institutions, 10; poor schools for 470 children; Catholics, 169,335.

Cork, School of, founded by Barra, or Finbarr, saint and scholar, near Lough Eirce, 620. It flourished even after the Danish settlement. In 1174 the monastery and school of Cork were refounded by Cormac MacCarthy, King of Munster.—C.E.

Cormac MacCuilenan (836-908), Irish bishop and King of Cashel, slain at the battle of Ballymoon. He was the author of an Irish glossary and possibly of the lost Psalter of Cashel.—C.E.

Cornaro, Elena Lucrezia Piscopia (1646-84), writer, b. Venice; d. Padua, Italy. Of noble descent and esteemed for her learning throughout Europe, she was awarded the doctorate in philosophy by the University of Padua, 1678, and was a member of various academies. Her writings include academic discourses, translations, and devotional treatises.—C.E.

Corneille, Pierre (1606-84), dramatist, b. Rouen, France; d. Paris. He was educated by the Jesuits, and, after admission to the bar, devoted himself to literature. His early comedies attracted the attention of Richelieu, who employed him for a time to revise his own plays. In 1636 the success of "Le Cid," which marked a new epoch in French drama, angered Richelieu, who had it severely criticized by the Academy. After four years of silence, "Horace" and "Cinna" appeared, and from that time till 1651 Corneille produced a series of plays, mostly masterpieces; "Polyeucte" was perhaps his crowning triumph. Sincerely devout, he pursued a lofty ideal in his work and portrayed characters whose heroism, sense of duty, and readiness for self-sacrifice set a standard of the highest morality. He completed a translation of the "Imitation of Christ" in 1656.—C.E.

Cornelius, a centurion of the Italic cohort, converted at Cæsarea (Acts, 10). His baptism was an important event, as it was the first case of an uncircumcised Gentile being received into the Church without submitting to the Jewish ceremonial laws.—C.E.

Cornelius, Saint, Pope (251-253), martyr, b. Rome; d. Centumcellæ (Civita Vecchia). He had scarcely been elected when Novatian set himself up as antipope. Cornelius gathered sixty bishops at a synod in Italy and established himself as the legitimate pontiff. Through St. Cyprian and St. Dionysius he gained the support of Africa and the East. As pope he sanctioned St. Cyprian's mild measures for receiving again into communion those who had apostatized in the Decian persecution, and his correspondence with the saint remains as evidence of the primacy of the chair of Peter. Feast, R. Cal., 14 Sept.—C.E.; Butler.

Cornelius Cornelii a Lapide (Cornelis Cornelissen van den Steen; 1567-1637), Jesuit exegete, b. Bocholt, Flemish Limburg; d. Rome. He taught at Louvain and Rome. His commentaries on the Bible, in twenty-four volumes, complete except for the Book of Job and the Psalms, are highly esteemed. They were intended not merely for historical and scientific study of Holy Writ, but also for pious meditation and pulpit exposition.—C.E.

Cornely, Karl Josef Rudolf (1830-1908), Jesuit biblical scholar, b. Breyell, Germany; d. Trier. After ordination he became professor of Scripture and Oriental languages at Maria-Laach. From 1872 to 1878 he edited the Jesuit periodical, "Stimmen aus Maria-Laach." His own articles are noted for their clearness, vigor, and classic German style. In 1873 he founded a periodical dealing with the history, geography, and ethnology of the German Catholic missions, and six years later was appointed professor of exegesis at the Gregorian University, Rome, where he began the work on Holy Scripture (Cursus Scripturæ Sacræ) with which his name is associated.—C.E.

Corner-stone, a stone placed in a prominent corner of the foundation of a church, or other building, laid at a ceremony which marks the beginning of the erection of the superstructure. It is inscribed with the date, and has a cavity to receive coins and other mementoes of the time and circumstances. The corner-stone of an ecclesiastical building symbolizes Christ, who is the Corner-stone of faith and Foundation of the Church. It also symbolizes St. Peter, the first vicar of Christ, to whom Christ said: "Thou art Peter [Gr., *petra*, rock]; and upon this rock I will build my Church" (Matt., 16.) (J. C. T.)

Corner-stone, Blessing of, the series of rites at the laying of the corner-stone of a church. The procedure is as follows: a wooden cross is erected the day before on the spot where the altar of the church is to stand; the following morning, the bishop, or one delegated by him, blesses this spot; then he blesses the corner-stone, engraving crosses on each side of it with a knife, lays it, and blesses the entire foundations in three sections. These ceremonies are accompanied by prayers, singing of appropriate psalms, and sprinkling of holy water. Next a hymn to the Holy Ghost is sung, and two prayers are recited imploring God's blessing on the continuation of the work started. Then the celebrant, if he deems it opportune, exhorts the people to contribute to the fabric, and dismisses them with his blessing and the proclamation of an indulgence.—C.E., XIV, 303. (J. C. T.)

Cornette (Fr., head-dress), large, spreading, white, linen head-dress, worn by the Sisters of Charity. In the 14th century the cornette was a common head-gear for both men and women, and reached almost to the ground. Later it was a wide band of material wound around the head and reaching to the belt, to which it was attached.

CORNETTE

Coronation, act or ceremony of crowning a monarch. The coronation ceremony of the emperors at Constantinople did not exist before the time of Constantine who first assumed the diadem, which became the symbol of sovereignty, and introduced the ceremony of adoration by prostration. The next change was the setting of the diadem on the sovereign's head by the Patriarch of Constantinople. The ecclesiastical element in the ceremonial rapidly developed. At first the emperor was not crowned in a church and the ritual centered in the conferring of the chlamys and crown. The rite of anointing was probably not introduced in the East until the 12th century. In the West toward the close of the 7th century the Visigothic kings were crowned by the Bp. of Toledo. In England the Egbertine Order is the earliest form of investiture and seems to show a compromise between Celtic and Roman elements. The "Liber Regalis," introduced at the coronation of Edward II, 1307, forms the substance of the ritual used at the present day. English has been substituted for Latin and all Roman expressions have been suppressed. The oath to maintain the Protestant Reformed Religion and the presentation of the Bible were introduced in the time of William III. The English coronation order has much in common with that formerly used for the coronation of the Emperor, and King of the Romans. The French king had the privilege of communicating under both species, and used the oil from the Sainte Ampoule. No religious ceremony is now in use in Spain when the king ascends the throne. A splendid ceremonial was used for the crowning of the Russian emperor. —C.E.

Coronation of Our Lady (IN ART). Among the many masters who have painted the subject are: Borgognone; Cima da Conegliano; El Greco; Fra Angelico; Francia; Ghirlandajo; Justus of Padua; Lippi; Memling; Perugino; Pinturicchio; Raphael; Rubens; Signorelli; Velasquez; Veronese.

Corot, kō-rō, JEAN BAPTISTE CAMILLE (1796-1875), painter, b. Paris; d. there. He first studied art at twenty-six, under Victor Bertin. He was in Rome from 1825-27 and 1834-43. He began as a Classicist and painted during this first period several religious pictures, among them "The Martyrdom of St. Sebastian" and a "Baptism of Christ." The latter is in the church of St. Nicolas du Chardonnet, in Paris. He is famous for his landscapes, done as a member of the Barbizon group and notable for poetic treatment, silvery color, and unusual effects of light. He was beloved by his brother artists for his unfailing kindness and liberality. He was made a commander of the Legion of Honor in 1867. His paintings in the Louvre include "The Pool," "Dancing Nymphs," and "The Road from Sèvres." He is well represented in the United States.

Corporal (Lat., *corpus*, body), a small, square, white linen cloth, on which the Sacred Host and chalice are placed during Mass.

Corporations (Lat., *corpus*, body), an association recognized by law and considered in ordinary transactions as an individual. An ecclesiastical corporation, i.e., a moral person, is a juridical entity which from public authority is perfectly capable of acquiring and exercising legal rights. Such a corporation may be collegiate, e.g., chapters or religious orders, which are made up of individuals; collective, in which the members merely combine some of their powers and rights; or non-collegiate, e.g., seminaries or benefices, whose legal rights are exercised by administrators. The Catholic Church and the Apostolic See receive their legal personality from God; other moral persons, from ecclesiastical authority, either by enactment of the law, or by a formal decree of erection granted by the legitimate superior. Simple approval suffices for collective persons. The reason for the existence of moral persons must be religious or charitable. At least three physical persons are required for a collegiate body; a certain patrimony must be assigned for a non-collegiate body, to be administered for the accomplishment of the purpose of the institution. All moral persons are assimilated to minors, the law extending to them the protection it affords those under age. Non-collegiate bodies act through their administrators. Collegiate bodies act through the votes of their members, an absolute majority being necessary for deciding questions. By their nature, moral persons are perpetual. They cease to exist legally if suppressed by the power that can erect them. A collegiate body ceases *de facto* by the loss of all its members; but legally it exists for 100 years, so that 75 years after the death of the last member such a body could be revived. Ecclesiastical corporations, as such, are not recognized by the law of the United States; they are, however, given the status of private corporations.—C.E.; Ayrinhac, General Legislation in the New Code of Canon Law, N. Y., 1923. (C. N.)

Corpus, a body; a complete collection of writings on any subject. The Corpus Iuris Civilis is the collection of Roman Christian laws. The Corpus Iuris Canonici includes the "Decretals" of Gregory IX, Boniface VIII, and Clement V, the "Decree" of Gratian, the "Extravagantes" of John XXII, and the "Extravagantes communes." In law, CORPUS DELICTI (Lat., body of the crime) means the aggregate elements which constitute a particular fact a crime.—C.E., IV, 391.

Corpus Christi, DIOCESE OF, comprises that part of the State of Texas situated south and east of Las Hermanas and San Roque Creeks, south of the Nueces River as far as the eastern line of McMullen County, south of Atascosa, Karnes, DeWitt, Victoria, and Calhoun Counties; area, 22,391 sq. m. Elevated to a diocese in 1912 from the Vicariate Apostolic of Brownsville. The Oblate Fathers, nota-

bly Fr. Verdet, were first missionaries of Texas; Fr. O'Reilly built the first church in Corpus Christi in 1856. Vicars Apostolic of Brownsville: Dominic Manney, Titular Bp. of Delma (1874-84); Peter Verdaguer, Titular Bp. of Aulon (1890-1911). Bishops of Corpus Christi: Paul J. Nussbaum (1913-20); Emmanuel B. Ledvina (1921). Churches, 46; missions, 101; stations, 200; priests, secular, 35; priests, regular, 50; religious women, 358; colleges, 3; novitiates, 3; academies, 6; primary schools, 27; pupils in parochial schools, 2873; institutions, 5; Catholics, 247,760 (of whom 158,000 are Mexicans).

Corpus Christi (Body of Christ), Feast of, celebrated on Thursday after Trinity Sunday in honor of the Body of Christ in the Blessed Sacrament and in commemoration of the institution of the Blessed Sacrament. It was established, 1246, at the suggestion of St. Juliana of Mont Cornillon, by Bp. Robert de Thorete of Liége, where the first celebration was held the following year, and its observance was extended to the whole Church by Pope Urban IV, 1264. It is a holy day of obligation in England, Ireland, and Scotland. The office for the day, the most beautiful in the Roman Liturgy, was written by St. Thomas Aquinas and the customary procession was approved and encouraged by Popes Martin V and Eugene IV. The procession dates from *c.* 1275, though originally not directly connected with the celebration of the Feast. It is held either on the feast itself, on the following Sunday, or on the day of the octave of the feast, and is of prescription, unless circumstances are such that it must be omitted. During this procession it is customary to halt at several altars, and from one or two of these Benediction is solemnly given. In many places it is customary to have this procession in the open air, weather permitting. Some country churches that have the cemetery close at hand always have two altars within the confines of the cemetery for the purpose of these stops or halts in the Corpus Christi procession. In city parishes and where it is not advisable to hold the procession outdoors, it is held inside the Church. Then the side-altars are used as stopping or halting places for the procession, and from each Benediction is given. Finally the solemnity is concluded with Benediction given from the high altar of the church.

Corpus domas jejuniis, or Long fasting hath thy body tamed, hymn for Matins on feast of St. John Cantius, 20 Oct. It was written in 18th century, by an unknown author. It has four translations; the English title given is by W. Wallace.—Britt.

Correctories, Latin critical works enumerating and discussing Scripture passages with different readings drawn from ancient MSS. and writings. Their purpose was to secure more perfect copies of the original Latin text. The most important were made by the Paris University, the Dominicans, and the Franciscans, in 13th century. The publication of the official Latin text, 1598, rendered them superfluous.—C.E.

(M. S.)

Correggio, kôr-rĕd'jyō (Antonio Allegri; *c.* 1494-1534), painter, b. Correggio, near Modena, Italy; d. there. Little is known of his life, though he is one of the greatest Italian artists. His work shows the influence of Mantegna and Leonardo da Vinci. He founded a school in Parma, where he painted the frescoes that adorn the Convent of San Paolo and the cupolas of the cathedral and the church of San Giovanni. He is noted especially for masterly handling of light and shade. Two of his finest paintings are the "Holy Night" in the Dresden museum, and "the Marriage of St. Catherine" in the Louvre.—C.E.

Cosmas or Hagiopolites or Cosmas of Jerusalem (8th century), hymn-writer, b. probably Damascus; d. probably Mainma, port of Gaza, southern Phenicia. He was foster-brother of St. John of Damascus and entered with him the monastery of St. Sabas, near Jerusalem. In 743 he was appointed Bp. of Mainma. Among the best representatives of later Greek classical hymnology, especially of the liturgical chants known as "Canons," his hymns are in general use in the Orthodox Greek Church, which commemorates him, 14 Oct.—C.E.

Cosmas and Damian, Saints, martyrs (*c.* 303), b. Arabia; d. Ægea (now Ayass), Cilicia. They were twin brothers, physicians, and practised at Ægea; they accepted no money from the poor, and, being Christians, their good example brought many to the Faith. Arrested in the persecution of Diocletian, they were subjected to torture, but remained unharmed, and were finally beheaded. Their three brothers, Anthimus, Leontius, and Euprepius were martyred with them; numerous myths and legends grew up around them. Patrons of physicians, surgeons, druggists, and barbers. They are mentioned in the Canon of the Mass and the Litany of the Saints. Emblem: a phial. Relics at Cyrus in Syria. Feast, R. Cal., 27 Sept.—C.E.; Butler.

STS. COSMAS AND DAMIAN

Cosmas da Carboniam, Blessed, martyr (1656-1707), b. Constantinople. He became a priest of the Armenian Church 1683, and in 1696 was converted to Catholicity. From 1697 to 1707 he was pastor of St. George's in Sulu Monastir. At that period a bitter persecution of Uniats in the Ottoman Empire was just beginning. Fr. Carboniam was arrested in April, 1707, as "rebellious to the laws of the Ottoman Empire." In Nov. he was again incarcerated as the result of riots of schismatic priests and laity, and condemned to death. Beatified, 23 June, 1929.

Cosmas Indicopleustes (6th century), traveler and geographer, b. Alexandria, Egypt. He explored the region south of Egypt as far as Cape Guardafui and east probably as far as India (*Indicopleustes*, voyager to India). On retiring from his travels he entered the monastery of Raithu on the Peninsula of Sinai. Here he wrote his "Christian Topography," an account of his travels and investigations with a description of the universe as he imagined it, and with explanatory maps. The work is valuable as being the first effort of patristic geography.—C.E.

Cosmogony (Gr., *kosmos*, world; *gignomai*, become), the science concerning the origin of our world. That the world was created out of nothing by God's Omnipotence, is both a dogma of faith and an unassailable conclusion of reason. This part of the origin of the world is today generally discussed in cosmology, a branch of philosophy. Cosmogony rather refers to the evolution of the world after its creation. The ancients thought that ever since the 6th day of creation the world remained substantially the same. Modern astronomy and geology assure us of the contrary. This naturally led to two questions: In what state was the world first created? How did the world come to its present state? During the last century the so-called nebular theory of Kant and Laplace was generally accepted by scientists; but owing to its manifold shortcomings, it is generally abandoned nowadays in favor of other theories. Any theory of cosmogony must, of course, start from the assured findings of cosmography, a description of the universe (present and past) and of the laws governing its changes. Various modern sciences are engaged in making this description more and more accurate, e.g., geography, geology, paleontology, astronomy, and astrophysics. Notable contributions to the science have been made by the following Catholic scientists: Joachim Barvande, Nicolaus Copernicus, Armand David, André Dumont, Galileo Galilei, Etienne Geoffrey Saint-Hilaire, D'Omalius D'Halloy, J. B. P. A. Lamarck, Auguste De Lapparent, Karl August Lossen, Albertus Magnus, Charles Saint Claire-Deville, Heinrich Seherer, S.J., Nicolaus Steno, Wilhelm Heinrich Waägen, and Martin Waldseemüller.—C.E.; Windelband, History of Ancient Philosophy, Lond., 1900. (A. C. C.)

Cosmography. See COSMOGONY.

Cosmology (Gr., *kosmos*, world; *logos*, knowledge or science), the study of the general characteristics and basic principles of the material world. Its material object, the material universe, is one with the physical sciences; its formal object differs. The particular sciences are confined to their particular subject, to the proximate causes of corporeal phenomena, and to the formulation of the governing laws as revealed by observation and experiment. Cosmology complements the physical sciences. It begins at their terminus. Based on their findings it passes beyond sense-perception to the ultimate causes of material bodies in general as ascertained by natural reason. Man's unique sphere entitles him to a special study, i.e., psychology, to which corporeal life as such is more aptly reserved. In the guise of physics the study is as old as philosophy itself, and originally constituted its entire scope. Scientific progress with its numerous findings has separated the two, and cosmology now ranks as an independent metaphysical science. The name was first used, 1730. Its method is essentially *a posteriori*. It answers to the "Whence, What, Why?" of the corporeal world. Hence its threefold task and divisions. The subject of the universe in general comprises two divisions: (1) The first treats of its primordial efficient cause reduced to the two theories of monism and creationism (qq.v.), its evolution or development, its magnitude, and its final destiny; (2) the second treats of its final cause, revealing purposive finality. (3) The third division treats of its constituent causes: (a) of the common properties of bodies—extension, space, time, and activity with its efficiency, physical laws, and necessity; miracles; and (b) of the essential composition of bodies reduced to the theories of mechanism, atomism, dynamism, and hylomorphism (qq.v.). The philosophy of the schoolmen holds: (1) That the universe was created by God out of nothing; that the present state of the inorganic world is due immediately to the agency of material forces. (2) That its final cause is to manifest its Creator's glory through the medium of man, whose welfare is the secondary purpose. (3) That the constituent principle of physical bodies is a substantial union of two co-principles or incomplete substances, matter and form. Primary matter is the indeterminate, passive principle. Substantial form is the active, determining principle imparting specific determination. It is the root cause of activity. The union of the two constitutes the complete specific substance, the adequate principle of activity. Such is hylomorphism.—C.E.; McWilliams, Cosmology, N. Y., 1928.

Cosmos, a Greek word, having two meanings apparently far apart: the universe and beauty. Yet the good common sense of the Greeks rightly joined the two meanings in one word. For in spite of the infinite variety of objects, the universe exhibits a most marvelous unity of design and ultimate purpose. Now unity in variety is one of the most commonly accepted definitions of beauty. Moreover, the order and beauty resplendent in the universe is the visible exemplar of man's activity; man is naturally urged to imitate this order and beauty in every sphere of action. (A. C. C.)

Cossa, BALDASSARE (JOHN XXIII), antipope (1410-15), b. Naples, *c.* 1370; d. Florence, 1419. He was appointed cardinal-deacon in 1402. His election to the papacy was brought about through the efforts of the Pisan party, the city of Florence, and the House of Anjou. He was ordained priest one day before his uncanonical consecration as pope. Opposing him were Pope Gregory XII, who resigned at the Council of Constance, and the antipope Benedict XIII (Pedro de Luna), with whom he was deposed, 1415, by the Council. It had been convened through the efforts of Emperor Sigismund and solemnly convoked by Gregory XII. Cossa acknowledged Martin V as legitimate pontiff, 1418. He was made Card.-Bp. of Tusculum but died shortly after.—C.E., VIII, 434.

Costa Rica, republic of Central America, between Panama and Nicaragua; area, approximately 23,000 sq. m.; est. pop. 480,326. The country was discovered by Columbus in 1502; colonization was attempted in 1509 by Diego de Nicuesa, and more successfully, 14 years later, by Francisco Hernandez. During Spanish colonial times Porto Rico was considered a province of Guatemala. It gained independence in 1821, and the present Constitution, which has been altered many times, was adopted in 1870-71. The first Bp. of Costa Rica, consecrated in 1851, was Anselmo Llorente y Lafuente. The Constitution provides that "The Catholic Apostolic Roman is the religion of the state which contributes to its maintenance without impeding the exercise in the republic of any other religion not opposed

COUNTRIES BORDERING ON THE MEDITERRANEAN
AT THE TIME OF THE FIRST CRUSADE —
AND THE ROUTES OF THE FIRST THREE CRUSADES
FIRST CRUSADE 1096 - 1099
1a GODFREY of BOUILLON
1b BOHEMOND (DUKE OF OTRANTO)
1c ROBERT of FLANDERS
1d ROBERT OF NORMANDY
1e BISHOP ADHEMAR
1F RAYMOND OF TOULOUSE
SYRIA AND THE HOLY LAND
(TERRA SANCTA)
AT THE TIME OF THE CRUSADES
0 25 50 100 200
ENGLISH STATUTE MILES
ATLANTIC OCEAN
MEDITERRANEAN SEA
BLACK SEA
WESTERN ROMAN EMPIRE
EASTERN ROMAN EMPIRE
KINGD. OF GERMANY
KINGD. OF HUNGARY
KINGDOM OF CASTILE
KINGD. OF LEON
FRANCE
ALMORAVIDES
EMIRATE OF GRANADA
KO OF SICILY
NORMAN DOMINIONS
ADRIATIC SEA
IONIAN SEA
AEGEAN SEA
SEA OF MARMORA
SEA OF AZOV
BULGARIA
THRACIA
MACEDONIA
HELLAS
PELOPONNESUS
CRETA
CYPRUS
RHODES
CARIA
LYCIA
AMPHYLIA
PAPHLAGONIA
BITHYNIA
CHALDEA
ARMENIA
IBERIA or GEORGIA
ALANS
CHAZARS
POLOVZIANS
PECHENEGS
CUMANS
DOMINIONS OF THE SELJUK TURKS
DOMINIONS OF THE ORTHOKIDES
DOMINIONS OF THE DASHIMEND
DOMINIONS OF THE OKAILIDES
KINGDOM OF NICOSIA CYPRUS
SULTANATE OF ICONIUM
COUNTY OF EDESSA
PRINCIPALITY OF ANTIOCHIA
DOMINIONS OF THE JOSCELINS
CASTLE RUAD
THE ATABEKS
Heraclea
Sisia
Moraish
Gudjag
Lampron
Tarsus
Mamistra
Aintab
Coros
Seleucia
Alexandretta
Antiochia
Aleppo
Shogr
Laodicea
Apamia
Famagusta
Larnaca
Tortosa
Tripoli
Gibellum
Hamah
Hims
Messyaf
Nicosia
Damascus
Tyrus
Acre
Ascalon
Jerusalem
Bethlehem
Hebron
Bethsan
Nablus
Jericho
Jordan R.
Dead Sea
Euphrates R.
Tigris R.
Mosul
Nineveh
Sinope
Trapezus
Nicæa
Nicomedia
Constantinople
Adrianople
Varna
Danube R.
Dniester R.
Dnieper R.
Cherson
Colchis
Ravenna
Venice
Genoa
Pisa
Florence
Rome
Naples
Salerno
Amalfi
Bari
Otranto
Brindisi
Ragusa
Spalato
Belgrade
Sofia
Thessalonica
Corfu
Durazzo
Dyrrhachium
Achrida
Larissa
Athens
Corinth
Patras
Methone
Candia
Rhodes
Cyprus
Palermo
Messina
Syracuse
Malta
Tunis
Bona
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Algiers
Oran
Melilla
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Gibraltar
Valencia
Barcelona
Majorca
Minorca
Sardinia
Corsica
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Cordova
Granada
Seville
Lisbon
Oporto
Coimbra
Leon
Burgos
Pamplona
Navarre
Aragon
Castile
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Marseilles
Arles
Avignon
Toulouse
Bordeaux
Orleans
Paris
Rouen
Tours
Poitiers
Limoges
Clermont
Lyons
Vienne
Dijon
Metz
Verdun
Treves
Cologne
Aachen
Liege
Ghent
Bruges
Utrecht
Amsterdam
Hamburg
Bremen
Lubeck
Ratisbon
Regensburg
Nuremberg
Frankfort
Worms
Mayence
Spires
Strasburg
Basle
Constance
Augsburg
Munich
Vienna
Buda
Pesth
Olmutz
Prague
Cracow
Breslau
Posen
Thorn
Dantzic
Riga
Novgorod
Kiev
Moscow
Bohemia
Moravia
Transylvania
Croatia
Bosnia
Rascia
Servia
Wallachia
Moldavia
Hungary
Germany
Bavaria
Swabia
Franconia
Saxony
Thuringia
Brandenburg
Pomerania
Prussia
Poland
Lithuania
Livonia
Courland
Russia
Tuscia
Romagna
Lombardy
Piedmont
Savoy
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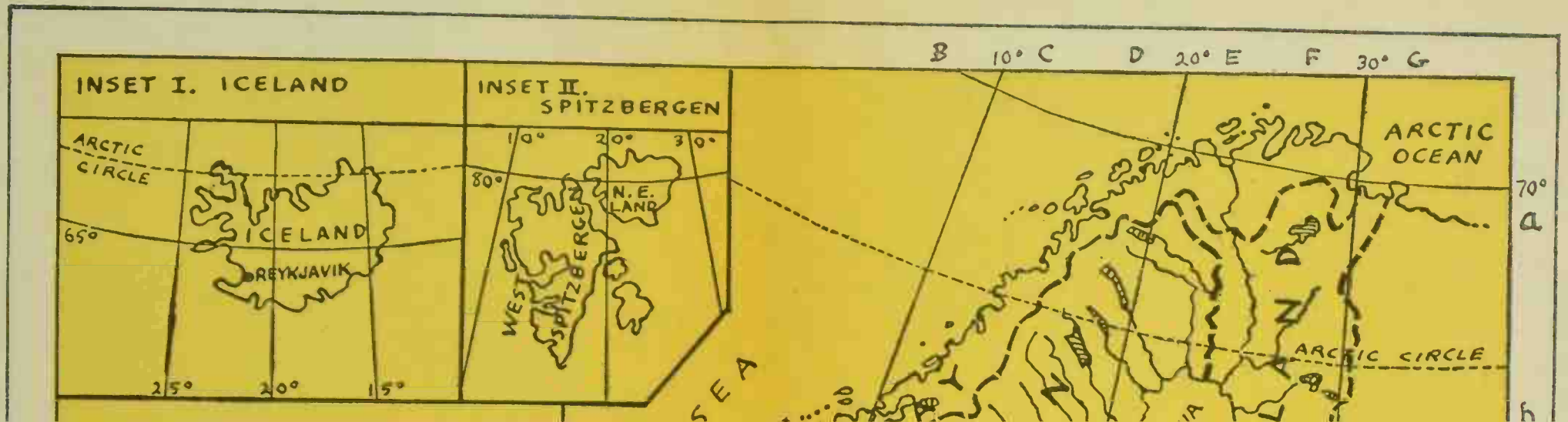

INSET I. ICELAND
ARCTIC CIRCLE
65°
ICELAND
REYKJAVIK
25°
20°
15°
INSET II. SPITZBERGEN
10°
20°
30°
80°
WEST SPITZBERGEN
N.E. LAND
B
10° C
D
20° E
F
30° G
ARCTIC OCEAN
70°
a
ARCTIC CIRCLE
b
SEA

to universal morality and good behavior." The country is thus divided for ecclesiastical administration:

	Year	Chs.	Pp.	Caths.
San José de Costa Rica, A. ..	1921	163	83	242,153
Alajuela, D.	1921	..	31	164,792
Limon, V.A.	1921	8	3	23,746

Costume, CLERICAL, garb worn by clerics. All clerics are obliged by law to wear becoming ecclesiastical garb in accordance with legitimate local custom and the prescriptions of the Ordinary of the place. According to the Code all priests are bound to wear the cassock while they are celebrating the Sacrifice of the Mass and conferring the Sacraments in the Church. The Third Plenary Council of Baltimore decreed that all clerics, while in the church or at home, should wear the cassock; when, however, they are outside they should wear a shorter black garment coming to knee. Custom has sanctioned the wearing of the sack coat. The Roman collar is also part of the clerical costume to be worn abroad as well as at home or in the church. Minor clerics who do not wear the clerical costume are to be admonished by the Ordinary, and if a month elapses before they resume it they are automatically reduced to the lay state; major clerics in similar circumstances lose any office they may hold and are to be suspended by the Ordinary. Laymen may not wear a clerical habit unless they be seminarians or aspiring to Orders, or if they are in the service of the Church and are actually taking part in some service either in the church or outside of it.—C.E.; Ayrinhac, General Legislation in the New Code of Canon Law, N. Y., 1923. (W. G.)

Cotta (Lat., a garment) or SURPLICE, a vestment of white linen, reaching to a little below the hips, having wide sleeves, often ornamented with lace. It is worn over the cassock by clerics and altar boys at many sacred functions, signifying the purity of heart becoming God's ministers. The name surplice (Lat., *superpelliceum; super*, over; *pelliceæ*, fur clothing) indicates its origin. It was formerly a linen gown worn over fur clothing by ecclesiastics while chanting the divine office in cold weather.—C.E., XIV, 343. (J. C. T.)

Council, a group of persons called together to deliberate; an advisory body; individuals elected to administer municipal or county affairs; the administrative committee of a society; an assembly of church dignitaries and scholars to discuss and regulate doctrinal and disciplinary matters, such councils being called provincial, national, or general or œcumenical.

Council, CONGREGATION OF THE, Roman congregation appointed by Pius IV, 1564, at first to supervise the execution of the decrees of the Council of Trent, and later to interpret them. For a time, when the Rota ceased to function, this congregation took over matrimonial cases. It also reviewed the reports of bishops on their dioceses, a function now belonging to the Congregation of the Consistory. At present the council has the supervision of the discipline of the secular clergy, and matters relating to bishops which were the concern of the former Congregation of Bishops and Regulars. It has charge of the observance of ecclesiastical precepts of fasting and abstinence, feast-days, dispensations, and the activities of parochial and pious organizations. With it is associated the Congregation of Loreto which has special care of the shrine at that place.—C.E., XIII, 141. (ED.)

Council, GENERAL, a legally convened assembly of ecclesiastical dignitaries and theological experts representing the entire Church for the purpose of discussing, defining, and regulating matters of Church doctrine and discipline. The members of the council cannot act independently of the Supreme Pontiff, who presides over the assembly in person or by delegate; and no decree has binding force until it is confirmed by him.—C.E. (A. B. G.)

Councils, CANONS OF, the decrees of general councils which contain the condemnations of heretical doctrines. The contradictory of the truth is put down, and the condemnation of anathema is attached to anyone who would hold this negative proposition. The canons of councils are of defined faith. (M. P. H.)

Counsels, EVANGELICAL. That the Christian life demands from all a serious discipline of natural affections, is clear. "He that loveth father or mother, . . . son or daughter more than me, . . . that taketh not up his cross and followeth me is not worthy of me. He that findeth his life shall lose it" (Matt., 10). Or this the narrowest interpretation must be, that one ruling his life by the love of worldly goods is outside the way of salvation; to be in it one must be ready to keep the Commandments at any cost. This does not exhaust the possibilities of Christian life, a service of love. "If thou wilt be perfect, go sell what thou hast and give to the poor. . . . And come follow me" (Matt., 19). Since to keep the Commandments suffices for salvation, the call to perfection is generally of counsel only. To be complete the renunciation must include worldly possessions, family ties, and personal initiative, wherefore Christians have always held poverty, chastity, and obedience to be its matter. Because in this they follow the Gospel teaching, which not only praises such complete renunciation, but also invites all to undertake it, promising a great reward, they have termed poverty, chastity, and obedience, made permanent by vows, the Evangelical Counsels.—C.E.; Koch-Preuss. (H. J. W.)

Counter-Reformation, more appropriately called CATHOLIC REFORM, the period of Catholic revival which began *c.* 1522 and lasted to the end of the Thirty Years War in 1648. It consisted chiefly in the efforts made by ecclesiastical and civil authorities to stem the tide of Protestantism, by the introduction of genuine reforms within the Church and by the use of moral means and coercive measures to bring back former Catholics into the fold. The Counter-Reformation is divided into: (1) ecclesiastical movements, carried out under the leadership of churchmen; (2) political movements, carried out under the immediate direction and with the support of civil rulers. The ecclesiastical Counter-Reformation consisted in the efforts made by word and example to restore genuine Catholic life. It assumed important proportions by the restoration of primitive observance in some existing religious orders and by the establishment of new religious institutes. The reform of the Carmelites by St. Teresa (1515-

82) may be cited as an example of restoration of discipline; the founding of the Society of Jesus by St. Ignatius Loyola (1491-1556) will serve as an illustration of a new religious order. The ecclesiastical Counter-Reformation received its official direction from the papacy and, under the latter, notably from the Council of Trent (1545-63). This nineteenth general council, in luminous and peremptory fashion, restated Catholic doctrine on points controverted by the Protestants, suppressed existing abuses, prescribed special training for the clergy in seminaries, made salutary regulations regarding monastic life, and imposed thoroughgoing reform. St. Charles Borromeo, Cardinal Archbishop of Milan, was conspicuous by his activity in enforcing the reforms decreed by the council. St. Francis de Sales was notable in the interpretation and restoration of genuine Catholic piety. A political counter-reformation was energetically carried out in Bavaria by some of its rulers. Its best-known leaders, however, were Philip II and Mary Tudor, husband and wife, the former reigning in Spain and the Netherlands, the latter in England. Philip II was everywhere the champion of Catholicism, and Mary restored it in her kingdom; both rulers would have achieved more lasting results had they proceeded with greater discretion and moderation. The political Counter-Reformation played an important part in the antagonism between England and Scotland, England and Spain, and Poland and Sweden, and in the religious wars of the 16th and 17th centuries. The general result for the Catholic Church of the Counter-Reformation, both ecclesiastical and political, was interiorly a renewal of religious life and exteriorly an increase of Catholic power and influence.—C.E.; Pollen, English Catholics in the Reign of Queen Elizabeth, N. Y., 1920. (N. A. W.)

Countries, CATHOLIC AND PROTESTANT, COMPARED. The statement is often carelessly made that Catholic countries are inferior to Protestant, and that this difference indicates the superiority of Protestantism as a religion. The statement is a loose generalization, and embraces a variety of errors.

POLITICS. Forgetting the earlier history of Europe, proponents of this claim used to point to the supremacy of England, Germany, the United States, and the secondary position of France, Italy, Spain, and the South and Central American republics. Of course, none of these countries is exclusively Catholic or Protestant, and often the rulers of so-called Catholic nations have long been men of doubtful religious belief to say the least. The history of the World War and the subsequent decade has undone this argument. Imperial Germany is no longer viewed with pride. England and the United States today associate with themselves France, Italy, and Japan, and of these the first two are among the Catholic nations, and the last is non-Christian, clear evidence of the lack of relation between religious belief and political power.

ECONOMICS. Admittedly, the greatest development of finance, manufacture, and commerce has been in England, the United States, and Germany. The true reason for this is, however, not the predominantly Protestant religion, but the presence of opportunity and the play of economic forces. The invention of power machinery and the adaptability of these countries to its use, made of them typically commercial peoples, while France, Italy, and other countries remain typically agricultural. Religious beliefs had no more to do with this trend of development than in the parallel example of the development of a commercial city in the midst of country villages. Moreover, recent industrial erises in England, Germany, and northern France, indicate that a purely industrial community runs serious risks, and is not necessarily preferable to a pastoral or agricultural community.

CULTURE. No serious and well-informed person will claim any supremacy of culture for the predominantly Protestant countries. In fact, it is commonly admitted that the so-called Catholic countries, placing less emphasis on commercial activity, have more time and taste for the liberal arts and cultured living than have the peoples of the Protestant countries. The achievement of the highest art in architecture, sculpture, painting, music, and literature is, of course, the work of genius; and genius is not produced by nor limited to any religious or national group.

MORALITY. Every religion tends to reduce immorality and crime; hence statistics of crime really prove only the absence of religion. However, if such statistics be taken only as indicating the failure of religion, a rough comparison can be made, and will be not unfavorable to the Catholic nations. The United States has, unfortunately, an unhappy reputation due to the prevalence of certain crimes and the inability of the courts and police to repress them. The comparison however is not profitable; attention should rather be given to the encouragement of all forces everywhere which work against evil. The Catholic Church, with its divine instruction, its carefully systematized moral code, and its long practise in dealing with consciences, is efficient and constant in denouncing sins of all kinds and in all places.

In fairness, the debate should be dropped as useless and incapable of final answer. National life is too vast and intricate to be accurately measured and computed. All nations have their faults and their virtues, and praiseworthy prominence in one direction is sure to be balanced by blamable failures in another. The true religious spirit of Christ is never national, never contemptuously proud, embraces and seeks all good, hates sin, but remains charitably kind to sinners. Those inspired by this spirit find no utility in invidious comparisons. (E. F. MACK.)

Courage, one of the passions of the appetite, irascible, as it is called, which not only desires but strives for its object and endures trial of strength to attain it; it is also the cardinal virtue of fortitude.—Coppens, Moral Philosophy, New York, 1924.

Court, DIOCESAN. A fully organized diocese must have various officials to assist the bishop. These form the diocesan court. It consists of: a vicar-general with general vicarious power in spiritual and temporal matters, who is one tribunal with his bishop and can be removed from office at will; an official, who corresponds to a chief justice in the civil courts, having ordinary power; a chancellor, to keep the records; a promoter of justice, like a

district attorney; a defender of the bond of Marriage and Sacred Orders, whose duty it is to defend the existence of a true marriage or valid Orders when either is attacked; synodal judges, who may be called associate justices and who are generally named in the diocesan synod; examiners, who preside at examinations of the clergy and intervene in certain cases of removal of parish priests; parish priest consultors, who also are called in sometimes in the removal of irremovable pastors or in the transfer of ordinary pastors; auditors, who assist the judges in ecclesiastical trials by citing witnesses, etc.; messengers or beadles, to serve citations on parties to a suit; notaries, who act as secretaries and sign all official acts of a trial.—Ayrinhac, Constitution of the Church in the New Code of Canon Law, N. Y., 1925. (P. J. L.)

Cousin, cōō-zăñ, JEAN (*c.* 1500-1590), painter, sculptor, and etcher, b. Soucy, France; d. Sens. He is considered the founder of the French school, and the first Frenchman to have used oil-paint. His only authentic existing picture is the much-admired "Last Judgment" in the Louvre. The windows of the Sainte Chapelle of Vincennes, painted by him, are the finest example of glass-painting in France. The windows in Sens cathedral representing the legend of St. Eutropius are also his. He is now best known for biblical and historical illustrations in woodcut.—C.E.

Covenanters, name given to the subscribers (practically the whole of Scotland) of the two Covenants, the National Covenant of 1638 and the Solemn League and Covenant of 1643. Their object was to band the nation together in defense of its religion against the attempts of the king to impose upon it an episcopal system of church government and a new and less anti-Catholic liturgy. The Covenants as national bonds ceased with the conquest of Scotland by Cromwell but many upheld them throughout the Restoration. The struggle which ensued was a struggle for supremacy as to which should decide the religion of the country, the King or the Kirk. After nearly a century of strife both sides had lost and won. The king had been defeated in his attempts to dictate the religion of his subjects; Presbyterianism became the established religion. But it had been equally proved that the subjection of the State to the Church, the supremacy, political as well as ecclesiastical of the Kirk, was an impossibility. In this the Covenanters had failed.—C.E.

Covetousness. See AVARICE.

Covington, DIOCESE OF, Kentucky, comprises that part of Kentucky lying east of the Kentucky River and of the western limits of Carroll, Owen, Franklin, Woodford, Jessamine, Garrard, Rockcastle, Laurel, and Whitley Counties; area, 17,286 sq. m.; established 1853; suffragan of Cincinnati. The Sulpician Fathers Flaget, Badin, David, and Nerinckx set an illustrious example for their successors by their missionary labors there. Bishops: George Aloysius Carrell, S.J. (1853-68); Augustus Marie Toebbe (1870-84); Camillus Paul Maes (1885-1915); Ferdinand Brossart, now titular Bp. of Vallis (1916-23); Francis W. Howard (1923). Churches, 83; priests, secular, 95; priests, regular, 8; religious women, 714; brothers, 5; high schools, 6; academies, 10; primary schools, 47; students in parochial schools, 9520; institutions, 5; Catholics, 64,000.—C.E.

Cowl, hood covering the head, worn by the monastic orders. In the Middle Ages the cloak had a cowl attached which could be drawn over the head, and the cowl became a great cloak with a hood. The cowl of the Benedictines, Cistercians, etc. is a great mantle with a hood which may be thrown back over the shoulders; the Franciscans have a smaller hood attached to their habit. Canons wear it on their mozzetta and bishops and cardinals on the cappa; the cowl of the Augustinians and Servites is a separate hood. The color of the cowl is that of the habit.—C.E.

C.P. = Congregation of the Passion, or Passionists.

C.PP.S. = *Congregatio Pretiosissimi Sanguinis,* or Fathers of the Most Precious Blood.

Cr. = *Credo* or Creed (Breviary).

C.R. = Congregation of the Resurrection, or Resurrectionist Fathers; Community of the Resurrection (Anglican).

Craigie, PEARL MARY TERESA, pseudonym JOHN OLIVER HOBBES (1867-1906), novelist and dramatist, b. Chelsea, Mass.; d. London. Educated in London and Paris, she became a Catholic in 1892. She was the author of popular novels, among them "A Bundle of Life," "The Gods, Some Mortals, and Lord Wickenham," "The School for Saints," "Robert Orange," and several plays, including "Journeys end in Lovers' Meeting," "The Ambassador," and "The Flute of Pan." There is a memorial tablet to her in Barnard College, New York.

Cranmer, THOMAS (1489-1556), prelate, b. Nottinghamshire, England; d. Oxford. While a public examiner in theology at Cambridge, he gained the favor of Henry VIII by a plan to obtain his divorce from Catherine of Aragon. As his counselor in this matter, he was sent on an unsuccessful embassy to Rome. He was consecrated Abp. of Canterbury in 1533. In the presence of witnesses, he declared that the oath of obedience to the pope which he had to take was only a matter of form which would bind him to nothing against the king's interest. He became his tool in obtaining his divorces, and in framing a new ecclesiastical organization based on the theory of royal supremacy. After Henry's death he was a powerful potentate of the kingdom, and signed the will of Edward VI which designed Lady Jane Grey as heir. The nation rallied to Mary, the rightful heir. Cranmer was tried and sentenced. After a disputation upon the Mass with Catholic theologians, 1554, he was sentenced to go to Rome to answer the charge of heresy. He refused and sentence was pronounced. Though he made a recantation of his heretical opinions, a council of the Church decreed that since he had caused a schism he must be executed. Four recantations of his erroneous doctrines followed. He retracted immediately before his execution all that he had denied in his recantations.

Crashaw, RICHARD (*c.* 1613-49), poet, b. London; d. Loreto, Italy. The son of a Puritan divine, he was educated at the Charterhouse and at Cambridge. In 1634 he published his first volume of Latin

poetry, "Epigrammatum Sacrorum Liber." As an Anglican he refused to subscribe to the Covenant in 1644, and took refuge in Paris, subsequently becoming a Catholic. Through Queen Henrietta Maria he was befriended by Card. Palotta who took him into his household in Rome, 1648-49, and finally secured him a benefice at Loreto. His later poetry, mainly religious, and notable for imagery and unusual metrical skill, appeared in a volume called "Steps to the Temple," published in 1646, and re-edited with additions, posthumously in 1652, as "Carmen Deo Nostro."—C.E.; The Poems of Richard Crashaw, ed. Martin, Oxford, 1927.

Crawford, FRANCIS MARION (1854-1909), writer, b. Bagni di Lucca, Italy; d. Sorrento. He was the son of Thomas Crawford, the American sculptor, was educated in American, English, and German colleges and the Roman University, and became a journalist and critic. He was a convert to the Catholic Faith which he professed publicly, but his treatment of things Catholic in certain of his writings is much to be condemned. His works include biography, description, history, and about 40 novels, the best known of which are "Mr. Isaacs," "A Roman Singer," "Saracinesca," "Don Orsino," "Fair Margaret," and "Sant' Ilario."—C.E., XVI, 30.

C.R.C.S. = Clerks Regular of the Congregation of Somaschi, or Somaschi Fathers.

Creagh, RICHARD (d. 1585), Abp. of Armagh, b. Limerick, Ireland; d. London. Arrested on account of his faith, he was imprisoned in the Tower of London from 1567 till his death. His jailers unsuccessfully assailed his moral character, and he is said to have died of poisoning.—C.E.

Creation (Lat., *creare*, to create), the production of something out of nothing, that is, so that prior to the production of the thing nothing whatever existed that enters into its makeup. Creation, therefore, differs essentially from all other modes of production. Before the tailor can begin his work, the cloth must exist; likewise, the chemist does not produce his new compounds out of nothing, but out of some preexisting substances. Both faith and reason teach us that the origin of the world was by creation. "In the beginning God created heaven, and earth," the Bible proclaims in its opening sentence. Reason arrives at the same conclusion. The world did not emanate from God, as pantheists claim; if it did, it would have Divine attributes. Nor can we assume (as did Anaxagoras and Plato) that the matter of the world is not created, but self-existent; matter is too imperfect for that.—C.E.; Chetwood, God and Creation, N. Y., 1928. (A. C. C.)

Creative Evolution, a theory advanced principally by Henri Bergson (in "L'évolution créative," Paris, 1907). Contrary to mechanism, this "new philosophy" maintains that entirely new beings arise which were in no way contained in their antecedents. Duration, which is the present colored by the entire past and possessed of a persistent eagerness to press forward (the *élan vital*), is the very stuff of life. This evolutionary driving force divides into vegetal and animal life, and attains to complete consciousness and liberty in man. The next advance is to be "intuition," the faculty of apprehending the essence of all things as life. The system, a form of monism, is undone by its own postulates of production without a cause and progress without a governing idea. (J. A. MCW.)

Creator. Taken in its strict sense, this title belongs to God alone. The Creator is God's proper name. The name Yahweh by which God revealed Himself to Moses means the Supreme Being, the Creator. The Creator is one who not merely fashions and modifies preexisting materials, but who produces a thing according to its entire substance, independently of any subject matter. Things so produced are called creatures, and are essentially dependent on the Creator. God is sole Creator. He is the Supreme Self-existing Being, the Absolute and Infinite First Cause, to whose omnipotent word or fiat all substances and energies and laws owe their existence and continued existence. "In the beginning God created heaven and earth" (Gen., 1). Creation does not exclude the possibility of evolution, i.e., given once the existence of creatures, some of them may develop new forms or variations. The Creator might use this method to develop and perfect His universe, whose various substances and forces He brought into being from nothing when time began with creatures, though there is as yet no real evidence of His doing so. When a new substance like the human soul comes into existence, its origin is due to God's immediate creative act. For not all nature can produce even a new material substance, and much less a new spiritual substance like the soul of each man, nor can any artifice of science produce life in any form, vegetable, animal, much less human. The All-wise, Almighty, All-good Creator by the exercise of His free will commands, and creatures begin to be as and when He decrees, and develop according to His plan and purpose. Thus God the Creator is the Lord, the Upholder, and the Ruler of the universe.—Pohle-Preuss, God, the Author of Nature and the Supernatural, St. L., 1923. (C. F. C.)

Creator Alme Siderum, or DEAR MAKER OF THE STARRY SKIES!, hymn for Vespers for Sundays and week-days during Advent; Ambrosian school, 7th century. There are about 30 translations, including both the original and the Roman Breviary texts; the English title given is by E. Caswall.—Britt.

Creature. (1) That which has been created, i.e., produced out of nothing, viz., all things outside of God. (2) In philosophy, a contingent being, i.e., one not necessarily determined by reason of its nature to actual existence, but presupposing a first cause, a necessary being, as its efficient cause, namely God. (C. J. D.)

Credence or CREDENCE-TABLE, small table of wood, marble, or other suitable material placed in the sanctuary of a church, near the wall on the Epistle side, to hold the cruets, acolytes' candles, and other requirements for the celebration of Mass. At solemn Mass the chalice, paten, corporal and veil are placed here from the beginning of Mass until the Offertory. On solemn festivals it is covered with a linen cloth extending to the ground on all sides, on less solemn days the cover is shorter, and on ordinary days it merely covers the requisite part. In the Byzantine Rite the credence is a large table where the first part of the Liturgy is said.—C.E.

Credibility, the motives, reasons, or grounds for believing in a person, doctrine, or institution. The Catholic Church claims to be a Divinely-founded institution speaking, in matters of faith and morals, with the certainty and authority of God. Her credibility rests on the authority of God speaking to her. She holds that her Founder and Guarantor of her inerrancy, Jesus Christ, is God. Christ affirmed that He was God. Mere affirmation, ordinarily, would not confirm such a claim. Christ proceeded to give proof of His assertion by performing miracles, which are God's seal confirming the person or mission in whose behalf they are performed. Jesus proclaimed: "I and the Father are one" (John, 10). The Jews accused Him of blasphemy because He claimed to be God. He replied: "Do you say of him whom the Father hath sanctified and sent into the world: Thou blasphemest; because I said: I am the Son of God? If I do not the works of My Father, believe me not. But if I do, though you will not believe me, believe the works" (John, 10). He then proceeded to do what was possible to Divine power alone. The miracles He wrought were the seal of God on His mission, confirming His claims. He gave sight to the blind and hearing to the deaf, cleansed the leper, made the cripple whole, commanded the elements, and raised the dead to life. He it was Who established the Catholic Church, and guaranteed He would be with her to the end of the world. The Catholic Church is, therefore, the continuation of Christ's ministry. Her credibility rests on the authority of God Who founded her and guaranteed her against error.—Scott, Credentials of Christianity, N. Y., 1920. (M. J. S.)

Crediton, ancient diocese, England, founded in 909, and transferred to Exeter in 1050. The town was the traditional birthplace of St. Boniface.

Creed (Lat., *credere*, to believe), a form of belief. Applied to the religious sphere, the term has two meanings. First, it signifies the entire body of beliefs held by the adherents of a given religion; thus it is synonymous with doctrine or objective faith, as when we refer to the "conflict of creeds." Second, in a more restricted sense, it denotes an authoritative summary of the principal articles of faith professed by a body of believers, as in the phrase "creeds of Christendom," i.e., the symbols or formulations of the Christian faith as drawn up and accepted by the various Christian churches. Practically, a creed is a distinctive mark of those who adhere to a specific religious belief. Hence a "profession of faith" is required in connection with the administration of Baptism, and on certain other occasions. The principal creeds publicly used in the Catholic Church are the Apostles', Athanasian, and Nicene Creeds (qq.v.). Protestant formularies of faith are commonly designated "confessions of faith" (see CREEDS, PROTESTANT).—C.E. (P. K.)

Creed, LITURGICAL USE OF. The Apostles', Nicene, or Athanasian Creed, varying in use according to the rite, is recited at Baptism, at Mass, and at the Divine Office. Other usages are peculiar to each rite, the Roman Rite, for example, prescribing the Apostles' Creed at the ordination of priests.—C.E.

Creeds, PROTESTANT. Protestantism proclaimed individual interpretation of the Bible as the sole, sufficient rule of faith. Yet it was their respective Confessions, drafted by preachers and enforced by civil power, that held the denominations together.

LUTHERAN CONFESSIONS. The oldest and most authoritative creed was the "Augsburg Confession," 1530, Augsburg, Bavaria, drafted mainly by Melanchthon and based on Luther's articles. Presented to Charles V at the Diet of Augsburg, a Catholic refutation was drawn up, and Melanchthon replied in his "Apologia." An imperial condemnation followed. The confession is an attempt to win the Catholic Estates by presenting Lutheranism in a Catholic light. Together with Melanchthon's "Apologia" of abuse, it is accepted as authoritative by Lutherans. The Protestant Estates, at Smalcald, 1537, rejected the pope's offer of a general council, and commissioned Luther to expound the articles of difference. The result was the first positive public renunciation of the papacy, and is called the "Smalcald Articles." Following Luther's death, dissensions caused the Assembly of Torgau, 1576, to draw up the "Formula of Concord" or "Torgau Book" in the Lutheran spirit eliminating Calvinism and Philipism. It was of limited acceptance and is now confined to use in Missouri.

CONFESSIONS OF THE REFORMED CHURCHES. The thirty or more Reformed creeds are based on radical tenets of Zwingli and Calvin. The "Confessio Tetrapolitana," 1531, is a radical document of two Strasburg preachers, which was soon abandoned. The "First Confession of Basel" or of Mulhausen, drafted by Œcolampadius, 1531, and later enlarged, was promulgated by the city of Basel, 1534. It is brief and conciliative towards Lutherans, and was revised, 1561. The "Second Confession of Basel" or the "Helvetica Prior" was drafted by a general council, Basel, 1536. Its tone is Zwinglian. For years it was the creed of Swiss Protestants. It was superseded by the "Helvetica Posterior," 1566, which was the private confession of Bullinger of Zurich and was formally accepted by most Reformed Churches of Europe. Following the earlier confessions, it is lengthier. Calvin's following writings are accepted as dogmatic: the "Catechism of Geneva," 1541; the "Consensus of Zurich," 1549, expounding Calvin's views on the sacraments; and the "Consensus of the Pastor of the Church of Geneva," 1552, proclaiming absolute predestination. "The Gallicana" for French Protestants was drafted by Calvin and revised in various synods from 1559 to that of La Rochelle, 1571. Called the "Rochelle Confession," its Calvinism is undiluted, remaining authoritative among French Protestants. The "Heidelberg Catechism," an exposition of the faith of the Reformed Churches, written by two Heidelberg University professors and published, 1563, by order of Frederick III, was accepted as authoritative by Calvinists throughout the world. The "Confessio Belgica," 1561, was written by Guy de Bray and assistants to prove the accepted belief from Scripture. Revised by various synods of the Netherlands it was finally subscribed to by the Synod of Dort, 1619, as the creed of the Reformed Churches. Together with the "Heidelberg Catechism" it is accepted by the Netherlands' Reformed Churches and offshoots. The numerous minor Reformed Confessions, such as the Hungarian, Bo-

hemian, Polish, etc., are of a local and transient nature. The Church of England adopted the Thirty-nine Articles (q.v.), which, with various modifications suitable to political conditions, were also adopted by the Protestant Episcopal Church in the United States of America, formed after American independence, in a general convention, Trenton, N. J., 1801.

THE SCOTTISH CONFESSION. With the ascendency of Protestantism in Scotland, a revolutionary Parliament was convened at Edinburgh, 1560, and commissioned John Knox to compile a new creed. Knox based his work on the Swiss Confessions. Known as the "Scottish Confession" it was ratified by Parliament and imposed as the religion of Scotland. It is of a Calvinistic nature, and remained until superseded by the Westminster Confession. James VI, 1581, commissioned James Craig to draw up a condemnation of papistry. Known as the "King's Confession," or the "Scotica Secunda," later as the "National Covenant," it endorses the Confession of 1560 and proceeds with a vituperation of Catholicity. It remained for generations favored by the Scots.

THE WESTMINSTER CONFESSION. To bring order out of religious chaos, the English Parliament convened an assembly of Protestant divines at Westminster Abbey, 1642. To win over the Scots, Parliament, 1643, ordered the Assembly to frame a suitable Confession of Faith as a common basis of agreement. Dominated by Calvinists, the Assembly submitted the complete "Westminster Confession" to Parliament, 1646. After revisions it was ratified by Parliament, 1647, and by the Scottish Church, and regarded by Presbyterians generally as authoritative. A Larger and a Shorter Catechism were also compiled and approved. These three documents supplanted the earlier standards in the Reformed Churches of English speech. The Confession is the latest and most elaborate of the Reformed creeds. The Westminster Confession, and Catechisms are adopted by the Presbyterians of Scotland, Ulster, and America; and are accepted with modifications by Congregationalists, Regular Baptists, and other newer sects.—C.E.; Moehler, Symbolism, N. Y., 1894; Schaff, Creeds of Christendom, N. Y., 1890.

Cree Indians, the largest Indian tribe of Canada, whose former territory was Manitoba, Assiniboia, and Saskatchewan. Of Algonquian stock, they were good-natured, honest, without clan system, and polygamous. The French Jesuits first evangelized the Crees, *c.* 1731. Later missionaries were Oblates, assisted by the Grey Nuns. Among Protestant missionaries was Rev. James Evans who invented the Cree syllabary. The tribe now numbers 15,000, two-thirds on Manitoba reservations. The majority of the Christian portion is Catholic.—C.E.

Creighton, JOHN (1831-1907), co-founder of Creighton University (q.v.), b. near Somerset, O. He was educated by the Dominicans, early cast in his lot with the American frontiersmen, and was successful in his many mining and agricultural enterprises. Besides founding the university and contributing large sums to other Catholic institutions, he and his brother, Edward, assumed a national character for the heroic part they took in 1861 in laying the first telegraph line that bound California to the rest of the nation. John was made a Knight of St. Gregory and a Roman count by Leo XIII, and in 1900 received the Lætare Medal. —C.E. (L. J. K.)

Creighton University, Omaha, Neb., founded 1878; conducted by the Jesuits; preparatory school; schools of arts and sciences, commerce, law, medicine, dentistry, pharmacy; summer school; teachers' courses; professors, 237; students, 2996; degrees conferred, 1929, 385.—C.E.

Cremation (Lat., *cremare*, to burn), the destruction by fire, of the human body, in opposition to the burying of corpses. It was customary among the semi-barbarous Pre-Canaanites, but neither universal nor constant among the Greeks and Romans. The Jews buried the dead. Hence, the Christians had the example of the Semites for their own exclusively employed form of burying their dead. The Church has never deviated from this time-honored practise. Although no article of faith would be jeopardized by cremation, it was looked upon as an abomination in the sight of God, being a violent and unnatural destruction of the human body, as Boniface VIII declared. It is well known that Freemasons especially promoted cremation in a defiant way, particularly since their meeting at Naples, 1869. The number of crematories does not increase rapidly, as men instinctively abhor the process. The Church has frequently warred against it, consequently the law of the Church reprobates cremation. It is not lawful for a Catholic to carry out the order of anyone who chooses or directs that his body be cremated (can. 1203). Those who order their body to be cremated, unless they retract this order before death, are deprived of ecclesiastical burial (can. 1240). Those who dare to command or compel competent authorities to give Christian burial to such as have their bodies cremated incur excommunication reserved to none.—C.E.; Corpus Iuris Canonici, can. 2339; P.C. Augustine.. (C. A.)

Crescens, SAINT, bishop (1st century), disciple of the Apostles. He was the companion of St. Paul during his second Roman captivity, and is mentioned as having left the Apostle to go into Galatia (2 Tim., 4). The earliest tradition represents him as Bp. in Galatia. Later accounts made him Bp. of Vienne and Mainz, but these claims have little weight. According to the Roman Martyrology he was martyred under Trajan. Feast, 27 June; translation of relics, 29 Dec.—C.E.

Crescent (Lat., *crescere*, to increase), the name given to that part of the moon which can be seen during the first quarter, when the moon is apparently increasing. The representation of the crescent moon was from ancient times the symbol of Byzantium (now Constantinople); after Byzantium was taken by the Turks, A.D. 1453, the crescent became the emblem of Turkish power. The crescent thus came to represent the forces of Mohammedanism as opposed to the Cross, the emblem of Christianity. However, the crescent also appears in Christian art under the figure of Our Lady, according to Apocalypse, 12: "A woman clothed with the sun, the moon under her feet." (T. H. Q.)

Crete, krēt, island, 140 m. long, s. of the Grecian archipelago. St. Paul on his journey to Rome, sailed under the lee of Crete to Good-havens (Acts, 27).

Crétineau-Joly, JACQUES (1803-75), journalist and historian, b. Fontenay-le-Comte, France; d. Vincennes. As a polemical journalist he vigorously opposed Liberalism, and supported the Legitimist cause. He wrote several historical treatises on the wars of La Vendée, but outside of France is best known for his histories of the Jesuits, and of the Church and the Revolution.—C.E.

Crèvecœur, a fort built by La Salle and Hennepin, 1680, on Illinois River opposite present site of Peoria. The garrison, placed under Tonty, mutinied and drove out the commander. A mission was opened in the abandoned fort, 1684.

Crib, manger in the stable of Bethlehem which held the new-born Christ, hence any representation of same. The custom of erecting cribs in churches at Christmastide goes back to *c.* 1260, and was introduced by the Franciscans in Italy. Tradition attests the authenticity of the place of the crib now venerated at Bethlehem, where a grotto and basilica have been erected. Relics of the crib are preserved at St. Mary Major's, Rome.—C.E.

C.R.I.C. = Canons Regular of the Immaculate Conception.

Crime of certain kinds is a diriment impediment to matrimony. It may be a conspiracy between a wife and a man, resulting in the murder of the woman's husband, or vice versa, with the intention that the guilty parties may marry; or adultery, with the intention of marrying after the husband's or wife's death; or a combination of both crimes for the same end.—Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (J. F. S.)

Crispin and Crispinian, SAINTS, martyrs (*c.* 285), b. probably Rome; d. Soissons, France. According to legend, they were Romans of distinguished lineage who were sent as missionaries to Gaul. Having escaped various tortures unscathed, they were finally beheaded. Patrons of cobblers, tanners, and saddlers. Emblems: instruments of their trade, and strips of leather. Relics in San Lorenzo at Rome, and at Osnabrück. Feast, 25 Oct.—C.E.; Butler.

Crispin of Viterbo, BLESSED, confessor (1668-1750), b. Viterbo, Italy; d. Rome. Received into the Franciscan Order as a simple lay brother, he lived a most austere life at Viterbo, Tolfa, Albano, and Rome, and was celebrated for his charitable care of the poor and sick. He chose to call himself the ass or beast of burden of the Capuchins. Emblem: image of Our Lady. Beatified, 1806. Buried in the church of the Immaculate Conception, Rome. Feast, 21 May.

Criticism, BIBLICAL, the scientific study of the human elements that have entered into the composition and preservation of the books of the Bible. The literary and historical criticism of the Bible considers these human factors as operating in the composition of the sacred writings, while textual criticism considers them as affecting the preservation of the books. Since textual criticism seeks to determine the true reading of the texts, it supplies the material upon which literary and historical criticism works; hence textual criticism is often called "lower criticism" while literary and historical criticism is called "higher criticism." Textual criticism is made necessary because the original manuscripts of the sacred writers have not been preserved and the earliest copies of them exhibit many different readings. The textual critic gathers and compares these readings from every available source and endeavors to decide exactly what the author wrote. Literary and historical criticism tries to discover who the author of the book was, when and where he wrote, what were his sources, methods, and purpose, and what is the historical value of his work. As a department of purely human science subject to error, criticism is recognized as being subordinate to faith by those who regard the Bible as the inspired word of God and who consequently keep its Divine elements in mind even while studying its human aspects; Catholics, furthermore, believing that the Church is the Divinely-appointed custodian and interpreter of the sacred books and of revelation in general, acknowledge the right of the Church to say the final word on the conclusions reached by criticism.

CLASSES OF CRITICS. The importance of biblical criticism comes chiefly from the judgment it is able to pronounce upon the reliability of the Bible as a record of the past, for these sacred books are at the center of religion, and the estimate placed upon their historical trustworthiness cannot fail to influence men's religious convictions. By establishing the reliability of the books containing Divine revelation criticism may supply the believer with additional reasons for his faith and prepare the unbeliever to accept the truths of revelation; by determining the character and environment of the authors together with their methods and aims, criticism may lead to a better understanding of the books themselves. In general, biblical critics may be divided into two classes, those defending the historical reliability of the Bible and those attacking it. The defenders of the Bible are often called the conservative or traditional critics, while the others are called the radical, negative, or rationalistic critics; sometimes, though inaccurately, the radicals are called "higher critics." On the whole the conservatives respect the Divine character of the sacred writings and place a high value on external evidence, while the radicals reject everything supernatural and draw their arguments almost entirely from internal evidence, colored for the most part by their subjective views on philosophy and history. The general results arrived at are quite opposed; the conservatives pronounce the sacred writings trustworthy in all their substantial features, but the radicals find in them at best only a nucleus of fact more or less completely hidden under a mass of poetry, legend, myth, fiction, or fraud.

METHODS. In his endeavors to restore the original text, the textual critic collects and compares the various readings found in the extant copies of the book, in translations, and in quotations from it by early writers. The evidence secured from these sources is called external; other evidence, called internal, is derived from the book itself by studying the context in which the doubtful readings are found, and the style and character of the author. The earliest Hebrew manuscripts are from the 9th or

10th century, and the Greek from the 4th century. The literary and historical critic also has at his disposal both external and internal evidence. The external evidence is drawn from written sources outside the sacred writing under discussion; such sources may be later books of the Bible, the writings of ancient ecclesiastical or profane authors, and the information provided by the researches of archæology and general history. The internal evidence comes from the book itself; it may be linguistic, consisting in the vocabulary, grammar, and style of the writer and furnishing material for literary criticism, or it may be the facts recorded or the thoughts expressed, and these when compared with other historical sources furnish material for historical criticism. The external evidence is as a rule far more reliable than the internal and its results are not to be set aside easily. Internal evidence, if rightly used, is often of great value, but its results are chiefly negative, showing what could not have been the case rather than what was actually the case; when not controlled by external evidence, it is apt to lead to conclusions that are merely subjective to the critic. Many critics however rely exclusively on internal evidence and as a consequence they wander off after their own fantasies instead of keeping to facts.

History. The history of biblical criticism consists chiefly of the attacks made on the Bible by radical critics and of the defense of the traditional position by conservatives. In 1678 Richard Simon, a French priest, arguing from variations in style and from the lack of harmony in parallel passages in the Pentateuch, suggested that these books could not have been the work of Moses alone. Another French Catholic, Jean Astruc, a physician, conjectured (1753) that Moses had made use of two sources, in one of which God was called Elohim while in the other He was called Jehovah (Yahweh). This conjecture was elaborated and extended to the whole Pentateuch by Eichhorn in 1780-83; in 1853 Hupfeld distinguished four documents in the Pentateuch, none of them by Moses. Out of this documentary theory later radical critics, notably Graf and Wellhausen, evolved the Development Hypothesis; this makes the Pentateuch a "patchwork quilt" of many documents representing different periods in the history of Jewish religion from the 9th to the 7th century B.C. and worked into the present form by many successive editors. The radical attack on the N.T. is rooted in the rationalism of the 17th century whose leaders were the English Deists, especially Hobbes (1588-1678), and Spinoza (1632-77). The supernatural elements of the N.T. stood squarely against their principles and so had to be explained away. Reimarus (1694-1768) attributed them to fraud, Paulus (1761-1851) to natural causes, Strauss (1808-74) to myths gradually and unconsciously built up by popular religious enthusiasm, and Renan (1823-92) to the romantic imaginations of the early Christians. Later critics favor a process of idealization by which the "historic" Christ was idealized till completely replaced by the Christ "of faith."

Radical criticism asserts that the O.T. cannot be accepted as historical. Like other nations, the Jews must have passed by natural processes through polytheism to monotheism; this development is disguised in the Bible where the notion of one God appears from the beginning; hence these books could have been composed only in the latter stages of the religious development when the prophets strove to strengthen their position by attributing recent ideas and practises to a remote past. Though the books contain some real history, they have obscured it by including much of a legendary or poetic character after the imaginative fashion of the Orient. One after another, editors patched together various writings and expanded them. The prophets were chiefly reformers; their predictions were made after the events supposedly foretold or were lucky guesses about the immediate future. The O.T. is the natural product of oriental minds on a par with the religious literatures of other ancient eastern nations. Conservative critics, however, have proved that monotheism was the primitive religion of man; this proof destroys the foundation of the radical theories. It would have been impossible to foist off forgeries on the Jews in the manner described by radicals, especially when the object was to impose the galling yoke of the Old Law. The patchwork theory is untenable; the peculiarities of the biblical narratives are fully accounted for by the oriental tendency to repetition and by minor changes made in the books in their transmission. These books are historically reliable in all matters of importance and their comparative restraint and lofty religious teaching place them immeasurably above other ancient literatures and support the idea of their Divine inspiration.

Radical criticism on the N.T. has labored to reduce Christ to a purely human level. In its extreme forms it has asserted that He never even existed or that He was an impostor or a fanatic; usually however it has striven to extol Him as the perfect man in close communion with God, the preacher of a pure code of morals based on the universal fatherhood of God. The books are not historical; they give the distorted and exaggerated estimate placed upon Christ by His enthusiastic followers long after His death. Conservative critics, however, have established the historical reliability of the N.T. by both external and internal evidence. They have forced most of the radicals to admit that the books were written by Christ's disciples in the comparatively short period assigned them by tradition (before the end of 1st century), and this admission excludes all theories built on the supposition of a gradual idealization of Christ. They have shown that the real weakness of radical criticism is its prejudice against the supernatural by which it has been led into an unscientific rejection of the evidence. Sanely weighed, this evidence exhibits Christ as the God-Man, and it demands to be received at its full value since it possesses all the requisites of valid human testimony. —C.E.; Pope. (W. A. D.)

C.R.L. = Canons Regular of the Lateran.

C.R.M. = Minor Clerks Regular.

C.R.M.D. = *Clerici Regulares Matris Dei*, or Clerks Regular of the Mother of God.

C.R.M.I. = Clerks Regular Ministering to the Infirm, or Camillians.

Croatia. See Serb, Croat, and Slovene State.

Croke, Thomas William (1824-1902), Abp. of Cashel, b. Ballyclough, Ireland; d. Cashel. He

labored among the Irish peasantry during the years of misery following the great famine. Appointed to the See of Auckland, New Zealand, he took part in the Vatican Council, and in 1874 was transferred to Cashel. There he vigorously supported the Irish national cause, and made several visits to Rome in its defense. He labored to improve the education of his people, and his counsels aided greatly in the establishment of the National University.—C.E.

Crolly, William (1780-1849), Abp. of Armagh, b. Ballykilbeg, Ireland; d. Drogheda. Ordained in 1806, he was made Bp. of Down and Connor in 1825, and had the episcopal parish changed from Downpatrick to Belfast, where he founded St. Malachy's College. In 1835 he was transferred to the See of Armagh, where he established St. Patrick's Seminary and in 1841 laid the foundation stone of the cathedral.—C.E.

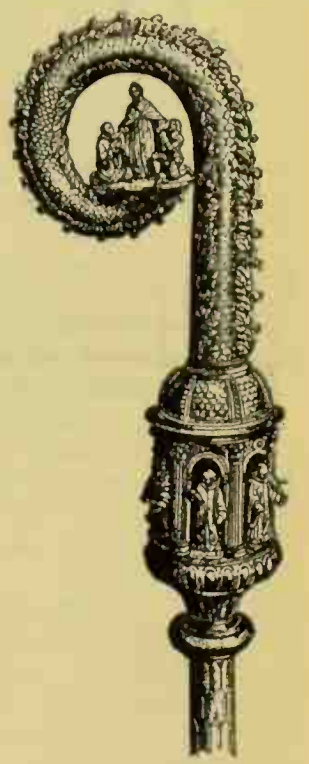
Cromwell, Oliver (1599-1658), Lord Protector of England, b. Huntingdon, England; d. London. Because of his enthusiasm as an ardent Puritan for the party in opposition to Charles I and the church, he was elected to both the Short and Long Parliaments. During the Civil War of 1642, he attained prominence on account of the efficiency of his troops, the Ironsides, and his tactical genius. In 1645 he was appointed lieutenant-general, and decisively defeated the Royalists at Naseby. After the execution of Charles he was made a member of the council of state. The Commonwealth, when it realized the danger of the strong royal interest that was predominant in Ireland, sent Cromwell as lord lieutenant with an army of 12,000. The campaign was successful, but inhuman in its cruelty. The massacre which followed the storming of Drogheda was one of the most brutal and indefensible in history. Recalled to England, he was made commander of the army which invaded Scotland and won the the submission of the Scots at Dunbar. Elected protector in 1653, his protectorate was a perpetual conflict between republican resistance and royalist risings. His foreign policy was prompted by biased religious fervor, and under him the Commonwealth became head and protectress of Protestant Europe. He realized the salvation of the Commonwealth lay in a strong executive backed by an army.

Cronan, Saint, abbot (d. 640), b. territory of Ely O'Carroll, Ireland. He spent his youth in Connaught, but returned to his native district, *c.* 610, founded the monastery of Roscrea, and established his famous school. Patron of Roscrea, Tipperary. Feast, 28 April.—C.E.; Butler.

Cronan Mochua, Saint, confessor (d. 637), founder of the See of Balla, Ireland. His acts are mostly legendary. He was educated at Bangor under St. Comgall. In 616 he founded the church and Abbey of Balla of which he became the first abbot-bishop. Numerous miracles are attributed to him. Feast, 30 March.—C.E.

Crookston, Diocese of, Minnesota, embraces counties of Becker, Beltrami, Clay, Clearwater, Hubbard, Kittston, Lake of Woods, Marshall, Mahnomen, Norman, Pennington, Polk, Red Lake, and Roseau; area, 17,210 sq. m.; established, 1910; suffragan of St. Paul. Bishop: Timothy Corbett (1910). Churches, 84; priests, secular, 41; priests, regular, 16; religious women, 262; high schools, 7; academies, 3; primary schools, 10; pupils in parochial schools, 1897; Indian industrial schools, 2; pupils, 288; Catholics, 25,487.

Crosier, an ornamental staff in the shape of a shepherd's crook, conferred on bishops, mitered abbots, and certain other prelates. It usually consists of a metal tube, plated with silver and gold; sometimes of elaborately carved wood, or even of pure gold and silver. The crook symbolizes that the bishop should act as a shepherd to those who may wander from his fold; the pointed lower end, that he should goad on the spiritually indifferent; and the tall shaft, that he should support the weak. The bishop always carries the crosier in the left hand with the crook turned outward towards the people, in accordance with the above symbolism; other prelates using the crosier hold it with the crook turned inwards. The popes have not used the crosier since before the 11th century; this is supposed by some to symbolize the giving of his staff by St. Peter to one of his disciples to raise a dead person to life. As the emblem of a saint, it indicates that he was a bishop or abbot; it is especially associated in art with Sts. Benedict, Bernard, and Giles.—C.E.; MacMahon, Liturgical Catechism, Dub., 1926.

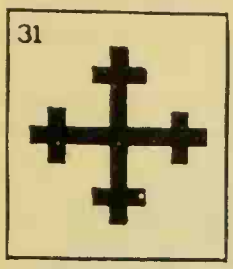


CROSIER

Crosiers. See Canons Regular of the Holy Cross.

Cross, the most important of Catholic emblems, symbolizing the Church's holy faith and the redemption of mankind, because Jesus Christ, Our Redeemer, died on a cross. It is used on Catholic churches, schools, institutions, altars, vestments, etc., to indicate that they are consecrated to God's service; and, when blessed, either as a cross or a crucifix, it becomes a sacramental. Crosses were used among many nations for the execution of criminals; but nevertheless in certain regions they were held in religious honor because of their symbolism. The *swastika* was emblematic of the revolutions of the sun and consequently of life; and the Egyptian *crux ansata* (cross with a handle) was a symbol of the reproductive powers of Nature. There are many varieties of crosses: the ordinary form, called the Latin cross; the Greek cross; the St. Andrew's cross; the Tau cross; the Maltese cross; the Celtic cross; the *swastika;* the *crux ansata;* the "ragged cross"; the forked cross or *croix fourchée;* the anchor-cross; the "cross crosslet"; and the archiepiscopal or patriarchal cross.—C.E.; Dictionary of Christian Antiquities, ed. Smith and Cheetham, Lond., 1880. (J. F. S.)

Cross, Episcopal or Pectoral (Lat., *pectus,* breast), a golden cross worn on the breast by bishops and abbots, and sometimes by canons. It is worn at Mass and solemn functions, and usually as part of ordinary walking dress, suspended about the neck by a silken cord or gold chain, and is a reminder to the wearer that in imitation of Christ he should bear with love and patience the crosses and afflictions which God sends him in this life. Formerly the term pectoral cross was applied to those crosses which enclosed relics of the True Cross.—C.E., IV, 534. (J. C. T.)

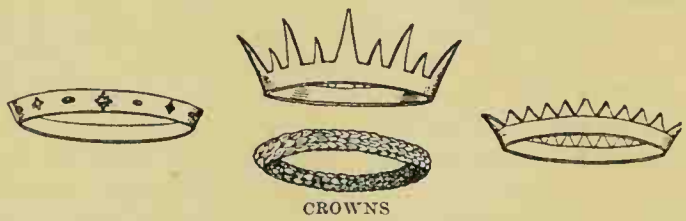


CROSS CROSSLET

GREEK CROSS

Cross, Greek, a cross the four arms of which are of equal length. It is found only rarely in early Christian art. Later it was used on pillars and roofs of churches to denote that they were consecrated. It is much used in the decoration of Eastern churches. A Greek cross inscribed in a square formed the ground plan of the church of Saint Sophia, built by the Emperor Justinian in Constantinople, 537, and thereafter of many other Eastern churches. (J. C. T.)

Cross, Processional, a crucifix carried on top of a staff at the head of most liturgical processions, symbolizing that the faithful are followers of Christ. Usually the cross is carried with the figure of Christ upon it facing forward, but if it is the cross of the pope, or of his legate, or of an archbishop, it is borne with the figure turned toward him. The cross-bearer, preferably a cleric, leads the procession, unless there is a censer-bearer. In more solemn processions the cross-bearer is a subdeacon, clothed in amice, alb, and tunic; in less solemn, a cleric wearing a cassock and surplice. (J. C. T.)


CROWNS

Cross, Veneration of the. Honor paid to the cross, even to relics of the True Cross, is paid not to the lifeless wood, but to Our Lord, who suffered and died thereon for mankind. Kissing the cross, genuflecting before it, or wearing it upon the person are merely marks of respect. There is a special ceremony on Good Friday called Adoration of the Cross (q.v.). (J. C. T.)

PECTORAL CROSS

Cross-bearer, the cleric or minister who carries the processional cross, or crucifix with long handle.—C.E.

Cross Crosslet, a form of cross in which each arm has a cross-bar, thus making four crosses in one, with their bases joined. (J. F. S.)

Cross in Hand, emblem in Christian art associated with Sts. Helen, John the Baptist, and Bruno as the general symbol of redemption, and in the case of St. John the Baptist as precursor.

Cross in the Mass. The crucifix on the altar recalls Christ's death, which the Mass really, though mystically, renews. During Mass the priest often bows to the cross, expressing adoration, prayer in the name of Christ crucified, and hope in His merits. The latter two meanings, besides a reference to the Trinity, are expressed in frequent signs of the cross which the priest makes over himself and over the oblations during Mass. (J. C. T.)

PROCESSIONAL CROSS

Crossraguel, monastery of the Cluniac Benedictines founded in Carrick, Scotland, at the beginning of the 13th century by Duncan, Earl of Carrick. It flourished until the Reformation when it was confiscated by the government, 1561, and a layman, Allan Stewart, named commendator by the queen. The Earl of Cassillis claimed the lands for himself, and, as Stewart refused to surrender his rights, the earl had him roasted at a fire and basted with oil until he consented.

Cross Reversed, emblem in Christian art associated with St. Peter, symbolizing the manner of his martyrdom.

Cross Saltire, emblem in Christian art associated with St. Andrew, symbolizing the manner of his martyrdom.

Cross Week, week in which Rogation Days (q.v.) occur.

Crouchmas (corruption of Cross Mass), old English name for the feast of the Finding of the Cross, 3 May.

Crown, the symbol of kingly power. It is used in representations of Christ the King, of Mary as Queen of Heaven, and of saints of royal blood.

Crown of Flowers, emblem in Christian art associated with St. Dorothy and St. Rose of Lima, both being represented also with a crown of roses, St. Dorothy by reason of her miraculously posthumous gift of roses and the resulting conversion. Thus she is sometimes erroneously confused with Sts. Rosa and Rosalia.

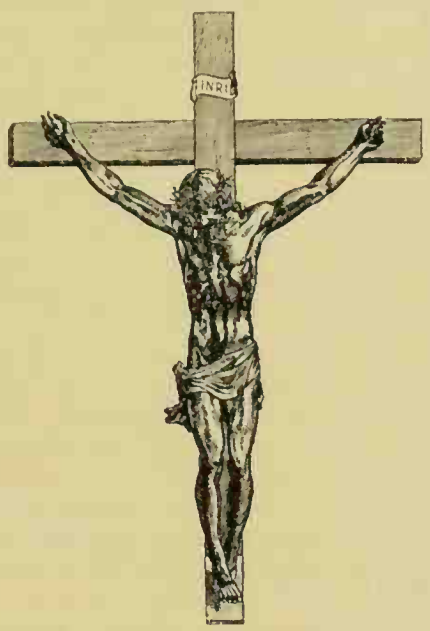
Crown of Glory (O.F., *corone,* crown), a headdress resembling the fillets, wreaths, and garlands of the ancient Greeks, emblematic of sovereignty. The Roman emperors are frequently represented as wearing either the diadem, the laurel crown—a simple emblem of glory—or the radiating crown which symbolized the deification of the emperors. In ecclesiastical usage the saints are portrayed with crowns to symbolize their reigning with Christ. (C. V.)

CHRIST CROWNED WITH THORNS

Crown of Thorns, the thorny wreath plaited by the soldiers of Pilate and put on the head of Jesus, when they mocked Him as king of the Jews (Matt., 27; Mark, 15; John, 19). For centuries it was venerated at Jerusalem. Probably during the 11th century it was conveyed to Constantinople. In 1238 Baldwin II

pawned it to the Venetians, from whom St. Louis IX, King of France, redeemed it, 1239, and built in its honor the magnificent Sainte-Chapelle in Paris. Since 1806 it has been preserved in the Cathedral of Notre Dame. Single thorns, too numerous to be all authentic, are found throughout Christendom. A replica in gold and rubies of the real crown, as reconstructed by Rohault de Fleury, was placed on the statue of Our Lady of Martyrs at Auriesville, N. Y., the site of the martyrdom of Bl. Isaac Jogues and his companions. As an emblem in art, symbolical of suffering, a crown of thorns is associated with Sts. Agnes, Louis, John of God, and Catherine of Siena.—C.E.; Rohault de Fleury, Mémoire sur les instruments de la Passion, Paris, 1870.

Crown of Thorns, Feast of the, Friday after Ash Wednesday, instituted at Paris, 1239, when St. Louis brought back a relic of the Crown, later deposited in the Royal Chapel. Here the feast was kept on 11 Aug. until it was adopted as a double-major at Rome, 1831, and the present day selected. It is not a universal feast, the Mass and Office being appendices of the Missal.—C.E., XIV, 706.

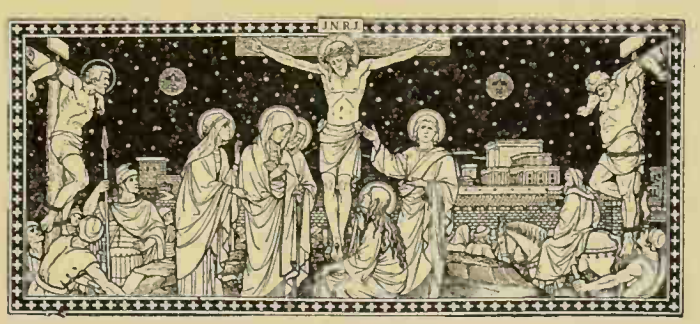


CRUCIFIX

Croyland (Crowland), Abbey of, monastery of the Benedictine Order in Lincolnshire, founded in the 8th century by Ethelbald, King of Mercia, in honor of St. Guthlac. It was detroyed by the Danes, 866, rebuilt about the middle of the 10th century, but subsequently destroyed twice by fire. Rebuilt again at the end of the 12th century, it flourished until the 16th when the abbot, with his 27 monks subscribed to the royal supremacy, 1534, and surrendered the abbey to the king, 1539. Its existing remains are still used as an Anglican parish church.—C.E.

C.R.P. = Congregation of the Reformed Premonstratensians, or Premonstratensians.

C.R.S.P. = Clerks Regular of St. Paul, or Barnabites; and Clerks Regular of the Pious Schools, or Piarists.



THE CRUCIFIXION

C.R.T. = Clerks Regular Theatine, or Theatines.

Crucifix (Lat., *cruci fixus*, fastened to a cross), a cross bearing an image of Our Lord's Body, venerated among Christians since the 6th century. When blessed, it is an important sacramental. A crucifix must be placed over an altar on which the Mass is to be offered, and during the Sacrifice the priest bows towards it several times, and incenses it at a solemn Mass. It is also used at certain services as a "processional cross," being carried at the head of the line of the clergy. The faithful are urged to have crucifixes in their homes, and the same blessed symbol is usually attached to rosaries. The tablet at the top of a crucifix is called the "title." It bears the letters I N R I, the initials of *Iesus Nazarenus, Rex Iudæorum* (Jesus of Nazareth, King of the Jews), the inscription placed on the cross of Our Lord by order of Pilate. On some crucifixes a skull and bones are shown at the foot, reminding us that Golgotha (Mount Calvary) meant "a skull," probably because it was a burial-place, or from a fanciful legend that in the hole dug for Our Lord's cross was found the skull of Adam. To all who, after a worthy Communion, recite before a crucifix or a picture of the crucified Saviour the prayer beginning "O Good and Most Sweet Jesus," a plenary indulgence is granted, applicable to the souls in Purgatory. Those prevented from visiting the Stations of the Cross can gain the indulgences attached thereto by holding a crucifix especially blessed for this purpose and reciting devoutly 20 Our Fathers, Hail Marys, and Glorys. A plenary indulgence can be gained at the hour of death by holding a crucifix with the "Apostolic Indulgence" attached and by using a crucifix to which the indulgence for a good death is attached.—C.E., IV, 517; Sullivan, Externals of the Catholic Church, N. Y., 1917; Beringer, Les Indulgences, Paris, 1905. (J. F. S.)

Crucifixion, the manner of the shameful death by which Our Saviour redeemed the world. Crucifixion was in use amongst the Romans, Greeks, and other ancient nations. The victim, after a cruel scourging, was either nailed or bound to the cross. The Romans for the most part confined it to slaves and seditious persons. For a Jew to be crucified was considered a disgraceful thing and the person crucified was regarded as one accursed. (E. F. D.)

Crucifixion of Our Lord (in Art). Among the many masters who have painted the subject are: Alberti; Albertinelli; Baldovinetti; Borgognone; Agostino and Annibale Caracci; A. and L. Della Robbia; Dürer; El Greco; Filippino; Fra Angelico; Francia; Grünewalde; Holbein, the Elder; Limosin; Lorenzo; Mantegna; Murillo; Pacchiarotto; Perugino; Pinturicchio; Raphael; Rembrandt; Reni; Rubens; Santa Croce; Solario; Titian; Trübner; Van der Weyden; Van Dyck; Vasari; Velasquez; Veronese.

Crudelis Herodes, Deum, or Why, impious Herod, vainly fear, hymn for Vespers on the feast of the Epiphany. It was written by Sedulius in the 5th century. There are approximately 25

translations, including the Roman Breviary and the original texts; the English title given is by J. Neale. —Britt.

CRUETS

Cruet, small vessel for containing the wine and water necessary for the celebration of Mass; two are always employed. The Roman Missal directs that they be made of glass but other materials, as gold and silver, are sometimes used. In the early Church the wine for the Holy Sacrifice was brought by the faithful in a jar-shaped vessel and was poured by the deacon into the chalice. At the ordination of an acolyte, an empty cruet, symbolical of his duties is presented to him by the bishop.—C.E.

CRUET: GERMANY

Cruise, Sir Francis, physician and scholar (1834-1912), b. Dublin; d. there. Educated at Clongowes and Trinity College, Dublin, he became president of the Royal College of Physicians of Ireland (1884-86), was knighted (1896), and was appointed physician in ordinary to the king in Ireland (1901). He wrote on medical topics, such as cholera and hypnotism, but is known for his critical work, "Thomas à Kempis and the Authorship of the Imitation." Pope Pius recognized his medical and literary work by conferring on him the Knighthood of St. Gregory (1905).—C.E. Suppl.

Crusade of Rescue, charitable organization founded in England by Card. Vaughan to provide homes for destitute Catholic children. In 1928 there were 599 children in the society's homes and the crusade was also responsible for 92 others in Canada.

Crusades. Since the Middle Ages, the term "Crusade," originating from the cross of cloth worn on the garments of the participants, has been applied to all expeditions of wars undertaken, in fulfilment of a solemn vow, and directed against infidels, i.e., Mohammedans, pagans, heretics, those under ban of excommunication. Not only the expeditions to recover the Holy Land from the Turks, but also other wars such as the attack on the Albigensians in the 13th century, and the battles waged by the Spaniards against the Moors from the 11th to the 16th centuries are included in the meaning of the word. All crusades were announced by preaching, supposed a union of all peoples and sovereigns under the direction of the popes, and were granted indulgences and temporal privileges. The Eastern Crusades, directed against the Mohammedans in the Holy Land and the most important of all these undertakings, began in the 11th century and continued till the end of the 13th, and are described as eight in number, which excludes two later expeditions undertaken in the 14th and 15th centuries. They met with little success principally because the undisputed authority of the pope was shaken by dissensions between the Church and the empire, and unity of command was thus lost, and because avaricious political leaders caused a deviation from the original purpose.

First Crusade (1095-1101). For centuries, thousands of pious Christians had been making pilgrimages to Jerusalem where the Holy Sepulcher, the most venerable of relics was preserved. In 1070 the city was captured by the Seljukian Turks, the Greek emperor Diogenes defeated, 1091, and Asia Minor and all Syria became the prey of the heathens. The idea of sending an army to rescue the Holy Sepulcher, first conceived by Pope Gregory VII, was taken up by Urban II who commissioned Peter the Hermit, a recluse of Picardy, to preach the crusade. Urban convoked a council at Clermont-Ferrand, in France, Nov., 1095, and a vast and enthusiastic throng of clergy, knights, and laymen pledged themselves by vow to depart for the Holy Land, crying "God wills it." Several disorganized and undisciplined bands set out, one led by Peter the Hermit and Walter the Penniless, but were scattered or slain before ever reaching Palestine. The regular crusade, however, was well organized, and contained four principal armies, under the command of Godfrey of Bouillon, Hugh of Vermandois, brother of King Philip I of France; Raymond of Saint-Gilles, and Tancred. After enduring many misfortunes, they finally captured and plundered Jerusalem, 15 July, 1099, and crowned Godfrey of Bouillon, king of the new conquest, and "Defender of the Holy Sepulcher." During the first half of the 12th century, four Christian States were completely organized, Jerusalem, Tripoli, Antioch, and Edessa.

Second Crusade (1145-47). The fall of the principality of Edessa into the hands of the Moslems, 1144, produced the second expedition which was preached by St. Bernard, Abbot of Clairvaux, and supported by Louis VII of France, his wife Queen Eleanor of Aquitaine, and Emperor Conrad III of Germany. These crusaders besieged Damascus, 1148, but never reached Edessa.

Third Crusade (1188-92). After Saladin's army invaded the Kingdom of Jerusalem and captured the Holy City, 1187, the Third Crusade was organized. Under Emperor Frederick Barbarossa, who started, 1189, and Philip Augustus of France and Richard Cœur de Lion of England, who left the following year, the armies finally won St. Jean d'Acre, 1191, and Richard concluded a truce with Saladin, 1192.

Fourth Crusade (1198-1204). Instituted, 1198 by Pope Innocent III and under the leadership of Simon de Montfort, Baldwin of Flanders, and Boniface of Montferrat, it culminated in the conquest of Constantinople, 1204.

Fifth Crusade (1217-19). Also inaugurated by Innocent III, it was brought to an end when Damietta was seized, 1219.

Sixth Crusade (1228-39), Emperor Frederick II, Thibaud of Champagne, and Richard of Cornwall made treaties with the Moslems by which Jerusalem was restored to the Christians, 1229.

Seventh Crusade (1249-52). Proclaimed by Innocent IV, and conducted by St. Louis IX, King of France, this crusade was unsuccessful.

Eighth Crusade (1267-70). Caused by the merci-

less destruction of the Sultan Bibars and having St. Louis and Charles of Anjou as commanders, it terminated in the death of the former and the fall of the last Christian towns, 1291.

14TH- AND 15TH-CENTURY CRUSADES. Two subsequent attempts were made to rescue the Christian states. The first, 1344, in which Clement VI, the Hospitallers, the King of Cyprus, and the Venetians were prominent, involved numerous leaders and countries, and continued with very little success until 1400. The second, also a fruitless effort, 1443, after the Turkish Murad II had defeated the Greek emperor at Constantinople, 1422, and the Council of Florence had proclaimed a religious union of East and West, 1439, was brought to a close by the fall of Constantinople, 1453.
—C.E.; Calthrop, The Crusades, Lond., 1913.

Crutch, emblem in Christian art associated with Sts. Anthony and Maur, in the case of the former symbolizing feebleness and age.

Crutched Friars (CROSSED FRIARS), English branch of the mendicant order of "Fratres Crucigeri," claiming Eastern origin and flourishing in Italy in the 12th and 13th centuries; suppressed, 1656. They sought permission to settle in England at the synod of Rochester, 1244, and in time established eight or nine houses there. They followed the Augustinian rule and each friar carried in his hand a wooden staff surmounted by a cross; hence their name.—C.E.

Crux Ansata, an Egyptian emblem, a cross with a ring or handle. It is symbolic of Nature and reproduction, and is shown in the hands of Egyptian deities. (J. F. S.)

Crypt (Gr., *krypte*, hidden), a secret recess or vault. The origin of the crypts of the Middle Ages was the custom which prevailed in Rome, after the catacombs became disused, of bringing martyrs into the city and burying them in tombs under churches. In the basilicas these tombs were called *confessiones*. The terms is sometimes applied to the lower story of a two-storied building. Such a crypt might be fully above ground and lighted by windows.—C.E.

C.S.B. = Congregation of St. Basil, or Basilians.

C.S.C. = *Congregatio Sanctæ Crucis*, or Congregation of the Holy Cross.

C.S.P. = Congregation of St. Paul, or Paulists.

C.SS.CC. = *Congregatio Sacratissimorum Cordium*, or Missionaries of the Sacred Hearts of Jesus and Mary.

C.S.Sp. = *Congregatio Sancti Spiritus*, or Fathers of the Holy Ghost.

C.SS.R. = *Congregatio Sanctissimi Redemptoris*, or Congregation of the Most Holy Redeemer, or Redemptorists.

C.S.V. = Clerics of St. Viator, or Viatorians.

Cuba, independent republic occupying the largest island of the West Indies, the Isle of Pines, and small adjacent islands; area, 44,164 sq. m.; pop., 3,470,217. It was discovered by Columbus in 1492, and Christianity was introduced by Spanish missionaries in the 16th century. The diocese of all Cuba was established at Baruca in 1518 by Leo X, and transferred to Santiago de Cuba in 1522. In the beginning of the 19th century Spain began confiscation of Church property which in 1837 extended to Cuba, but in return the state paid large sums for the maintenance of the Church. This support was cut off upon American occupation, and the Church reclaimed its property. The matter was referred to a commission in 1902 and settled by the state's agreement to pay rental on the property. Since the evacuation of Cuba by the Spaniards there is freedom of worship, but the majority of the people are Catholic. Church administration is thus divided:

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
San Cristobal de Havana, A.	1925	55	180	...	500,000
Matanzas, D.	1912	...	51	...	230,000
Pina del Rio, D.	1903	25	19	...	173,064
Santiago de Cuba, A.	1804	...	41	...	415,949
Camaguey, D.	1912	15	41	...	200,000
Cienfuegos, D.	1903	57	88	26	534,686

—C.E.

Cubicula, name given to the burial chambers in the Roman Catacombs, hewn out of the tufa rock along the passages, open to the right and left. Horizontal tiers of graves (*loculi*) rise from walls to ceilings. About 2,000,000 of them have been found. The more imposing graves with arched tombs were called *arcosolia*.

Cubit, the unit of the Hebrew system of measurement. The common cubit is the distance from the elbow to the end of the middle finger; the sacred cubit is a full yard long. Cubits are mentioned in 3 Kings, 7, and 2 Paralipomenon, 3; in the former the two brass columns in Solomon's Temple are said to be 18 cubits high; in the latter, 35. It is said that the cubit which Noe used when he built the ark equalled six common cubits; this is called a geometrical cubit.

Cujus regio, ejus religio (Lat., Whose rule, his religion), a phrase summing up the religious peace in Germany after the Reformation. It means that a ruler has the right to determine the religion of his territory. His subjects have the alternative of moving to a section where their religion is supreme. The principle trampled on all rights of conscience. (M. P. H.)

Culdees (Gael., *ceile*, servant; *De*, of God). Their origin is unknown, but they first appear as holy men who loved solitude and lived by the labor of their hands in Ireland and Scotland. Gradually they came together in community, and, though never attaining the position of a religious order, they replaced the Columban monasticism. St. Maelruan drew up rules for the Culdees of Tallaght Ireland, but there is no evidence that this rule was widely accepted. In the 8th century secular priests were added, who lived according to monastic rules. At Clonmacnoise, Ireland, in the 11th century the Culdees were laymen and married, while those at Monahincha and Scattery Island gave way to the regular canons (see CANONS AND CANONESSES, REGULAR). At Armagh regular canons were introduced into the cathedral church and henceforth took precedence of the Culdees; but six of the latter continued a corporate existence, and these Armagh Culdees long outlived their brethren in Ireland, dying out about 1603. Their estates were given to a new Protestant body of 8 members, called "vicars choral," incorporated in 1627 by Charles I. which body, reduced to 2 members, exists at the Protestant cathedral of Armagh today. In 1633 the last mention is made of the Catholic Culdees in the an-

nouncement of Abp. Hugh O'Reilly, the Catholic primate, that he had incorporated the College of Culdees in the Catholic Cathedral Chapter of Armagh. There was one English establishment at York. Its date of disappearance is unknown, as is that of the single house at Bardsey, Wales. The 300 years dating from 750 may be called the Culdee period of the Church in Scotland. It was this "Culdean Church" which St. Margaret found when she came from England, 1067, to marry King Malcolm Canmore, and while she lived they retained their position fully. The predominant influence they once had in affairs of Church and State steadily decreased from *c.* 1332 with the advent of newer religious orders and Norman chivalry. The history of the 13 establishments in Scotland is almost identical with that of the Irish houses; gradually all of them converged on St. Andrews (the primatial see) before the Reformation; they finally disappeared in 1616 when their lands were annexed to the See of St. Andrews.—Ritchie, Reflections on Scottish Church History, Edin., 1928.

Cullen, Paul (1802-78), cardinal, Abp. of Dublin, b. Prospect, Ireland; d. Dublin. After a course at the College of Propaganda, Rome, he was ordained and placed in charge of the printing-press of the Sacred Congregation. From 1832 to 1850 he was rector of the Irish College and during the Roman Revolution saved the College of Propaganda from dissolution by placing it under the protection of the United States, on account of the American students. He was consecrated Abp. of Armagh, 1850, transferred to Dublin, 1852, and in 1867 was made the first Irish cardinal. As Apostolic delegate, he convened at Thurles, 1850, the first Irish national synod held since the Reformation, and presided at the second national synod, at Maynooth, 1875. An energetic opponent of proselytism, he brought about great changes in the government system of national primary education, and promoted institutions of charity and instruction. He erected the diocesan seminary of Holy Cross, Dublin, but was unable to carry out his scheme for the foundation of a Catholic University. He supported Ireland's political interests, heedless of his own popularity, and opposed the Young Irelanders and the Fenians. In 1867 he obtained a reprieve for the Fenian leader, Gen. Thomas F. Burke. He took a prominent part in the Vatican Council, and helped to formulate the wording of the definition by the council of papal infallibility as an article of faith.—C.E.

Culross, Cistercian monastery founded, 1217, in Perthshire, Scotland, by Malcolm, Earl of Fife, and colonized from the Abbey of Kinloss. Its remains are now used as a Presbyterian parish church.

Cult, Cultus (Lat., *colere*, to devote care to a person or thing; hence, to venerate), worship. (1) Liturgy is the actual arrangement and execution of the public Divine worship as authorized by the Church. The Sacred Congregation of Rites, established by Sixtus V, 1587, as the authoritative organ of the Holy See, is the supreme arbiter. (2) Part III of the New Code of Canon Law is entitled, "On Divine Cultus." After giving the law governing worship in general (can. 1255) and public worship (can. 1256-64), the Code gives special laws for the custody and cult of the Blessed Sacrament (can. 1265-75); for the cult of the saints, sacred images, and relics (can. 1276-89); for sacred processions (can. 1290-95), and for sacred furniture (can. 1296-1306). (3) In Hagiology, we must distinguish between public and private cult of the saints. Privately, cult (*dulia*) can be paid to any deceased of whose holiness we are certain. "Public cult may be shown only to those Servants of God who by the authority of the Church are numbered among the Saints and Beatified" (can. 1277), by the regular processes of canonization and beatification. Canonized saints may receive public cult everywhere and by any act of *dulia;* the beatified, however, only such acts and in such places as the Holy See permits (can. 1277, § 2). Saints may be chosen with papal confirmation, as patrons of nations, dioceses, provinces, confraternities, and other places and associations.—P.C. Augustine; MacMahon, Liturgical Catechism, Dub., 1926. (A. T. Z.)

Cultural Evolution, the theory of organic evolution extended to social life, religion, law, morality, marriage, the family, ethics, etc. According to this theory (known as that of unilinear cultural evolution) there is a rigid evolutionary development in all man's higher cultural and institutional life, each step presupposing one of a definitely lower type. Among proponents of the theory are Sir John Lubbock, J. F. McLennan, Herbert Spencer, E. B. Taylor, J. G. Frazer, E. Crowley, L. H. Morgan, and Charles Letrouneau. Their arguments, though still quoted in many text-books of sociology, are rejected by most later students of ethnology and anthropology. In particular the assumptions that the monogamous family developed through a series of "upward stages" out of a condition of promiscuity, and that the property sense grew out of its antithesis, communism, are now generally abandoned. The Evolutionary School is thus gradually being replaced by the better-informed Historical School.—Lowie, Primitive Society, N. Y., 1920; Muntsch, Evolution and Culture, St. L., 1923. (A. M.)

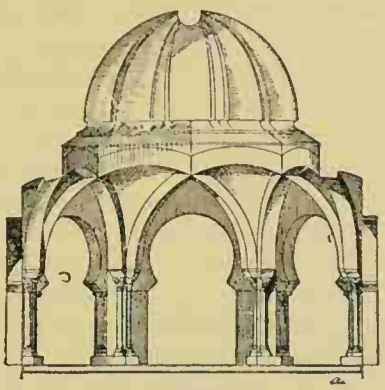
Cumanes (Cumans), a Turkish tribe who devastated parts of Rumania and Transylvania in the Middle Ages. In 1089 a victory was gained over them by St. Ladislaus. The Cumans in the 13th century were converted through the labors of the Order of Preachers and a "Diocese of the Cumans" was erected by the Abp. of Gran which included Rumania, Bessarabia, and a portion of Transylvania. This district was ravaged by the Tatars in 1241. The title of the see was retained until 1523.

Cumberland Presbyterian Church, religious denomination first organized, 4 Feb., 1810, in Dickson Co., Tenn., under the leadership of the Rev. Finis Ewing, the Rev. Samuel King, and the Rev. Samuel McAdow. A spiritual revival in the Southwest in the early 19th century resulted in the separation of the Cumberland Country (Kentucky and Tennessee) revivalists from the Presbyterian Church. In doctrine they are essentially Calvinistic, protesting against the doctrine of reprobation, but recognizing the sovereignty of God and the doctrine of the perseverance of the saints. In government they are entirely presbyterian. One periodical is published. Foreign missionary work is carried on in China where in 1916

there were: 4 stations; 4 missionaries with 5 native helpers; 6 organized churches, with about 600 members; and 3 schools with 110 pupils. In 1925 in the United States there were: 750 ministers; 1225 churches; and 63,477 communicants.

Cuncolim, MARTYRS OF, five religious of the Society of Jesus, accompanied by some Christians, who were surrounded by pagan villagers of Cuncolim, India, and put to death, 25 July, 1583. They included Frs. Rudolph Acquaviva, Alphonsus Pacheco, Peter Berno, and Anthony Francis, also Francis Aranha, lay brother. They were buried at Rachol, in 1597 were removed to the College of St. Paul in Goa, and in 1862 to the cathedral of Old Goa. Beatified, 1893. Feast, in Goa, 26 July.—C.E.

Cunegundes, BLESSED, virgin (1224-92), Queen of Poland, d. Sandeck, Poland. She was the daughter of King Bela IV, and niece of St. Elizabeth of Hungary. In 1239 she married Boleslaus II, with whom she lived in voluntary chastity, and after his death entered the Poor Clare convent at Sandeck, which she had founded. Patroness of Poland and Lithuania. Canonized, 1690. Feast, O.F.M., 27 July.—C.E.



CUPOLA

Cupola, hemispherical ceiling or bowl-shaped vault, rising over any part of a building; the term should be confined to the under side of the dome. The material and method of construction may vary. When of solid construction the support is by pendentives or by a drum. Modern cupolas are generally of wrought iron filled in with some tile formation.—C.E.

Curate (Lat., *cura*, care), one who has the cure or care of souls; parochial assistant of a rector or parish priest. The title has been popularized by Canon Sheehan's novel, "My New Curate."—C.E.

Curator, a steward or manager; in canon law, a person legally appointed to administer the property of one unable to do so owing to age or physical or mental debility.—C.E.

Cure (Lat., *cura*, care), the care for the spiritual needs of the faithful; more specifically, the office of a parish priest, or the district and people under his care; hence the French term *curé*, parish priest. —C.E. (S. B.)

Curé d' Ars. See JOHN BAPTIST MARY VIANNEY, SAINT.

Curfew Bell, the signal for the close of day and the cessation of activity. It was first used in Normandy, 1601, to summon the people to prayer, after which they should not again go abroad. In the absence of a town-bell the curfew and the Ave were probably rung upon the same bell at different hours, and this accounts for the connection in some localities, between the curfew and the recital of the three evening Aves, or Hail Marys.—Walsh, Curiosities of Popular Customs, Phila., 1897.

Curia Romana, the Roman (Papal) Court.

Curry, JOHN (d. 1780), physician and historian, b. Dublin; d. there. He took a prominent part in the struggle for the repeal of the Irish Penal Laws, and was one of the founders of the Catholic Committee (1760). He defended his coreligionists against Protestant calumnies in his history of the Irish rebellion of 1641, and in reply to a bitter attack on his work Harris published his well-known review of the civil wars in Ireland.—C.E.

Cursal Mass, a Mass, belonging to a set course (*cursus*) in which certain parts of the liturgy conform in words, accents or phrases to a prescribed rhythm determined by the feast celebrated.—C.E.; Hope and Atchley, English Liturgical Colors, N. Y., 1918.

Cursing, properly speaking, is an imprecation implied or expressed that evil may come upon us or upon others. It is usually a sin against charity. When directed against a person or a thing, like the weather, it has the guilt of blasphemy. In Scripture, God pronounces a curse on the serpent (Gen., 3); Noe curses Chanaan (Gen., 9); in Leviticus and Deuteronomy there are curses against the lawless. Our Lord cursed the barren fig-tree, the scribes and Pharisees.—C.E.

(J. J. C.)

Cursor (Lat., runner), an ecclesiastical herald or pursuivant in the papal court.—C.E.

Cursor Mundi, kŏŏr-sôr mŏŏn'dē (THE RUNNER OF THE WORLD), a Middle-English poem of about 25,000 lines, mainly in eight-syllable couplets, written by an unknown cleric in northern England, *c.* 1300 A.D. It is a sort of religious epic, written in honor of the Blessed Virgin, and purports to give a history of the world as derived from the Old and New Testaments, with the Redemption as the central theme. It is a valuable storehouse of medieval legends. An edition was brought out, 1874-93, by Dr. Richard Morris for Early English Text Society.—C.E.

Custodes hominum psallimus Angelos, or ANGEL-GUARDIANS OF MEN, SPIRITS AND POWERS WE SING, hymn for Vespers on 2 Oct., feast of the Holy Guardian Angels. It is ascribed to Card. Bellarmine (1542-1621). There are five translations. The English title given is by A. McDougall.—Britt.

Custodia (Lat., guard). (1) Temporary receptacle for the Blessed Sacrament after removal from the monstrance and before replacement in the tabernacle. (2) A name for the monstrance, also the transparent pyx in the monstrance. (3) Silver vessel in which the Host is kept in the tabernacle.

Custom, in ecclesiastical legislation, is an unwritten law introduced by the long-continued practise of the people with some consent of the competent ecclesiastical legislator. This consent is usually tacit. Custom may be in conformity with the law, when it is said to be the best interpreter of the law (canon 29); or contrary to the law, which it abrogates; or besides and beyond the law, in which case it introduces a new law. To have the force of law a custom must: (1) be reasonable—a custom reprobated in the law would be but a corruption of it and unreasonable, but no custom can derogate from the Divine law, whether positive or natural; (2) it must continue uninterruptedly for at least forty years, un-

less the law forbids a custom, in which case it prescribes against it only after one hundred years. Like laws, so too customs may be abrogated by later contrary laws or customs; but unless the law expressly states so, it does not abrogate old and immemorable customs; neither do general laws abolish particular customs.—C.E.; Woywod. (V. T. S.)

Custos (Lat., guardian; officer in charge of voting-tablets), formerly, the canon of a cathedral or collegiate church, having, by episcopal approbation, care of the souls connected with his church; an under-sacristan, or treasurer; also, in the Franciscan Order, a superior or official presiding over a number of convents collectively called a *custodia*. According to the ancient legislation approved by Gregory IX in 1230, only one of the several *custodes* of a province was present at the general chapter for election of a minister general. This *custos custodum* is still chosen among the Conventuals. In the Capuchin Order there are *custodes* general and *custodes* provincial. Among the Friars Minor are also two kinds of *custodes:* the *custos provinciæ*, authorized to represent his provincial in the general chapter; and the *custos regiminis*, ruler of a small province, or custody, including four to eight convents.—C.E.

Cuthbert, Saint, bishop and confessor (635-687), b. probably Melrose, Scotland; d. Farne Island. In his youth, he tended his father's sheep, until he entered the monastery at Melrose. He became eminent for holiness and learning, and was appointed guest-master at Ripon, but upon the adoption of Roman usages he and a band of monks upholding the customs of Celtic Christianity returned to Melrose. In 664 the Synod of Whitby decided in favor of Roman usage, and Cuthbert, accepting their decision, was made prior of Lindisfarne, in order to introduce Roman customs. His patience, tact, and sanctity won over the community which had clung obstinately to ancient customs. In 667, desiring a life of contemplation, he retired to Farne Island, but an episcopal synod elected him Bp. of Lindisfarne, and he was consecrated at York, 685. Resigning his see, he returned to Farne Island, where he died. His shrine at Durham was a center of devotion until the time of the Reformation, when it was placed in a hidden recess of the cathedral of Durham. There is evidence to prove that bones unearthed in the cathedral in 1827 are those of St. Cuthbert. Patron of sailors. Relics in St. Cuthbert's College, Ushaw. Feast, 20 March.—C.E.; Butler.

Cuthbert Mayne, Blessed (*c.* 1543-77), martyr, b. Youlston, Devonshire, England; d. Launceston. He was ordained a Protestant minister, 1562, and went to St. John's College, Oxford (M.A., 1570), where his intimacy with Bl. Edmund Campion and other Catholics made it necessary for him to flee from England. Having become a Catholic, 1573, he was ordained at Douai, 1575, and returned to the English mission in Cornwall. A year later he was arrested by the sheriff, Grenville, who was knighted in consequence. Convicted of high treason under the statute of Elizabeth, he was executed, 29 Nov. Relics at the Carmelite Convent, Lanherne, Cornwall. Feast, at Liverpool, Hexham, Plymouth, Salford, and in the Brigittine Order, 29 Nov.

Cuttack, Mission of, India; established, 1928; entrusted to the Spanish Vincentians; Superior: Fr. Fernandez, C.M. (1926); Catholics, 2200.

Cynewulf, kĭn'é-wo͝olf, or Cynwulf (*c.* 750-*c.* 825), a writer of Anglo-Saxon poetry, whose authorship was discovered in the middle of the last century through the reading of his signature in runic characters within the poems. Nothing is known of his life except what he tells of himself: that he was a minstrel in high favor, was converted from worldly ways, and devoted his later years to sacred poetry. He is thought to have lived in Northumbria, or Mercia. Some would identify him with Cynewulf, Bp. of Lindisfarne, others with an ecclesiastic of Dunwich who signed the decrees of the Council of Clovesho in 803. The four poems authoritatively attributed to him are the "Christ," the "Elene," the story of St. Helena, considered his masterpiece, the "Juliana," and the "Fates of the Apostles." He probably wrote the very beautiful "Dream of the Rood." It is more doubtful that he was the author of "Guthlac," "Andreas," the "Phoenix," or the riddles in the "Exeter Book." His work reveals him as a true poet and a widely read scholar.—C.E.; Kennedy, Poems of Cynewulf, N. Y., 1910.

Cyprian, Saint, confessor (476-546), Bp. of Toulon, b. Marseilles, France. He was the disciple of St. Cæsarius of Arles, by whom he was consecrated, 516. Throughout his episcopacy he opposed the Semipelagians. Important among his literary works are his life of Cæsarius and a letter to Bp. Maximus of Geneva in which the leading theological questions of the day are discussed. Feast, 3 Oct.—C.E.

Cyprian and Justina, Saints, martyrs (304), d. Nicomedia. Justina was a Christian whose virginity was threatened by the magician Cyprian, but the grace of God was so strong in her that she was able to resist his spells by making the sign of the cross. Overpowered by a greater strength than his own, Cyprian became converted to the Faith, entered the priesthood, and was made Bp. of Antioch in Pisidia. Justina became a religious. They suffered in the persecution of Diocletian with Theoctistus, a Christian who had been associated with Cyprian. Relics in Vatican Basilica and St. John Lateran, Rome. Feast of both saints, R. Cal., 26 Sept.—C.E.; Butler.

Cyprian of Carthage (Thascius Cæcilius Cyprianus), Saint, martyr (190-258), Abp. of Carthage, b. Carthage; d. there. Converted to Christianity late in life, he was ordained priest, 247, and consecrated Bp. of Carthage, *c.* 249. During the persecution of Decius, begun 250, Cyprian lived in hiding, directing his flock from his place of refuge, and for this reason he was condemned by his enemies. The question of the reconciliation of lapsed Christians with the Church had given rise to the custom of admitting them to Communion if a martyr requested this favor for them. Cyprian at first opposed the practise, but the sincerity of their contrition caused him to relent; this gave rise to the schism of the deacon Felicissimus; returning to Carthage, 251, Cyprian excommunicated the leaders. He supported Pope Cornelius against the antipope Novatian. Exiled to Curubis, 257, in the persecution of Valerian, he was brought back to Carthage and beheaded. Cyprian's writings are of great importance; follow-

ing Tertullian, he was the second great Christian Latin writer. His name occurs in the Communicantes in the Canon of the Mass. Feast, R. Cal., 16 Sept.—C.E.; Butler.

Cyrene, sī-rē'nē, chief city in Libya, Africa, between Carthage and Alexandria, famous for commerce and culture; the modern Tripoli. Cyreneans are mentioned in Scripture: Simon, who bore Our Lord's Cross (Matt., 27); Lucius, from the church at Antioch (Acts, 13); and others who were present at Pentecost (Acts, 2).

Cyriacus, Largus, Smaragdus, and Companions, SAINTS, martyrs, d. Rome, 303. Cyriacus, a Roman deacon, ministered to the Christian slaves employed at the baths of Diocletian, suffered excoriation, and was beheaded; with him were martyred Largus, Smaragdus, and twenty others. According to his apocryphal legend, Cyriacus exorcised devils from Diocletian's daughter, Artemisia, and from Jobias the daughter of Shapur, King of Persia. He is invoked as one of the Fourteen Holy Helpers (q.v.). Relics at S. Maria in Via Lata, Rome, and at Neuhausen. Feast, R. Cal., 8 Aug.

Cyril and Methodius, SAINTS, bishops, confessors (827-868 and 826-885), apostles of the Slavs, b. Thessalonica. These two brothers renounced secular honors, entered a monastery on the Bosporus, and became priests. In 858 they went to Constantinople to teach. There they organized the Church and made numerous converts among the Khazars. In 863 they were sent on a mission to Moravia. Cyril invented an alphabet, called the Cyrillic, the basis of the Russian alphabet, and with the help of Methodius translated the necessary liturgical books and Gospels into Slavonic. They journeyed to Rome, were consecrated bishops, and there Cyril died. Methodius was appointed Abp. of Moravia and Pannonia. He encountered countless difficulties with the German bishops who deposed and imprisoned him for three years. Reinstated by Pope John VIII, he devoted himself to evangelizing the Bohemians and Poles in northern Moravia. He died at Constantinople. Cyril and Methodius are usually represented facing each other, supporting a church between them, recalling that they were the founders of the Slavonic Church, also holding the letters of the Slavonic alphabet. Relics in the church of St. Clement, Rome, and in the church of St. Bruno, Moravia. Feast, R. Cal., 6 July.—C.E.; Butler.

Cyrillic Alphabet, the special alphabet accredited to St. Cyril, Apostle of the Slavs, in order to express the sounds of the Slavonic language as spoken by the Bulgars and Moravians of his time. (ED.)

Cyril of Alexandria, SAINT, confessor, Doctor of the Church (376-444), Bp. of Alexandria, b. Alexandria, Egypt; d. there. A nephew of Theophilus, the patriarch, Cyril was brought up in an atmosphere of asceticism. In 412 he was elevated to the See of Alexandria. He incurred the enmity of Orestes, prefect of Egypt, by expelling the Jews and suppressing the Novatians. Cyril's chief fame arises from his defense of Catholic teaching against Nestorius. He presided over the General Council at Ephesus, at which Nestorius was condemned. He left many exegetical treatises, and wrote a book against Julian the Apostate. Emblems: the Blessed Virgin holding in her arms the Child Jesus, and a pen. Relics at Alexandria. Feast, R. Cal., 9 Feb.—C.E.; Butler.

Cyril of Constantinople, SAINT, confessor, Doctor of the Church (1126-1235), General of the Carmelites, b. Constantinople. He served as delegate from emperor to pope, but, having favored the union of the Greek and Latin Churches, was persecuted by the Patriarch of Constantinople and retired to Mount Carmel where he was received into the order. He became renowned as a prophet, and a work on the procession of the Holy Ghost is attributed to him. Feast, O.C.C., 6 March.—C.E.

Cyril of Jerusalem, SAINT, confessor, Doctor of the Church (315-86), Bp. of Jerusalem. Ordained *c.* 345, he was made Bp. of Jerusalem, 350. Deposed and exiled in 358 and 360 by Arian synods, he was again exiled by the Emperor Valens, 367. He assisted at the Council of Constantinople, 381, and formally accepted the full Nicene doctrine. His writings consist of valuable catechetical lectures. Emblems: a purse, book. Feast, 18 March.—C.E.; Butler.

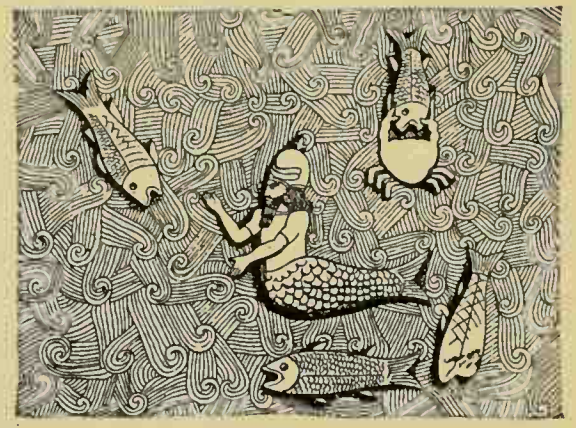
Czechoslovakia, independent republic of central Europe comprising Ruthenia and Bohemia, Moravia, Silesia, and Slovakia which had prior to 1918 formed part of the Austro-Hungarian monarchy; area, 54,207 sq. m.; estimated pop., 14,356,600, of whom the majority are Catholics. Christianity was probably introduced as early as the 4th century, but disappeared upon the invasions of the Huns and Avars. Sts. Cyril and Methodius were successful in evangelizing the country in the 8th century, and in 845 fourteen Czech princes were baptized at the court of Louis the German at Ratisbon. In the 15th century, internal dissension was caused by the preaching of John Hus and Jerome of Prague, and the controversy between the Utraquists, who insisted upon Communion under two forms, and the Orthodox became a national issue in the Hussite Wars between Czech and German. By the Treaty of St. Germain (1919) freedom of worship is granted to all religions not opposed to public order or morals. Racial and religious minorities enjoy the same rights and protection from the government as the predominating Catholic Slavs. In January, 1920, a small group of the clergy established a national Czechoslovak Church and its adherents were excommunicated by the pope. Confusion in doctrine and discipline ensued and they sought union with the Serbian Orthodox Church. Czechoslovakia is represented at the Holy See by an envoy extraordinary and minister plenipotentiary, and a nuncio resides at Prague. Church administration is thus divided:

	Year	*Par.*	*Pp.*	*Srs.*	*Cath.*
Olomouc (Olmütz), A.	1777	664	1681	2121	1,748,475
Brno (Brünn), D.	1777	441	950	502	1,086,025
Prana (Prague), A..	1344	652	1845	2091	2,444,178
Budejovice (Budweis), D.	1785	434	1173	519	1,115,639
Hradec Kralove (Königgrätz), D.	1664	475	959	495	147,546
Litomerice (Leitmeritz), D.....	1655	400	1023	...	1,645,409
Banska Bystrica (Neusohl), D.	1776	111	171	...	233,779
Kosice (Kaschav), D.	1804	197	372	...	467,713
Munkacs, D.	1771	387	547	...	468,077
Nitra (Neutra), D...	1034	148	257	...	372,930
Prjasev (Eperies), D.	1818	190	230	...	200,000
Roznava (Rosenau), D.	1776	99	182	...	192,950
Spisz (Zips), D.....	1776	166	273	...	272,526
Tirnava, A.A.	1922	...	600	...	.....
Jazsa, A.N.	1922	...	...	...	.....

D

Dablon, CLAUDE (1618-97), Jesuit missionary, b. Dieppe, France; d. Quebec. He went to Canada, and accompanied Chaumonot to the Onondaga Iroquois, and Druillettes to Hudson Bay. Later he labored with Marquette at Lake Superior. Dablon was the first to announce the existence of Lake Superior copper deposits, and to suggest the feasibility of uniting Lake Michigan to the Mississippi by canal.—C.E.

Dacca, DIOCESE OF, India, comprises several districts of Bengal and the native state of Hill Tipperah; established, 1886; suffragan of Calcutta; entrusted to the Congregation of the Holy Ghost. Bishops: Augustine Louage (1886-94), Peter Hurth (1894-1909), Francis Linneborn (1909-15), and Joseph Legrand (1916). Churches, 14; priest, secular, 1; priests, regular, 25; religious women, 40; schools, 29; institutions, 13; Catholics, 17,730.



DAGON
(from the Louvre)
Courtesy Jewish Ency.

Dagon, a Semitic deity adopted by the Philistines as their national god. The upper part of his body was human, the lower half fish-like; the foremost deity of such maritime cities as Azotus, Gaza, Ascalon, and Arvad, where temples were built in his honor.—C.E.

Daily Bread (Gr., *artos epiousious,* translated in the Vulgate as *panem nostrum supersubstantialem* in Matt., 6, and *panem nostrum quotidianum,* in Luke, 11), term used in the fourth petition of the Our Father. Among the Hebrews bread was the principal article of food, thus signifying all the physical necessities of life. Therefore it is for these above all we ask God in this petition. Many of the Fathers of the Church (Sts. Cyprian, Hilary, Ambrose, Jerome, Peter Chrysologus, and Augustine) and some later exegetes think the word "bread" refers to the necessities of our spiritual life, e.g., the word of God, all the aids to salvation, and, especially, the Holy Eucharist. The textual rendition may admit two interpretations of "daily": (1) that which must be taken each day; (2) necessary for life, supersubstantial. Both renditions mean "bread needed daily," and "bread necessary for life." (C. J. D.)

Daily, daily, sing to Mary, hymn written by St. Casimir (1458-84) in Latin and translated by Rev. F. W. Faber in the 19th century.

Dalgairns, JOHN DOBRÉE (FR. BERNARD; 1818-76), b. Island of Guernsey; d. St. George's Retreat, England. He was an ardent follower of Newman and a staunch supporter of the Catholic movement. Influenced by his work and studies, he became a convert, 1845, and was ordained priest, 1846. The following year he entered the Oratorian novitiate in Rome. After his return to England, he was stationed at various Oratories, among them South Kensington, London, where he was elected superior, 1863. He was an able preacher, confessor, and defender of the Church against agnostics. His best-known works are: "Devotion to the Sacred Heart of Jesus"; "The Holy Communion"; and "The German Mystics of the Fourteenth Century."—C.E.

Dallas, DIOCESE OF, Texas, comprises northeast Texas north of Shelby, Nacogdoches, Cherokee, Anderson, Freestone, Limestone, McLennan, Coryell, and Lampasas counties and the Colorado River, and east of Coke, Nolan, Fisher, Stonewall, King, Cottle, and Childress counties; area, 52,850 sq. m.; established, 1890; suffragan of New Orleans. Fr. Joseph Martinère (later vicar-general) ministered there for many years before the diocese was established. Bishops: Thomas F. Brennan (1891-92), Edward J. Dunne (1893-1910), Joseph P. Lynch (1911). Churches, 108; priests, secular, 57; priests, regular, 27; religious women, 354; college, 1; academies, 10; primary schools, 32; pupils in parochial schools, 4687; institutions, 14; Catholics, 48,933.

Dalmatic, outer liturgical vestment of the deacon, worn at Mass and solemn processions; it is a robe with open short sleeves, and an opening for the head; it reaches to the knees, and is open on the sides as far as the shoulders.—C.E.

Damascus, Syria, one of the oldest cities in the world, and a Latin archiepiscopal titular see; also a metropolitan see for the Catholic and non-Catholic Melchite Greeks, for the Catholic Syrians, and a Maronite episcopal see. Mentioned in Genesis and on the pylons of Karnak, with the fall of the Kingdom of Syria it seems to have lost its autonomy, and appears only occasionally in the history of the Jews, Greeks, and Romans. When Syria became a Roman province, 65 B.C., Damascus was the chief commercial emporium for the nomad Arabs. In the vicinity occurred St. Paul's conversion. In early times Damascus was a metropolis with eleven suffragan sees, subject to the Patriarchate of Antioch. Besides its Greek prelates, numerous Jacobite bishops are known, and many illustrious names are associated with its history, notably St. John Damascene. After its capture by the Arabs, 635, freedom of worship

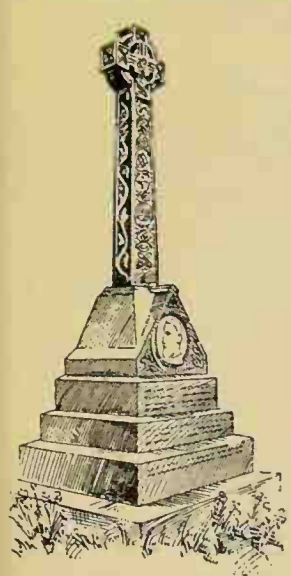
DALMATIC

was allowed to the Christians, and from 660 to 753 it was the capital of the Arabian Empire. In the following centuries its history is one of broils and revolutions, unsuccessful sieges of the Crusaders, and invasions of the Tatars, until the French occupation of 1860, following frightful slaughter of the Christians. Churches, 32; religious orders, 3; priests, 96; monks, 130; Catholics of various rites, 41,000. —C.E.

Damasus I, SAINT, POPE (366-384), b. probably Rome, *c.* 304; d. there. His election was disputed by the antipope Ursicinus but Valentinian I recognized him as the legitimate pontiff. As pope he opposed Arianism, and condemned Apollinarianism and Macedonianism. At his suggestion St. Jerome completed the Vulgate. He successfully maintained the primacy of the Apostolic See, and welcomed the edict of Theodosius I, which made Catholicism the religion of the Roman state. His interest in the martyrs led him to restore the catacombs, and to compose many beautiful epitaphs and inscriptions on their tombs. Feast, 11 Dec.—C.E.; Butler.

THE DANCE OF DEATH (*Holbein*)
Death and the Sailor
Death and the Knight
Death and the Ploughman
Death and the Married Couple

Damasus II (POPPO), POPE (1048), b. Bavaria; d. Rome. Bp. of Brixen, in Tyrol, he was nominated by Henry III, but reigned only 23 days after his election.—C.E.



DAMIEN CROSS

Damien, FATHER (JOSEPH DE VEUSTER; 1840-88), missionary priest, b. Tremeloo, Belgium; d. Molokai, Hawaii. Member of the Fathers of the Sacred Hearts of Jesus and Mary, he was sent to Hawaii where he became resident priest in the leper reserve at Molokai, and for years was the only person to minister to their spiritual and medical wants. Stricken with disease, 1885, he continued his work to the end. His name was attacked by a Presbyterian minister named Hyde, and brilliantly vindicated by Robert Louis Stevenson in a philippic entitled "Father Damien" (Notre Dame, Ind., 1911).—C.E.

Damnation, ETERNAL, the state of those condemned to Hell, i.e., demons, and men who die in the state of mortal sin. Damnation, because it is the result of a sentence pronounced on the guilty subject. Eternal, because the sentence of God is irrevocable, for it is specifically pronounced to be eternal in its consequences (Matt., 25), and the condemned are no longer in a state of probation, which with man comes to an end at death, but are in a fixed state which admits of no change (Luke 16).—Koch-Prenss. (A. L. F.)

Dan (Heb., to rule or judge). (1) Son of Jacob and Bala (Gen., 30), ancestor of the tribe of the same name. (2) One of the twelve tribes of Israel; its territory lay southwest of Ephraim. Because it was so restricted the tribe moved to Lais, a city in Palestine on the slope of Mt. Hermon, which they destroyed and rebuilt and called Dan (Judges, 18). (3) The city mentioned above, near the modern Banias. The expression "Dan to Bersabee" was used to designate the whole extent of Palestine.—C.E.

Dance of Death, originally a spectacular play which has been traced to the 14th century when the Black Death and other epidemics had impressed the popular imagination. These plays were given in the churchyard; they were opened by a sermon on death, then a series of figures resembling skeletons would appear. The dancing movement was a later development. Traces of these plays are found in Germany, France, England, and Italy. Pictorial representations were made on walls of cemeteries, etc. In engraving the most famous versions are those of Holbein and Dürer.—C.E.

Dancing (O.H.G., *dinsan*, to draw out, as in forming a chain), expression of feeling by rhythmical movement of the body, mentioned in Scripture as expressing joy on the part of the women of Israel, led by Mary, the sister of Moses (Ex., 15), and of David before the Ark (2 Kings). It has been employed often in religious functions, as in places in Spain today, to add splendor to the ceremonial. It may be a means of relaxation and of physical culture if indulged in with moderation and with the proper company, but often an occasion of vulgarity and even of sinfulness when the rhythm and movements are obviously improper, or when, howsoever correct the movement, the partner is not modest.—C.E.

(ED.)

Dandolo, ENRICO (d. 1205), Doge of Venice. He became doge in 1192, and in 1201 when nearly a centenarian he assisted in organizing the Fourth Crusade, became a crusader, took part in the capture of Constantinople, and was offered the imperial crown which he refused. Venice owed the establishment of her power in the Orient to his skill and energy. He died after an expedition against the Bulgarians (1205) and was buried in St. Sophia.—C.E.

Daniel (Heb., God is my Judge), the hero and traditional author of the book of the O.T. which bears his name. At about 16 years of age he was taken captive by the army of Nabuchodonosor, and carried away into the Babylonian captivity. He was educated for the service of the court. His wonderful wisdom was made manifest to the king when he not only recalled a forgotten dream, but also explained its mysterious meaning. Thus he rose to a position of honor and confidence. In this lofty station he remained under Nabuchodonosor's successors. In the times of King Baltasar he deciphered the "handwriting on the wall," and was cast into the lion's den for the first time. Under the ruler called Darius the Mede in our present text, he received the vision of "the seventy weeks," announcing the death of the Messias. In the third year of Cyrus he foretold the course of earthly empires till the end of time. When the 70 years of captivity were over and many of the Jews returned to their fatherland, he remained in the land of exile. The book comprises 14 chapters, among which three languages are represented. A preliminary section (1 to 2, 4) in Hebrew, tells of Daniel's capture and education. The first part of his prophecies (2, 5, to 7), written in Aramaic, presents those which regard the world power in relation to God's people; particularly the dream of the great statue and the vision of the four beasts. In this part Daniel also offers the credentials for his ministry, which prove to his contemporaries that God was with him and that his prophecies about later periods were equally reliable. The second part of his prophecies (7 to 12), written in Hebrew, describes the various fortunes of God's people in relation to the world power. Finally the book is concluded by the so-called deuterocanonical parts (12 to 14), which are wanting in the Hebrew Bible, but are endorsed by the tradition represented in the Septuagint Greek version. Here we find the narratives of the chaste Susanna, the omnivorous idol Bel, the dragon destroyed by Daniel, and a second peril in the lion's den. Daniel is the man of desires and the prophet of hope. There is little direct exhortation to the people, but much that is descriptive of God's rule over human empires. In depicting the future he stresses the spaces of time that lie between events. Here prophecy is so precise as to be taken for history. Its place among canonical books is guaranteed by Jewish tradition. Our Lord quotes from it the words: "When therefore you shall see the abomination of desolation which was spoken of by Daniel the prophet" (Matt., 24; Dan., 9). The Church has embodied the full 14 chapters in her list of inspired books. They are used in the Breviary during the whole week beginning with the third Sunday of November until the following Saturday inclusively; in the Missal on the Saturday of ember week in September, on the twentieth Sunday after Pentecost, and on the feasts of many saints.—C.E.; Pope; Seisenberger, tr. Buchanan, Practical Handbook for the Study of the Bible, N. Y., 1911. (J. Z.)

Daniel, GABRIEL (1649-1728), author, b. Rouen; d. Paris. He entered the Society of Jesus, 1667, became historiographer of France. He wrote on the questions of probabilism and grace but is best known for his refutation of Pascal's "Provincial Letters" and for his great history of France.—C.E.

Daniel and Companions, SAINTS, martyrs (1227), d. Ceuta, Morocco. Daniel was the Franciscan provincial of Calabria. He went to preach the Gospel to the infidels of Morocco, accompanied by the monks Agnellus, Samuel, Donulus, Leo, Hugolinus, and Nicholas. At Ceuta they were imprisoned for propagating the Faith, and beheaded. Canonized, 1516. Feast, O.F.M., 13 Oct.—C.E.

Dante Alighieri (1265-1321), poet, b. Florence; d. Ravenna. Elected to the chief magistracy of the republic of Venice by the White or constitutional party, he was permanently exiled in 1302 when the Blacks were restored to power. He had already written his first book, the "Vita Nuova" or "New Life," a history of his spiritual love for Beatrice, wife of Simone de' Bardi. In 1309, in anticipation of the visit to Italy of Emperor Henry VII, he wrote his famous treatise on the monarchy "De Monarchia" and in 1317, having settled at Ravenna, completed his masterpiece, the "Divina Commedia," an allegory of human life in the form of a vision of the world beyond the grave, Hell, Purgatory, and Paradise, written with the avowed object of converting a corrupt society. It is the last book of the Middle Ages, epitomizes the knowledge and attainments of the preceding centuries, and gives a picture of Catholicism in 13th-century Italy.—C.E.; Slattery, Dante, N. Y., 1920.

DANTE

Danzig, free city north of Poland and west of Prussia on the Gulf of Danzig; area, 754 sq. m.; pop., 384,000. Formerly the capital of West Prussia, it was combined with a portion of the surrounding country and declared a free state by the Treaty of Versailles, 1919, and placed under the protection of the League of Nations. In 1922 parts of the dioceses of Chelmno (Culm) in Poland and Ermland in Prussia were formed into the Administration Apostolic of Danzig, raised to a diocese in 1925, with 40 churches, 74 priests, 965 sisters, and 140,797 Catholics.

Darboy, GEORGES (1813-71), Abp. of Paris, ecclesiastical writer, b. Foyl-Billot, France; d. Paris. He was made Bp. of Nancy, 1859, and transferred to Paris, 1863. His Gallicanism made him unduly subservient to the emperor. He opposed the definition of the Papal Infallibility, and left the Vatican Council before the final vote, but several months later subscribed to the definition, and proved a true pastor during the siege of Paris. Seized by the Communists

and shot at Roquette, he died blessing his executioners.—C.E.

Darerca, Saint (5th or 6th century). Her history is obscured by legend. She is said to have been the sister or relative of St. Patrick, and mother of Sts. Mel, Sechnall, Rioc, and other Irish saints. Her miracles and prophecies are renowned. Patroness of Valencia island. Feast, 22 March.—C.E.

Dar-es-Salaam, Vicariate Apostolic of, Tanganyika Territory, established as vicariate Apostolic of Southern Zanzibar, 1902; name changed to Dar-es-Salaam, 1906; entrusted to the Capuchins of Switzerland. Cassianus Spies was the first vicar Apostolic, an office now filled by Mgr. Zelger; residence at Dar-es-Salaam. Catholics, 6028.

Dark Ages, name once commonly but erroneously applied to the Middle Ages, chiefly by writers and others who sought to create the impression that during those ages, from about 500 to 1500, the Ages of Faith, as they were also called, there was little or no progress in any field of life, government, social organization, craftsmanship, art, learning, or even in religion. As Maitland suggests in his "Dark Ages," they were dark chiefly because those who spoke of them as such were in the dark about them. As more becomes known about this period, the phrase "Dark Ages" is no longer applied to it. Recently the term dark has been applied only to the first half of this period, as scholars who are not Catholics are establishing facts to prove that the 13th, 12th, and even the 11th centuries were remarkable for enlightenment.

Darlington. See Immaculate Conception Theological Seminary.

Darwinism, a theory of transformism or evolution, based on natural selection and the survival of the fittest in the struggle for existence; the theory that the universe has been evolved by the chance survival of the fittest; popularly, but inaccurately, the theory of evolution in general.

Darwinism and Catholic Orthodoxy, title of a book by Dorlodot, of Louvain, in which he attempts to prove that several of the Fathers of the Church favored the theory of evolution. He quotes only a few and the quotations are not convincing. The author died before finishing the second volume which was to contain his own views. A refutation of the volume, published so far as St. Augustine's views are concerned, was written by Henry Woods, S.J., entitled: "Seminal Reasons." (ED.)

Daughters of Divine Charity, a religious congregation founded in Vienna, 1868, by Franziska Lechner. The Sisters provide shelter, care, and means of obtaining a position for women who are trying to find employment; they also care for servants no longer able to work, and conduct schools. The congregation has approximately 20 houses, including residences for women and schools, in Austria, Hungary, Germany, Czechoslovakia, Yugoslavia, Poland, England, the United States, and South America. The mother-house is in Vienna; religious total about 2000.—C.E. Suppl., 262.

Daughters of Jesus, congregation originally founded, 1809, at Verona, Italy, by Pietro Leonardi, and joined by several French congregations in 1820, becoming dependent on the foundation of Kermaria, France. The work of the congregation is the education of youth and the care of the sick poor and of orphans. A provincial house for Canada was established at Three Rivers, 1893. The congregation has over 200 houses, including schools, hospitals, and orphanages, in Canada, the United States, England, France, and elsewhere. The mother-house is still at Kermaria; religious total over 500.—C.E., VIII, 374.

Daughters of the Cross (Belgian), a congregation founded at Liége, 1833, by Jeanne Haze (Mother Marie-Thérèse), the cause of whose beatification has been introduced, and Canon Habets, with rules based on those of St. Ignatius. The life of the sisters is both contemplative and active; they undertake all manner of charitable works, especially the education of poor girls. The congregation conducts about 140 establishments, including schools, orphanages, hospitals, homes, and seminaries, in Belgium and the Belgian Congo, England, Ireland, and India. The mother-house is at Liége; the total number of religious is, approximately, 1610.—C.E., XVI, 30; C.E., Suppl., 239.

Daughters of the Cross (French), congregation of women founded at Roy, Picardy, France, 1625, by Fr. Pierre Guérin, Françoise Unalet, and Marie Fannier, for the Christian education of girls. Madame Marie l'Huillier de Villeneuve established a house for the community near Paris, 1651, where she introduced the obligation of taking vows, hitherto unknown in the society. Opposition to this innovation resulted in the separation of religious and secular branches of the congregation. Destroyed during the Revolution and reorganized, 1837, the institute spread widely. The mother-house is at La Louvière, Belgium. The congregation is diocesan. It has, approximately, 15 houses in Belgium, France, India, England, and the United States, where they are established in the Diocese of Alexandria, La., numbering 79 religious, and have 6 schools, including St. Vincent's College and Academy, at Shreveport.—C.E., XVI, 31, Suppl., 239.

Daughters of the Cross and Passion (Passionist Nuns), founded at Corneto in 1771 by St. Paul of the Cross as part of his order of Passionists, with Faustina Costantini as co-foundress. The order is contemplative and strictly enclosed. Their activities, aside from duties of piety, consist of domestic work, needlework, and the making of vestments. The order has 10 houses in Italy, Spain, France, Belgium, and the United States. The provincial mother-house and novitiate for the United States is at Carrick, near Pittsburgh, Pa., where there are 28 religious.—C.E., XI, 524.

Daughters of Wisdom (Les Filles de la Sagesse), founded by Bl. Louis Marie Grignion de Montfort, 1703, by banding together a number of poor and afflicted girls at the hospital of Poitiers where the founder was temporary chaplain. Since the first establishement at La Rochelle, 1713, the congregation has grown to over 420 houses in France, Belgium, Holland, Denmark, Italy, South Africa, England, Canada, the United States, Haiti, and Colombia; the mother-house is at St.-Laurent-sur-Sèvre, La Vendée, France; the total number of religious is 4912. Since 1715 it has been both hospitaller and teaching, embracing all charitable works

in hospitals, prisons, orphanages, asylums, schools, kindergartens, training schools, day-nurseries, institutions for the deaf, dumb, and blind, poor-houses, and homes.—C.E., XV, 668.

D'Avenant, SIR WILLIAM (1606-68), poet laureate, b. Oxford, England; d. London. After the fall of Charles I he went to France, later becoming a Catholic. He revived theatrical performance in England, 1656, and left an unfinished epic and many dramas, exceptionally moral for the period.—C.E.

Davenport, DIOCESE OF, Iowa, comprises that part of the State of Iowa bounded E. by the Mississippi River, W. by the western boundaries of the counties of Jasper, Marion, Monroe, and Appanoose, S. by the State of Missouri, N. by the northern boundaries of the counties of Jasper, Powesheik, Iowa, Johnson, Cedar, and Clinton; area, 11,438 sq. m.; erected, 1881; suffragan of Dubuque. Bishops: John McMullen (1881-83), Henry Cosgrove (1884-1906), James Davis (1904-26), Henry P. Rohlman (1927). Churches, 125; priests, secular, 148; priests, regular, 9; religious women, 736; colleges, 4; primary schools, 51; pupils in parochial schools, 8679; institutions, 15; Catholics, 54,195.

DAVID

David (*c.* 1085-15 B.C.), prophet and king of Israel, b. Bethlehem; d. Jerusalem. The son of Jesse, and a shepherd-boy, he was anointed by the prophet Samuel in place of Saul, whom God had rejected. When Saul was ill, David was brought to soothe him by playing on his harp; in reward he was made Saul's armor-bearer. During the Philistine war, David, relying on God, slew the giant Goliath and won the friendship of Jonathan, son of Saul. He then received a permanent position at court, and married Michol, daughter of Saul, but Saul's jealousy of his popularity forced him into exile. He married Abigail as his second wife. When Saul and Jonathan fell at Gilboa, David, by God's command, went up to Hebron to claim the throne. He was supported by Juda, but the rest of Israel, led by Abner, was faithful to Isobeth, son of Saul. At Hebron six sons were born to him, including Amnon, Absalom, and Adonias. At Isobeth's death David was accepted by all Israel. By his successful wars David made Israel an independent state, established his capital in Jerusalem, and transported thither the Ark of the Covenant. During the Ammonite war David sinned with Bethsabee, wife of Urias, and married her after indirectly murdering Urias. The intensity of his contrition for this crime brought him God's pardon and made him a model for penitents. His pardon was followed, however, by heavy crosses; Amnon's incest and Absalom's fratricide, rebellion, and death caused him shame and sorrow. The last days of his thirty-three years' reign in Jerusalem were disturbed by the ambition of Adonias to prevent the succession of Solomon, his son by Bethsabee. He was buried on Mt. Sion. His prophecies embodied in the Psalms are literally Messianic, and he himself as a great theocratic king typifies the Messias. Feast, 29 Dec.—C.E.

David (DEWID, DEGUI, or DEWI), SAINT, confessor (*c.* 544-601), Abp. of Menevia, b. probably Cardiganshire, Wales; d. Menevia, Pembrokeshire. Little historical information exists concerning David, although there are many elaborate legends about him. He was present at the synods of Brevi, 519, and Lucus Victoriæ, 569. Welshmen wear leeks on St. David's Day, to commemorate a great victory over the Saxons, when, by David's advice, they wore leeks in their headgear to distinguish themselves from the enemy. Patron of Wales. He is usually represented standing on a hill, with a dove on his shoulder. Canonized, 1120. Relics at Glastonbury. Feast, 1 March. —C.E.; Butler.

Day Hours, English for *Horæ Diurnæ* (daily hours), the times set for various parts of the Divine office, except the morning hours or Matins. These hours are explained under their names: Prime, first; Terce, third; Sext, sixth; None, ninth; Vespers, evening; and Compline, the completion. Under the title: "The Day Hours of the Church" the Benedictine Nuns of Stanbrook Abbey, England, have published the Latin text, with an English translation, of the psalms, hymns, antiphons, and prayers that make up these hours, together with the proper prayers for each feast and saint's day of the church year.

Day of Indulgences, a certain day designated by the Church on which an indulgence may be gained from the noon of the preceding day to the midnight of the specified day. For instance, the *totics quoties* indulgence granted for All Souls' Day may be gained from noon, 1 Nov., to midnight, 2 Nov. (M. F.)

Days in Genesis. See HEXAEMERON.

Days of Devotion, days which were formerly holydays of obligation and are now kept with some solemnity. In Great Britain they are: Easter Monday and Tuesday, Whit Monday and Tuesday, Purification of Blessed Virgin Mary (2 Feb.), St. Matthias (24 Feb.), St. Gregory the Great (12 March), St. Joseph (19 March), Annunciation (25 March), St. George (26 April), SS. Philip and James (1 May), Finding of the Cross (3 May), St. Augustine (27 May), Nativity of St. John the Baptist (24 June), St. James, Apostle (25 July), St. Anne (26 July), St. Lawrence (10 Aug.), St. Bartholomew (24 Aug.), Nativity of the Blessed Virgin Mary (8 Sept.), St. Matthew (21 Sept.), St. Michael, Archangel (29 Sept.), SS. Simon and Jude (28 Oct.), St. Andrew, Apostle (30 Nov.), Immaculate Conception (8 Dec.), St. Thomas, Apostle (21 Dec.), St. Stephen (26 Dec.), St. John the Apostle (27 Dec.), Holy Innocents (28 Dec.), St. Thomas of Canterbury (29 Dec.), St. Sil-

vester (31 Dec.). They are the same in Ireland, excepting that the Immaculate Conception is a holyday of obligation.

Day-Star (Heb., *Helel*; Lat., *Lucifer*), the planet Venus, star which precedes or accompanies the rising of the sun. It is applied to the King of Babylon (Is., 14), to the glory of Heaven by reason of its excellency (Apoc., 2), and finally to Our Lord Himself (2 Peter, 1; Apoc., 22).

Dayton, UNIVERSITY OF, Dayton, O., founded 1850; conducted by the Society of Mary; preparatory school; colleges of arts, letters, and sciences; commerce and finance; engineering; law; education; evening and Saturday courses; summer school; professors, 62; students, 754; degrees conferred in 1929, 102.

D.C.L. = *Doctor Civilis Legis* (Doctor of Civil Law); *Doctor Canonicæ Legis* (Doctor of Canon Law).

D.D. = *Doctor Divinitatis* (Doctor of Divinity, i.e., of the science of theology).

Deacon (Gr., *diakonos*, minister), the highest of those in major orders but the lowest in rank of the hierarchical orders instituted by Christ. The Roman Pontifical states his duties thus: to minister to the altar, to baptize, to preach. The diaconate is of divine institution (Trent, sess. 23, can. 6); in the Catholic Church it is a sacrament.—C.E.; P.C. Augustine. (R. B. M.)

Deaconess, a woman performing certain ecclesiastical functions in the early Church. The date of formal institution is uncertain. New Testament references may or may not imply official status. Deaconesses are later confused with widows. In the 4th and 5th centuries their standing was recognized with an ordination ritual of laying on of hands. Their precise duties are obscurely known. Early functions consisted in charitable offices towards the poor, and in instruction and baptism of catechumens. Later they took part in sanctuary rites. Presumptuous abuse of power in the East was repressed. The West was reluctant to accept deaconesses as an institution. In concord with the Church sentiment as a body, the Council of Orange, 441, forbade their ordination. By the 12th century they had disappeared, though the title was borne by certain nuns. The only existing resemblance to ordination in the West is the bishop's delivery of stole and maniple to Carthusian nuns at profession. The Lutheran preacher Fliedner, *c.* 1836, instituted an order of Protestant deaconesses at Kaiserswerth, Germany, for tending the sick and poor, instruction, etc. The movement spread to England and to the United States where community life is not obligatory. In the Anglican, Protestant Episcopal, and Methodist churches of America deaconesses are solemnly admitted by the laying on of hands.—C.E.

Dead Sea, lake about 47 m. long, 10 m. wide, on the southeastern border of Palestine, 16 m. E. of Jerusalem, into which flow the River Jordan and other streams. Although 6,500,000 tons of fresh water pour into it every day, there is no outlet, the excess water being taken off by evaporation, and the water is so salt that no organic life can exist in it. In the O.T. it is called "sea of the wilderness" (Jos., 3); "east sea" (Joel, 2; Zach., 14); "salt sea" (Gen., 14); and "sea of the desert" (Deut., 3). —C.E.; Seisenberger, tr. Buchanan, Practical Handbook for the Study of the Bible, N. Y., 1911.

Dean, an ecclesiastical official; the head of a cathedral or collegiate chapter; a vicar-forane or episcopal assistant; the representative officer of a faculty in modern Catholic universities; in English universities, the official in charge of college discipline. Dean of Peculiars is one in charge of a church or district, exempt from the jurisdiction of the bishop of the diocese in which it is situated.—C.E.; P.C. Augustine.

Dean of the Sacred College, successor of the archpriest, and to some extent the archdeacon. This position belongs to the Bp. of Ostia because of his immemorial right to bear the pallium at the consecration of a pope, to anoint the Roman Emperor, and to take first place after the pope at general councils. As president of the College of Cardinals he convokes the same, conducts its deliberations, and represents it abroad.

Dear Angel! Ever at my side, hymn written in the 19th century by Rev. F. W. Faber.

Dear Husband of Mary! Dear Nurse of her Child, hymn written by Rev. F. W. Faber in the 19th century.

Dear little One! How sweet Thou art, hymn written in the 19th century by Rev. F. W. Faber.

Dear Maker of the starry skies! See CREATOR ALME SIDERUM.

Death is a cessation of bodily life, caused by the separation of the soul from the body (bodily or physical death). Death is, in general, universal (Heb., 9; Rom., 5). As to the debt (*debitum mortis*) it extends to all defiled by sin, therefore to all except the God-man and the Immaculate Virgin; as to the fact (*factum mortis*), it certainly extends to all except those who will be living at the second coming of Christ. Concerning these latter, theologians are not agreed (1 Cor., 15; 1 Thess., 4). Death is a punishment for sin. "By one man sin entered into this world, and by sin death" (Rom., 5; cf. Trent, sess. 5, can. 2), and though the character of punishment is wiped away in Baptism (Trent, sess. 5), death itself remains as an effect of sin (*pœnalitas*). Death marks the end of time for merit and demerit (Luke, 23; Council of Florence, "Decretum pro Græcis"). Besides bodily death there is spiritual death, i.e., a privation of sanctifying grace (Trent, sess. 5, can. 2); and eternal death, i.e., damnation, called also "second death" (Apoc., 2; 20; 21). Christ by His atonement took away the second death, eternal damnation, but not physical death.—C.E.; Pohle-Preuss, Eschatology, St. L., 1924. (A. C.)

De Backer, AUGUSTIN (1809-73), bibliographer, b. Antwerp, Belgium; d. Liége. He was educated at the Jesuit colleges of Saint-Nicholas, Beauregard, Saint-Acheul, and Fribourg, and entered the Society of Jesus, 1835. His great work was a compilation of the writings of the members of the society, published in 7 volumes, 1853-61.—C.E., II, 190.

Debbora, Hebrew prophetess, wife of Lapidoth, highly venerated by the divided Israelite tribes, among whom she acted as judge. She made known to Barac of Cedes God's will to free Israel from the

Chanaanites, and under her direction he completely vanquished them in the battle of Thabor (Judges, 4; 5).—C.E.

Debtors, The Two (Luke, 7), parable, spoken by Our Lord in the house of Simon the Pharisee, when the latter was wondering that Jesus should allow the woman to bathe His feet with her tears and wipe them with her hair. Answering the thought of the Pharisee, Jesus proposes the parable of the two debtors, who owed to a money lender, the one 500 denarii (approximately $100), the other 50, but to whom the creditor graciously remits the amount; the former, receiving a greater favor, is naturally bound to greater gratitude. Our Lord makes the application in the following verses, in which He contrasts the cold attitude of Simon, and the conduct of the sinner who has so generously made up for the lack of courtesy of His host. Our Lord then declares that the love shown so clearly by the woman is the reason why her sins are forgiven her. Thus what the woman has done to Him has been done to God, and Jesus is the Divine creditor who may remit the sinner's debt, as indeed the woman, whose faith Jesus praises, had believed that Jesus could do.—Fonck, Parables of the Gospels, N. Y., 1914. (E. A. A.)

Decalogue (Gr., *deka*, ten; *logos*, word), an extra-biblical term which is a literal translation of the phrase "ten words" (Exod., 34); it designates the Ten Commandments which God imposed on His people in the desert of Sinai. The Decalogue, which is to be found in two sections (Exod., 20; Deut., 5), is invested with full Divine authority, so that obedience to it is the test of holiness for the Chosen People and the individual. Christ resolves the Decalogue into two great commandments, love of God and of one's neighbor (Matt., 22).—C.E.; Gigot. (J. A. N.)

Decapolis, dē-căp'ō-lĭs (Gr., ten cities), a district in Palestine E. and S. of the Sea of Galilee which took its name from the confederation of 10 cities of which it was composed; those of interest are Damascus, Gadara, and Pella.—C.E.

Dechamps, Victor Augustin Isidore (1810-83), Redemptorist cardinal, Abp. of Mechlin, and Primate of Belgium, b. Melle, Belgium; d. Mechlin. He helped found the Holy Family Confraternity, became consultor general of his congregation, Bp. of Namur, 1865, Abp. of Mechlin and primate, 1875. He took part in organizing the papal zouaves and induced General Lamoricière to offer his services to Pius IX. His prominence in history is due to his defense of papal infallibility and his battle for the Catholic schools in Belgium.—C.E.

Decius (Caius Messius Quintus Trajanus Decius), Roman emperor (249-251), b. near Sirmium, Pannonia. He was the first of the great soldier emperors from the Danubian provinces. His main efforts as ruler were devoted to repelling the Goths from the Balkans, but he was defeated in the marshes of the Dubrudscha where he lost his life. He hoped to solve the pressing internal problems by reviving paganism. This led to his attempting to crush Christianity by a more violent persecution than the Church had yet experienced.

Decora lux æternitatis, auream, or The beauteous light of God's eternal Majesty, hymn for Vespers on 29 June, feast of Sts. Peter and Paul. It is attributed to Elpis, Boethius's wife (d. *c.* 493). Including the original and the Roman Breviary texts, there are at least 12 translations; the English title given is by Mgr. C. Hall.—Britt.

Decorations, Pontifical, honors conferred by the papal court on laymen who are of irreproachable character and who have promoted the welfare of society, the Church, and the Holy See. The titles, which the pope awards as temporal sovereign, embrace those of prince to baron inclusive. The ordinary title is that of count which is either personal or hereditary by right of primogeniture in the male line. The decorations are bestowed either by *motu proprio* and forwarded by the secretary of state, or upon petition, when they are expedited through the chancery. The proper method of procuring a decoration is by a petition from the bishop of the diocese of the person to be honored. The petition must contain a brief history of the applicant's life, stressing his distinguished labors in science, literature, arts, controversial or other religious writings, or his generous and self-sacrificing gifts or endowments to society, the Church, or its head, which are deemed worthy of papal recognition and reward. The petition must be endorsed by the Ordinary of the appointee; the endorsement of another than the diocesan bishop will not suffice. The petition on being sent to an agent at Rome is presented to the cardinal chancellor of orders, who registers it and the bishop's endorsement, and seeks information from other sources about the applicant's character. The papal orders of knighthood according to their importance are: (1) Supreme Order of Christ; (2) Order of Pius IX; (3) Order of St. Gregory the Great; (4) Order of St. Sylvester; (5) Order of the Golden Militia or Golden Spur; (6) Order of the Holy Sepulcher. Other decorations include the medals: Pro Ecclesia et Pontifice; Benemerenti; and of The Holy Land. Several offices at the papal court are accompanied by the title of count palatine, or Count of the Sacred Palace of the Lateran; bishops assistant at the throne are *de jure* Roman counts. See individual articles on orders and medals.—C.E.

Decrees of Roman Pontiffs and Congregations. These are largely legislative enactments, the former found in papal Constitutions, Apostolic letters, Apostolic epistles, and Motu Proprios; the latter in the decrees proper of the respective Congregations. The word decree is also used by the Church today in a non-legislative sense. Hence the Code on the one hand speaks of the decrees of general councils, of national and provincial councils, and even diocesan synods; on the other hand, of judicial and non-judicial decrees. Judicial decrees are all the rulings of an ecclesiastical court not comprised in incidental and final decisions. Non-judicial decrees vary from the regulations made in an episcopal visitation to the formal acts removing or transferring a pastor for the greater good of souls. The Roman Congregations, too, issue non-legislative decrees. For instance, the preliminary determinations in a process of canonization are made through decrees by the Congregations of Rites, the pope ratifying; so also are books condemned by the Holy Office. But the Congregations now re-

frain from using the term decree when answering a query and designate the responses given either as *dubia* or *declarationes*.—C.E., IV, 670; P.C. Augustine. (J. D.)

Decretal, a letter containing an authoritative decision; a decision on a point of discipline; more strictly, a rescript or reply of the pope when he has been appealed to on a matter of discipline; certain collections of documents including pontifical decretals, e.g., "Liber Sextus Decretalium," compiled under Boniface VIII. See DECRETALS, FALSE.—C.E., IV, 670; P.C. Augustine.

Decretals, FALSE, a collection of papal letters and canons of councils, published in Gaul by an unknown person, Isidore Mercator, or Peccator, about the middle of the 9th century. The first part contains 60 letters attributed to early popes; 58 of them are forged. The second part is made up of canons of Councils and the third gives letters of Roman pontiffs, 30 of which are forgeries. The Decretals were for a long time received as genuine. In the 17th century they were clearly proved false by Blondel and more completely in the 18th century by the brothers Ballerini. The object of the writer was not to increase the power of the popes, but rather the authority and independence of bishops against civil rulers. The authority of the Roman pontiffs was long recognized before the 9th century and is established by facts and arguments independent of this collection of Isidore.—C.E., V, 773. (P. J. L.)

Dedication, often used as interchangeable with consecration. The dedication of a church is spoken of as its consecration (q.v.). A distinction is drawn to accord with the ancient Romans. Whatever was devoted directly to worship was called consecrated. The objects pertaining indirectly but intimately thereto were called dedicated (temples, altars, etc.). Hence dedication is an act by which a thing is set aside for a sacred use.—C.E.

Dedication, FEAST OF THE, instituted by Judas Machabæus (64 B.C.) to be celebrated yearly in all synagogues the 25th day of the month Casleu and during its octave, in commemoration of the purification of the Temple of Jerusalem, which had been polluted by Antiochus Epiphanes on that day three years previously (1 Mac., 4). It was observed with great joy, without mourning or fasting. It was on this feast that the Jews threatened to stone Our Lord (John, 10).—C.E.

Deeds, actions, as distinct from thoughts, words, or intentions. We speak of a sin of thought, a sin of intention, and a sin of deed, or actual outward commission. Evil deeds are distinct from evil words or thoughts. Christ condemned not only bad outward actions, but also the will or intention to do such deeds. (M. J. S.)

Deer (DEIR), ancient abbey, Aberdeenshire, Scotland. According to legend it was founded during the last quarter of the 6th century by monks from Iona, under St. Columba and St. Drostan. In 1219 the Earl of Buchan divided the abbey lands between a parochial church and New Deer, a newly founded Cistercian monastery which remained in existence until the Reformation. One of the oldest monuments of Scottish literature is the Book of Deer, now in the Cambridge University Library. It is an illuminated Latin and Gaelic manuscript of the 9th century and later, containing the Apostles' Creed, parts of the Gospels and of a Scottish office for Communion of the sick, and notes regarding the abbey. —C.E.

Defender of the Faith, a title conferred on Henry VIII by Pope Leo X for his book "Assertio Septem Sacramentorum," which was a defense of the sacraments and the Sacrifice of the Mass against Luther. The kings of England still retain it on their coinage and among their official titles. (M. P. H.)

Defender of the Tie (Lat., *Defensor Vinculi*), member of a diocesan matrimonial court whose duty is to uphold the validity of a disputed marriage until sufficient evidence has been adduced to show its nullity. If he is dissatisfied with the ruling of the court, he has the right of appeal to a higher tribunal.—C.E. (J. F. S.)

Defilement (Lat., *de*, down; A.-S., *ful*, foul), a term which connotes the condition of uncleanness. It covers a variety of meanings, such as, to render legally unclean by contact with unclean things and by eating forbidden foods; to profane holy beings and objects; to pollute sexually through adultery; to taint with sin; to soil physically as with filth, etc. (J. A. N.)

Definition, PAPAL (Lat., *definire*, to enclose within limits), a solemn and irrevocable decision emanating from the supreme teaching authority of the Church (the pope by his own authority or as presiding over an Œcumenical Council), concerning a matter of faith and morals, and made binding on all the faithful. The object of a definition may be either a doctrine revealed by God, and contained in the deposit of faith, which the Church has the duty to guard and propose authoritatively; or it may be a truth not so revealed but intimately bound up with revealed doctrine. Such definitions demand the unconditional adherence of every member of the Church.—C.E., IV, 675. (A. C. K.)

Definitors (IN RELIGIOUS ORDERS), generally speaking, the governing council of an order. Definitors, strictly so-called, differ from mere consultors in having a decisive vote in congregation equally with the general or provincial superior.—C.E.

Degradation (Lat., *de*, from; *gradus*, rank: deprivation, abasement, reduction), a vindictive canonical punishment by which a cleric is reduced to the lay state. Up to the 12th century, degradation differed little from deposition. The effects of degradation are: deposition; privation of clerical dress; and reduction to the lay state. It cannot deprive one of the character received in Holy Orders; nor does it dispense from clerical obligations, such as observance of celibacy and recitation of the Breviary. Degradation is permanent, but may be remitted by a superior, after complete penance. It can only be inflicted for crimes expressed in the law and on those, who already deposed and deprived of clerical dress, continue to give scandal for a year. It is verbal, if inflicted by judicial sentence; real, if accompanied by formalities prescribed in the Roman Pontifical. Lastly, degradation is always a penalty *ferendæ sententiæ*. See SENTENCE.—C.E.; P.C. Augustine. (F. T. B.)

Deicolus (Dichuil), Saint (c. 530-625), b. Ireland; d. Lure, France. He accompanied St. Columbanus on his missionary journey to Gaul, and late in life founded an abbey under the Rule of Columbanus at Lure where his memory is still revered. Feast, 18 Jan.—C.E.; Butler.

Dei Genetrix (Lat., Mother of God). See Deipara.

Deipara (Lat., Mother of God) or Theotokos (Gr., bearing God), title of Our Lady officially sanctioned at the Council of Ephesus (431) upon the condemnation of the Nestorian heresy. (N. M. W.)

Deism (Lat., *Deus*, God), a form of natural religion; a philosophico-religious system in which revelation is replaced by truths deduced by unaided reason; a belief in the existence of God together with a denial of Divine providence, revelation, and Christianity.—C.E.

Deity (Lat., *deus*, God), the Divine nature, an abstract term for God. (ED.)

Delacroix, dê-là-krwä, Ferdinand Victor Eugène (1798-1863), painter, b. Charenton-Saint Maurice, near Paris; d. Paris. He was the founder, with Jean Louis Géricault, of the French Romantic school. His reputation was made with his "Bark of Dante," 1822, and increased by his "Massacre of Scio" painted two years later, now both in the Louvre. "Christ in the Garden" (1827), in the church of St. Paul, in Paris, shows his power in depicting suffering. His greatest painting is "The Death of the Bishop of Liége" (1831), in the Louvre. He is also well known as a painter of oriental subjects. He decorated the library of the Luxembourg with scenes from the "Divine Comedy," and was engaged in decorating the church of St. Sulpice when he died.—C.E.

Delaroche, dê-là-rôsh, Hippolyte, known as Paul (1797-1856), painter, b. Paris; d. there. The pupil of Baron Antoine Gros, he leaned rather to the Romantic than the Classic school. He is chiefly known as a popular historical painter. His "Death of Queen Elizabeth" and "Children of Edward IV in the Tower" are in the Louvre, and the "Death of the Duke of Guise" is in the Chantilly Museum. After the death of his wife, a daughter of Horace Vernet, he produced religious paintings of marked sincerity in feeling. These include "The Christian Martyr" of the Louvre, and a "Christ in the Garden of Gethsemane." His decoration for the hemicycle of the Ecole des Beaux-Arts included portraits of more than seventy artists.—C.E.

De La Salle College, Manila, Philippine Islands; established, 1911; conducted by the Christian Brothers; professors, 16; pupils, 735.

Delator, an accuser; an informer; one who denounced the early Christians to the pagan authorities.—C.E., IV, 691.

Delaware, the 47th state of the United States in size, the 46th in population, and the first state to be admitted to the Union (7 Dec., 1787); area, 2370 sq. m.; pop. (1920), 223,003; Catholics (1928), 32,418. Jesuits from Bohemia Manor in Maryland established the Apoquiniminck Mission in New Castle County some time before 1750, sending a priest monthly to attend the five or six Catholic families of the vicinity. In 1772 the first chapel, a log cabin, was built at Coffee Run, about six miles from Wilmington, and served by a resident priest, Fr. Matthew Sittensperger, S.J. During the French Revolution some French Catholics from Santo Domingo settled near Wilmington, attracted possibly by the tolerant religious legislation which characterized Delaware from the earliest times. Rev. Stephen Faure, who had accompanied them, was Fr. Sittensperger's successor, assisted by an Augustinian, Rev. John Rosseter, who had been an officer in Rochambeau's army. St. Peter's, the first church and the present cathedral, was built in Wilmington in 1816 by Rev. Patrick Kenny. The state is a part of the Diocese of Wilmington (q.v.). There are no Catholic place-names. The U. S. Religious Census of 1916 gave the following statistics for church membership in Delaware:

Catholic Church	30,183
Methodist Episcopal Church	28,004
Presbyterian Church in the U. S. A.	6,197
Protestant Episcopal Church	4,656
Methodist Protestant Church	4,598
Northern Baptist Convention	3,651
African Methodist Episcopal Church	3,290
African Union Methodist Protestant Church	1,629
Lutheran General Council	940
All Other Denominations	3,376
Total Church Membership	86,524

—C.E.; Shea.

Delegation (Lat., *delegare*, to delegate), in canon law, the spiritual jurisdiction or power which a person exercises in virtue of a commission from one having ordinary jurisdiction, with the understanding that he must act in the name of the one delegating; he may not proceed to the exercise of his power until it be formally notified to him. Anyone having ordinary jurisdiction may delegate another, unless such power be expressly withheld from him. The fact of delegation must be proved to those interested, either by showing them the written instrument, or exhibiting proof that the power has been received. A delegate has the power to subdelegate jurisdiction to others, if he was appointed by the pope, even for a particular case. This is forbidden only when the matter has been especially committed to his personal attention, when it is unusually important, or of a merely executive nature. If the delegate was appointed by an ordinary other than the pope, he cannot subdelegate, unless he has been commissioned *ad universitatem causarum*, or when the person delegating has given him special authority to subdelegate. The subdelegate cannot make a new delegation, but he can call in others to assist him in the details of his work. —C.E.; P.C. Augustine.

De Lisle, Ambrose Lisle March Phillipps (1809-78), convert and lay apostle, b. Garendon Park, Leicestershire, England; d. there. Brought up in the Church of England, he was converted to Catholicism at the age of sixteen. His self-appointed mission was to restore the Anglican Church to Catholic unity. He founded a Trappist monastery and established several missions. He acted as an unofficial mediator between the Church and the Oxford Movement and his zeal resulted in many conversions. Two of his pamphlets, written during the excitement following the restoration of the hierarchy in 1850, met with great success. He assisted in founding "The Association for promoting the Unity of

Christendom," but withdrew from it when it was censured by Rome. He translated several devotional works and in addition to many press articles wrote a remarkable treatise on Mohammedanism and Anti-Christ.—C.E.

Deliver Me (*Libera me*), the first words, recited aloud or intoned, of the Absolution, the prayer, after a Mass of Requiem, over the remains of the departed: "Deliver me, O Lord, from eternal death on that awful day."

Deliver Us (*Libera nos*), first words of the prayer in the Mass following the Our Father (*Pater Noster*). It emphasizes the petition for deliverance from all evil, and leads up to a further petition for the peace of the Lord, to be invoked just after in the *Pax Domini*. It is called an Embolism (Gr., *embolismos*, inserted).

Deliver Us from Evil (*Libera nos a malo*), closing petition in the Lord's Prayer, the Our Father; the very words of Our Lord, instead of the Greek substitution adopted in later editions of the Anglican Book of Common Prayer: "For thine is the kingdom, the power, and the glory, for ever and ever."

Delta of the Nile, Vicariate Apostolic of the, Egypt; prefecture, 1884; vicariate, 1909; entrusted to the priests of the African Missions of Lyons. Vicar Apostolic, Jules Gerard, M.A.L. (1921); resident at Heliopolis, near Cairo. Catholics, 24,552.

Deluge, The, catastrophe described in the Bible (Gen., 6; 7; 8). The deluge is referred to in several passages of Scripture as a historical fact; the writings of the Fathers consider the event in the same light; and this view is confirmed by the tradition existing in all places and at all times as to occurrence of a similar catastrophe. Early geologists considered the biblical deluge identical with the diluvium at the beginning of the quaternary period, but recent authors distinguish the two. Till about the 17th century it was commonly held that the entire globe was submerged in the deluge, but this opinion is now rarely held for the following reasons: (1) The sources of the water mentioned in the Bible are not sufficient to cover the entire globe. (2) Aquatic animals would have been killed by the mixture of sea and fresh water. (3) The collecting, housing in the ark, and feeding of such an enormous number of animals seems impossible. (4) The text does not necessarily imply such a flood, since the words *arez* and *adamah* may just as well be translated by "region" and "land." Universal expressions in the Bible are frequently taken in a relatively universal sense. (5) The biblical narrative was written by an eyewitness, or by some one writing not long after the event, and must be understood, not according to our ideas, but according to his, who wrote of things in as far as known to him.

Hence, while most modern expositors deny the geographical universality of the flood, many defend at least its ethnographical universality; others hold that the flood did not extend to the entire human race but is limited by the Bible itself (Gen., 4 and 5) to the descendants of Cain and Seth. To corroborate this opinion they adduce arguments from ethnology, languages, and ancient traditions. It is impossible to fix the time of the deluge, since the dates mentioned in the three available texts of Scripture disagree both as to the year from Adam and as to the year before Christ that it occurred. The earliest year before Christ mentioned in the texts and ancient traditions is 3100, but scientists demand for many reasons that the deluge be placed at a much earlier time.—C.E. (M. S.)

Demetrius, name of several biblical personages. (1) Demetrius Soter, King of the Seleucidæ, who made war against Judas Machabeus and defeated him in a third campaign, 161 B.C. Demetrius was later defeated and slain by the Syrian pretender, Alexander, and his Jewish allies. (2) Demetrius Nikator, his son, who regained the throne about 146 B.C., but was forced by Jonathan Machabeus to release the Jews from taxation and to increase their territory. He was later captured by the Parthians; on his release, after attacking Egypt he was defeated by Alexander Zabinas, a pretender, and assassinated at Tyre, 128 B.C. (3) Demetrius, a pagan silversmith who made shrines for Diana at Ephesus, and opposed St. Paul (Acts, 19). (4) Demetrius, a friend of St. John, and possibly the bearer of his third epistle.—C.E.

Demiurge (Gr., *demos*, people; *ergon*, work), originally meaning any craftsman working for the public, was applied by Plato to the architect or maker of the material universe. In the sense of a world-maker, distinct from the Supreme God, Demiurge became a common term in the various systems of Gnosticism. According to Marcion, he was the personification of evil who caused the crucifixion of Christ. Valentinus regarded him as the offspring of a union of matter with lower wisdom, a distant emanation from the Supreme God; other Gnostics identified him with Jehovah, God of the Jews and the Old Testament from whose power, Christ of the New Testament, Son of the Good God, rescued us. See Gnosticism.—C.E.

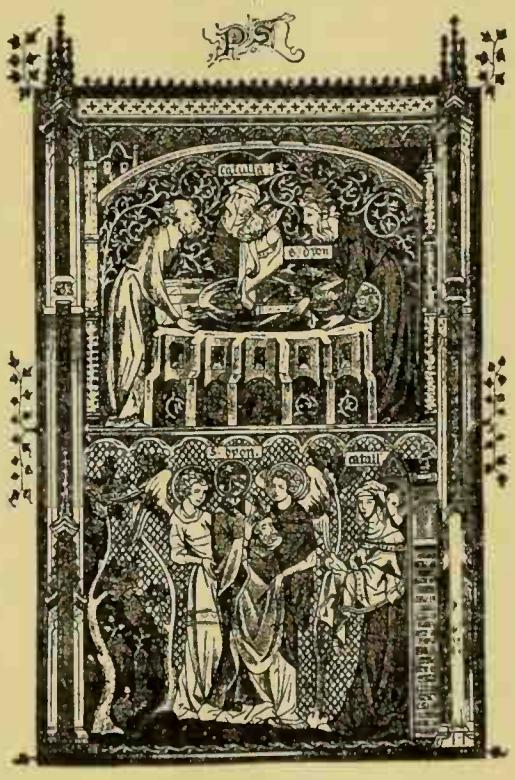
Demon (Gr., *daimon*, *daimonion*, a genius: a spirit between the gods and men). In the N.T. the word is synonymous with the evil spirit, and in English versions of the Bible is rendered "devil" and consequently designates a maleficent being, a meaning not necessarily implied in the original word "demon." One possessed or controlled by an evil spirit is a demoniac, or energumen.—C.E. (A. H.)

Demoniac (Gr., *daimonikos*, possessed by a demon), a person possessed or controlled by a demon. Among the many miracles mentioned in the Gospels, special prominence is given to the casting-out of devils, or demons (Mark, 5; 7; 9; Matt., 15; 17; Luke, 11), which gave such a striking proof of a power above nature that the disciples seem to have been more impressed by this than by the other powers given them (Luke, 10).—C.E.

Demonology (Gr., *daimon*, inferior or evil spirit; *logos*, teaching), the science or doctrine concerning demons. Belief in evil spirits and consequent magic is of remotest antiquity, among both savage and cultured races, varying from crude to the elaborate systems of the ancient Assyrians, Chaldeans, and Persians. Though prevalent practises surrounding both early and later Christianity were effectively restricted, popular superstition and activity continued. Rationalists believed that the 19th

century's materialism meant extermination of demonic belief, yet the old occultism lives revitalized by modern spiritism. The maze of demonology's superstitions presents certain basic beliefs common to all systems. The impress of revealed truth uncorrupted, supported by reason and experience, stamps the Catholic teaching as distinctive, and as the only effective check for these superstitions. See DEMON; DEVIL.—C.E.

Dénés (Indian, men or people), TINNÉ, or TINNEH, an aboriginal race of North America, also called Athapascans, found throughout the length of the Rockies, east and west. They form three groups: the Southern, composed of the Apaches, the Navajo, and several Mexican tribes; the Pacific Dénés of Washington, Oregon, and California; and the Northern, the most important, to which the Loucheux, Chippewayans, Montagnais, Sekanais, Babines, and Nahanais belong. In all they number over 47,000. Originally, the Déné tribes lived by hunting and fishing; most of the hard work was done by the women, who had a low place. Polygamy was prevalent and the marriage-tie was loose. The social organization was crude. They gradually adopted the matriarchal system, with clans, chiefs, and totems. They were honest and friendly to the whites. By nature religious, the Dénés listened eagerly to the Catholic missionaries. As early as 1842 Fr. J. B. Thibault preached to the Dénés of the Canadian Rockies. In British Columbia, and east of the Rockies, they are all Catholics. The Loucheux are as a rule Protestants.—C.E.



ST. DENIS OF PARIS

Denifle, HEINRICH SEUSE (1844-1905), Dominican historian, b. Imst, Austrian Tyrol; d. Munich. By his studies on Tauler, Eckhart, and Suso, he proved early German mysticism to be based on Catholic theology. While assistant to the general of his order, in Rome, he took up the study of the controversy between the Paris University and the mendicant orders, and in 1885 published a history of the medieval universities which put an end to the misrepresentations of Protestant and other historians about the opposition of the Church to higher education. From 1889-97 he undertook the publication of the records of Paris University. While searching the Vatican archives for materials for this celebrated work, the wealth of hitherto unknown material which he found led him to write "Luther and Lutheranism," an exposure of the Reformer which his admirers have not been able to discredit.—C.E.

Denis (DIONYSIUS), **Rusticus, and Eleutherius,** SAINTS, martyrs (258), d. Paris. St. Denis, Bp. of Paris, often wrongly confused with Dionysius the Areopagite, was born in Italy according to St. Gregory of Tours. About 240 he was sent by Pope Fabian with other missionary bishops into Gaul. With his intimate companions Rusticus, a priest, and Eleutherius, his deacon, he settled on an island of the Seine in the vicinity of Paris; there he built a church and was untiring in his efforts to propagate the Faith. He made Paris his principal see and established several others, among them Chartres, Senlis, Meaux, and Cologne. Denis, Rusticus, and Eleutherius suffered atrocious tortures, and were beheaded. According to the legend, Denis arose after his execution and carried his head for some distance; for this reason he is usually portrayed carrying his head in his hand. Other emblems: a furnace, and a city. St. Denis is patron of France; invoked as one of the Fourteen Holy Helpers, against headache, and rabies; relics at the monastery of St. Denis. Feast, R. Cal., 9 Oct.—C.E.; Butler.

Denmark, independent monarchy of northeastern Europe, on the Baltic Sea; area, 16,568 sq. m.; pop., 3,434,555. Christianity is said to have been introduced by the Frisian Bp. Willibrord (d. 739), and in the 9th century became well established through the efforts of St. Anschar, a Benedictine monk of Corbie. It was supported by many rulers, notably Harald, Knut the Great, and Knut the Saint (assassinated, 1086) who became the patron of the country. Lutheranism gained the ascendancy *c.* 1530, and was declared the established religion by Christian III (1534-59). Religious freedom was not regained until the Danish constitution of 1849, but Catholicism is reviving through numerous conversions. The Catholic population is composed of Danish Catholic converts and their descendants, and Polish immigrants. Ecclesiastically Denmark comprises the Vicariate Apostolic of Denmark, founded 1892, and including 33 churches, 83 priests, 680 sisters, and 27,000 Catholics, and the Mission of Bornholm, founded 1915.—C.E.

Denonville, JACQUES RENÉ DE BRISAY, MARQUIS DE (1638-1710), governor of New France, b. Denonville, France. He arrived at Quebec in 1685 with the special mission of subduing the Iroquois tribe, and making peace with the other Indians. Owing to the opposition of Governors Dongan of New York and Andros of New England, his efforts were in the main unsuccessful, and he was replaced by De Frontenac in 1689.—C.E.; Wrong, Rise and Fall of New France, N. Y., 1928.

Denver, DIOCESE OF, embraces the State of Colorado; area, 103,645 sq. m.; established as a vicariate apostolic, 1868; erected into a diocese, 1887; suffragan of Santa Fé. Bishops: Joseph P. Machebœuf (1887-89); Nicholas C. Matz (1889-1917); J. Henry Tihen (1917). Churches, 267; priests, secular, 130; priests, regular, 102; religious women, 531; colleges, 2; seminary, 1; academies, 4;

primary schools, 48; pupils in parochial schools, 10,938; institutions, 19; Catholics, 132,171.

Denys the Carthusian or DENYS VAN LEEUWEN (1402-71), the "Ecstatic Doctor" and last of the Schoolmen, b. Ryckel, Limburg (now Belgium); d. Roermond, Dutch Limburg. After studying at Zwolle and Cologne, he entered the Carthusian monastery of Roermond, where he acquired a reputation for great sanctity. Though not infrequently styled Blessed, the cause of his beatification has never been begun. Denys was a prolific writer; his works form a complete summary of medieval scholastic teaching. He was, however, a compiler rather than an original thinker.—C.E.

Denzinger, HEINRICH JOSEPH DOMINICUS (1819-83), theologian, b. Liége, Belgium; d. Würzburg, Germany. He taught theology at Würzburg from 1848, and was one of the pioneers of positive theology in Catholic Germany. His best-known work is his "Enchiridion," or handbook of the chief conciliar decrees, with a list of condemned propositions.—C.E.

Deo Gratias (Thanks be to God), a liturgical formula, found in 1 Corinthians, 15, and 2 Corinthians, 2; used three times in the Mass and frequently in the Breviary and in Catholic prayers.

De Paul University, Chicago, Ill.; founded, 1898; conducted by the Vincentian Fathers; preparatory school; schools of arts and sciences, commerce, music, law, shorthand; graduate, special, and correspondence schools; summer school; professors, 195; students, 5475; degrees conferred in 1929, 350.

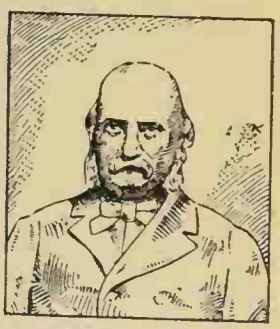
Deposing Power, PAPAL, the exercise of that papal right by which the sovereign pontiff authoritatively decides, from the spiritual standpoint, whether a ruler is so flagrantly in opposition to religion and morality as to entitle his subjects to be released from their allegiance to him. The popes' use of this power is closely intertwined with medieval legislation and outlook on life. Gregory VII deposed Henry IV; Innocent III, John Lackland; Innocent IV, Frederick II; Boniface VIII, Philip the Fair. The sentence of deposition was only pronounced when other means proved ineffectual, often conditionally (in case there was no amendment), and for a time period as each case required. The peculiar conditions reigning in the Middle Ages explain why the popes at times deposed civil rulers. In the Middle Ages all Christians constituted one family with the pope as the common spiritual head, who was likewise recognized as the common father of Christendom by the political constitutions of the time. Fidelity to the Catholic Faith was a condition for holding power in certain hereditary and elective governments as England and Spain, whilst the constitution of the Holy Roman Empire contained the solemn injunction on the chosen ruler to maintain and defend the Christian religion of his subjects. Not a few princes (Stephen of Hungary, 1000, and Roger II of Sicily, 1130) offered their kingdoms as fiefs to the Holy See, acknowledging themselves as its vassals. Bearing these conditions in mind, it is readily seen that when the pope released subjects from their oath of allegiance, he was carrying out the provisions of civil constitutions and exercising a right conceded him by law. Theoretically the deposition of a ruler could only be effected by the combined action of spiritual jurisdiction and civil law; practically, however, the ruler was deposed by the entire release of the subjects from the oath of allegiance, in releasing from which the pope was completely within his sphere as a spiritual judge, for the obligation of an oath is spiritual. The indirect power of the pope in matters temporal in general, and in relation to the dethroning of princes in particular, is not a temporal but a spiritual power. It is exerted in matters temporal only in so far as they intrench upon religion and in this way cease to be purely temporal. This indirect power of the pope has never been defined as an article of faith but it is the common teaching of theologians. Present day popes have no mind to resuscitate their deposing power. As Pius IX said to the deputation of the Academia of the Catholic Religion, 21 July, 1871: "Although certain Popes have at times exercised their deposing power in extreme cases, they did so according to the public law then in force and by the agreement of the Christian nations who reverenced in the Pope the Supreme Judge of Christ extended to passing judgment even *civiliter* on princes and individual states. But altogether different is the present condition of affairs and only malice can confound things and times so different."—Ryan and Millar, The State and the Church, N. Y., 1922. (H. V.)

Deposit of Faith, the source or fount of revealed truths, namely, Scripture and Tradition, which must be accepted by all true Christians on the authority of God. (L. A. A.)

De Profundis (Out of the depths), first words of the penitential Psalm 129.

Derfel Gadarn (DERVEL THE MIGHTY), SAINT, confessor (6th century). According to legend he was son of a Welsh chieftain, Hywel Mawr, and brother to St. Tudwal, Bp. of Treguier, and St. Arthfael. He followed the profession of arms in his youth, his skill and valor in battle being the theme of contemporary bardic songs. He fought in the battle of Camlan, 537, and later entered the monastery of Llantwit, devoting the remainder of his life to missionary labors. He is held in particular veneration at Llandderfel, in Merionethshire, where his relics were preserved until their destruction by Cromwell. Feast, 5 April.

De Rossi, GIOVANNI BATTISTA (1822-94), Christian archæologist, b. Rome; d. Castel Gandolfo. Graduated in law at the Sapienza, he was appointed a *scriptor* at the Vatican Library. From childhood he had shown interest in antiquities, and in 1841 he began the study of archæology under the Jesuit, Marchi. As a result of his explorations and researches De Rossi became a famous authority on epigraphy and Roman topography, and stirred up a world-wide interest in Christian antiquities. In addition to more than two hundred archæological and historical monographs he wrote several comprehensive works on the catacombs, and early Christian Roman inscriptions, the most important being "La



GIOVANNI DE ROSSI

Roma sotterranea cristiana" (ed. Northcote and Brownlow, 2 vols., London, 1879).—C.E.

Derry, DIOCESE OF, Ireland, comprises a large part of Derry and Tyrone counties, and part of Donegal; suffragan of Armagh. St. Columba founded a monastery there between 546 and 562. The original abbey-church and the great church erected 1164 were demolished 1600. First bishop, probably Gervase O'Cervallen (*c.* 1230); successors included Redmond O'Gallagher (1569) and Bernard O'Cahan (1683), from whom the succession continues unbroken to the present bishop, Bernard O'Kane (1926). Churches, 80; priests, 114; seminary, 1; high schools, 6; numerous primary schools; institutions, 13; Catholics, 122,528; others, 91,350.

Descartes, dā-kärt', RENÉ (1596-1650), philosopher and scientist, b. La Haye, Touraine, France; d. Stockholm, Sweden. He was educated in the Jesuit College of La Flèche. Having spent a few years in military service, he later traveled extensively through Europe, and finally, in 1629, settled in Holland, where he devoted himself to the study of philosophy. His philosophical works include the "Discours de la méthode" (1637), "Meditationes de Prima Philosophia" (1641), and "Principia Philosophiæ" (1644). He is called "The Father of Intellectualism." Descartes contributed to the advancement of mathematics and physics, being the founder of analytical geometry. The outstanding feature of his system is universal methodic doubt. Contrasting the evidence and certainty of mathematics with the uncertainties and errors of philosophy, he sought to construct a new system of philosophy which would be as evident and convincing as the mathematical sciences. He began by calling into doubt whatever knowledge he had previously acquired, and by seeking a truth so evident that it could not be doubted. This truth he found in the intuition of his own thought and existence. Hence the starting point of his system is the one truth about which he could not doubt: "I think, therefore I am." He laid down the general principle that the clearness of an idea is the criterion of its truth. From the idea of an infinitely perfect being he inferred the existence of God, because existence must belong to the Infinite and because only God could cause such an idea. The reliability of man's faculties is deduced from the perfection of God, who cannot deceive. The essence of the soul is thought, and the essence of bodies is extension. The union of body and soul in man is not substantial, but merely mechanical. The soul, located in the pineal gland, moves the organism as a machine, and receives from it external impressions. The doctrines of Descartes have had a profound influence and, together with those of Francis Bacon, have determined the course of the development of modern philosophy. He himself confined his method strictly to matters of philosophy, at no time calling into doubt truths that belong to theology, and striving always to reconcile his doctrines with the dogmas of Catholic Faith. He is a strange instance of a man who, steadfast in faith and devotion to the Church, and correct in morals, could still by error of judgment propagate views which perverted reason and made both faith and morality unreasonable. Mahony in his "Cartesianism" traces to Descartes among other errors those of: Occasionalism, that disowns free will for man; Ontologism, denying that we perceive ideas within our soul, or objects directly in themselves; Pantheism, as advocated by Spinoza. Maritain says that the sin of Descartes was Angelism, by regarding man as if he were a pure spirit without a body; as if thought must be intuitive, not deductive; innate, not abstracted from reality external to us; and independent of things but evolved from our own consciousness.—C.E.; Mahony, Cartesianism, N.Y., 1925; Maritain, Three Great Reformers, N. Y., 1929.

DESCARTES

(R. V. W.)

Descent from the Cross (IN ART). Among the masters who have represented this subject are: Baroccio, Bartolommeo, Campaña, Campi, Canova, Annibale, Caracci, Carducci, Charpentier, Cima da Conegliano, Delacroix, Fra Angelico, Ghirlandajo, Master of the Life of Mary, Perugino, Rembrandt, Rubens, Sarto, Van der Weyden, Van de Velde, Veronese, Volterra.

Descent of the Holy Ghost. While the Apostles were assembled in prayer ten days after the Ascension of Christ, the Holy Ghost descended upon them, purifying their hearts and enlightening their minds, to enable them to preach the Gospel. Among the masters who have represented this subject in art are: El Greco, Meugs, Rubens, and Van Dyck.

Desecration, profanation; the destruction of the quality of sacredness inherent in places or things solemnly blessed.—C.E.

Desert (IN THE BIBLE), a large, uncultivated tract of land, not necessarily incapable of vegetation or without water or impossible as a human dwelling-place. The chief desert referred to in the Bible is that mentioned in Exodus, in which the Israelites travelled, from their crossing of the Red Sea till their arrival in the Promised Land. Others are the desert of Juda, W. of the Jordan and the Dead Sea; the deserts of Arabia, Moab, and Idumea, E. of Palestine, near the Dead Sea; the desert of Ziph, to which David fled from Saul (1 Kings), S. of the Dead Sea and Hebron. John the Baptist lived and taught in the desert of Judea, near Jericho. It is thought that the scene of Our Lord's temptation (Matt., 4) was the desert W. of the Jordan.—C.E.

Desertion, the act of abandoning or forsaking; wilful and unjustified abandonment of one's post, wife, or child, or of a state the obligations of which one had freely accepted.—C.E.

Deshayes, GABRIEL (1767-1842), founder and reorganizer of religious congregations, b. Beignon, France; d. St. Laurent-sur-Sèvre. Educated at St. Malo, he was ordained during the Revolution, and was later named Vicar-General of Vannes. He founded the Sisters of Christian Teaching and Nursing of St. Gildas (1807) and the Brothers of St. Francis of Assisi, called "farming brothers"

(1841), and he reorganized the Company of Mary (1821) and the Brothers of St. Gabriel (1835). He held, moreover, at different periods, the office of superior general of the Missionaries of the Holy Ghost, the Daughters of Wisdom, and the St. Gabriel Brothers.

Desire, one of the six passions of the concupiscible appetite, opposed to aversion; one of the ways of obtaining the effects of Baptism when it is not possible to receive the sacrament, or when one, not knowing of the sacrament or of the obligation to receive it, desires to do everything God wishes as a means of salvation. (ED.)

Desire of the Everlasting Hills, part of Jacob's blessing on Joseph (Gen., 49), interpreted as the desire of humanity for a Messias, a Saviour from over the hills that blend with the heavens. (ED.)

De Smet, PIERRE JEAN (1801-73), Jesuit missionary, b. Termonde, Belgium; d. St. Louis, Mo. He came to the United States in 1821, became a Jesuit, and was one of the founders of the Missouri Province. In 1838 he estabished a mission among the Potawatomies at Council Bluffs, and arranged a peace between them and the Sioux; in 1840 he was sent to the Flathead and Pend d'Oreille tribes. In 1846 he visited the Blackfeet on a peace mission and then returned to St. Louis, where his superiors retained him for other work. His association with the Indians, however, never ended. In 1851 and 1858, at the request of the government, he calmed the troubles caused by the advent of the whites into California and Oregon. His most notable peace mission was in 1868, to the Sioux; he was the only white man who could go among this cruel tribe with safety. His interest in the Indians led him to cross the ocean nineteen times and to visit almost every European country, soliciting funds and recruiting missionaries. His numerous writings contain valuable information concerning Indian life.—C.E.; Laveille, Le Père de Smet, Liége, 1913.

PIERRE-JEAN DE SMET

Des Moines, DIOCESE OF, Iowa, comprises that part of the State of Iowa bounded E. by the eastern boundaries of the counties of Polk, Warren, Lucas, and Wayne, S. by the State of Missouri, W. by the Missouri River, and N. by the northern boundaries of the counties of Harrison, Shelby, Audubon, Guthrie, Dallas, and Polk; area, 12,446 sq. m.; erected, 1911; suffragan of Dubuque. Bishops: Austin Dowling (1912-19) and Thomas W. Drumm (1919). Churches, 95; priests, secular, 100; priests, regular, 17; religious women, 193; college, 1; academy, 1; primary schools, 28; pupils in parochial schools, 4603; institutions, 3; Catholics, 38,565.

Desolation, a darkening of the mind and disturbance of the will, caused by the evil spirit in order to withdraw the soul from God's service. Marked by sadness, fear, despondency, agitation, scruples, an inclination towards earthly pleasures, it is sometimes permitted by God as a trial, lesson of humility, or punishment for lukewarmness. (E. D.)

Despair (Lat., *desperare*, to lose hope), psychologically, the passion contrary to hope; morally, the abandonment of all hope of salvation or of the means required for it; not merely an anxiety about one's future state, or fear that one may be lost, but a deliberate yielding to the conviction that human nature cannot cooperate with God's grace, that one's sins are unpardonable, or that Almighty God has cast one away. It is an offense against God's goodness and mercy, temptation to which should be resisted not only for moral but for physiological reasons also, since it commonly results in melancholy, or in sinful indulgence.—C.E. (ED.)

Detachment, an ascetical term signifying the withholding of the affection from creatures to fix it on the Creator. Creatures may be the occasion of mortal, or of venial, sin. The first case determines the detachment necessary for salvation; the second, what is required as the foundation of the higher life. Beyond these is that of the highest perfection, carried often to renunciation and actual privation, imitating through love the perfect poverty of Jesus Christ. (H. J. W.)

Determinism, in general, a philosophical doctrine holding that every event inevitably follows some antecedent event or events, that the course of nature is rigidly fixed by what has occurred in the past; in particular, that the human will is not free, all volition being the necessary outcome of inherited tendencies, acquired habits, irresistible impulses, under the influence of present circumstances or mental conditions. The will is determined, mechanically, by the strongest motive; it cannot act otherwise. The doctrine does away with responsibility, merit and demerit, right and wrong, morality of any sort.—C.E. (ED.)

Detraction (Lat., *detrahere*, to take away), unjust damaging of another's good name by the revelation of some fault or crime of which that other is guilty or believed to be guilty by the defamer. The detractor's guilt varies with the damage done. He is bound to restitution of the defamed's violated rights. For just reasons one may lawfully divulge another's offenses, but only to prudent persons and for the purpose of preventing evil to the guilty party or others.—C.E.

Detroit, city, Michigan. In 1679 this site was visited by La Salle and his companions, who named the Detroit River and Lake St. Clair. The first permanent Catholic mission within the present limits of Detroit was at Fort St. Joseph or Pontchartrain; in the interest of French claims a few Canadian families under Antoine de la Mothe Cadillac settled about the fort in 1701, and on 26 July their first pastor, Fr. Constantine Delhalle, began the still existing records of the church of St. Anne. He was succeeded by Recollects and other priests, mostly from Quebec. In 1778 the church was the only public building in the palisaded village, which consisted chiefly of log houses and had a population of about 300. In 1796 Detroit passed from the ecclesiastical jurisdiction of Quebec to that of Baltimore; but Bp. Denaut of Quebec visited the village in 1801, at the invitation of Bp. Carroll of Baltimore, and confirmed 521 Catholics ranging in age from 13 to 80. At this time, and until 1832, the pastor was Fr.

Gabriel Richard, a Sulpician. His parish included all the present State of Michigan and a large part of Wisconsin. Three years after the fire of 1805 which destroyed nearly the whole town, the church was rebuilt. Fr. Richard lectured weekly in the Council House and set up a printing press and founded in 1809 the "Michigan Essay or Impartial Observer," the first Catholic paper in the United States and the first paper of any kind in Michigan. Among the books which he issued was one entitled "Epistles and Gospels for All the Sundays and Feast-days of the Year." He was a founder, vice-president, and professor of the University of Michigan. In 1823 he was elected to represent Michigan Territory in the House of Representatives, the only Catholic priest who has ever been a member of Congress. In 1833 the Diocese of Detroit was established. The same year the Poor Clares founded a convent within the town. The rapid commercial and industrial growth of Detroit during the 19th century has brought large numbers of Catholics of several nationalities, especially Polish. At present the city has 100 Catholic churches with 94 parish schools, including 4 parish high schools; 3 other schools of academic grade; an ecclesiastical seminary; a Catholic university; a college for women; a commercial college; a children's bureau; a day nursery; 9 homes and asylums, including a house of the Good Shepherd; 3 hospitals; and 2 organizations of visiting nurses. There are also 3 churches and 2 schools belonging to the Ukrainian Greek Catholic diocese, and 2 churches and 2 schools of the Diocese of Pittsburg (Greek Rite). Catholics, 532,000.

Detroit, DIOCESE OF, Michigan, comprises the counties of the lower peninsula, south of the counties of Ottawa, Kent, Montealm, Gratiot, and Saginaw, and east of the counties of Saginaw and Bay; area, 18,558 sq. m.; established, 1833; suffragan of Cincinnati. Bishops: Rev. Frederick Resc (1833-71), Peter P. Lefevre (titular Bp. of Zela, coadjutor and administrator of Detroit, 1841-69), Caspar H. Borgess (1870-87), John S. Foley (1888-1918), Michael J. Gallagher (1918). Churches, 355; priests, secular, 503; priests, regular, 99; religious women, 3167; colleges, 4; seminaries, 2; academics, 9; primary schools, 187; pupils in parochial schools, 100,404; institutions, 26; Catholics, 630,-413.

Detroit, UNIVERSITY OF, Detroit, Mich.; founded, 1877; conducted by the Jesuits; preparatory school; schools of arts and sciences, engineering, architecture, commerce, journalism, law, commerce and finance, foreign trade, commercial art; special, evening, and extension schools; professors, 148; students, 3270; degrees conferred 1929, 281.

Deusdedit (Lat., God-given), cardinal, canonist, b. Todi, Italy; d. c. 1100. A member of the Benedictine Order and a zealous ecclesiastical reformer, he was created cardinal by Gregory VII. In 1087 he compiled and dedicated to Victor III a collection of canons (ed. Martinucci, Venice, 1869) consisting of four books: on the Roman Church, on the Roman clergy, on ecclesiastical matters, and on the liberty of the Church and the immunities of the clergy. This work, taken partly from earlier collections, and partly from documents in the Lateran library, by which Deusdedit meant to defend the rights of the Church in keeping with the measures of Gregory VII, reveals him as one of the most important of the pre-Gratian canonists. Under Urban II (1088-99), he published another work which states the doctrine of the Church on the question of investiture. The composition of the "Dictatus Papæ" and the editing of Gregory's correspondence are attributed to this cardinal, who appears to have been the intimate counsellor of the famous pope.—C.E.

Deusdedit, SAINT. See ADEODATUS.

Deus in adjutorium meum intende (O God, come to my assistance), first words of Psalm 69; the usual beginning of each hour of Divine Office.

Deus tuorum militum, or O GOD, OF THOSE THAT FOUGHT THY FIGHT, hymn for Vespers for the Common of One Martyr, out of Paschal Time; Ambrosian school, 6th century. There are 16 translations; the English title given above is by A. McDougall.—Britt.

Deuterocanonical, pertaining to the disputed books and passages of the Old and the New Testament. Of the O.T. these are: Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, 1 and 2 Machabees, parts of Esther (10, 4, to 16, 14), and Daniel (3, 24-90; 13, 14). Of the N.T. these are: Hebrews, James, 2 Peter, 2 and 3 John, Apocalypse, Mark (16, 9-20), Luke (22, 43-44), and John (7, 53, to 8, 11). Protestants commonly reject the deuterocanonical books of the O.T. as apocryphal. See CANON OF THE HOLY SCRIPTURES.—Pope; Schumacher. (B. S.)

Deuteronomy (Gr., *deuteros*, second; *nomos*, law), the fifth Book of the Bible. The name is a misnomer, since the book does not contain any new laws, but is a partial repetition of the foregoing legislation, with an urgent exhortation to be faithful to it. It is made up principally of three discourses, the contents of which are as follows: The 1st discourse, comprising chapters 1-4, is a review of the events which followed the promulgation of the Law (1-3), and an exhortation to keep it (4). The 2nd discourse forms the bulk of the book (5-26) and rehearses the whole Covenant in two parts: (a) a general discourse concerning the duties of the Hebrews towards God (5-11); (b) a special discourse in which fundamental points of the Law are rehearsed, concerning duties towards God, God's representatives, and the neighbor (12-26). The 3rd discourse (27-30) contains new exhortations to keep the Law; chapters 27 and 28 (renewal of the alliance, blessings, and curses) are extremely dramatic. The concluding chapters (31-34) constitute an historical appendix: Moses designates Josue as his successor, recites his magnificent prophetic canticle (32), blesses the twelve tribes, views the Promised Land from the top of Mount Nebo, and dies.—C.E.; Pope. (F. P. D.)

Devas, CHARLES STANTON (1848-1906), political economist, b. Woodside, England. He was received into the Church in his youth, and was graduated from Oxford. He treats political economy from a Catholic standpoint, opposing the current teaching in so far as it considers ethics and history irrelevant. His most important works are "A Manual of Political Economy" (London, 1892), and "The Key to the World's Progress" (London, 1906).—C.E.

Development of Doctrine. Understanding by Catholic doctrine the deposit of faith, or the summ-total of truths supernaturally revealed to man, we may briefly sketch the Catholic view of this subject. (1) While substantially contained in primitive revelation, the deposit of faith grew from the time of Adam until that of Christ and the Apostles. New truths, hitherto entirely unknown, or understood but imperfectly, were revealed through the ancient prophets, but more especially through Jesus Christ, the only-begotten Son of the Father. (2) Public revelation was completed with the Apostles, so that after the death of the last Apostle no new doctrine was revealed to the Church as such. (3) Revelation as completed in the Apostles will always remain the same, in the sense that its meaning cannot be changed nor can its opposite become true. It is on this proposition that the modernists suffered shipwreck. They would abolish the old dogmas and substitute new ones, evolving them out of their subconsciousness or experience. (4) The deposit of faith may and does develop extrinsically. Thus, owing to the outbreak of a heresy, the Church may propose explicitly what was contained in a certain doctrine only implicitly; what was heretofore believed more or less confusedly may be stated clearly and distinctly; the theoretical principle underlying a certain practise may be brought out and defined; owing to special needs, certain doctrines may be preached with greater frequency and emphasis. The right to proclaim such "new dogmas" is clearly contained in the nature of the magisterium of the Church. Being a living magisterium, it has the right and the duty really to teach. It is the duty of a live teacher to explain his own teachings, to emphasize certain points, to settle doubts, to correct errors. Hence the Church is not tied down to a repetition of ancient formulas (as the Greek schismatics imagine), nor can such new dogmas be rightly called corruptions of Christ's doctrine (as many Protestants consider them). What Newman meant to say in his famous "Essay on Development" need not be urged beyond the limits assigned here. (A. C. C.)

De Vere, Aubrey Thomas Hunt (1814-1902), poet, b. Co. Limerick, Ireland; d. there. A personal disciple of Wordsworth, he wrote poems based on the legends of Greece and Ireland. He was graduated from Trinity College, Dublin. Later he visited Cambridge, Oxford, and Rome, and came under the influence of Newman. Largely through his study of Coleridge, and the conversion of Cardinal Manning, he became a Catholic, 1857. His chief works are: "The Waldenses" (a lyrical sketch); "Search after Proserpine" (recollections of Greece); "Poetical Works"; and "Essays."—C.E.

Devil (Gr., *diabolos*, slanderer, accuser, or traducer). The word is used as a name for a fallen angel or evil spirit, especially for the chief of the rebellious angels, Lucifer or Satan (Matt., 25). In both the Old and the New Testament he is represented as a personal being cast off by God and hostile to men, going about like "a roaring lion seeking whom he may devour" (1 Pet., 5). Adorned at his creation with sanctifying grace, he sinned by pride, and with many other heavenly spirits was denied the beatific vision. His abode is hell, and he cannot enjoy the benefits of the Redemption. Yet he remains a rational spirit, possessed of the knowledge he had before the fall, and in the administration of the universe is permitted, for God's own purposes, to exercise some influence upon animate and inanimate creatures. Cases of diabolic obsession, possession, and infestation are numerous. Christ drove out devils, and empowered the Apostles to do so. In the Church the institution of the order of exorcists testifies to belief in a personal devil—C.E.; L'Epicier, The Unseen World, N. Y., 1906; Rampert, Dangers of Spiritualism, N. Y., 1906. (A. H.)

Devil's Advocate, popular name for the Promoter of the Faith.

Devil-Worshippers, those who practise the worship or cult of the devil, an aspect of heathen worship in its worst and most degraded form. Among many barbarous peoples, offerings were made to evil and malignant gods, in order to placate them and avert their anger. As each nation had its own gods, racial rivalry led them to consider the protecting divinities of an enemy as evil demons, hence those who worshipped what they considered good beings were devil-worshippers to other nations. Such worship was not confined to heathens, for accounts of magical practises and occultation appear in the history of heretical sects in medieval Europe, and under the guise of various esoteric cults of today there are numerous devil-worshippers.—C.E.

Devolution, the passing to an ecclesiastical superior of the right to provide for a benefice, when the patron has neglected to do so; the passing of power from one body to another.—C.E.

Devotion (Lat., *devovere*, to vow), the prompt surrender of the will to every demand of God's service; called sensible devotion when it affects the feelings. It belongs to the virtue of religion, springs from meditation, and results in spiritual joy. "Devotions" are pious practises in honor of the Blessed Trinity, Our Lord, the Blessed Virgin, angels, and saints. (E. D.)

Devotions, Popular, various prayers and pious practises, whether in common at Church or in private, in honor of: the Blessed Trinity; Our Divine Lord, His Holy Infancy, His Holy Name, His Five Wounds, His Passion, His Sacred Heart, His Presence in the Holy Eucharist; the Holy Ghost; the Angels Guardian, St. Michael; the Blessed Virgin, under her various titles as Help of Christians, Mediatrix of Divine Grace, Queen of the Holy Rosary; and of certain saints, Joseph, Anne, Monica, Benedict, Francis of Assisi, Anthony of Padua, Dominic, Francis Xavier, Aloysius, Rita, Teresa of Jesus, each treated in the article under these several titles; for the souls in Purgatory and for a Happy Death (*Bona Mors*). (ED.)

Devout Life, An Introduction to the, work written by St. Francis de Sales, intended to lead "Philothea" (*philos*, loving; *Theos*, God), the soul living in the world, into the paths of devotion. It consists of five books. In the first the author helps the soul to free itself from all inclination to sin; in the second he teaches it how to be united to God by prayer and the sacraments; in the third he exercises it in the practise of virtue; in the fourth he strengthens it against temptation; and in the fifth

he teaches it how to form resolutions and persevere. It has been translated into nearly every language and has gone through innumerable editions.

D.G. = *Dei gratia* (by the grace of God); *Deo gratias* (thanks be to God).

Diabolism (Lat., *diabolus*, the devil). The term includes all kinds of intercourse or attempts to deal with the evil spirit by witchcraft, incantations, magic, spiritism, and other occult practises. The possibility of consulting and securing the help of the devil is sufficiently attested by Scripture: God forbids consultation of soothsayers (Deut., 18); to "go aside after wizards" is unlawful (Lev., 19). Witchcraft, real or alleged, has brought misfortune and cruelty into the world; many phenomena of spiritism, or spiritualism, bear unmistakable characteristics of maleficent spiritual agencies. The Church as well as the Bible warrants the belief in evil spirits, or devils, and in their power, as far as God will permit, to do harm, but forbids dealing with them, since, by reason of the perversion of their wills, they endeavor to turn men from God. Hence, the use of the planchette, the ouija board, etc., is forbidden. What is known as white magic is merely sleight-of-hand, or prestidigitation, and involves no offense against the moral law.—Raupert, Christ and the Powers of Darkness, N. Y., 1914; Harris, Essays on Occultism, Spiritism and Demonology, St. L., 1919. (A. H.)

Diaconicum, in the Greek Church, connotes: (1) The annex to a basilica where altar-supplies are kept. (2) A liturgical book specifying the deacon's functions. (3) Prayers for peace, said by the deacon before the people.—C.E.

Diario Romano, book published annually at Rome, giving routine of the feasts and fasts to be observed in Rome, and the ecclesiastical functions to be performed.—C.E.

Diarmaid, SAINT (d. *c.* 852), Abp. of Armagh, b. Ireland. Expelled from his see by the usurper Forannan, 835, he returned, 836, but in 841 the see was destroyed by Scandinavian invaders. He was renowned for his learning. Feast, 24 April.—C.E.

Diarmaid the Just, SAINT, confessor (d. 542), abbot and founder of Inisclothran, Loughrea, Ireland. His fame as a teacher, writer, and preacher attracted numerous disciples to him, among them St. Ciaran of Clonmacnoise. He is said to have erected seven churches on his island, now called Quaker Island. Feast, 10 Jan.—C.E.

Dias, BARTOLOMEU (d. 1500), Portuguese navigator. He first planted the Cross on South African soil at Croix Island, Algoa Bay (1486), near the Cape of Good Hope which he discovered later (1488). He was lost in a shipwreck while taking part in Cabral's expedition to the Indies.—C.E.

Diaspora (Gr., exile), the name given to the dispersion of countless Jews, scattered through pagan lands. They may be divided into two classes: those who lived east of the Euphrates, in Babylonia, Persia, etc., and formed the Aramaic Dispersion; those in Egypt, Asia Minor, the Mediterranean Islands, and the European Continent, who were called the Dispersion of the Greeks (2 Mac., 1; John, 7). They kept aloof from pagan rites and practises; but in commercial and social life mixed more freely with non-Jews than their Palestinian brethren approved. With the latter they kept in close contact; made frequent, if not annual, visits to Jerusalem; and regularly sent their tribute to the Temple.—C.E. (H. W.)

Diatessaron (Gr., a fourth), a Syriac harmony of the four Gospels, drawn up by Tatian *c.* A.D. 170, called "Gospel of the Mixed" because the four Gospels were combined into one continuous narrative. It had great popularity and was practically the only text used in Syria during the 3rd and 4th centuries. —Seisenberger, tr. Buchanan, Practical Handbook for the Study of the Bible, N. Y., 1911. (R. F. S.)

Díaz, JUAN, martyr, celebrated the first Mass in the City of Mexico, on his arrival there with the expedition of Hernando Cortes (*c.* 1519). He was one of the earliest missionaries among the Zapotecas and was martyred by the natives in Quechula for having overthrown their idols.

Díaz, PEDRO (1546-1618), Jesuit missionary, b. Lupia, Spain; d. Mexico. Sent to Mexico by St. Francis Borgia, with the first band of Jesuits assigned to that country, he founded the colleges of Oaxaca, Guadalajara and Mérida, and started the Jesuit missions among the Indians of New Spain.—C.E.

Dichu, SAINT, confessor (4th and 5th century), d. Saul, Ireland. The son of an Ulster chieftain, Dichu was St. Patrick's first convert in Ireland, and he presented St. Patrick with ground at Saul for his first Irish church. He became a model of sanctity. Feast, 29 April.—C.E.

Didache, dĭd'ā-kē (DOCTRINE OF THE TWELVE APOSTLES), a short treatise which some of the Fathers accounted as next to Holy Scripture, supposed to have been written A.D. 65-80. It was rediscovered in 1883 by Bryennios, Greek Orthodox Metropolitan of Nicomedia, in the codex, from which, in 1875, he had published the full text of the Epistles of St. Clement. It may be divided into three parts: first, the "Two Ways," the Way of Life and the Way of Death; second, a *ritual* dealing with Baptism, fasting, and Holy Communion; third, a treatise on the ministry. Doctrinal teaching is pre-supposed, and none is given. The Way of Life is the love of God and of our neighbor; the Way of Death is a mere list of vices to be avoided. The second part begins with an instruction on Baptism; the third speaks of teachers or doctors in general, and the last chapter exhorts to watching and tells the signs of the end of the world.—C.E.

Didacus, SAINT, confessor (d. 1463), b. San Nicolas del Puerto, Spain; d. Alcalá. He was educated under the direction of a hermit and followed the austere life practised by his master. Received as a lay-brother of the Franciscan Order he was sent, in 1445, with a priest of the order to the Canary islands, and was made warden of the Fortaventura monastery. Recalled to Spain, 1449, he went to Rome the following year for the canonization of St. Bernardine of Siena. While there he served as infirmarian in the convent of Ara Cœli, and many were miraculously cured through his intercession. He returned to Spain and spent the remaining years of his life in solitude and prayer at Alcalá. Emblems: a cross, and lily. Canonized, 1588. Feast, R. Cal., 13 Nov.; O.F.M., 12 Nov.—C.E.; Butler.

Didascalia Apostolorum (INSTRUCTIONS OF THE APOSTLES), a Greek treatise on discipline and doctrine traditionally attributed to the Apostles, but probably written by a bishop of the 3rd century, in Syria. It was first printed in 1854, in Syriac. It forms the basis of the first eight books of the Apostolic Constitutions, a 4th-century collection regarded as a valuable historical document, revealing the moral and religious conditions and liturgical observances of the 3rd and 4th centuries. It deals with the treatment of penitents, the duties of the laity and clergy, and the defense against heresy. The O.T., the Gospels, and Epistles are frequently quoted. Often called the earliest attempt to compile a corpus (body) of canon law, it never had a great vogue and was superseded by the Apostolic Constitutions.—C.E.

Didon, HENRI (1840-1900), Dominican preacher and writer, b. Touvet; d. Toulouse. For over ten years he preached at Paris with great success. He was at his best when dealing with social problems, and, 1879, was bitterly attacked by the secular press for his defense of the indissolubility of marriage. He wrote a life of Christ and a study of German universities.—C.E.

Didymus, SAINT, martyr (304), d. Alexandria, Egypt. He was put to death with St. Theodora whose virtue he had protected. Feast, 28 April.—Butler.

Didymus, a name for St. Thomas the Apostle (q.v.).

Diego (DIDACUS), BLESSED, confessor (1743-1801), Capuchin missionary, b. Cadiz. He was received into the Capuchin Order in Seville, 1759, and labored as a missionary throughout Spain, but chiefly in Andalusia. Known as "the Apostle of the Blessed Trinity and of Our Lady, the Mother of the Good Shepherd," he spent most of his time in the confessional. Beatified, 1894. Feast, 24 March.

Dies iræ, dies illa, or THAT DAY OF WRATH, THAT DREADFUL DAY, sequence in Requiem Masses. It was written in the 13th century by Thomas of Celano. In 1895 there existed 234 recorded English translations; the one with the English title given above was done in part by W. Wingfield, and in part by J. Aylward. There is no record of the authorship or origin of the old ecclesiastical melody; it was probably either written by Thomas of Celano himself, or else adapted to his hymn as soon as the latter was finished. Among the notable modern musicians to set it to music were: Colonna, Bassani, Mozart (probably), Cherubini, Berlioz, Verdi, Bruneau, and Gounod.—C.E.; Britt.

Digby, SIR EVERARD (1578-1606), supporter of the Gunpowder Plot, d. London. He was converted to the Catholic Faith by Fr. John Gerard, S.J., 1599. Although he did not join the conspirators until the eleventh hour, he was executed for treason.—C.E.

—SIR KENELM (1603-65), physicist, naval commander, and diplomatist, son of preceding, b. Gayhurst, England; d. Covent Garden. He was knighted, 1623, and in 1628 defeated the French and Venetian galleys at Iskanderun, in a privateering expedition. In 1642 he was imprisoned for the Faith and then exiled to France, where he wrote two philosophical works. He returned to England and became intimate with Cromwell, who employed him abroad on several missions.—C.E.

Dignitary (Lat., *dignus,* worthy), a person of high rank, especially clerical; in canon law, a member of a chapter, possessing not only a foremost rank but a certain jurisdiction, e.g., the provost and the dean.—C.E.

Dillon, JOHN (1851-1927), political leader, b. Dublin; d. London. Son of John Blake Dillon, educated at University College, Dublin, and member of the Royal College of Surgeons, he entered politics as a Parnellite and was elected to Parliament from Tipperary, 1880. He was arrested and imprisoned the following year for instigating a boycott, and in 1883 his health forced him to retire to a ranch in the United States, but returning, 1885, he was re-elected to Parliament. An ardent supporter of Home Rule, he travelled in Australia, New Zealand, and the United States, collecting funds for the Irish cause, at the same time avoiding a term of imprisonment which he later served. Upon the retirement of Parnell he supported Justin McCarthy and later John Redmond, whom he succeeded for a short period as chairman of the Irish Party. He was strongly opposed to the violent activities of the Sinn Fein, and ardently loyal to the Allies during the World War, but an opponent of compulsory service in Ireland. After Parnell, he is chiefly credited with the solution of the land problem in Ireland.

Dimissorial letters (Lat., *dimittere,* to send out), testimonial letters given by a bishop or by a competent religious superior to his subjects in order that they may be ordained by another bishop. Such letters testify that the subject has all the qualities demanded by canon law for the reception of the order in question, and request the bishop to whom they are addressed to ordain him.—C.E. (A. C. E.)

Dinajpur, dē-näj-pŏr′, DIOCESE OF, India, comprises Dinajpur, Rajshahi, Maldah, Bogra, Rangpur, Jalpaiguri, in Bengal, and the native state of Kuch-Behar; established, 1927, from part of the Diocese of Krishnagar; suffragan of Calcutta; entrusted to the Society of Foreign Missions of Milan. Catholics, 11,800.

Dinooth (DINOTHUS, DUNAWD, or DUNOD), SAINT, confessor (6th century), abbot and founder of Bangor Iscoed, Flintshire, Wales. He was a North British chieftain, driven into Wales, where he embraced the religious life, and founded the monastery of Bangor on the Dee. It was of great size, housing about 2400 monks, and was destroyed, *c.* 603. Dinooth assisted at the second synod of Welsh bishops convened by St. Augustine, 602. Feast, 7 Sept.—C.E.

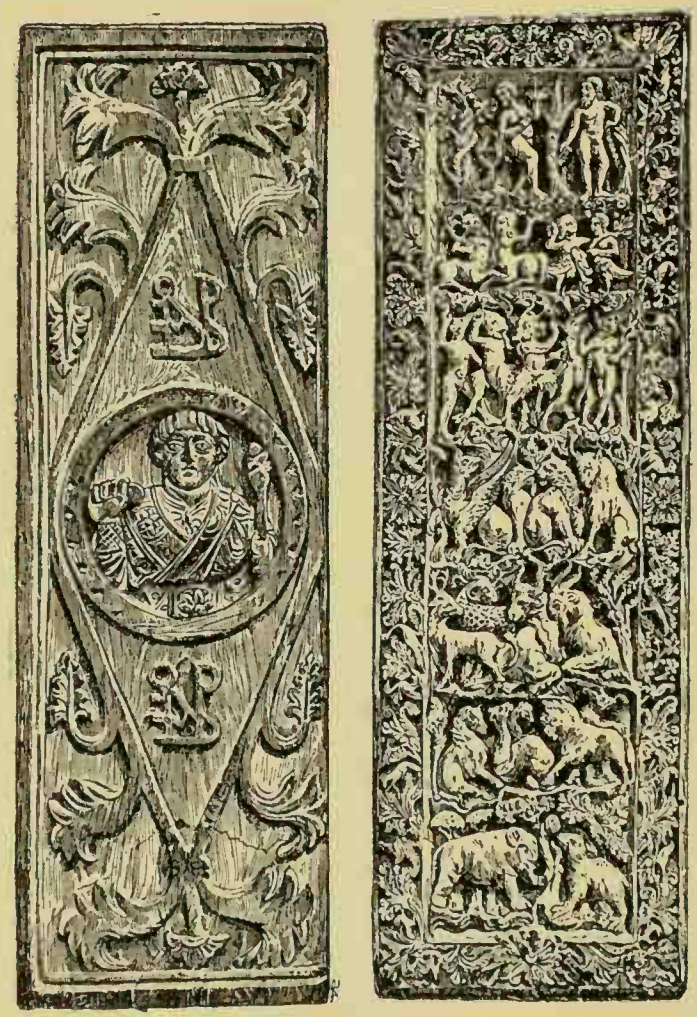
Diocese, the territory or the churches under a bishop's jurisdiction.

Diocletian or VALERIUS DIOCLETIANUS (245-313), Emperor of Rome (284-305), b. near Salona, Dalmatia; d. Salona. He distinguished himself in the Persian War and was chosen emperor by the army. As the empire was unwieldly and exposed to attack, he associated with himself Maximian, with whom he celebrated the last triumph in Rome, 20 Nov., 303, and further distributed his power by granting the inferior title of *Cæsar* to two generals, Galerius and Constantius Chlorus. During the greater portion of

Diocletian's reign the Christians enjoyed peace and prosperity, but under the influence of Galerius he inaugurated, 303, the last and most terrible of the ten persecutions of the early Church, which was waged with greatest severity in the East.—C.E.

Dionysius, SAINT, POPE (259-268), confessor, probably a Greek; d. Rome. During the Decian persecution the Holy See was vacant for nearly a year. When the persecution ceased through the edict of Gallienus, Dionysius was elected pope and the Church was given a legal existence. He organized the administration of the Church, called a synod at Rome to settle doctrinal matters, and issued a letter condemning the Sabellian heresy. Feast, 30 Dec.—C.E.; Butler.

Dionysius Exiguus (d. *c.* 544), monk and writer. Much of his life was spent in Rome, where he was abbot of a monastery. He translated standard works from Greek into Latin and the beginnings of canon law in Western Christendom are due to him. In a work on the calculation of Easter he introduced the use of the Christian Era fixing the date of Our Lord's birth as 753 years after the foundation of Rome, a date now known to be too late by four to seven years. His surname, "the Little," is believed to have been adopted in self-depreciation.—C.E.



IVORY DIPTYCH

Dionysius of Alexandria (b. *c.* 190), called "the Great," Bp. of Alexandria. He studied under Origen, and eventually became the head of the catechetical school. In 250 there was a severe persecution under Decius in Alexandria, which Dionysius attempted to flee, but was taken into custody. He was rescued by Christians and remained in hiding in the Libyan desert until the persecution ceased, 251. At this juncture the Novatian schism occurred in which Dionysius supported Cornelius, the rightful pope, and it was largely through his influence that the whole East was unified. During the persecution of Valerian, he was banished, 257, to the desert of Mareotis, returning to Alexandria when toleration was decreed, 260, by Gallienus. Dionysius dealt leniently with the Christians who had lapsed during the persecutions and refused forgiveness to none at the hour of death. He wrote a work on the Apocalypse, which ranks high as biblical criticism.—C.E.

Dionysius the Areopagite, a name applied to: (1) St. Denis or Dionysius of Athens (1st century), bishop and martyr, and an assessor of the Areopagus. He was converted by St. Paul, *c.* A.D. 50 (Acts, 17), and has been erroneously identified with St. Denis of Paris, patron saint of France, the error persisting in various lists of the Saints, such as "Les Petits Bollandistes." Feast, 9 Oct. (2) Dionysius, the pseudo-Areopagite, the reputed author of the "Celestial Hierarchy" and other works, erroneously identified with the above.—C.E.; Butler.

Dioscorus, antipope (530), b. Alexandria, Egypt. Originally a deacon of Alexandria, he became a member of the Roman clergy, and the leader of the Byzantine party in Rome, opposing the Gothic party which Pope Felix IV favored. The latter with a view to averting a contest for the papacy, had taken the unprecedented step of appointing his successor, upon whose accession as Boniface II the majority of the Roman clergy elected the antipope Dioscorus. Fortunately the schism was of short duration, for Dioscorus died the same year, and his supporters submitted to Boniface.—C.E.

Diplomatics, PAPAL (Gr., *diploma*, an ancient writing; literally, paper twice folded), the science of ancient official documents; it arose during the Middle Ages in the necessity for safeguarding from forgery papal Bulls and other instruments. The procedure includes the study of the text of the document; manner of dating; signatures; attestations of witnesses; seals, and the attachment therof; the material and the manner of folding; and handwriting. The cross, as a signature or the equivalent thereof, has been always important, as are such details as the Tironian or shorthand notes. Famous examples of spurious documents discovered by this means include the Forged Decretals and the Donation of Constantine. The true science of diplomatics was defined by Jean Mabillon (q.v.) in his celebrated work, "De re diplomatica" (1681).—C.E.

Diptych (Gr., *diptycha*, a pair of tablets), two-leaved hinged tablet of metal, ivory, or wood, the inner surface of which was covered with wax upon which characters were scratched with a stylus. Between the two tablets others were sometimes inserted, thus giving rise to the names, triptych, polyptych, etc. They were in use among the Greeks in the 6th century, B.C. In the early Church the names of the

members, living or dead, were inscribed on diptychs. St. Cyprian mentions them in the 3rd century and they were in use until the 12th in the West, and the 14th in the East. The "diptychs of the living" contained the names of the pope, the bishops, illustrious persons, lay and ecclesiastical, and benefactors. From them came the first ecclesiastical calendars and martyrologies. The "diptychs of the dead" contained the names of those otherwise qualified for inscription on the diptychs of the living. Thus originated the later necrologies. Exclusion from these lists was a grave ecclesiastical penalty. The contents of the diptychs were read aloud from the ambo or altar, and traces of the fixed usage of the Church in the 5th century may still be found in the Canon of the Mass. The long passage after the Sanctus corresponds to the ancient recital of the diptych of the living, and the recitation of that of the dead is recalled by the Memento which follows the consecration. Diptychs were also sculptured as devotional panels for altars and church walls.—C.E.

Direction, Spiritual. St. Ignatius says that the devil attacks those in the way of perfection, not by solicitations to evil, but by snares and deceits, presenting evil under the guise of good. In this all spiritual masters agree, and it is the foundation of spiritual direction. This is not something abnormal. Spiritual therapeutics are a necessary reality, because even in those seeking perfection spiritual diseases occur. To assume that all direction is medicinal, though not infrequent, is an error. Normally the spiritual director is not a physician, but a guide, and he must guard against two extremes, credulity and scepticism. The former would make the guide as open to deception as the one seeking guidance. The latter would make him incapable. The soul coming to him would discover in itself a knowledge of the higher way far superior to his. "Believe not every spirit; but try the spirits, if they be of God." (1 John, 4). He should accept unreservedly as the foundation of his ministry the fact of the good spirit working in the soul for its perfection, the evil spirit plotting against the soul for its destruction. The soul qualified for serious direction will, ordinarily speaking, be going forward earnestly in perfection. If not actually in the way, it will, at least, be moving toward it. Each individual case will demand individual care according to its actual state. To profit by direction the soul must manifest its condition with perfect simplicity. The director, familiar with ascetical and mystical principles drawn, not from psychology, but from approved theologians, will study the spiritual influences affecting the soul. For this St. Ignatius gives most useful rules. Thus his science becomes practical by experience. Begging light in prayer he forms his judgment gradually to be the foundation of his direction, which demands from the one under guidance obedience. Hence he gives no reason as a rule. He commands or forbids, approves or disapproves. If the direction is unacceptable one may leave him for another.—C.E.; St. Francis de Sales, Spiritual Letters, Milwaukee, 1926. (H. J. W.)

Direct Line, in consanguinity (blood-relationship), signifies ancestry and descendants, grandparents, parents, children, grandchildren, etc. (J. F. S.)

Directories, Catholic, annual publications containing directions for the Office and the Mass of each day; an indication of holy days, fast days, special indulgences, days of devotion; notes on the hierarchy of the Church, the national colleges, Sacred College of Cardinals; lists of the Roman Pontiffs, the principal religious congregations, the army and navy chaplains; reports for all archdioceses, dioceses, vicariates Apostolic, prefectures Apostolic, and missions; an alphabetical list of places, and the clergy; a necrology; and other items of information. Those in English-speaking countries are "Le Canada Ecclésiastique," the English, Irish, Scotch, Australasian, and United States Catholic Directories, published in, and including statistics of, the respective countries. There are also Catholic Directories for India, South Africa, Belgium, France, and Italy.

Dirge (Lat., *dirigo,* direct), song, hymn of mourning sung at funerals or services in memory of the dead. So named from the first word of the antiphon in the office for the dead, *Dirige Domine, Deus Meus* (Guide, O Lord my God).

Diriment Impediment (Lat., *dirimere,* take apart; *impedire,* impede), one that renders a marriage altogether invalid unless a dispensation be granted by the Church, which is possible only in certain cases. Under the present Code of Canon Law these impediments are: defect of age, impotence, difference of worship (baptized and unbaptized), Sacred Orders, solemn vows, abduction, crime (adultery, homicide, or both), relationship, or affinity, within proscribed degrees, spiritual relationship, legal relationship (adoption when State forbids marriage between adopter and adopted), clandestinity, public decency.—Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919.

Discalced (Lat., *dis,* without; *calceus,* shoe), a term applied to religious congregations of men and women who go unshod or wear sandals, as a form of austerity. The custom of going barefoot was introduced into the West by St. Francis of Assisi for men, and St. Clare for women. The Observantines, Minims, Capuchins, and Alcantarines followed the primitive custom, but most of the orders have returned to the use of sandals and even shoes. Both men and women of the Carmelite reform are discalced.—C.E.

Discernment of Spirits, a judgment whereby to discern whether an impulse in the soul comes from the good spirit (God or angel), or from the evil one; a free gift of God and infallibly certain, when resting on a special supernatural illumination; an act of prudence, more or less perfect, when based on reflection and experience. In well disposed souls the action of the good spirit is recognized by the effect of tranquillity and a consistent tendency toward good, that of the evil one by disturbance, and a more or less hidden tendency towards evil. An opposite course is adopted by both spirits towards sinners.—C.E. (E. D.)

Disciple (Lat., *discipulus,* a student), a term used in the New Testament to designate a Christian follower, either a personal adherent of Our Lord

or the Apostles; the disciples, strictly so called, are to be distinguished from the Apostles. The Apostles were chosen especially by Christ from the disciples and were the depositories of His most secret mysteries and the principal ministers of His religion. The Latin Church gives the number of disciples of Our Lord as either 72 or 70.—C.E. (E. F. D.)

Disciples of Christ, Protestant sect, organized, 1832, at Lexington, Ky., as the result of the union of the followers of Barton W. Stone and of Alexander Campbell. When a name was to be adopted Stone favored Christians, and Campbell Disciples, but no definite action was taken, both names being used until the International Convention adopted the name of Disciples of Christ. Their doctrine teaches belief in the New Testament, emphasizes "the Divine Sonship of Jesus, as the fundamental fact of Holy Scriptures, the essential creed of Christianity, and the one article of faith in order to baptism and church membership." They celebrate the Lord's Supper every Sunday "as a memorial feast." The Disciples of Christ are congregational in their government. Forty-one periodicals are published by them. Their foreign mission work is carried on through the Foreign Christian Missionary Society and the Christian Woman's Board of Missions, in India, China, Japan, Africa, Porto Rico, Cuba, South America, New Zealand, Tibet, Philippine Islands, Mexico, Canada, and Jamaica. In 1916 there were: 72 mission stations; 278 missionaries, with 1019 native helpers; 239 organized churches, with 21,825 members; and 159 schools, with 7509 pupils. In the United States in 1925 there were: 6845 ministers, 8715 churches, and 1,441,462 communicants. Churches of Christ are a group of separatists from the Disciples of Christ, who opposed establishing missionary societies, though interested in missionary work, carried on by them in Japan, India, and Africa. According to the last census there were in the United States: 2507 ministers; 5570 churches; and 317,937 communicants.—C.E.

Discipline, systematic mental, moral, and physical training under authority; order maintained by persons under control, e.g., soldiers, pupils; an instrument of penance, such as a whip or scourge; self-flagellation, a private means of penance and mortification in use from an early date in most religious orders; punishment administered with a view to correction; the exercise by the Church of its power of spiritual punishment; the laws and directions laid down and formulated by church authority for the guidance of the faithful.—C.E.

Discipline, CONGREGATION OF, founded, 18 July, 1695, by Innocent XII as the Congregation for the Discipline and Reformation of Regulars, to replace the Congregation of the State of Regulars. Its work consisted chiefly in designating in Italy and the adjacent islands monasteries or convents of men as novitiates or houses of study, granting permission for the admission of novices, seeing to the observance of a perfect community life, and dispensing from rules in regard to the internal discipline of a religious house. Regarding the regulars in other parts of the world, its duty was to offer the pope suggestions for the promotion of regular discipline. It had its own cardinal-prefect until Pius IX, 12 March, 1856, placed it under the cardinal-prefect of the Congregation of Bishops and Regulars. Pius X, 26 May, 1906, suppressed it, transferring its power to the Congregation of Bishops and Regulars. (C. E. D.)

Discipline of the Secret, a modern term describing a practise of the ancient Church, by which knowledge of the more intimate mysteries of the Christian Religion, such as the Trinity and the doctrine of some of the Sacraments, were kept from the heathen and, at least in the earlier stages of their instruction, from catechumens. It was a custom intended to shield the doctrines and mysteries of Christianity from ridicule or misconception.—C.E. (M. P. H.)

Discretion, AGE OF. See AGE OF REASON.

Disestablishment of the Anglican Church, specifically, the depriving the church of its right, privileges, or position as the Established Church of the United Kingdom. As such it received the support, through taxation, of British subjects regardless of creed; and many, in order to exercise freedom of conscience, were forced to support it in addition to the Church of their convictions. The system was manifestly unfair and movements to disestablish the Anglican Church resulted in the Irish Church Act, 1869, granting autonomous powers to the Irish Protestant Episcopal Church and making it dependent upon its adherents alone; and the Welsh Church Act, 1914, which, owing to the War required further legislation, 1920, to complete the disestablishment of the Anglican Church in Wales. The movement in England itself has been strengthened by controversies resulting from the book, "Foundations," 1912, which displayed a trend towards doctrinal indifference; the Church of England Assembly (Power) Act, 1919, which secured greater freedom for the episcopacy; and the unsatisfactory attempts, from 1906 to the present year, to revise the Book of Common Prayer.

Disibod, SAINT, confessor (*c.* 619-700), Bp. of Disenberg, Germany, b. Ireland. He settled on the continent near Bingen, and founded the monastery of Mt. Disibod, from which the name Disenberg is derived. He governed there under the Irish rule, as abbot-bishop. His life by St. Hildegard was written from visions and is wholly unhistorical. Patron of Disenberg. Feast, 8 July, and 8 Sept.—C.E.

Dismissal ipso facto (Lat., *ipso facto*, by the fact itself) signifies that a religious who has been guilty of certain overt acts is thereby considered to be lawfully cut off from membership in his or her religious society or institute. As opposed to dismissal after a trial, dismissal *ipso facto* is automatic. The major superior with his chapter or council has only to make a declaration of the fact of guilt in the manner prescribed by the constitution of the religious society in question, and, as a measure of prudence, preserve the proofs of guilt in the archives of the said society. The following, committed by a religious of either sex, effect dismissal *ipso facto:* public apostasy from the Catholic Faith; flight with a person of the opposite sex (even without intention to marry); attempted marriage, even civil. These acts are incompatible with the religious state and the

religious institution as such. Dismissal *ipso facto* is, therefore, only a legitimate means used by a religious society to protect itself by expelling the unfit.—Papi, Religious in Church Law, N. Y., 1924. (F. T. B.)

Disparity of Worship (Lat., *disparitas cultus*) is a diriment impediment to matrimony which occurs when one party is a Catholic and the other is unbaptized. Unless by dispensation, such a marriage is null; and for the granting of the said dispensation the signing of certain promises is required, pledging non-interference with the religion of the Catholic party and with the Catholic baptism and training of the children, and also that no ceremony will take place except that before a Catholic priest. —C.E.; Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (J. F. S.)

Dispensation (Lat., *dispensatio*, originally distribution or management), a relaxation of the law in a particular case. It is not an abrogation of the law nor an excuse from it but a release from its observance, granted by competent authority for good reasons. The pope can dispense from all purely ecclesiastical laws no matter by whom they were passed; other authorities in the Church can dispense from the laws they themselves or their predecessors established. From laws passed by a higher superior, only those can dispense who are granted the power either by provisions in the general law of the Church or by a special delegation. Those who dispense from their own law can do so validly even without a proportionate cause, though they, too, usually demand one; but inferiors cannot validly dispense from a law of their superiors except for a just reason. As long as this reason continues, at least probably, the dispensation retains its force (can. 80-86). Dispensations are granted from fasting, abstinence, from vows in certain cases, reading the Divine Office, etc. Dispensation, in matrimony, is the removal of an impediment by the Church.—C.E.; Woywod. (V. T. S.)

Dispersion of the Apostles, Feast of the, 15 July, in commemoration of the missionary work of the Twelve Apostles. It was first mentioned in the 11th century and was celebrated in the northern countries of Europe during the Middle Ages. It is now observed in Germany, Poland, and some dioceses of England and France, and in the United States in the ecclesiastical provinces of St. Louis, Chicago, Milwaukee, Dubuque, and Santa Fé.—C.E.

Disputa, La (It., the discussion), a fresco by Raphael, in the Vatican. Representing the Church, militant and triumphant, it portrays saints, doctors and laymen engaged in theological discussion, and above, the heavens opened and Our Lord, overshadowed by the Holy Ghost, and blessed by the Father, offering Himself as a sacrifice for sin. The theme is believed to have been set by some prominent humanist, and as depicted by the artist is stamped with theological dignity, and in warmth of feeling is unequalled by any of Raphael's other works in Rome.

Dissenters (Lat., *dissentio*, disagree), a more or less contemptuous term restricted to Protestants, (also to Catholics at one time, 1791) who disagree or dissent in matters of doctrine and usage accepted by the Established Church of England. Since the middle of the 19th century they have been included under the title Nonconformists (q.v.).

Dissolution of a Marriage. If a valid Christian marriage has taken place and has been followed with marital intercourse, the union is lifelong; it cannot be dissolved except by death. But if, after a valid Christian marriage, there has been no intercourse (in Latin, *matrimonium ratum sed non consummatum*, a marriage made but not consummated), such a marriage may be entirely dissolved by a special act of the pope at the request of one or both of the parties, or because one or both intend to make a solemn vow of religious profession.—Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (J. F. S.)

Distraction (Lat., *distrahere*, draw away), a drawing away of the mind from one point or course to another or others. Here we consider distraction as it is wont to happen in prayer and in the administration of the sacraments. Distraction is voluntary, when the want of attention is due directly or indirectly to an act of will; involuntary when it occurs through no fault on the part of the one distracted. Voluntary distractions at prayer are venially sinful, because they are a manifestation of irreverence toward God. Involuntary distractions are not sinful. Distractions, it need hardly be noted, are destructive of mental prayer, which consists in the fixing of the mind and the heart upon some sacred truth. Distractions do not completely vitiate vocal prayer, though they diminish its perfection, provided always that the original intention of praying was present. Prayer has a threefold effect: it is meritorious, and occasional distractions do not destroy this quality; it has impetratory power, and this too it retains in spite of distractions; it refreshes the mind spiritually, and for this effect attention is a necessary condition. Distraction and mind-wandering, on the part of the minister of a sacrament, do not invalidate the sacrament. Provided he has the right intention, and fulfils the essentials of the external rite proper to each sacrament, no matter how much his attention may wander, his act is a human one, and the sacrament is valid.—C.E.; Koch-Preuss. (J. P. D.)

District of Columbia, the seat of the federal government, ceded to the United States for that purpose by Maryland, and established, 1790-91; area, about 69¼ sq. m.; pop., (1927), 540,000; Catholics (1928), 75,000. Its early Catholic history coincides with that of Maryland. Georgetown University, the oldest Catholic institution of higher education in the United States, was founded in 1789, two years before the selection of the site of Washington (q. v.). The first church in Georgetown was that of Holy Trinity, built in 1792; and the first church in Washington was St. Patrick's, built soon after 1794 by Rev. Anthony Caffrey. The District of Columbia is included within the Archdiocese of Baltimore (q. v.). Catholic influence on place-names within the District is limited to one: St. Elizabeth. The U. S. Religious Census of 1916 gave the following statistics for church membership in the District of Columbia:

Catholic Church	51,421
National Baptist Convention	27,544
Protestant Episcopal Church	18,295
Methodist Episcopal Church	13,085
Northern Baptist Convention	9,667
Presbyterian Church in the U. S. A.	9,338
Congregational Churches	3,255
Jewish Congregations	3,225
Lutheran General Synod	3,050
Disciples of Christ	3,038
Southern Baptist Convention	2,767
African Methodist Episcopal Zion Church	2,732
Methodist Episcopal Church South	2,666
African Methodist Episcopal Church	2,353
All Other Denominations	11,977
Total Church Membership	164,413

—C.E.; Shea.

Dives (Lat., rich). The word has come to be employed as the name of the rich man in the parable of the rich man and Lazarus (Luke, 16) although it is not used in the Bible as a proper noun. —C.E.

Divina Commedia, La (It., The Divine Comedy), an allegory of human life in the form of a vision of the world beyond the grave written, c. 1311-21, by Dante Alighieri with the avowed purpose of converting a corrupt world to righteousness. The poem, 100 cantos in length, written in the measure known as *terza rima*, is the greatest classic of the Middle Ages and gives a comprehensive picture of Catholic Italy in the 13th century. The poet, writing in the vernacular, shows his knowledge of the literature of antiquity, the philosophy of Aristotle and St. Thomas, the theology of the Fathers, and the mysticism of Sts. Augustine and Bernard. First printing by Johann Numeister, Folignano, 1472.

Divination (Lat., *divinare*, to foretell), seeking after the knowledge of future or hidden things through means inadequate by nature and unlawful. By natural means some effects can be foreseen with physical certainty; others surmised as probable; others are contingent upon future, free causes and knowable only to God. Divination implies the direct or indirect solicitation of a preternatural evil agency to supplement a natural deficiency. Its practise or patronage is sinful, varying with circumstances. As old as humanity, it existed in every age and country, and nowhere is it completely abandoned. Christianity undermined its power, and after centuries of effort it disappeared as an official system. Divinatory methods are numerous. Besides man's innovations scarcely an object or movement escapes interpretation. They are grouped into three classes: (1) Express invocation of a superhuman power, including oneiromancy (Gr., *oneiros*, dream; *manteia*, prophesying), by dreams; necromancy (Gr., *nekros*, dead person), by spiritism; by other apparitions; pythonism (Gr., *python*, possessing demon), by possessed persons; hydromancy (Gr., *hydor*, water), by water; aeromancy (Gr., *aer*, atmosphere), by air; geomancy (Gr., *ge*, earth), by terrestrial substances; auspices (Lat., *auspex*, entrail- and bird-seer), by entrails of sacrifices, etc. (2) Tacit invocation by natural signs, including astrology (Gr., *astron*, star; *logos*, knowledge), by the stars; augury (Lat., *augur*, seer), by birds, men, etc., which now comprises all foretelling by signs; omens (Lat., *omen*, prophetic sign), by chance words; chiromancy (Gr., *cheir*, hand), by lines of the hand. (3) Tacit invocation by artificial signs, including geomancy by lines or pebbles; drawing of straws; dice; cards, etc.—C.E.; Thorndike, History of Magic and Experimental Science, N. Y., 1923; Slater, Moral Theology, N. Y., 1908.

Divine Nature, Partakers of (Lat., *consortes divinæ naturæ*), phrase found in 2 Peter, 1, by which St. Peter expresses the excellence of the state of grace. Christian grace imparts to us a sublime share in God's own life. It makes us children of God, it deifies us, and gives us a supernatural resemblance to Our Heavenly Father by impressing on our souls the image of Christ, His Incarnate Son. This marvelous life of grace is the prelude and means of the eternal life of glory where the blessed see God face to face and love Him in bliss. Thus men are enabled to share in God's ineffable beatitude by the beatific vision and love of the Triune God. —Devine, Manual of Ascetical Theology, N. Y., 1902. (C. F. C.)

Divine Office, as contained in approved Breviaries, the group of psalms, hymns, prayers, readings from the Old and New Testaments, patristic homilies, and lives of saints, arranged and formulated by the Church, whereby daily public or liturgical prayer is offered to God. It is also called Cursus, Canonical Hours, or Opus Dei. It is the public and official prayer by which the Church, as a visible society and as the Mystical Body of Christ, offers in union with her Divine Founder, adoration and supplication to God. In consequence, the regulation of this official prayer depends upon the supreme authority in the Church who deputes certain representatives (the priesthood) to fulfill this obligation in the name of the universal Church. "It is the common prayer which is offered to God by the minister of the Church in the person of all the faithful" (St. Thomas). It follows from these dogmatic principles that all the faithful habitually pray in the recitation of the Office and that a priest, even though he recite the Office privately, prays in the name of the entire Church.

The history of the Divine Office may be divided into three periods. The first period extending from the Apostolic age to the pontificate of Gregory I (6th century) witnesses the formation of the fundamental parts. From Apostolic days, the Church dedicated certain fixed hours to public prayer. These hours were comprised in the vigils extending from evening to dawn. From these vigils which were daily celebrated in the 4th century emerged the major hours of the Office, Vespers, Matins, and Lauds. In the same century the day hours of Terce (6 a.m.), Sext (12 m.), and None (3 p.m.), which previously had been hours of private prayer, had become a public fixed custom. The hour of Prime (6 a.m.) was instituted in the same century and the hour of Compline, in the 6th century. From the earliest days it was the Book of Psalms that furnished the groundwork of this public prayer. In the West St. Benedict (6th century) rearranged systematic distribution of the psalms over the canonical hours and in other ways regulated the structure and content of the Office. During the second period (6th to 16th century) the Roman Office as celebrated in the Roman basilicas spread into France, England, and Germany. To it were

added the festivals of many saints. Through monastic influences, principally Franciscan, it received periodic additions; e.g., hymns (12th century), Gradual psalms, Suffrages, Offices of the B.V.M. and of the Dead, final antiphons.

The third period, from the 16th century to our own day, is characterized by the simplification of the Office and a rearrangement of the psalms to restore the traditional ideal of the recitation of the entire Psalter within the compass of a week. Each complete daily Office requires 33 psalms which are divided among the canonical hours; the longer psalms are divided into two or more parts. The Divine Office is intimately connected with the Sacrifice of the Mass which regulates the Office of the day. Within the compass of the annual ecclesiastical cycle, the Church commemorates and renews the mysteries of the life of Christ and the work of the Redemption and honors the saints of God. This fundamental idea determines the structural contents of the Office as assigned to the various canonical hours. As contained in the Breviary, the Office is divided into: rubrics or directions for the recitation of the Office; the Ordinary, or the normal framework of the Office; the Psalter, or the psalms assigned to each hour of each day; the Proper of the Season, or the prayers and current scriptural reading and patristic homilies; the Proper of the Saints, or the prayers and historical lessons for the Office of the saints; the Common of the Saints, or certain variable parts of the Office which may be used for many saints according to their classification; a Supplement, containing the Office of B.V.M., the Office of the Dead, Penitential psalms, litanies, etc.—C.E., XI, 219; Batiffol, Histoire du bréviaire romain, Paris, 1893. (J. G. K.)

Divine Praises, The, the praises recited after Benediction of the Blessed Sacrament, beginning "Blessed be God."

Divine Promise. (1) A promise made by God to man, especially the promise of the Redeemer, the promised land. (2) A promise made by man to God in the form of vows. (C. J. D.)

Divine Right of Kings, the claim of civil rulers to an authority, absolute and inalienable, in temporal and even in spiritual matters, without any responsibility for their use of such power to those whom they govern. It reached its highest pretensions under Henry VIII and James I, and appeared in later times under the Hohenzollern emperors and the czars. Such claim was approved by Luther and Melanchthon, but never by the Catholic Church. Theologians like Aquinas, Bellarmine, and Suarez have refuted it. Authority has its origin from God. It resides directly in the people who transfer or entrust it, not as its source, but as its channel, to those who exercise it for the good of the people and with responsibility to them.

Divinity (Lat., *divus,* divine), an abstract name for the nature of God; a term much used by Protestants instead of theology, or study of God. (ED.)

Divinity of Christ. The testimony of Christ concerning Himself clearly reveals Him as the Divine Son of God, and it is proved that Christ's testimony is worthy of credence, and that the Gospels are authentic historical documents. In the Synoptics Christ declares Himself in the first place, as superior to all created beings. He is greater than Solomon and Jonas, greater than Moses and Elias, greater than John the Baptist whom He declared to be the greatest among the sons of men, greater, finally, than the angels of heaven. Secondly, Christ claims for Himself an authority and power which in the O.T. belonged to Yahweh (God) alone: He performs miracles in His own name and confers the same power upon His Apostles; He teaches in His own name and as one having supreme authority; He forgives sin as if committed against Himself; He requires faith and love of Himself as conditions of salvation; He promises to His disciples His perpetual presence and assistance; He promises eternal beatitude for works done on account of Himself; and represents Himself as the final Judge of the living and the dead. Thirdly, Christ calls Himself or allows Himself to be called Son of God in the strict sense of the word (Matt., 11; 16; 26; 27). When speaking in the same breath of God's relation to Himself and to His disciples He never says "Our Father" but "My Father" and "Your Father," thereby indicating that the filiations of the two are not of the same order. Finally, in confirmation of the prophecies which He pronounced when the Jews sought from Him a sign of His Divine power, Christ rose from the dead on the third day. In St. John's Gospel Christ likewise represents Himself as the "only-begotten Son of God" (3); as consubstantial with the Father: "My Father worketh until now; and I work" (5); as essentially one with the Father: "I and the Father are one" (10), "I am in the Father and the Father is in me" (14). He approves St. Thomas's confession, "My Lord, and my God" (20). In St. Paul's Epistles Christ is frequently called *Kyrios* (Lord), a title which in the O.T. was reserved to God alone. He is described as preexisting in the "form of God" (Phil., 2), as the "image of the invisible God," as one in whom "dwelleth all the fulness of the Godhead corporeally" (Col., 1; 2), as the "great God" (Tit., 2), and "God blessed forever" (Rom., 9). The early liturgy invokes Christ by the title of *Kyrios*, contains hymns in His honor, and inserts His name in the doxologies. The numerous testimonies of the Fathers echo the clear teaching of the Scriptures.—Arendzen, Whom do you say—? St. L., 1927; Pohle-Preuss, Christology, St. L., 1922. (R. G. B.)

Divisch, Procopius (1698-1765), Premonstratensian physicist, b. Senftenberg, Bohemia; d. Prenditz, Moravia. He constructed the instruments necessary for his experiments in hydraulics and electricity; was among the first to apply electricity to the treatment of disease; and erected a lightning-rod at Prenditz, 1754, before Franklin's suggestions on the subject were known.—C.E.

Divorce, a legal separation of married persons. It is of three kinds: from the bond of matrimony, which is called an absolute divorce; from the bed, which makes lawful the denial of the marriage debt; from bed and board, which denies the rights of cohabitation. The last two do not cause the cessation of the bond of marriage, and are self-explanatory. For a release from the bond of matrimony in the

case of a non-consummated Christian marriage, see DISSOLUTION OF A MARRIAGE; and for the dissolving of the bond of a marriage contracted validly by unbaptized persons, one of whom afterwards was baptized in the Catholic Church, see PAULINE PRIVILEGE. Except in these special cases, the matrimonial bond, once validly contracted, is indissoluble except by death. The State, the civil power, has no right whatever to grant divorces. It has the power to regulate marriages by license, registration, etc., but it has no authority to annul a valid marriage. Statistics prove that the number of divorces is increasing. Those recorded in the United States for 1927 totaled 192,037, an excess of 6 per cent over 1926. Figures in other English-speaking countries (1927) were as follows: England and Wales, 3190; Scotland, 474; Canada, 748.—C.E.; Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (J. F. S.)

Divorce in the New Testament. God's will in regard to the important matter of indissolubility of marriage was first revealed to man in Paradise, when God created man and woman and united them in marriage so that "they shall be two in one flesh" (Gen., 2). God did not withdraw His will by permitting divorce in the Law of Moses, for divorce was merely tolerated. A husband could divorce his wife (not vice versa) because of some indecent deed by giving her a "bill of divorce." The rabbis and their schools disputed as to what constituted an indecent act, whether adultery or something less evil. "And there came to him [Christ] the Pharisees tempting him, and saying: Is it lawful for a man to put away his wife for every cause? Who answering, said to them: Have ye not read, that he who made man from the beginning, made them male and female? And he said: For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder. They say to him: Why then did Moses command to give a bill of divorce, and to put away? He saith to them: Because Moses by reason of the hardness of your heart permitted you to put away your wives. But from the beginning it was not so. And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away committeth adultery" (Matt., 19).

The Protestants, who base their doctrine of divorce on Our Lord's reply, as related by Matthew, consider divorce permissible in the Church. The text of Matthew is difficult, because of the clause "except it be for fornication." But considering it in its context together with the parallel texts, it is hard to imagine how Protestant moralists could have based their doctrine of divorce upon it. A principle of such important matter must be sought where it is expressed without danger of it misleading the reader. We find it in Mark, 10, Luke, 16, and I Corinthians, 7. Here the clause, "except it be for fornication," is entirely omitted and no one can explain away the truth of the indissolubility of marriage from these texts. The clause would not have been omitted by the inspired writers, if it were meant to regulate the relations of man and wife, married in the Church of Christ. In Matthew it is added as though in parentheses, for the Pharisees only. They, in Matthew, question Our Lord regarding the causes that would permit divorce. Our Lord lays down the absolute principle of indissolubility for His disciples and for the Church, but at the same time He incidentally elucidates the Old Law to the Pharisees, using the clause as an answer to them, explaining through it that divorce is permitted to them as Jews, but only in case of adultery. Mark narrates Christ's later private explanation of this matter to His disciples, and omits the clause as Christ Himself did, because it was meant for the Jews and not for His disciples and His Church. Luke in omitting the clause from his Gospel is altogether in concordance with Paul, whose companion and disciple he was. The Church, however, takes the clause of Matthew into consideration and, interpreting it according to the intention of Our Lord, permits in certain cases separation, but at the same time, basing itself on the clear texts of the two other Evangelists and Paul, maintains Christ's absolute principle of higher perfection and never can concede divorce.—C.E. (J. R.)

Dixon, JOSEPH (1806-66), Abp. of Armagh, b. Coalisland, Ireland; d. Armagh. His incumbency (1852-66) was characterized by the inauguration of numerous undertakings for the good of the diocese. He was a staunch defender of the Holy See and his denunciation of Napoleon III for complicity in the acts of the Italian revolution was made a subject of complaint to Pius IX by the emperor. He was the author of an "Introduction to the Sacred Scriptures," long in use in Catholic seminaries.—C.E.

D. N. = *Dominus Noster* (Our Lord), or *Domino Nostro* (to Our Lord).

DN., DNS. = *Dominus* (Lord).

D.N.J.C. = *Dominus Noster Jesus Christus* (Our Lord Jesus Christ).

Docetæ (Gr., *dokesis*, semblance, appearance), a group of heretics who date back to Apostolic times. Their teaching, that Christ only "seemed" to be a man, to have been born, to have lived and suffered, sought to destroy the meaning and purpose of the doctrine of the Incarnation. Docetism, so far as is known, was always an accompaniment of Gnosticism, and later of Manichæism. Strictly, it is not a Christian heresy at all, since it did not arise from a misconception of dogma by the faithful but from the principle of antagonism between matter and spirit, which also formed the basis for Gnosticism. Among its most famous opponents were St. Ignatius of Antioch, St. Polycarp, St. Hippolytus of Rome, and Tertullian.—C.E.

Docility (Lat., *docere*, to teach), a readiness to learn from others. Children are docile naturally. When one so perfects nature as to learn willingly from the more experienced, docility becomes part of prudence. In man's relations with God all are as children, docile by grace to His revelation received through Holy Church. (H. J. W.)

Doct. = Doctor (Breviary).

Doctor, a title conferred on students who have completed an advanced course in a faculty, as the-

ology or law. In medieval times, this title was given at first only to professors of civil law, was later applied also to canonists by a decretal of Innocent III. (1198-1216), and in the 13th century some universities granted it to students of grammar, medicine, logic, and philosophy. Three degrees were generally recognized, the baccalaureate and the licentiate being mere steps to the degree of doctor, usually synonymous with that of "master." The doctorate implied the prerogative *jus ubique docendi*, or the privilege of teaching everywhere without undergoing further examination. The curriculum, the examination, and the length of the course of study differed in the various universities, Bologna requiring six years for the doctorate in canon law, and Paris five years, according to the statutes of 1215. The essential meaning of the doctorate, implying the ability to teach, is preserved in modern academic usage but the degree is now often conferred as an honorary title. S.T.D. (*Sacræ Theologiæ Doctor*, Doctor of Sacred Theology) and D.D. (*Doctor Divinitatis*, Doctor of Divinity) can be conferred only by theological faculties approved by the pope, and the candidate must make the profession of faith drawn up by Pius IV. —C.E.

DOCTORS OF THE CHURCH
(Sts. Ambrose, Gregory, Augustine, and Jerome)

Doctors of the Church, writers who received this title from the Church, owing to their eminence in theology and holiness. They are extolled by the Church not primarily as witnesses of her faith (as are the Fathers), but on account of their brilliant exposition and skilful defense of Catholic doctrine. Unlike the titles of *Doctor subtilis*, *Doctor resolutissimus*, *Doctor irrefragabilis*, which enthusiastic scholars of the Middle Ages bestowed on renowned professors, this title is official. The first to confer it was Pope Boniface VIII, who in 1925 declared four Fathers the great Doctors of the Latin Church: St. Ambrose, St. Augustine, St. Jerome, St. Gregory the Great. The next to be declared a Doctor was St. Thomas Aquinas in 1567. Since then more than 20 renowned theologians, all of them canonized saints, have received the same seal of approval, either from some pope or from the Sacred Congregation of Rites; the latest are St. Peter Canisius and St. John of the Cross, who received this honor from Pius XI. Owing to their title, the Doctors of the Church enjoy a special authority in the Church, though not all in the same degree nor in the same manner. As a rule, the range and degree of their authority are set forth in the decree by which the title is conferred. Thus St. Alphonsus of Liguori is recommended to theologians as master of moral theology, St. Jerome as biblical scholar, St. Bonaventure as eminent in scholastic theology. Still, their writings are not thereby pronounced infallible throughout, but they are proposed as safe guides, so that their doctrines are to be preferred unless solid reasons favor the opposite. —C.E.; Agius, Tradition and the Church.

(A. C. C.)

Doctrine of the Twelve Apostles. See DIDACHE.

Document, written or printed paper containing an authoritative record or statement of any kind, usually a source of evidence or information on a particular subject; or anything bearing a legible or significant inscription or legend. It is called authentic if its contents are invested with special authority; genuine if it really emanates from the author. Ecclesiastical documents are attested or witnessed by the chancellor, or clerk of court, or prothonotary apostolic. In order to be valid, they require essential formalities as dates, signatures, qualifications of persons, accurate names of witnesses, etc. The beginning of written documents is at the end of the time of the Judges, for the people at that time were generally acquainted with the art of writing, reading, and were settled in prosperity.—P.C. Augustine.

Dog, representation in art associated with St. Roch, St. Hubert, and St. Tobias as companion.

Dogma (Gr., opinion, decree), an opinion or belief authoritatively stated, a truth appertaining to faith or morals, revealed by God, transmitted by the Apostles in the Scriptures or tradition, and proposed by the Church as an article of faith, to be accepted by the faithful. In the sense that a dogma is an idea, it follows that dogmatism is necessary for religion, since a religion without

ideas is meaningless. The dogmas of the Church, being the intellectual conception and verbal express of Divine truth, naturally take on the characteristic of truth, viz., unchangeableness or immutability. Mathematics has certain dogmas which are permanent and fixed because they are grounded in the very nature of reason itself, e.g., the principle that the whole is greater than any of its parts. The dogmas of the Church, on the other hand, are true because grounded on the authority of the Divine Reason who reveals them. The term dogma is also used in an odious sense of a statement made arbitrarily or arrogantly.—C.E.; Otten, Manual of the History of Dogmas, St. L., 1917. (F. J. S.)

Dogmatic Facts are certain truths which, though not revealed by God, come nevertheless under the teaching authority of the Church because of their close connection with revealed doctrines. They are involved, for instance, in such questions as these: Was the election of Pius XI canonical, so that he is the rightful successor of St. Peter? Are the Saints canonized by the Church really in heaven? Is this or that condemned teaching really contained in a certain book? If the Church did not enjoy infallible authority to determine such matters, it would be practically impossible for her to carry out her Divine mission.—C.E.; Hunter, Outlines of Dogmatic Theology, N. Y., 1894. (L. A. A.)

DOLPHINS

Dogmatic Theology concerns itself with the truths which come from God, explaining them, tracing them to Scripture and tradition, answering difficulties, and objections brought against them, and pointing out how they fit in with our rational knowledge and spiritual life. See THEOLOGY.—Pohle-Preuss. (L. A. A.)

Dolbeau, JEAN (1586-1652), missionary, b Province of Anjou, France; d. Orléans. He was one of the first band of Recollect missionaries to Canada. He celebrated the first Mass said in Quebec and built the first Recollect monastery there.—C.E.

Dolci, dōl'-chē, CARLO (1616-86), painter, b. Florence; d. there. He was one of the last of the Florentine school and painted exclusively religious pictures. They were notable for perfection of finish and were popular in his day and since, though critics consider them over-sentimental. His masterpiece is "St. Andrew Praying before his Crucifixion," now in the Pitti Palace. His "Mater Dolorosa" has been reproduced numberless times. The "Madonna and Child" of the Corsini Gallery, in Rome, is also well known, as is the "Magdalen" of the Uffizi.—C.E.

Döllinger, JOHANN JOSEF IGNAZ VON (1799-1890), historian and theologian, b. Bamberg, Bavaria; d. Munich. Shortly after his ordination in 1822 he became professor of canon law and church history at the University of Munich. One of the foremost scholars of his day, he was admired by all, but from ranking as a vigorous defender of Catholic interests he came by degrees to believe in a nationalized form of Catholicism. In 1871 he refused to accept the dogma of papal infallibility and was thereupon excommunicated. The "Old Catholics" (q.v.) regarded him as a member, but Döllinger never submitted to their schismatic bishop. He died outside the communion of the Church. His principal works are histories of the doctrine of the Holy Eucharist, of the Reformation, and of Catholic theology.—C.E.

Dolman, CHARLES (1807-63), publisher and bookseller, b. Monmouth, England; d. Paris. He published "The Catholic Magazine," and later "Dolman's Magazine and Monthly Miscellany of Criticism" which became "The Weekly Register." His constant aim was to raise the standard of the Catholic press.—C.E.

Dolores Mission (MISSION SAN FRANCISCO DE ASIS DE LOS DOLORES), a Californian mission founded, 1776, by the Franciscans, Frs. Francisco Palou and Pedro Benito Cambon. The first secular priest took charge, 1816. The corner-stone of the present church, the oldest in San Francisco, was laid, 1782. The mission building laid out in the form of a square was the center of great industrial and agricultural activity. The school was opened, 1818. —C.E.

Dolphin, Christian symbol signifying the swiftness with which Christians should seek Christ; also tenderness of conjugal love. The favorite representation is two dolphins tending towards some emblem of Christ, such as an anchor and cross. It is usually the emblem of the disciple rather than Christ.—C.E.

Dom, title of the religious of the Benedictine and Cistercian orders; an abbreviation of "Dominus," originally applied to the popes, later to bishops, and finally to monks. "Don" is used in Italy for all clerks except Mendicant Friars and Regular Clerks. The form "Dan" was employed in medieval English, and "Monsieur" has always been used in France.

D.O.M. = *Deo Optimo Maximo* (To God, the Best and Greatest).

Dom. = *Dominica* (Sunday).

Domare cordis impetus Elisabeth, or TO RULE THY HEART, ELIZABETH, hymn for Vespers and Matins on feast of St. Elizabeth of Portugal, 8 July. It was written by Pope Urban VIII (d. 1644). There are four translations. The English title given is by D. Donahoe.—Britt.

Dome (Lat., *domus*, house), architectural term, often used synonymously with cupola. Strictly speaking it is the external part of the raised covering of which the cupola is the inner; in general it is applied to the entire covering. It is sometimes used, as in the Italian *Duomo*, to designate a cathedral. A dome may be of any material and of varied construction. It is called circular, elliptical, or polygonal according to the figure of the base. The dome in its primitive form is of great antiquity, but was developed by the Romans and carried to Constantinople, where it became the dominant factor in church architecture. The Roman dome, of which the Pantheon is the finest example, is a hemisphere supported by a circular wall. Byzantine domes were placed over square apartments and had no outer covering. Medieval builders rarely used it except in Spain and Italy. In English Gothic it became the lantern.

The Saracens use flattened cupolas; the Arabs, a pointed dome.—C.E.

Domenichino, dō-mā-nē-kē′nō, or DOMENICO ZAMPIERI (1581-1641), painter, b. Bologna, Italy; d. Naples. After studying in the Carracci Academy, Bologna, he went early to Rome where he was employed in decorating many of the churches and was honored by Gregory XV. He excelled in portraiture and in the landscapes introduced into his religious pictures. His masterpiece, "The Communion of St. Jerome," now in the Vatican collection, is considered one of the great pictures of the world.—C.E.

Domestic Prelate. See PRELATE.

Domicile (Lat., *domicilium*, habitation, dwelling), a person's stable residence in virtue of which he becomes subject to local authority and is entitled to certain rights. It can be acquired in two ways. For one way two things are necessary: that he actually take up his residence in a given place; and that he intend to remain there permanently (can. 92, § 1). This intention does not deprive him of his freedom to change his residence, but it requires that at present he have no intention of leaving it. The moment both those conditions are verified, domicile is acquired. It is also acquired by an actual residence for a full 10 years even without the intention of establishing a permanent residence in the place (can. 92, § 1). He can have two or more domiciles by establishing distinct permanent residences, e.g., for summer and for winter. Voluntary domicile can be acquired by an adult who is not juridically dependent upon another. A wife who is not legitimately separated from her husband retains the domicile of her husband, minor children that of their father (or widowed mother), and the insane that of their guardian, wherefore this is called necessary domicile. A wife not legitimately separated from her husband and minor children above the age of seven years can acquire only a quasi-domicile (can. 93). Of itself, absence from his domicile, no matter how long protracted, does not deprive a person of that domicile. He loses it only if he leaves it with the intention of not continuing his residence in the same place (can. 95). By domicile one obtains a proper parish and a proper diocese (can. 94). He thereby becomes subject to a certain pastor and bishop and is entitled, and with some exceptions obliged, to ask certain ministrations of them. Thus he is bound to obey the bishop of his domicile and the particular laws of the diocese (except when abroad), and can be sued only in the court of that diocese. Similarly he is entitled to seek the usual ministrations from his proper pastor and must ordinarily receive those strictly reserved to the latter from him.

ST. DOMINIC

QUASI-DOMICILE is similar to domicile. It is acquired by actual residence in a place with the intention of remaining there for the greater part of the year or by actually staying there so long. It is lost in the same manner as domicile and produces the same effects as domicile in all respects except that quasi-domicile does not suffice for lawful ordination.—C.E.; P.C. Augustine. (V. T. S.)

Dominations, those angels who compose the highest choir of the second or intermediate order of angels. It is difficult to distinguish their special duties from those of the Powers and Virtues, with whom they are associated in this order of the angelic hierarchy. To the Dominations, however, is generally attributed authority to direct the other two in the performance of their allotted tasks. (A. J. S.)

Domine, Non Sum Dignus (Lat., Lord, I am not worthy), words of the centurion to Our Lord when He offered to go to his house to cure his daughter; repeated by the priest at Mass thrice before he communicates and thrice also before giving Communion to the people. (ED.)

Domine Quo Vadis, a church situated on the Appian Way near Rome, on the traditional spot where, according to St. Ambrose, St. Peter was vouchsafed a vision of Christ. At the urgent request of the Christians, Peter was fleeing the persecution of Nero, when, seeing Christ, he fell at His feet crying "Lord, whither goest Thou?" Christ's reply that He was going to Rome to be crucified anew was interpreted by Peter as a sign to return to Rome, and he therefore retraced his steps to the city.—Chandlery, Pilgrim Walks in Rome, St. L., 1927.

Dominic, SAINT, confessor (1170-1221), founder of the Dominican Order, b. Calaroga, Old Castile; d. Bologna, Italy. After a brilliant career at the University of Palencia, where he studied philosophy and theology, he was ordained priest, and appointed canon in the cathedral of Osma. He was instrumental in effecting ecclesiastical reforms, and in 1203 accompanied his bishop to southern France where he devoted himself to combating the Albigensian heresy. At Toulouse, according to tradition, the devotion of the Rosary was revealed to him. His preaching and reputation for sanctity drew many to him. He founded the first house of his order at Toulouse, 1215, the purpose of the community being to propagate the true doctrine and to combat heresy. He traveled extensively, personally supervising the establishment of houses in Spain, Italy, and France. He is credited with numerous extraordinary mir-

acles. Patron of Santo Domingo. Relics at Bologna. Canonized, 1234. Feast, R. Cal., 3 Aug.—C.E.; Butler.

Dominica, dependency of the British Empire, in the British West Indies, with an elective system of government; area, 305 sq. m.; pop., 37,059. Ecclesiastically the island belongs to the Diocese of Roseau (q.v.), on the island of Dominica, B. W. I., and has 16 churches, 18 priests, 1 college, 17 primary schools, and 5000 Catholics.

Dominical Letter, device of old chronologers to find the day of the week corresponding to any given date.—C.E.

Dominican Republic or SANTO DOMINGO, republic occupying the eastern part of the island of Haiti, in the West Indies; est. area, 19,332 sq. mi.; est. pop., 897,405. The island was discovered in 1492 by Columbus who named it Hispaniola, and in 1513 the See of Santo Domingo, the oldest bishopric in the New World, was established by Leo X, and erected into an archdiocese, 1547. The island remained under Spanish rule until 1844, when the natives of the eastern part established an independent republic. Catholicism is the state religion though others are permitted. The Archdiocese of Santo Domingo, comprising the republic, has 55 churches, 64 priests, 20 sisters, and 600,000 Catholics.—C.E.

Dominicans. See ORDER OF FRIARS PREACHERS; SECOND ORDER OF ST. DOMINIC; and THIRD ORDERS.

Dominic of Silos, SAINT, abbot (d. 1073), b. Cañas, Navarra, Spain; d. Silos. He entered the Benedictine Order, was prior of San Millan de Cogolla, reformed the monastery of Cañas, and was prior of Caldas, 1034. In 1041 he was made prior of the monastery of Silos which he reformed and restored. Patron of captives and of pregnant women, Bl. Jane of Guzman having obtained through his intercession the conception of St. Dominic. To this day his staff is brought by the Abbot of Silos to the bedside of the Queen of Spain where it remains during the birth of the royal children. Feast, 20 Dec.

Dominic of the Mother of God or DOMENICO BARBERI (1792-1849), Passionist theologian, b. near Viterbo, Italy; d. near Reading, England. He established the Passionist Order in England, and received into the Church a number of remarkable converts of the Oxford Movement, among them John Dobrée Dalgairns and John Henry Newman. His writings include works on philosophy and theology, several devotional books, and a letter on Anglican difficulties—C.E.

Dominis, MARCO ANTONIO DE (1566-1624), ecclesiastic, scientist, and apostate, b. island of Arbe, off Dalmatia; d. Rome. Having left the Jesuit Order, he was made Bp. of Zengg and Modrus and later transferred to Spalato. After becoming involved in the quarrels between the Holy See and Venice, he apostatized, and was welcomed to England by James I. He wrote a number of violent anti-Roman works, but eventually alienated his English friends and returned to Rome. Having recanted all that he had written against the papacy, he attacked the Anglican Church with equal violence. He finally came into conflict with the Inquisition, was declared a relapsed heretic, and was confined in the Castle of Sant' Angelo, where he died. The case having been continued, his body was burned, together with his works. According to Newton he was the first to develop the theory of the rainbow, a claim which is disputed in favor of Descartes.—C.E.

Dominus Vobiscum (Lat., The Lord be with you), a blessing found in Ruth, 2, 4, and occurring frequently in Scripture with slight variation, notably in the salutation of the Angel Gabriel to the Virgin Mary (Luke, 1, 28). It occurs eight times in the Mass, four times as a salutation from priest to people, and before the principal prayer in each hour of the Office. The answer, "Et cum spiritu tuo" (And with thy spirit), formerly an acclamation by the entire congregation at Mass, is also scriptural (2 Tim., 4, 22).—C.E. (ED.)

Domitian (TITUS FLAVIUS DOMITIANUS), Roman emperor (81-96). He was the first of the emperors to declare himself a deity. In spite of his private vices he endeavored to reform morals and religion. For this reason he inaugurated a severe persecution of the Christians, to which references are made in the Apocalypse, which was written during his time. Before the end of his reign he ceased to persecute.—C.E.

Domitilla, SAINT. See FLAVIA DOMITILLA.

Domrémy-la-Pucelle, village, department of Vosges, France, on the Meuse River. It is the birthplace of St. Joan of Arc, containing several statues of her and the house where she was born. In her honor the village was freed from all taxation by Charles VII and enjoyed this privilege until the Revolution. Nearby is Notre Dame de Bermont, the sanctuary at which Joan of Arc prayed.

Donahoe, PATRICK (1811-1901), publisher, b. Munnery, Co. Cavan, Ireland; d. Boston. He was at various periods publisher of "The Literary and Catholic Sentinel," "The Pilot," and "Donahoe's Magazine."—C.E.

Donatello (DONATO DI NICCOLO DI BETTO BARDI; *c.* 1386-1466), sculptor, b. Florence; d. there. He is considered the founder of modern sculpture, his work being the first to combine realism with classic excellence. Among his earliest statues were those for the exterior of the church of Or San Michele in Florence, including the well-known "St. George," now in the Bargello, where a hall is given up to his work. In 1434 he executed the bronze "David," also in the Bargello, for Cosimo de' Medici. With Michelozzo he designed the tomb of John XXIII in the baptistery of Florence. For the Duomo he did the choir-loft with the beautiful reliefs of singing and dancing boys, a favorite subject with him. In Padua is his bronze equestrian statue of Gattamelata.—C.E.

Donation, a gift; a gratuitous transfer of a right or a thing to another. *Donatio causa mortis* is a gift made in contemplation of death, but which becomes irrevocable and valid only after the death of the giver.—C.E.; P.C. Augustine.

Donation of Constantine (Lat., *Donatio Constantini*), a forged document containing concessions of great privileges and rich possessions, supposedly made by Constantine the Great to the pope and the Church. In many manuscripts the document bears the title "Constitutum domni Constantini Imperatoris" (Ordinance of lord Constantine Emperor).

It is divided into two parts. The first, entitled the "Confessio," sets forth how the emperor was instructed in the faith by Pope Sylvester I (314-335), baptized by him, and cured of leprosy. In the second part, entitled "Donatio," the emperor is made to recognize the primacy of the Church, and to grant to the Bp. of Rome certain marks and insignia of honor, e.g., the tiara and the imperial robes. In addition the emperor transfers to the pope and his successors, as their property, the city of Rome as well as the castles, towns, and provinces of all Italy and the West. The account of the baptism, cure, and donation are entirely legendary, the last being built up, no doubt, on the contributions of Constantine to the Patrimony of St. Peter. The origin of this document is much disputed. It was composed by an unknown author, between 750-850, most probably in France, although many hold in Rome. It is sometimes attributed to the author of the False Decretals (but without sufficient reason), sometimes to some Roman ecclesiastic. Laurentius Valla proved it to be a forgery, 1440. Various opinions exist as to the purpose of the document. Some hold it was intended to support the claims of the popes to secular power in Italy; others, to exalt the power of the popes over the emperors. Most probably it was composed to establish the legitimacy of the foundation of the Western Roman Empire against the emperors of Constantinople. At any rate the popes never considered this "Donation" as the basis of their power, but placed upon entirely different grounds the foundation of the papal prerogatives and the powers exercised by the Holy See.—C.E. (M. E. D.)

THOMAS DONGAN

Donatists, a heretical and schismatical sect (311-411) who claimed that the validity of the sacraments depended on the moral character of the minister, and that sinners could not be members of the Church and could not be tolerated by a true Church unless their sins were secret. The sect came into existence in Africa during the disorders following the persecution under Diocletian (303-305). The leader was Donatus, Bp. of Carthage, in opposition to Majorinus, whom he accused of being invalidly consecrated because his predecessor had been consecrated by a *traditor*. The claims of the sect were opposed by Pope Miltiades, 313; the Council of Arles, 314; the Emperor Constantine the Great, 316; and by St. Augustine, 391-411, when a conference was held at Carthage in which the Donatists were confounded. Their churches were seized, and they were exiled. They disappeared from history after the Saracenic invasion of Africa.—C.E.

Donatus, SAINT, martyr (362), Bp. of Arezzo, b. Nicomedia; d. Rome. He was educated at Rome, fled to Arezzo during the persecution of Diocletian, and was elected bishop in 346. He suffered torments and was put to death. Relics at Ostia. Feast, R. Cal., 7 Aug.—Butler.

Dongan, THOMAS (1634-1715), second Earl of Limerick, colonial governor of New York, b. Co. Kildare, Ireland; d. London. Under his supervision the representative assembly of New York Province passed an act, 1683, entitled "A Charter of Liberties," which developed into the present state government and was subsequently adopted by England as the framework of her colonial policy. He established in New York City a college under the direction of the Jesuit Fathers.—C.E.

Donus (or DOMNUS), POPE (676-678), b. and d. Rome. He restored and repaired many Roman churches during his pontificate; opposed the Monothelite heresy, and received the submission of Reparatus, Abp. of Ravenna, to the papacy.—C.E.; Mann.

Door. In John, 10, Our Lord, explaining the parable of the sheepfold, calls Himself "the door" through which the true shepherds must pass. The meaning is that teachers of religion must have a mission from Him. This is the interpretation given by St. John Chrysostom, Fr. Rickaby, Fr. Lagrange, and other commentators. Others, with St. Augustine, think that Our Lord refers to the sheep rather than to the shepherds in these verses; He would affirm that to be saved one must come under His influence. Abp. MacRory holds that He compares himself to a door with reference both to the sheep and to the shepherds; "I am the door of the sheep. All others . . . are thieves and robbers . . . By me, if any man enter in, he shall be saved: and he shall go in, and go out, and shall find pastures" (John, 10, 7-9). (W. S. R.)

Dorchester, ABBEY OF, near Oxford, England, founded, 1140, by Alexander, Bp. of Lincoln, for canons of the Order of St. Augustine (Black Canons). Henry VIII reserved most of the property for a college which was later suppressed; no register of Dorchester Abbey now exists. The church as it stands today was built by the Augustinian Canons.—C.E.

Doria, ANDREA (1468-1560), admiral and statesman, b. Oneglia, Italy; d. Genoa. Of a powerful Genoese family, Doria served (1487-92) in the guards of Pope Innocent VIII, and later joined the Knights of St. John of Jerusalem. In 1503 he reorganized the Genoese fleet and commanded successively the galleys of France, of Pope Clement VII (1525), and of Austria (1532), directing the warfare against the Turks and Barbary pirates. The church of San Matteo, Genoa, which contains his tomb, was restored by him from plans by Fra Montorsoli.—C.E.

Doric Order, in architecture, name given to earliest Greek order characterized by extreme simplicity. The columns are without base and the capitals simple; friezes have alternate triglyphs and metopes.

Dorothea (Gr., gift of God), Saint, virgin, martyr (*c.* 311), d. Cæsarea, Cappadocia. According to the legend the pagan, Theophilus, mocked her on her way to execution, "Bride of Christ, send me some fruits from your bridegroom's garden." Before she was put to death she sent him her headdress filled with heavenly fragrance of roses and fruits. He, confessing his newly-found faith, was also martyred. Patroness of gardeners. Emblems: crown of flowers and fruit. Relics in church of St. Dorothea, Rome. Feast, 6 Feb.—C.E. Butler.

ST. DOROTHEA

Dorsal or Dossel (Lat., *dorsum*, back), curtain at the back of the altar.

Dorsey, Anne Hanson (1815-96), novelist, b. Georgetown, D. C., d. Washington. She was the daughter of a minister, was converted to the Catholic Faith, and thenceforth devoted herself to writing Catholic fiction. Among her best-known novels are "Tangled Paths," "The Old House at Glenarra," "Adrift," "Warp and Woof," "The Palms."—C.E.

Dositheans, followers of Dositheus, a Samaritan who is said to have formed a Gnostic-Judaistic sect previous to Simon Magus; Dositheus is often classed as the first heretic. Nothing certain is known of his life or activities. He is considered more as the founder of a Jewish sect than an anti-Christian heretic.—C.E.

DORIC ARCHITECTURE

Douai, dōō'ā, town, department of Nord, France, on the Scarpe River. It was strongly fortified in the Middle Ages and was the seat of Douai University. To the English college founded there by Card. Allen, 1568, is largely due the religious training of the English clergy in penal times, and the preservation of the Catholic Faith in England. It was part of the Netherlands captured by Louis XIV, 1667, and was ceded to France, 1713, by the Treaty of Utrecht. During the French Revolution the English fled to England. The Anglo-Benedictines maintained a school until 1903. Pop., 34,800.—C.E.

Douai, University of, Douai, France, founded by Philip II of Spain, 1562, with five faculties, theology, canon and civil law, medicine, and arts; sanctioned by Bulls of Paul IV, 1559, and Pius IV, 1560. Connected with it were the English College, founded by Card. Allen, 1568, where the Douay Bible was written, the Irish and Scots' colleges, and Benedictine and Franciscan Houses. The university was suppressed during the French Revolution.—C.E.

Douay Bible. In the 16th century the need for a reliable English translation of the Bible was made urgent by the circulation in England of faulty translations, produced in a spirit of opposition to many doctrines of the Catholic Church. This work was begun at the English College, Douai, Flanders. The college was subsequently moved to Reims, where the translation of the N.T. was completed and published; hence it is called the "Reims Testament." The translation of the O.T. was published several years later, after the college had returned to Douai. The greater part was translated by Gregory Martin; his text was revised by Thomas Worthington, Richard Bristowe, John Reynolds, and Card. Allen. The translation was made directly from the Latin Vulgate, carefully compared with the Hebrew and Greek texts. It aimed at accuracy rather than beauty of style, and was, therefore, somewhat stilted and abounded in Latinisms. In the 18th century it was revised by Bp. Challoner, who introduced extensive changes. His revision of the Douay Version is the Bible now commonly used by Catholics in English-speaking countries.—C.E.; Pope; Grannan. (N. T.)

Double Feast (Lat., *festum duplex*), a rank given to the more important festivals of the year. The most solemn are called doubles of the first class, e.g., Christmas and the Epiphany; next come doubles of the second class, the feasts of some of the Apostles; then major doubles (*duplicia majora*); and ordinary doubles. The term "double" is used for all of these because in the Sacred Office the antiphon of each psalm is given in full before the psalm as well as after, i.e., it is doubled for each psalm, except for the Little Hours when it is repeated after the three psalms for each. (J. F. S.)

Doubt, a mental attitude opposed to certitude and error, in which the mind fluctuates between two contradictory propositions, suspending judgment because of fear of error. The term includes all states intermediate between ignorance and certitude. If the judgment is suspended because the regions on either side are equally balanced, the doubt is positive; if this be due to the fact that valid reasons are absent on both sides, the doubt is negative.—C.E. (L. C.)

Douglas, Gavin (*c.* 1474-1522), Bp. of Dunkeld and poet; d. London. A son of the fifth Earl of Angus, his participation in the political turmoil of his time interfered with his literary career. He was deprived of his see and fled to England. While still a country rector he wrote his fine allegory "The Palice of Honour." His best-known work is a translation of the "Æneid."—C.E.

EUCHARISTIC DOVE

Dove, in Christian antiquity, a symbol and a Eucharistic vessel. (1) As a symbol of the Holy Spirit it is specially connected with Baptism (Matt., 3). In pictures of the Annunciation it signifies the Incarnation of Our Saviour by the power of the Holy Ghost. It also symbolizes marytrdom and the Church. The dove

with an olive branch was used on a sarcophagus to signify peace and hope of Resurrection; in flight, it represents the Ascension of Christ or the entrance of saints into glory. (2) Since early medieval times the Holy Eucharist was reserved for the sick in a dove-shaped vessel suspended to the baldachino over the altar; later the dove was enclosed in a tower upon the altar. A vessel of like form was hung over the early baptisteries.—C.E.

Dowdall, GEORGE (1487-1558), Abp. of Armagh, b. Drogheda, Co. Louth, Ireland; d. London. He was prior of the monastery of Crutched Friars at Ardee at the time of its suppression, 1539, was pensioned, and became the schismatical Abp. of Armagh. Under Queen Mary he led the Catholic party, endeavored to repair the injuries to religion, suffered during the preceding reigns, and having renounced the schism, was appointed by the pope to his original see.—C.E.

Dower, a widow's life portion, granted by law, in the estate of her deceased husband, usually one-third interest in all the real estate which he possessed at any time during their married life; the term is sometimes erroneously confounded with dowry.—C.E.

Down and Connor, DIOCESE OF, Ireland, comprises Antrim, the greater part of Down, and the Liberties of Coleraine, in Derry Co.; area, *c.* 576 sq. m.; suffragan of Armagh. St. Fergus (d. 583) was probably the first Bp. of Down; St. Macnisse founded the See of Connor, 480, and St. Malachy was bishop there (1124). Although several times united in their early history, the dioceses were not permanently joined until 1451. Bishops of the united dioceses include the martyrs Cornelius O'Devanny and Heber MacMahon (17th century); episcopal residence, Belfast. The ancient cathedral of Downpatrick is in ruins. Churches, 116; priests, secular, 170; priests, regular, 35; religious women, 250; seminary, 1; high schools, 11; numerous primary schools; institutions, 27; Catholics, 165,256; others, 545,778.

Downpatrick, capital of Co. Down, Ireland, oldest town in Ulster, once the residence of the Irish kings. A see was founded here, *c.* 440, by St. Patrick. The priory of the Austin Canons was established by St. Malachy in the 12th century. Downpatrick is the burial place of Sts. Patrick, Columba, and Brigid.

Downside Abbey, Somersetshire, England, founded, 1605, at Douai, Flanders, by English Benedictines of the Spanish Congregation. In 1611 a monastery was erected by Philippe de Coverel, Abbot of St. Vaast at Arras, who is hence regarded as the founder. During the French Revolution the monks were imprisoned until 1795, when they were allowed to leave for England where they were harbored by a former pupil, Sir Edward Smythe, at Acton Burnell, Shropshire. In 1814 they moved to Mount Pleasant, Downside. Their priory was constituted an abbey by Leo XIII, 1899. Their school for sons of the Catholic English gentry is modeled on the English public school. The abbey grounds contain the monastery, school-buildings, guest-house, and abbey-church, one of the handsomest modern Gothic buildings in England. The monks also conduct schools in Ealing, London, in Gorey, Ireland, and houses of studies at Cambridge and London. They are engaged also in missions and parishes dependent on the abbey. Publications include the "Downside Review," concerning monastic and liturgical interests, and "Downside Masses" and "Downside Motets," devoted to polyphonic music.—C.E.

Dowry, a definite sum of money, or its equivalent, the income of which is to be used to support a religious woman who, by her profession, has become a member of her community. The dowry is transferred to the community before the candidate receives the religious habit, and becomes the property of the community when the religious makes her profession, but with certain restrictions. It may not be disposed of, e.g., to put up a building or to pay off a debt, but it must be carefully invested, the income to be used for the support of the religious in question. Only after the death of the religious does it become the absolute property of the community, and then it may be disposed of in any manner whatever. Should a religious leave the order or congregation for any reason, the capital which constituted her dowry must be returned to her without interest The term is also applied to the property which a wife brings to her husband in marriage.—C.E., V, 146; P.C. Augustine. (A. C. E.)

Doxology (Gr., *doxe*, praise; *logos*, word), tribute of praise, as in the Gloria in Excelsis (Glory in the highest), hymn of the angels at the Birth of Our Saviour, repeated at every Mass, except at votive and requiem Masses; and in the Gloria Patri (Glory be to the Father), the short doxology.—C.E. (ED.)

Doyle, JAMES WARREN (1786-1834), Bp. of Kildare and Leighlin, b. near New Ross, Ireland; d. Carlow. As bishop he published many pamphlets and letters repelling the attacks of Protestants and describing the evils of the state of Ireland. Summoned for examination before two Parliamentary committees, it was remarked that it was he who examined them. He vigorously supported O'Connell, though after the passage of the Catholic Emancipation Act the two men frequently disagreed. His zeal in his diocese was unbounded.—C.E.

Doyle, JOHN (1797-1868), portrait painter and caricaturist, b. Dublin; d. London. He came to London, 1821, as a portrait painter, but began his clever and good-humored caricatures in 1827. About 600 of these are in the British Museum and constitute a graphic history of contemporary events. He concealed his identity under his double signature disguised as H.B.—C.E.

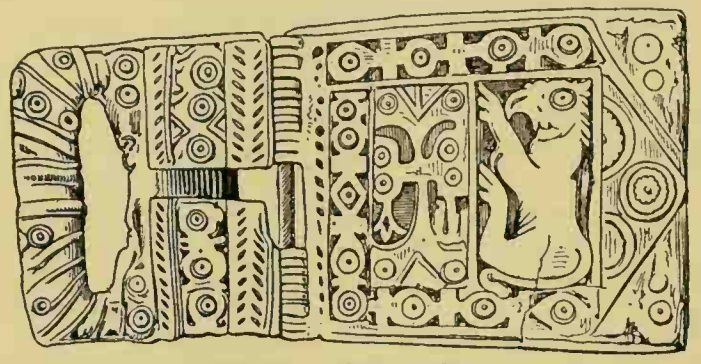
—RICHARD (1824-83), painter, illustrator, and caricaturist, son of preceding, b. London; d. there. He began his career at 15 with "The Eglinton Tournament, or the Days of Chivalry Revived." The next year he commenced his "Journal," now preserved in the British Museum, and reproduced in facsimile, 1885. In 1843 he became a regular contributor to the newly established "Punch." His clever cover design, signed with his monogram, a letter D with a little "dickey-bird," is still used. He resigned from the staff, 1850, as a loyal Catholic unwilling to support the periodical in its bigoted opposition to the restoration of the Catholic hierarchy. He afterwards illustrated "The Newcomes," "The King of the Golden River," "An Old Fairy Tale," and other

publications, and painted exceptionally lovely water-colors.—C.E.

D.R. = *Decanus Ruralis* (Rural Dean).

Drachma, a Greek silver coin, the six-thousandth part of a talent. There were two drachmas: the Attie, its value a little less than 20 cents; and the Æginetan, equal to one and two-thirds of the Attic drachma. Mentioned in the O.T. when Judas sends 12,000 drachmas to Jerusalem that sacrifices may be offered for the dead (2 Mac.).—C.E.

Dragon (Gr., *drakon*, serpent), in the O.T., especially in the Psalms, a designation for some very large sea animal (Ps. 103) or a serpent (Ps. 90). In the Apocalypse, 12, the chieftain of the host of fallen angels fights with Michael and his angels, and the dragon is defeated, "that old serpent who is called the devil and Satan." In art the devil is frequently pictured as a dragon, a huge winged lizard. It is an emblem of Sts. George, Margaret, and Martha, symbolizing victory over tempation. (A. H.)



DRAGON; IVORY PLAQUE

Drama (Gr., *draō*, I perform), composition in prose or verse adapted for the stage, in which a story is related by means of dialogue and action with accompanying gestures, costumes, and scenery. It assumes the two principal forms of tragedy and comedy and is usually divided into acts and scenes. Probably the greatest European dramatists of all times have been Shakespeare and Calderón. See EVERYMAN; MIRACLE PLAYS; MORALITIES; PASSION PLAY.

Drane, AUGUSTA THEODOSIA, in religion MOTHER FRANCIS RAPHAEL (1823-94), Dominican writer, b. Bromley, near London; d. Stone, Staffordshire. Originally a member of the Church of England, she was influenced by the Tractarian movement and became a Catholic in 1850. She entered the Third Order of St. Dominic at Clifton in 1852, and the following year was professed at Stone where she remained for forty years, devoting much of her time to writing, and being prioress from 1872 until her death. Some of her works include: "Christian Schools and Scholars," "The Morality of Tractarianism," "Life of St. Dominic," "Catholic Legends and Stories," "Knights of St. John," "History of St. Catherine of Siena," and "Three Chancellors, Wykeham, Waynflete, and More."—C.E.

Drawing and Quartering, a penalty of the English Criminal Code of the 16th, 17th, and 18th centuries, inflicted on those found guilty of high treason touching the king's person or government. The person convicted was usually drawn on a sledge to the place of execution; there he was hung by the neck from a scaffold, being cut down and disembowelled while still alive; his head then was cut from his body and his corpse divided into four quarters. Many of the Catholic martyrs of England and Ireland, since the practise of their religion was declared high treason by law, suffered this cruel, barbarous death. (M. P. H.)

Dreams, INTERPRETATION OF. Though there is Scriptural warrant for preternatural origin and purpose of dreams, e.g., Jacob's ladder dream (Gen., 28) and that of St. Joseph on the flight of the Holy Family into Egypt (Matt., 2), still dreams generally arise from merely natural causes and convey no knowledge beyond what could be obtained from other natural sources. Dreams may at times profitably be the subject of psychological investigation, but even here their value can be exaggerated or abused, as in Freudian systems.—C.E.; Ladd, Doctrine of Sacred Scripture, N. Y., 1883. (J. B.)

Drexel, FRANCIS ANTHONY (1824-85), banker and philanthropist, b. Philadelphia; d. there. As head of the banking house of Drexel and Co. he was one of America's foremost financiers. He was most generous in aiding charities and left a great part of his estate to the Church.—C.E.

Drogheda, seaport in Louth, Ireland, on the Boyne. Here in 1152 the papal legate convened a synod. The Irish Parliament passed in 1494 the famous "Poynings Laws." The town was besieged by Cromwell in 1649 and was the scene of a massacre. It surrendered to William III after the battle of the Boyne. St. Peter's chapel served as the cathedral of the Archbishoprie of Armagh. There are ruins of the Dominican monastery (1224), and of the Augustinian abbey (1206). Pop., 12,688.

Dromore, DIOCESE OF, Ireland, comprises parts of Down, Armagh, and Antrim counties; suffragan of Armagh; founded 6th century by St. Colman, first bishop. The ancient cathedral, taken by the Protestants, was burnt in 1641 by Irish insurgents, and later rebuilt. The list of its bishops includes: Michael Blake (1833-60), John Leahy (1860-90), Henry McGivern (1890-1901), Henry O'Neill (1901-15), Edward Mulhern (1916); residence at Newry. Churches, 42; priests, secular, 66; priests, regular, 5; seminaries, 2; high schools, 7; numerous primary schools; institutions, 4; Catholics, 43,069; others, 68,905.

Drostan (DUSTAN or THROSTAN), SAINT, abbot (fl. *c.* 600). Of the royal house of Scotland, he was educated by St. Columba and embraced the monastic life under the Benedictine Rule. He accompanied St. Columba to Aberdeen, was appointed by him first abbot of the monastery founded at Deir, succeeded to the abbacy of Dalquhongal (Holywood), and finally became a hermit at Glenesk, where many miracles were attributed to him. His relics were preserved at Aberdeen. Feast, 11 July.—C.E.; Butler.

Druidism, a secret cult which dealt with the magic arts practised in ancient Gaul and the British Isles. The Druids as priests, diviners, judges, teachers, physicians, astronomers, and philosophers, formed a class apart from and above the people whom they kept in subjection. Their chief duties were to teach youths by means of a system of oral education, and to preside over the traditional religious ceremonies. They had special regard for the

oak and mistletoe, and practised magie rites. Although there is evidence that they did not originate the act of human sacrifice in Gaul, it was practised there. The Druids lost their power after the Roman conquest of Gaul and Britain and gradually disappeared, not however through any organized persecution. In the sagas of Ireland Druids do not appear as a distinct and powerful class, but as learned men and, frequently, as advisers of the king.—C.E.; Anwyl, Celtie Religion in Pre-Christian Times, Lond., 1906.

STONEHENGE; SUPPOSED DRUIDICAL REMAINS

Druillettes (Dreuillets), Gabriel (1610-81), Jesuit missionary, b. Franec; d. Quebec. Having been given a mission among the Abnaki, he traveled from Quebec to what is now Augusta, Me., being the first white man to make that journey, and established a mission on the site of Norridgewock. It is thought that he said Mass privately in Boston, whither he went as governmental envoy, 1650, to negotiate a commercial treaty with the Puritans. He had a remarkable knowledge of Indian langnages.—C.E.; Campbell, Pioneer Priests of North America. III, N. Y., 1911.

JOHN C. DRUMGOOLE

Drumgoole, John C. (1816-88), priest and philanthropist, b. Granard, Co. Longford, Ireland; d. New York. He founded (1881) the Mission of the Immaeulate Virgin for homeless and destitute boys, its support being derived from St. Joseph's Union. The mission's present home is at Mount Loretto, Staten Island.—C.E.

Drusilla, daughter of Herod Agrippa I and the first wife of Azizus, King of Emesa. After a short time she left Azizus to marry Claudius Felix, governor of Judea. It was before them that St. Paul appeared to give testimony of the religion of Christ. Her unedifying eareer gives meaning to the words of Paul when he spoke with force on justice, ehastity, and the last judgment (Acts, 24).—C.E. (E. F. D.)

Druzes, a Mohammedan sect in Syria opposed to the Maronite Catholics dwelling on the slopes of the Lebanon. Their name is derived from their leader, Dorazy, a Persian at the Egyptian eourt of El Hakim, whom he proelaimed to be an inearnation of the deity, and fleeing the anger of the erowd, *c.* A.D. 1015, came to Wady-el-Teim where he gathered his followers. He was superseded by El Hady, the real founder of the seet and author of its books. Copies of these saered books of the Druzes, hidden from the world for eight centuries, are now in European libraries.—C.E.

Dryburgh, Abbey of, Melrose, Seotland, founded, 1150, by Hugo de Morville, Constable of Seotland. It belonged to the Premonstratensian Canons. Burnt by Edward II, 1322, it was restored under Robert I. The tomb of Sir Walter Scott attracts many visitors. —C.E.

Dryden, John (1631-1700), poet and dramatist b. Oldwinkle All Saints, Northamptonshire, England; d. London. After receiving the degree of B.A. from Trinity College, Cambridge, he immediately gained recognition as a poet upon the publication of "Heroie Stanzas" on the death of Oliver Cromwell, 1658. Joining the Royalists he eelebrated the Restoration by writing "Astræa Redux." In 1662 he decided to follow a eareer as a dramatist, and as author of nmmerous plays produced in London he was made poet laureate and royal historiographer, 1870. The unsettled state of the government caused him to write a series of satires, the first of which, "Absalom and Achitophel," brought down a storm of libels upon him, bnt merited for him first plaee among the English satirieal poets. After his conversion to Catholieism in 1686, the majority of his poems were written in defense of the Faith, most notably, "The Hind and the Panther." This work is divided into three parts: the first deseribes the different seets in England under allegorical figures of beasts; the second deals with a controversy between the Hind (the Catholie Church) and the Panther (the Church of England); the third eontinues this dialogue and develops personal and doctrinal satire. In 1688 he translated the "Life of St. Franeis Xavier" from the Freneh of Fr. Dominique Bouhours. His eritieal writings were numerous and various. Dryden's position in English literature is of great importanee as a poet, dramatist, eritie, and translator. His poems include "Annus Mirabilis" and "Alexander's Feast." Among his plays is "All for Love."—C.E.; Saintsbury, Life of Dryden (English Men of Letters), N. Y., 1912.

JOHN DRYDEN

Dualism (Lat., *duo*, two). (1) The system aecounting for the universe as eaused by two conflicting principles, good and evil. (2) The existenee in the world of two kinds of being or substanee, matter and mind, produced by one and the same eause. Between these two beings there is a substantial union, so that they aet together as one. Through the matter of the body, the senses, comes to the soul the knowledge of external objeets. It was Descartes' failure to grasp the faet of this union which led to the many false philosophical theories of our day assuming that there is an impassable breach between mind and matter and, as a consequence, that knowledge is subjective with no element of external reality.—C.E.; Maher, Psyehology, N. Y., 1909. (ED.)

Dublin, Archdiocese of, Ireland, ineludes Dublin, most of Wieklow, and portions of Kildare and Wexford counties; suffragans, Kildare and Leighlin,

Ferns, and Ossory; founded as an archiepiscopal see, 1152, the archbishop receiving the title of Primate of Ireland. Part of the Diocese of Glendalough, formally erected in 1118, was at this time united with Dublin. In Glendalough was the famous monastic establishment of St. Kevin, founded in the 6th century, ruins of which may still be seen. The Cathedral of the Holy Trinity, Dublin, founded, 1038, by King Sitric II, has been the Protestant Christ Church since the Reformation. The transepts and a bay of the choir date from the 12th century. Early missionaries: Palladius and St. Patrick. Mentioned in a list of its early bishops are Sts. Patrick and Livinus, Disibod, Sts. Wiro, Gualafer, Rumold, Sedulius, and Cormac. Donatus was the first bishop of the see after its formal foundation under Danish rule (1038). There followed Patrick (d. 1084), Donat O'Haingly (d. 1095), Samuel O'Haingly (1096-1121), Gregory, first archbishop (1121-61), St. Laurence O'Toole (1162-80), and John Comyn, the first of 25 successive English archbishops, who took up his residence in Dublin, 1184. George Brown was appointed to the see by Henry VIII. Matthew à Oviedo, a Spanish Franciscan, was archbishop, 1600-11, appointed by the Holy See. His successors included Eugene Matthews, Thomas Fleming, Peter Talbot (1669-79), Patrick Russell (1683-92), Peter Creagh (d. 1705), Edmund Byrne (1707-23 or 24), Edward Murphy (d. 1729), Luke Fagan (d. 1734), John Linegar (d. 1757), Richard Lincoln (d. 1763), Patrick Fitzsimon (d. 1770), John Carpenter (d. 1786), John Troy (1786-1823), Daniel Murray (d. 1852), Paul Cullen, Ireland's first cardinal (1852-78), Edward McCabe (1878-85), William Walsh (1885-1921), Edward Byrne (1921). Churches, 196; priests, secular, 341; priests, regular, 317; seminary, 1; numerous schools; institutions, 66; Catholics, 492,509; others, 81,535.—C.E.

Dublin Review, a Catholic quarterly, founded, 1836, by Dr. Nicholas Wiseman, Daniel O'Connell, and Michael Quin, for the purpose of rousing English Catholics to a greater enthusiasm for their faith, and demonstrating the breadth of the Catholic system as understood by Wiseman. Much of its early success was due to Irish support, a large portion of the literary matter being produced in Ireland and treating of Irish topics. A critical journal of high literary merit, its list of editors includes such names as Herbert Cardinal Vaughan and Wilfrid Ward, and it counts among its contributors many of the foremost figures in British Catholic literature.

Dubourg, Louis Guillaume Valentin (1766-1833), second Bp. of Louisiana and the Floridas, Abp. of Besançon, b. Cap François, Santo Domingo; d. Besançon, France. Ordained in Paris in 1788 he entered the Society of St. Sulpice. As superior of the seminary at Issy he withdrew to Bordeaux during the Revolution and in 1794 went to the United States. He was president of Georgetown College from 1796-99, and founded St. Mary's College in Baltimore, acting as its first president. In 1812 he was appointed Apostolic Administrator of Louisiana and the Floridas, which had been under the jurisdiction of Bp. Carroll after the accession of Louisiana to the United States in 1801, the first bishop having been the Spaniard, Rt. Rev. Louis Peñalver y Cardenas. In 1815 the administrator celebrated a Mass of thanksgiving for the victory of Gen. Jackson over the British, greeting the general at the door of the New Orleans cathedral. Consecrated bishop in Rome, 24 Sept., 1815, he took up his residence in St. Louis, and having brought out several Vincentians from Rome he established a seminary under their charge at "The Barrens," about 80 m. from St. Louis. In 1818 the Religious of the Sacred Heart made their first foundation in America, at St. Charles, moving soon after to Florissant, where the Jesuits also were established in 1823. He was the founder of the St. Louis Latin Academy, the nucleus of the present St. Louis University. After the appointment of Rt. Rev. Joseph Rosati as coadjutor, with residence in St. Louis, in 1823, Bp. Dubourg established himself at New Orleans. He resigned his difficult see in 1826, discouraged by the opposition of trustees. He had organized about twenty parishes. He was transferred to the Diocese of Montauban, France, and named Abp. of Besançon in 1833. He had a share in the organization in 1822 of the Society for the Propagation of the Faith, founded, 1820, by Mlle. Pauline Jaricot of Lyons.—C.E.; Shea.

Dubuque, Archdiocese of, comprises that part of Iowa N. of Polk, Jasper, Poweshiek, Iowa, Johnson, Cedar, and Clinton counties, and E. of Kossuth, Humboldt, Webster, and Boone counties; area, 17,404 sq. m.; diocese established, 1837, erected into archdiocese, 1893; suffragans: Cheyenne, Davenport, Des Moines, Grand Island, Lincoln, Omaha, and Sioux City. Bishops and archbishops: Mathias Loras (1837-58); Clement Smyth (1857-65); John Hennessy (1866-1900); John J. Keane (1900-11); James John Keane (1911-29). Churches, 238; stations and chapels, 70; priests, secular, 270; priests, regular, 11; religious women, 1086; colleges, 2; academies, 8; parochial schools, 101; pupils in parochial schools, 17,409; institutions, 16; Catholics, 118,888.—C.E.

Duchesne, dü-shān′, Louis (1843-1922), prelate and church historian, member of the French Academy, b. St. Servan, France; d. Rome. He was successively professor at the Catholic University of Paris, director at the Ecole des Hautes Etudes, and director of the Ecole Française in Rome, a government position which he held up to his death. His best-known works are an edition of the Liber Pontificalis, "Les origines du culte chrétien" (Christian Worship) and "Histoire ancienne de l'église" (Early History of the Christian Church) which was placed on the Index on account of the disrespectful attitude of the author towards certain saints of the Church. A posthumous work "L'église au VI^{e} siècle" (The Church in the Sixth Century) was not condemned. (F. P. D.)

Duchesne, Philippine Rose, Venerable (1769-1852), foundress of the Religious of the Sacred Heart in America, b. Grenoble, France; d. St. Charles, Mo. She was educated by the Visitation Nuns, and later entered the Order. After its dispersion, during the Reign of Terror, she attempted to reestablish the convent of Sainte-Marie d'en Haut, at Grenoble, but in 1804, at the suggestion of St. Madeleine Sophie Barat, she incorporated her community into the Society of the Sacred Heart. In 1818 she was sent with

four companions to establish the order in America. She settled at St. Charles, and continued her work despite the countless difficulties which confronted her, founding houses at Florissant, Grand Côteau, New Orleans, St. Louis, and St. Michael. She journeyed to Sugar Creek, Kan., and labored there among the Potawatomie Indians. Declared Venerable, 1900. —C.E.; Erskine, Mother Philippine Duchesne, N. Y., 1926.

Duchesne College of the Sacred Heart, Omaha, Neb., founded, 1915; conducted by the Religious of the Society of the Sacred Heart of Jesus; preparatory school; college of arts and sciences; graduate and extension courses; professors, 16; students, 120; degrees conferred in 1929, 12.

Duel (Lat., *duellum*, old form of *bellum*, war), a contest with deadly weapons between two persons to settle a private quarrel, usually over an insult or wounded honor. It is of heathen origin but was so deeply rooted in the habits of converted nations that the Church had to use most severe measures to stop it. As governments became more civilized and as the evil grew they too had to do their utmost to suppress it. It is a rare practise today, as both civil and religious authorities have impressed on men how contrary it is to common sense. It involves the double crime of murder and of suicide, victor and victim each intending the death of the other and each imperiling life without due reason.—C.E. (ED.)

Dukhobors (Spirit Wrestlers), Russian sect founded at Kharkov, *c.* 1740. They spread rapidly but because of their resistance to authority were persecuted by the government, deported to Transcaucasia, 1837, and finally allowed to migrate to Canada, 1898. They deny the Holy Ghost, place minor importance on the Scriptures, and consider the Church an assembly of the righteous on earth. They now number over 9000.

Du Lhut (Duluth), Daniel Greysolon, Sieur (1640-1710), pioneer ranger, b. St. Germain-en-Laye, France; d. Montreal; an officer in the French army, he went to Canada and took possession of the Sioux country in the name of the King of France. He was the first Canadian to explore the West and for 30 years succeeded in keeping the region west of the Great Lakes under French control. In 1668 he laid the foundation of the post of Detroit. The city of Duluth, Minn., takes its name from him. Du Lhut visited the countries around the Great Lakes, 1679-80. It was during these journeys that he met the Recollect Fr. Louis Hennepin and his two companions Michel Accault and Antoine Auguelle and rescued them from their captivity among the Sioux Indians.—C.E.

Dulia, dū-lī'ą (Gr., *douleia*, service), veneration or homage paid to the saints. See Veneration of the Saints.

Duluth, Diocese of, Minnesota, embraces Aitkin, Carlton, Cass, Cook, Crow Wing, Itasca, Lake, Pine, Koochiching, and St. Louis counties; area, 22,354 sq. m.; established, 1889; suffragan of St. Paul. Bishops: James McGolrick (1889-1918), John T. McNicholas, O.P. (1918-25), Thomas A. Welch (1926). Churches, 138; priests, secular, 88; priests, regular, 16; religious women, 371; college, 1; high schools, 5; primary schools, 19; pupils in parochial schools, 4426; institutions, 3; Catholics, 64,080.

Dumas, Jean Baptiste (1800-84), chemist and senator, b. Alais, France; d. Cannes. Alone or with others he carried on brilliant investigations which brought him into the front rank among chemists of the 19th century. His lectures at the Sorbonne brought him further renown. In 1849 he turned his attention to politics, eventually being made a senator. He became a member of the French Academy in 1878. A list of his papers was published in the "Catalogue of Scientific Papers of the Royal Society, London." He was a consistent Catholic.—C.E.

Dum nocte pulsa lucifer, or The golden star of morn, hymn for Lauds on 18 May, feast of St. Venantius. It is not known who the author was, but it was written in the 17th century. There are three translations. The English title given is by E. Caswall.—Britt.

Dunblane, ancient diocese in Scotland founded *c.* 1155 by King David I; first bishop, Lawrence, 1160; it comprised territory bounded on the N. by the bishopric of Dunkeld, S. by Glasgow and St. Andrews, E. by Dunkeld and Glasgow, W. by St. Andrews. The last pre-Reformation bishop was William Chisholm, 1564, later Bp. of Vaison, France. The cathedral of Dunblane was erected by David I, 1141, on the site of St. Blane's monastery. In style of architecture it is Early Pointed excepting its tower which is Early Norman. At present it is used as the Presbyterian parish church.

Dundalk, seaport, Co. Louth, Ireland, on the Castletown River. It contains the ruins of a Franciscan priory. Here Edward Bruce, invading Ireland from Scotland, proclaimed himself king and was defeated and killed by the English in 1318. It is a mensal parish of the Archdiocese of Armagh. The Marist Fathers came here to conduct a college in 1861.

Dundee, city and seaport, Forfarshire, Scotland on Firth of Tay. It was erected into a royal burgh by William the Lion, *c.* 1200, shared prominently in the War of Scottish Independence, and was captured by the English under John of Gaunt, 1385. From its activity in propagating the doctrines of the Reformation it was called the Scottish Geneva. During the Civil War it was sacked several times, by Montrose, 1645, and by General Monk, 1651. In 1889 it became a city and now sends two members to Parliament. Among its many churches, five of which are Catholic, the most interesting is "Town Churches," consisting of St. Mary's, St. Paul's, and St. Clement's, the three under one roof, surmounted by a square tower called the "Old Steeple," once the belfry of a church erected in the 12th century. This belfry was restored by Sir Gilbert Scott, 1873. St. Andrew's Catholic Cathedral, of the Diocese of Dunkeld, is a modern building, in early English style.

Dundrennan (Celt., fort of the thorn-bushes), a Cistercian abbey in Kirkcudbrightshire, Scotland, founded, 1142, by King David I and Fergus, Lord of Galloway, for monks from Rievaulx, Yorkshire. Mary Queen of Scots spent her last night in Scotland here. For centuries after the suppression the buildings were used as a stone-quarry for houses in the vicinity; since 1842 they have been carefully preserved. The remains include the chapter-house, with a fine

arched doorway and octagonal columns, tombs of many abbots and priors, and of Alan, Lord of Galloway (*c.* 1250).—C.E.

Dunedin, Diocese of, New Zealand, comprises Otago, Southland, and Stewart Island; established, 1869; suffragan of Wellington. Early missionaries: Frs. John Pompallier, Comte, Pezant, Petitjean, and Moreau. Bishops: Patrick Moran (1869-95), Michael Verdon (1896-1918), James Whyte (1920). Churches: 67; priests, secular, 43; priests, regular, 38; religious women, 225; seminary, 1; primary schools, 25; other schools, 22; Catholics, 24,000.—C.E.

Dunfermline Abbey, Fifeshire, Scotland; founded by King Malcolm Canmore and his queen, Margaret, *c.* 1070; remodelled as a Benedictine abbey by David I. Burnt by Edward I of England, 1304, and afterwards restored, it became the burial place of the kings; destroyed, 1560, by the Reformers; the ruins are now Crown property. Birthplace of Andrew Carnegie.—C.E.

Dungal (fl. *c.* 820), Irish monk, teacher, astronomer and poet. He addressed a letter to Charlemagne explaining an eclipse of the sun in which he displays a knowledge of astronomy far beyond his time. In 815 he was appointed master of the imperial school at Pavia, and several years later he appeared against Claudius, Bp. of Turin, in a work defending the veneration of images. A number of poems are ascribed to him. He is supposed to have died at the monastery of Bobbio, to which he bequeathed his books.—C.E.

ST. DUNSTAN

Dungannon, market town in Co. Tyrone, Ireland, the ancient seat of the O'Neills. Here the independence of the Irish Parliament was proclaimed in 1782. The town was formerly a parliamentary borough, returning one member to the Imperial Parliament until 1885. It contains a parish church with an octagonal spire and a royal school founded in 1614.

Dunkeld, Diocese of, Scotland, comprises the counties of Angus, Clackmannan, northern part of Fife (left bank of the Eden), Kinross, and Perth; suffragan of Saint Andrews and Edinburgh; established, *c.* 1115. Bishops included James Kennedy (1438-40), Gavin Douglas (1516-21), and John Hamilton (1545-47); and after the restoration of the Scottish hierarchy, George Rigg (1878-87), James Smith (1890-1900), Angus MacFarlane (1901-12), Robert Fraser (1913-14), and John Toner (1914); residence at Dundee. A portion of the ancient cathedral at Dunkeld is used by the Presbyterians. Churches, chapels, and stations, 35; priests, 41; day schools, 12; institutions, 3; Catholics, 35,000.

Dunmow, market town in Essex, England, incorporated from the 16th century to 1886, containing the church of St. Mary. Two miles east is Little Dunmow, formerly the seat of a priory where Robert Fitzwalter in 1224 instituted the custom of presenting a flitch of bacon to any couple who spent the first year of their married life in harmony and never regretting their union. Two hundred years later the flitch was claimed for the first time. The custom still exists; in 1925 it was won by the London manager of the Catholic Encyclopedia, and his amiable consort.—Walsh, Curiosities of Popular Customs, Phila., 1897.

Duns Scotus, John (*c.* 1270-1308), founder and leader of the Scotist School of philosophy, d. Cologne, Germany. It is not known whether he was of Irish or Scottish origin or whether Duns was a family or a place name. He became a Franciscan, *c.* 1290, taught at Oxford, and distinguished himself for his learning at the universities of Paris and Cologne. Of his numerous works the principal is his commentary on the "Sentences" of Peter Lombard, from which nearly his whole system of philosophy, in which the genuine spirit of scholasticism is pronounced, can be derived. His chief followers were among the Franciscans. He was called "Doctor subtilis."—C.E.

Dunstable, town, Bedfordshire, England, founded on the site of a Romano-British village (Durocobrivæ) on Watling Street by Henry I who also endowed the Augustinian priory (1131). Here Cranmer held the court which in 1533 pronounced the marriage of Henry VIII and Catherine of Aragon invalid.

Dunstan, Saint, confessor (*c.* 925-988), Abp. of Canterbury, b. Glastonbury, England; d. Canterbury. He was the son of Heorstan, a Wessex nobleman, and was educated at Glastonbury by the Irish monks. King Eadmund made him Abbot of Glastonbury, 944, where he rebuilt the abbey, introduced the Benedictine Rule, and established a school which became famous. Kings Eadred and Eadgar intrusted much of the government to him; the latter appointed him to the sees of Worcester and London and in 960 to Canterbury. As primate he was the virtual ruler of the kingdom and promulgated reforms in Church and State. With the accession of King Ethelred the Unready, 978, he retired to Canterbury. Patron of goldsmiths, locksmiths, armorers, blacksmiths, and musicians. His tomb, discovered at Canterbury, 1506, by Abp. Warham, was destroyed during the Reformation. Feast, 19 May.—C.E.; Butler.

Dunwoodie. See Saint Joseph's Seminary.

Dupanloup, Félix Antoine Philibert (1802-78), Bp. of Orléans, b. St. Félix, Savoie, France; d. Lacombe, Isère. He was an illegitimate child whose mother sought to lessen his disgrace by providing him with an excellent education. As curate at the Madeleine he inaugurated successful catechetical works. On being transferred to St. Roch, he won a reputation as a pulpit orator, and as director and superior of the preparatory seminary there, where he completely transformed that institution. In 1844 he inaugurated with Montalembert and De Ravignan the long struggle for liberty of education. Canon of Notre Dame in 1848 he was made Bp. of Orléans in the following year and during the 28

years of his episcopate showed remarkable activity. At the Vatican Council he was the leader of the minority which considered the definition of the dogma of infallibility inopportune, but once it was defined he made unreserved submission. He was the author of a number of important works on catechetical and historical subjects.—C.E.

Duplex (Lat., double), grade of feast (see DOUBLE).

Duquesne University, Pittsburgh, Pa., founded 1878; conducted by the Congregation of the Holy Ghost; preparatory school; colleges of arts, sciences, education; schools of accounts, finance, and commerce, oratory, law, pharmacy, music; graduate, special, pre-medical and pre-dental, extension, and summer schools; professors, 124; students, 3500; degrees conferred in 1929, 250.

Durandus, WILLIAM, THE ELDER (*c.* 1237-96), canonist and liturgist, b. Puimisson, Provence, France; d. Rome. He studied law at Bologna, taught it at Modena, and was attached to the papal curia. In 1274 he went to the Second Council of Lyons as secretary of Gregory X and drew up its decrees. He was elected Bp. of Mende, Narbonne, and was papal governor of Romagna and Ancona. His most famous liturgical work is the "Rationale divinorum officiorum," written in 1286, which consists of eight books treating of church buildings and their appointments, of the ministers, vestments, the Mass, canonical hours, the Proper of the Season, the Proper of the Saints, the calendar, etc. This book, the most complete medieval treatise of its kind, is still the standard authority for 13th-century ritual and for the symbolism of rites and vestments. In the third book, vestments are allegorically explained as signifying virtues or the garments worn by Our Lord in His Passion. He wrote several other books on canon law.—C.E.

Durandus, WILLIAM, THE YOUNGER, canonist, nephew of the preceding, d. Cyprus, 1328. He succeeded his uncle as Bp. of Mende, and was sent by Pope John XXII and King Charles IV of France on an embassy to the Sultan Orkhan at Brusa, to obtain more favorable conditions for the Latins in Syria. By command of Pope Clement V he wrote a treatise, in three books, on the canonical process of summoning and holding general councils, with many quotations and illustrations from the Fathers and from church history, together with attacks on various abuses common in the 14th century among ecclesiastical persons.—C.E.

Durbin, ELISHA JOHN (1800-87), apostle of Western Kentucky, b. Madison Co., Kentucky; d. Shelbyville. He was ordained in 1822, and his missionary career lasted for over 60 years during which he erected churches, established stations, formed congregations, and visited isolated families.—C.E.

Dürer, ALBRECHT (1471-1528), painter and engraver, b. Nuremberg, Germany; d. there. The son of a goldsmith, he was apprenticed for three years to the artist, Michael Wohlgemut. He worked mainly in his own city, a center of German art, but visited Venice twice, in 1494 and again 1505-07, and the Netherlands in 1520-21. He enjoyed the patronage of Maximilian I from 1512-19. Distinctly German and individual in his art, he is considered to rank close to Michelangelo as a master, especially in drawing. Of his religious paintings the best known are the "Adoration of the Christ Child" in the Old Pinakothek, Munich, "The Adoration of the Magi" in the Uffizi, and his masterpiece, "The Four Apostles," painted in 1526 as a gift to the city of Nuremberg, but now in Munich. His portraits include two of himself as a young man, one in the Prado, in Madrid, and one in the Old Pinakothek; two portraits of his father, in the Uffizi and in the National Gallery; and the "Portrait of Hieronymus Holzschuher" in the Berlin Gallery. His wood-engravings include the 15 cuts illustrating the Apocalypse, begun in 1498, and the three series known as the "Great Passion," the "Little Passion," and the "Life of the Virgin."

ALBRECHT DURER

Of his copper-plate engravings the best known are the "Melancholia," "The Knight with Death and the Devil," "Adam and Eve," and "St. Jerome in His Study."—C.E.

Durham, ancient diocese, England, and the lineal continuation of the See of Lindisfarne (founded by St. Aidan, 635), with Aldhun as first bishop, 995. The bishop's almost kingly power, whereby he was lord absolute within his own jurisdiction, was abolished in 1536 by Henry VIII; but certain powers of the palatinate were later revived and remained in force until 1836. The present cathedral, begun in 1093, has a tower 214 ft. high. The last Catholic bishop, Cuthbert Tunstall, was removed by Elizabeth in 1559, the bishopric becoming a county palatine. During the Catholic uprising of ten years later Mass was celebrated in this last of the old cathedrals to be so distinguished.—C.E.

Durham Rite, an Anglo-Saxon rite that came into use in England about the 7th century. It was introduced into the Abbey of Durham and spread into the entire diocese and, by the middle of the 13th century, elsewhere in the north of England. The earliest document giving an account of the liturgical uses and services in the Diocese of Durham is the so-called "Rituale ecclesiæ Dunelmensis," also known as the "Ritual of King Ælfrith" (685). It contains chants and collects from the Epiphany to Easter, a Proper of the Saints, a Common of the Saints, and many forms of blessings. The most important document of this kind, written in 1593, is the volume called "The Ancient Monuments, Rites and Customs of the Monastical Church of Durham before the Suppression." It contains a detailed description of the various rites and ceremonies and special customs carried out by the monks. The services were conducted with splendor and solemnity.—C.E. (J. A.)

Dutch East Indies, islands in the Pacific Ocean, SE. of Asia, between 6° N. and 11° S. lat. and 95° and 141° E. long. They are a colony of the Netherlands, consisting of land under direct government and subject native states; area, 733,642 sq. m.; pop. (1925), 51,013,878. As early as the 16th century Catholicism was introduced into Java by the Portuguese, but after the Dutch conquest in

1596 Catholic missionaries were expelled. Priests were forbidden to enter the colony until early in the 19th century when, during the reign of Louis Bonaparte, missionaries returned under protection of the Dutch government. At present liberty is granted to all religions; the majority of the natives are Mohammedans. The ecclesiastical administration is thus divided:

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Batavia, V.A.	1842	43 1	52	297 1	60,000
Dutch Borneo, V.A.	1918	19	19	15 1	4,292
Dutch New Guinea, V.A.	1920	76	24	9	19,400
Little Sunda Island, V.A.	1922	37 1	29	37	100,970
Celebes, P.A.	1919	34	8	31 1	11,878
Banca and Billiton, P.A.	1923	...	5	10	600
Benkoelen, P.A. ...	1923	...	...	...	.....
Padang, P.A.	1923	...	...	...	6,631
Malang, P.A.	1927	...	...	...	.....
Surabaya, P.A. ...	1928	...	...	...	.....

1 Approximate number.

Dutch West Indies, colony of the Netherlands, consisting of: Surinam or Dutch Guiana, on the northern coast of South America (area, 54,291 sq. m.; pop. in 1926, 142,896, and unenumerated Negroes and Indians dwelling in the forests), and a small group of islands in the Caribbean Sea, known as Curaçao (area, 403 sq. m.; pop. in 1926, 58,162). Regarding the former there are traditions telling of Catholic missionaries who are said to have accompanied explorers as early as the 16th century. Confusion caused by the long struggle of the Netherlands, France, and England, for possession of this region, made it difficult to establish permanent missions; and for some time Catholic missionaries were restricted by the Protestant authorities of Dutch Guiana. At present complete religious liberty is granted. The islands of Curaçao were visited in the 16th and early 17th centuries by Spanish missionaries of the Order of St. Jerome, who built two churches there. In 1634 the Dutch West India Company forbade the practise of Catholicity, but in the next century missionary work was resumed, and in 1772 Curaçao became a prefecture Apostolic. At present the majority of the population are Catholics, and other religions are freely tolerated. The ecclesiastical administration is thus divided:

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Curaçao, V.A.	1842	34	32	205	54,130
Dutch Guiana, V.A...	1842	47	33	...	22,900

Duty, moral obligation to do or to omit certain things. It is consequent upon law. Whenever laws conflict, there arises a seeming conflict of duty. In the sense, however, that duty is moral obligation, i.e., an act imposed or prohibited under a Divine sanction, there can be no real conflict. Conscience (reason) must, in the premises, extend its inquiry beyond the conflicting laws to discover wherein duty lies. If there is question of different lawgivers, the higher in authority prevails, e.g., God before men; if from the same lawgiver but about different matters, the more important and necessary matter prevails, e.g., self preservation as to life before health; if there is question of the same lawgiver and the same matter, the hierarchy of persons is decisive, e.g., dependents before strangers.—C.E. (B. A. C.)

Duvernay, Ludger (1799-1852), journalist, b. Verchères, Quebec; d. Montreal. He founded the Society of St. John the Baptist for the purpose of preserving the religion, institutions, and language of the French Canadians. The maple-leaf, which he chose as emblem of Canada, has since been universally accepted there. He published the periodicals "Le Patriote Canadien" and "Minerve."—C.E.

D.V. = *Deo volente* (God willing).

Dwight, Thomas (1843-1911), anatomist, b. Boston; d. Nahant, Mass. He became a Catholic in 1856, and graduated from the Harvard Medical School, 1867; after studying abroad, he was instructor in comparative anatomy at Harvard, 1872-73, lectured also at Bowdoin, and succeeded Oliver Wendell Holmes as Parkman professor of anatomy at Harvard Medical School, 1883. In the Warren Museum of Anatomy at Harvard Dwight arranged a section of osteology, considered one of the best in existence, and he had an international reputation as an anatomist. Among his writings are: "Frozen Sections of a Child" (1872); "Clinical Atlas of Variations of the Bones of the Hands and Feet" (1907); "Thoughts of a Catholic Anatomist" (1911), a valuable work of Christian apologetics.—Walsh, in American Catholic Quarterly Review, Jan., 1912.

Dyck, Anthoon Van (Sir Anthony Van Dyck; 1599-1641), painter and etcher, b. Antwerp; d. London. He was the pupil of Hendrik Van Balen and showed such precocious talent that he assisted Rubens in his studio from 1615-20. Five years in Italy, 1621-26, matured and beautified his art, and his portraits of Genoese nobility done during this period are among his finest paintings. He was invited to England in 1632 by Charles I, who appointed him painter to the royal family, and knighted him. During the next decade he executed the numerous portraits of Charles, Henrietta Maria, and their children, by which he is undoubtedly best known. In portraiture he is esteemed next to Titian. Splendid examples are the "Charles I" of the Louvre, "Philippe Le Roy" of the Wallace collection, and "Cornelius Van der Geest" of the National Gallery. The popular "Baby Stuart" is a detail from the group of the royal children in the Pinacoteca of Turin. His numerous religious paintings included several well-known "Crucifixions" and many Madonnas, among them the "Madonna of the Rosary," painted for the Oratory of the Rosary in Palermo.—C.E.

Dympna (Dimpna), Saint, virgin, martyr (7th century), d. Gheel, Belgium. According to legend she fled from Ireland to Gheel with the priest Gerebernus, to escape the unholy desire of her own father, a pagan king of Ireland. The latter, however, discovered their whereabouts and put them to death. She is invoked against insanity, and as a result of the miraculous cures effected through her intercession, a colony for lunatics has grown up at Gheel (q.v.). Relics at Gheel. Feast, 15 May.—C.E.; Butler.

D'Youville College, Buffalo, N. Y., founded, 1908; conducted by the Grey Nuns of the Sacred Heart; College of Arts and Sciences; professors, 15; students, 300; degrees conferred in 1929, 53.

Dziennik Chicagoski, a Catholic newspaper published daily, except Sunday, at Chicago, Ill., in the Polish language; founded, 1890; circulation, 29,105.

E

Eagle, emblem of Our Lord, who could gaze undazzled upon the glory of God, the Father, as an eagle at the sun; associated in art with Sts. John the Evangelist, Augustine, John of the Cross. In Sts. Augustine, John of the Cross it is a symbol of inspiration; in St. John the Evangelist it symbolizes inspiration or the Holy Ghost. It was used by early Christians as the sign of Baptism.

Easter (A.-S., *Eastre*, from Eôstre, Teutonic goddess of dawn and spring), feast commemorating Christ's Resurrection from the dead. After the introduction of Christianity among Germanic nations the name Easter, denoting spring, was retained to designate the festival of the Resurrection. With other nations the term commonly used is the Greco-Latin word *pascha*, derived from the Hebrew *pasch* (passover). In this way, the Christian feast is linked with the ancient Hebrew festival of the Passover, not arbitrarily, since the Death and Resurrection of Christ coincided with a particular Jewish Paseh, and because in the designs of God there was a connection between the two incidents (see PASCH). Because of the fact which the feast commemorates, the Church has ever regarded Easter as the greatest of her festivals, and from Apostolic times, has assigned to it the central place in her liturgical year. All the movable feasts, from that of the Prayer of Jesus in the Garden (Tuesday after Septuagesima) to the feast of the Sacred Heart (Friday after the octave of Corpus Christi), as also the order of Sundays from Septuagesima to the last Sunday after Pentecost, are made to depend upon the Easter date. Its celebration is preceded by 40 days of prayer and fasting and followed till Trinity Sunday by some 50 days of festivity. The joyous antiphon of the Vidi Aquam takes the place of the Asperges before High Mass, and the exultant Alleluia is constantly repeated in the Mass itself and in the Divine Office. Up to the 12th century, every day within the Easter octave (the eight days immediately following the feast) was a holy day of obligation. Today, however, in most countries even Easter Monday and Tuesday as days of obligation have been abolished.—C.E.; Guéranger, tr. Shepherd, Liturgical Year, Paschal Time, Dublin, 1871. (I. R.)

EAGLE: SYMBOL OF ST. JOHN

Easter Controversy, name given to a long drawn-out dispute in the early Church over the exact date for the celebration of Easter. The dispute originated between the West and East, about the middle of the 2nd century, over the practise followed in the Eastern Church of terminating the Lenten Fast and beginning the Easter celebration on the 14th day of the Jewish month, Nisan, regardless of the day on which this date might fall. This was the day on which the Jews celebrated the Passover, and hence, as the Easterners maintained, the day on which Christ had kept the Pasch and instituted the Blessed Eucharist. Therefore, to their way of thinking, since the two great festivals, Hebrew and Christian, stood to one another in the relation of type and reality, it was only fitting that the Christian Pasch be celebrated on the same day. Although they claimed to have received this practise from the Apostles, John and Philip, they were called by the Westerners "Quartodecimans" (*quartus decimus*, fourteenth) and "Observants," since, while they did not keep the festival of the Jewish Pasch, still they "observed" the day.

The Western Church, on the other hand, always celebrated the Christian Pasch on the Sunday following the 14th day of the full moon of the vernal equinox, because that day was regarded as the exact date on which Christ arose from the dead, finished the work of redemption and accomplished our deliverance from the Egyptian bondage of death and hell. In support of this practise the Westerners appealed to the authority of Sts. Peter and Paul. Discussion waxed hot and a schism was probably averted through the energetic, if somewhat harsh measures of Pope Victor I (A.D. 189-199), who terminated the quartodeciman controversy by threatening with excommunication all those who failed to comply with the Roman custom. The East accordingly adopted the Sunday celebration. The Church of Antioch, however, instead of computing this Sunday as the first after the 14th day of the full moon of the vernal equinox, began to compute it as the first after the 14th day of Nisan. This made a difference, and gave a new turn to the controversy. The Christians of Rome and Alexandria charged that the Jews had adopted very arbitrary methods in determining their year and had become neglectful of the law that the 14th of Nisan must never precede the equinox. The charge seems to have been well-founded, as discrepancies soon appeared between the Easter celebration at Antioch and in the rest of the Christian world. The General Council of Nice (325) paved the way to a final settlement of the difficulty by ruling: that Easter must be celebrated by all throughout the world on the same Sunday; that this Sunday must follow the 14th day of the paschal moon;

that that moon was to be accounted the paschal moon whose 14th day followed the spring equinox; and that some provisions should be made for determining the proper date of Easter and communicating it to the universal Church. Long after the Roman Church had adopted the cycle of 95 years for determining the date of Easter, the Celtic Church still followed a cycle of 532 years and celebrated the feast on a Sunday differing from the rest of Christendom. By the 9th century the Easter question was settled in all parts of the Celtic Church, and the cycle of 95 years followed everywhere.—C.E., V, 228; Kellner, Heortology, A History of the Christian Festivals, St. L., 1908. (I. R.)

Easter Duty, the obligation of members of the Catholic Church to approach the Sacrament of Penance, if in a state of sin, once a year, and also of receiving the Holy Eucharist, as a mark of fidelity to membership, and under penalty of exclusion from it and all rights as a Catholic. The prescribed time for fulfilling the Easter duty extends: from the first Sunday of Lent to Trinity Sunday, in the United States; from Ash Wednesday to Low Sunday, in England; from Ash Wednesday to the octave of Sts. Peter and Paul (6 July), in Ireland; from the first Sunday of Lent to the octave of the Ascension, in Scotland, or in some places to Low Sunday. One may follow the direction of his priest judging it proper for him to abstain for some time, but the precept binds even after the time has expired and is not fulfilled by an unworthy communion. It is recommended that the Paschal communion be received in one's own rite and in one's parish church and if received elsewhere one's pastor should be informed of the fact.

ECCE HOMO (*see p.* 319)

Eastern Churches, all ancient churches which were originally under the jurisdiction of one of the four great Eastern patriarchates of Alexandria, Antioch, Constantinople, and Jerusalem. They comprise numerous bodies in eastern Europe and Asia and a few divisions, the result of immigration, in America, Africa, and other parts of the world. They are divided into Uniats (q.v.) of which there are nine groups, all united to Rome, and non-Uniats (q.v.) consisting of eight groups of churches which have long been separated from Rome as a result of the Eastern schisms and heresies.—C.E.; Fortescue, The Orthodox Eastern Churches, Lond., 1907; Duchesne, tr. Mathews, the Churches Separated from Rome, Lond., 1908; Scott, The Eastern Churches and the Papacy, Lond., 1928.

Eastern New Guinea, VICARIATE APOSTOLIC OF, Melanesia, Pacific Ocean, comprises the eastern part of the mandated territory of New Guinea mainland and adjacent islands; formed 1922 from the former Prefecture Apostolic of East Kaiserwilhelmsland, established 1913 by the division of the Prefecture Apostolic of Kaiserwilhelmsland, dating from 1896, founded by Fr. Eberhard Limbrock; entrusted to the Missionaries of the Society of the Divine Word. Vicar Apostolic, Francis Wolf (1922); residence at Tumleo. Churches and chapels, 49; priests, 20; religious women, 36; elementary schools, 22; Catholics, 11,293.

Eastern Nigeria, PREFECTURE APOSTOLIC OF, Nigeria, Africa (British possession); entrusted to the Priests of the African Missions of Lyons; established, 1911. Prefect Apostolic: Oswald Waller, M.A.L. (1911); residence at Kano. Churches and chapels, 4; stations, 7; school, 1; pupils, 40; Catholics, 1024.

Easter Water, one of the varieties of holy water, so called because it is blessed with special ceremonies and distributed to the people on Holy Saturday Eve of Easter. (J. F. S.)

Ebba the Elder (TABBS), SAINT, virgin (d. 683), abbess. She was the daughter of King Ethelfrith and sister of St. Oswald and Oswy, King of the Northumbrians. She founded the convent of Ebchester, and the monastery for men and women at Coldingham, Berwickshire, where, as abbess, she became the spiritual guide of St. Etheldreda. The promontory of St. Abb's Head, Berwickshire, is named after her. Feast, 25 Aug.—Butler.

Ebba the Younger, SAINT, virgin, martyr (*c.* 870), Abbess of Coldingham. During the Danish invasion she and her nuns mutilated their faces to preserve their chastity, and were burned alive, when the barbarians set fire to the monastery. Feast, 2 April.—Butler.

Ebionites (possibly Aramean, *ebionia*, poor men), term used to designate two early Christian sects infected with Judaistic and Gnostic errors. (1) Judaistic Ebionites upheld the observance of the Jewish Law; denied the Divinity and virgin birth of Christ; considered St. Paul an apostate; and used only a Gospel according to St. Matthew.

(2) Ebionite Gnostics taught that matter is external, and an emanation of the Deity, that it constitutes, as it were, God's body. Creation, therefore, is but the transformation of preexisting material. God thus "creates" the Universe by the instrumentality of His wisdom. They also held that the universe is divided into two realms, that of good and that of evil. The Son of God rules over the former, and the Prince of Evil over the latter. Both teachings were confined to the East and made no definite impression upon the philosophy of their time. Nothing is known of their founders.—C.E.

Ecce Homo (Lat., Behold the Man), the words used by Pilate when exhibiting Jesus to the multitude, crowned with thorns and holding a reed for a scepter. It is a favorite subject in art; famous examples include Guido Reni's in the Corsini Gallery, Rome, Van Dyck's in the Frederick Museum, Berlin, and representations by Bartolommeo, Borgognone, Caracci, Correggio, Dolci, Guercino, Heinz, Ludovico, Mantegna, Montagna, Morales, Multscher, Murillo, Palma, Rembrandt, Solario, and Titian.

Ecce jam noctis tenuatur umbra, or LO THE DIM SHADOWS OF THE NIGHT ARE WANING, hymn for Lauds from the 3rd Sunday after Pentecost until the Sunday nearest 1 Oct. It was written by Pope St. Gregory the Great (540-604). There are 15 translations. The English title given is by M. Blacker, whose translation is based on the original text, but has been partly changed to suit the text of the Roman Breviary.—Britt.

Ecclesiastes (Gr., *ekklesiastes*, member of the assembly), the protocanonical book of the O.T., called in Hebrew *Q (K)oheleth*, in Latin, *Concionator* (St. Jerome), or in English "The Preacher." In the Vulgate this book follows Proverbs and was formerly almost unquestioned as the work of Solomon. Now even Catholic scholars admit the theory of an unknown author presenting the teachings of Solomon at a later age. Although no Catholic will admit the modernistic view ascribing it to the period of Herod the Great (40 B.C.), some place it in the 3rd century before the Christian era. Its Palestinian origin is certain. It is rather short, comprising 12 chapters and 222 verses. The theme may be stated as the transient character of earthly goods and pleasures compared with true wisdom which is the fear of the Lord and in which alone may be found true contentment and happiness. The manner of development is oriental and specifically ancient; it is Semitic, i.e., by apothegms and proverbs rather than by logical analysis. Notwithstanding its somber tone, it is not pessimistic since hope for happiness is held out to those who direct their lives according to reason and the will of God. It is divided into: the prologue (1, 1-11), which shows the vanity of the search for human happiness; part I (1, 12 to 7, 1), which emphasizes the vanity of all things apart from God; and part II (7, 2 to 12, 8), which comprises the precepts of true wisdom. The style varies between pithy sententiousness and soliloquy, and is at times rhetorical, depicting evil in glaring colors, which are not exaggerated in the light of our knowledge of the moral depravity of the Orient in pre-Christian times. The teaching of the book is not at variance with Christian belief. It is not true that the author inveighs against God. He does speak against sinful men. Immortality is not denied in 3, 19 sqq., because this passage should be regarded as a rhetorical question expressive of the author's grief that so few men realize the difference between themselves and animals. Besides God did not reveal much of the future state before the Incarnation, and Heaven was not opened till after the death of Christ. Hence we should not expect the same precision in expressions concerning the life to come in the O.T. that is found in the new. Its canonicity as divine is accepted from the beginning in the Synagogue as well as the Christian Church. Striking passages are: 1, 1-11, the vanity of earthly striving; 3, 10-15, how to rejoice in the gifts of God; 4, 17, obedience; and 12, 1-7, correct training of youth. Many sentences are apt maxims for our daily lives and the author of the "Imitation" has utilised them, especially in Book 1. Breviary lessons for the second week of August are taken from Ecclesiastes. The abbreviation Eccles. distinguishes this book from Ecclesiasticus (Ecclus.). —C.E.; Seisenberger, tr. Buchanan, Practical Handbook for the Study of the Bible, N. Y., 1911. (T. MCL.)

Ecclesiastical Review, a monthly publication for the clergy, founded in Philadelphia, 1889. It contains articles treating chiefly upon topics of interest to ecclesiastics, on which it is accepted as an authority.

Ecclesiastical Titles Act, a bill passed in England, 1851, making the assumption by Catholics of episcopal titles, in the United Kingdom, a penal offense. It declared all acts performed, and all gifts made under such titles, null and void, and property bequeathed to such persons, forfeited to the crown. Growing out of the anti-popery agitation precipitated by the creation of a Catholic heirarchy in England, it was opposed by the Liberals, and treated indifferently by the Conservatives. Gladstone courageously seconded Cardinal Wiseman's able opposition, and the bill remained a dead letter until repealed 20 years later, during Gladstone's first premiership.

Ecclesiasticus, deuterocanonical book of the O. T. From its inscription in Greek and Syriac versions it is also known as "The Wisdom of Jesus, the Son of Sirach," a title connected with and possibly derived from the subscription occurring in recently discovered (1896-1900) Hebrew fragments, "The Wisdom (Hókhmâ) of Simeon, the son of Yeshûâ (Jesus), the son of Eleazar, the son of Sîrâ." The name Ecclesiasticus (Liber), i.e., a church reading-book is significant of the special esteem in which this book was held for the public instruction of the faithful. It is now evident that the work was written originally in Hebrew to which reference had been made in ancient times (Talmud, St. Jerome). From the prologue to the Greek version composed by a nephew of the author we learn that the latter was Jesus or Josua (Yeshua), son of Sirach of Jerusalem, who seems to have been a contemporary of Simon II, son of Onias the high priest between 220-205 B.C. The translation seems to have been made about 116 B.C., i.e., after the death of Ptolemy Euergetes Philopator II. Catholic

editions are derived from the Vulgate which was prepared by St. Jerome from the Old Latin compared with the Septuagint text of the book. Scholars are divided as to the book's nature. One group regards it as the work of the author whose name it bears having for its purpose an exposition of the practical value of Hebrew teaching (wisdom) concerning fundamental verities: God, law, wisdom. The material may have been derived from oral tradition or older collections of maxims. According to the other theory, the book as we have it in the Greek is a compilation, the final redaction of which was made by the translator though in its major portion it may represent an original composed by the son of Sirach. This is the longest of the didactic books of the O.T., 51 chapters, and is usually divided into two unequal parts: 1 to 42, 14; and 44 to 50, 23. After an exhortation to seek wisdom it presents a series of practical precepts for life after the manner of the Proverbs of Solomon. The transition 42, 15 to 43, 28, is a sublime hymn extolling God's work in nature and contains a beautiful description of creatures. In the second part God is praised in the lives of the heroes of Israel. The conclusion, 50, 24 to 51, 38, is an exhortation to praise God and seek wisdom.

Highly prized by the Jews particularly of the Dispersion and the early Christians after the Psalms and the Gospels, it is the most utilized portion of Scripture in the Office and Mass. Besides being used for the Nocturnes of the fourth and fifth weeks of August, lessons are taken from it for the common of doctors, confessors, virgins, non-virgins; likewise the chapters of these offices as well as those of the Blessed Virgin Mary and epistles (Mass for the Propagation of the Faith). It embodies clear statements on the nature of God and His attributes, life, eternity, greatness, mercy (43, 29-37). Noteworthy is chapter 24, introducing uncreated wisdom speaking as a Divine person although the idea of distinct subsistence is not expressed. Talmudic and rabbinical literature placed it in the same category as the Ketubim (Sacred Writings) like Psalms and Proverbs. N.T. references indicative of its divine origin are very numerous, e.g., John, 14, 23 to Ecclus., 2, 18.—C.E.; Seisenberger, tr. Buchanan, Practical Handbook for the Study of the Bible, N. Y., 1911. (T. MCL.)

Echard, JACQUES (1644-1724), historian of the Dominicans, b. Rouen, France; d. Paris. On the death of Jacques Quétif, who had planned and gathered nearly one-fourth of the material for a literary history of the Dominican Order, Echard was commissioned to complete the work, which was published in 1721. A new and revised edition was prepared in 1908 by Rémi Coulon, O.P.—C.E.

Echternach (EPTERNACH), ABBEY OF, a Benedictine monastery in the town of that name, in the Grand Duchy of Luxemburg. Founded in 698 by St. Willibrord, an English monk, it had many benefactors, including Pepin and Charlemagne, and during the Middle Ages it was one of the most important monasteries in northern Europe. Suppressed during the French Revolution, the conventional buildings were converted into barracks but the church, taken over by the townspeople in 1861, has since then undergone restoration as a parish church. It is Romanesque in style with Gothic additions and alterations. The abbey, in modern times, owes much of its fame to the "dancing procession" of Whit Tuesday in honor of St. Willibrord.—C.E.

Eck (ECKIUS; family name MAIER), JOHANN (1486-1543), theologian, b. Eck, Swabia, Germany; d. Ingolstadt. After a brilliant career as student and professor he became rector of the University of Ingolstadt. He had been ordained in 1508, and received the degree of Doctor of Theology at twenty-four. With clear insight into the meaning of Lutheranism, he was the first to champion the cause of Catholic teaching against Protestantism and became Luther's ablest opponent. He wrote against Luther's theses, and in the public debate at Leipzig in 1519 he was victorious. With two others he was made papal legate for the execution in Germany of the provisions of the Bull against Luther. He had a considerable share in organizing the Catholic Federation and headed the Catholic champions at the Diet of Augsburg (1530). He likewise combated the heresy in his other works, the most important of which is "Loci communes adversus Lutherum et alios hostes ecclesiæ" (arguments against Luther and other enemies of the Church). He published a German version of the Scriptures, of which he translated the Old Testament from the original.—C.E.

Eckhart (ECKHARD, ECCARD), JOHANN, MEISTER (*c.* 1260-1327), Dominican preacher, theologian, and mystic; b. Hochheim, near Gotha, Germany; d. Cologne. He held many professorial and administrative posts in his Order. He was an effectively simple preacher and has left in his sermons specimens of beautiful German prose. As theologian he followed the teaching of the great Scholastics but departed from their method and form. He is the father of German mysticism, of which he is held by many to be the greatest exponent. Investigations of his moral conduct and theological teaching resulted in his entire vindication. The papal Bull which condemned a number of his propositions declared also his profession of faith, repudiation of error, and submission to the Holy See.—C.E.

Eckhel, JOSEPH HILARIUS (1737-98), numismatist, b. Enzesfeld, Lower Austria; d. Vienna. As a Jesuit he taught poetry and rhetoric in colleges of his Society, and also turned his attention to numismatics; and on the suppression of the Society of Jesus he became director of the imperial cabinet of ancient coins at Vienna. He published a catalogue of the collection (1779), for which he devised a new method of arrangement. By his "Doctrina nummorum veterum" (Science of Ancient Coins), published in eight volumes (1792-98), he became the founder of the scientific numismatics of classical antiquity.—C.E.

J. H. ECKHEL

Economics, the science of the application of the principles of justice to social life. From the time of the Apostles this application has been a subject of thought and of regulation among the Fathers

and Doctors of the Church, the great Schoolmen of the Middle Ages, popes, bishops, and lay as well as clerical leaders in social reform and advancement. In the time of the Apostles many of the new groups of Christians held their goods in common. Owners of property or wealth acted on the principle that but One had absolute right of ownership, God, and that all human owners are His stewards. The obligations to give alms was assumed as a matter of course. The Fathers accepted the right of property as lawful, but they considered it as a means to an end, which was partly to use it for the benefit of others in need. This duty they deduced from the fact that Christians are brothers in Christ. Lactantius was the first Christian sociologist. He opposed economic teaching that ignored ethics; piety, i.e., properly regulated human affection, and equity, are for him essentials of justice; the only solid basis of justice is the Fatherhood of God; almsgiving is of obligation because of brotherly love and brotherly equality. Augustine looked upon private ownership as the determination by civil authority of the Divine or natural right of the individual. Some of the Fathers of the 4th century regarded private ownership as the result of sin, as a means of avoiding violence and confusion, and almsgiving obligatory, because charity is part of justice.

The principle of private ownership is a concept of the Middle Ages, derived from a study of the Law of Nations, which gradually came to be regarded as the Law of Nature. As an institution it became fixed in Christian usage by the experiences of monasticism and feudalism. The Law of Nations, the common element in the laws of all nations foreign to Rome, an element recognized by Roman Law as expressive of the common consent of peoples generally, was looked upon as the Law of Nature. Monasticism fixed forever in men's minds a sense of the dignity of labor, and of the consequent necessity of ownership of the soil so as to cultivate and dispense its fruits. Feudalism depended essentially on land tenure. St. Thomas considered ownership as a consequence of man's dominion over creatures, and, with other Schoolmen, believed that whatever is above one's necessary outlay should be given in alms. With the development of trade by the Crusades on a large scale in Europe new questions came up for discussion concerning particularly the lawfulness of barter and the worth of an article in trade. Because trade is for the common good, it should not benefit one to the disadvantage of another, and it must therefore be controlled by some principle to determine value, or, as it was termed, the just price. This, of course, depended on two elements, the value of the thing in itself, and its value to the owner and purchaser. The principles then enunciated are those which prevail still, however difficult they may be of application. The guilds which then had become the arbiters of good workmanship, values, and prices, had much to do with working out in practise what the experts submitted to them in theory.

The development of capital injected new subjects into the study of economics, chiefly that of usury, first of the justice of requiring any interest at all for borrowed money and then of excessive interest. It is difficult for us at this day to appreciate the views of the economists at that time on this subject, though even today there are laws in every country fixing the rate of legal interest. The evils then were so great on the part of the reckless borrower and of the exacting usurer that the Church authorities had to intervene to check both. Even Luther stood for the position of the Church in this matter, and he believed in the control of business by religious principles; but Calvin was different. For him the pursuit of wealth was a sign of the elect. To him and his followers are due the abuses of modern capitalism, starting with the Huguenots and Puritans of Holland, England, and America. The seizure of the monasteries in England, the sale and pledge of the lands as a basis of trade by purchase and credit, was one of the principal factors in creating what Belloc calls "The Slave State." It was this situation which, affecting as it did economic conditions in every European country, particularly in England, France, Germany, and Austria, occasioned the sociological labors of men like Hefele and Comte de Mun, and resulted in the Encyclical of Leo XIII, "Rerum Novarum," the expression of the principles governing economic conditions at the present day, and particularly the matter of just wage.—McDowell, The Church and Economics, Lond., 1928; Great Encyclicals of Leo XIII, ed. Wynne, N. Y., 1903. (ED.)

Ecstasy (Gr., *ek*, out; *histemi*, place). Supernatural ecstasy may be defined as a state which, while it lasts, includes two elements: the one, interior and invisible, when the mind rivets its attention on a religious subject; the other, corporeal and visible, when the activity of the senses is suspended, so that not only are external sensations incapable of influencing the soul, but considerable difficulty is experienced in awakening such sensations, and this difficulty is experienced whether the ecstatic himself desires to do so, or others attempt to quicken the organs into action. A large number of saints have been granted ecstasies from the spirit of God.—C.E. (M. J. W.)

Ecuador, independent republic in the northwestern part of South America; est. area, 109,978 sq. m.; est. pop., 1,500,000. The kingdom of the Quitus had existed for perhaps a thousand years when conquered by the Peruvians in 1460. It was seized by Spain in 1533. Soon after the discovery of Ecuador in 1525, Dominican missionaries arrived, and the See of Quito was erected in 1545. The Jesuits later joined in the labors, and Christianity spread through the country, but after the expulsion of the Jesuits in 1767 and the subsequent revolution, the natives relapsed into paganism. Independence from Spain was achieved in 1822, and Ecuador was separated from New Granada and Venezuela and established as a republic in 1830. Freedom of worship is granted to all and there is no official religion. Ecclesiastical administration is thus divided:

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Quito, A.	1848	81	195	...	420,560
Cuenca, D.	1786	...	...	...	147,634
Guayaquil, D.	1838	52	58	...	95,370
Ibarra, D.	1862	40	41	30	100,420
Loja, D.	1866	84	81	...	80,530
Porto Viejo, D.	1871	...	3	...	78,000
Riobamba, D.	1863	44	...	19	190,000

	Year	Chs.	Pp.	Srs.	Caths.
Canelos and Macas, V.A.	1893	...	...	...	200,000
Mendez and Gualaquiza, V.A.	1893	6	6	...	.....
Napo, V.A.	1893	9	7	...	9,000
Zamora, V.A.	1893	...	...	...	.....
San Miguel de Sucumbios, P.A.	1924	...	...	...	.....

—C.E.

Eden, GARDEN OF, also called TERRESTRIAL PARADISE (Gen., 2), home of Adam and Eve, located by tradition in the valley of the Euphrates.—C.E., XIV, 519.

Edgeworth, HENRY ESSEX, better known as L' ABBÉ EDGEWORTH DE FIRMONT (1745-1807), confessor of Louis XVI, b. Edgeworthstown, Co. Longford, Ireland; d. Mittau, Russia. The title Edgeworth de Firmont was derived from Firmount, the ancestral patrimony of his family. He left Ireland at the age of four with his father, who had resigned his Protestant living to become a Catholic. After ordination he was selected to be confessor to Madame Elizabeth, sister of Louis XVI, and thenceforth he was a devoted friend to the royal family, through the disasters of the Revolution. When the Archbishop of Paris was obliged to flee he made Edgeworth his vicar-general and vested him with all his powers. He accompanied Louis XVI to the scaffold and consoled him with the famous words "Son of St. Louis, ascend to heaven." Disguised, he remained in France until 1796, when he escaped to London. He became chaplain to the exiled Louis XVIII, whom he accompanied to Russia.—C.E.

Edict of Milan, an edict issued, A.D. 313, by the Emperors Constantine and Licinius, granting toleration to the Christians. Coming after more than two centuries of intermittent persecutions many of which were marked with special cruelty and ferocity, and in which the issue was between the Church and the absolute State, the edict meant much more than toleration; it was really an authoritative recognition of Christianity. It has come to be recognized as such in history. Though issued conjointly with Licinius, it was really the work of Constantine. Out of gratitude to the God of the Christians, Who, he believed, gave him the unexpected victory over the tyrant Maxentius at the Milvian Bridge (A.D. 312), and because, no doubt, he recognized in Christianity the moral force to save the civilization of the empire, Constantine bestowed full freedom on the Church. (M. P. H.)

Edict of Nantes, term applied to an order issued, 1598, by Henry IV of France, which provided for the reestablishment of the Catholic religion in that country, the restoration of church property and rights, and for the free exercise of their religion by the Huguenots, eligibility to public office, state subsidies for their schools and churches, and representation in the Parliament of Paris. The religious peace which resulted came to an end after the death of Henry, 1610, when the Huguenots abused their political power and attempted a revolution which was subdued chiefly through the efforts of Card. Richelieu. In the early part of the reign of Louis XIV, persecution of both Catholics and Huguenots began, but the latter were treated more severely. The edict was revoked, 1685, and they were persecuted and forbidden to emigrate. The results were disastrous for France as they could not be held back. Commerce was ruined, wealth and population decreased. Nevertheless, they were officially persecuted until the middle of the 18th century, and only received religious freedom again by the Edict of Toleration, 1787.—C.E., VII, 532.

Edification (Lat., *ædifico*, to build up), St. Paul's expression for the manner in which Christians, by giving good example to one another, should build up the mystical body of Christ, the Church. (ED.)

Edinburgh (originally EDWIN'S BURGH), capital of Scotland. Originally included in the Diocese of Lindisfarne (854), it became part of the metropolitan diocese of St. Andrews in the 11th century, and so continued until the suppression of the ancient hierarchy in the 16th century. The town grew up around the castle of Malcolm Canmore and his wife, St. Margaret, who died there in 1093. The oldest buildings are the church of St. Cuthbert, founded probably in the 9th century, St. Giles, now Protestant, erected in the 12th century, and the Abbey of Holyrood, now a palace, founded by Margaret's son, King David I for the Augustinians in 1128. In the reign of Queen Anne (1702-14), there were only 160 Catholics in the city, but now they are estimated to number about 20,000, mostly of Irish origin.—C.E.

Edmonton, ARCHDIOCESE OF, Alberta, Canada, comprises the part of Central Alberta bounded N. by the 55th degree of latitude, S. by the line dividing the 30th and 31st townships, E. by the Province of Saskatchewan, and W. by the summits of the Rocky Mts.; established as St. Albert, 1871; transferred to Edmonton and raised to archdiocese, 1912; suffragans: Diocese of Calgary and Vicariates of Grouard and Mackenzie. Bishop: Vital Justin Grandin, O.M.I. (1871-1902). Archbishops: Emil Legal, O.M.I. (1902-20); Henry Joseph O'Leary (1920). Churches, 182; stations, 85; priests, secular, 94; priests, regular, 64; religious women, 695; seminary, 1; colleges, 6; convent schools and academies, 14; Indian schools, 3; institutions, 22; Catholics, 73,000.

Edmund Campion, BLESSED, martyr (1540-81), b. London; d. Tyburn. After a brilliant career at Oxford, he was favored by Elizabeth, and, although a Catholic, took the oath of supremacy and deacon's orders according to the new rite. Unable to acquiesce fully to the doctrines of the Reformation, he left Oxford and entered the seminary at Douai, 1573. He later joined the Society of Jesus at Rome. He was sent to England to reclaim wavering or temporizing Catholics. An alarm was raised against him, and he was obliged to seek refuge in the north. While in hiding he wrote his famous tract "Ten Reasons." He was captured, subjected to examination under tor-

EDMUND CAMPION

SHETLAND ISLANDS
NORTH SEA
MIDDLESBROUGH
LEEDS
R. HUMBER
R. TRENT
THE WASH
NOTTINGHAM
NORTHAMPTON
R. OUSE
Westminster
BRENTWOOD
SOUTHEND
PLYMOUTH
CHANNEL
FRANCE
60
59
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56
55
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HOLLAND
Utrecht
BREDA
BOIS-LE-DUC
RURE-MOND
Malines
IUM
LIEGE
NAMUR
RHINE
GERMANY
LUXEMBOURG
VERDUN
METZ
SUR-MARNE
STRAS-BOURG
NANCY AND TOUL
SAINT DIE
RHINE R.
LANGRES
DIJON
Besançon
SWITZERLAND
AUTUN
SAINT-CLAUDE
L. GENEVA
(BESANÇON)
ANNECY
TARENTAISE
BELLEY
Lyons
Chambery
SAINT-JEAN-DE-MAURIENNE
GRENOBLE
VALENCE
GAP
DIGNE
ITALY
RHONE
vignon
NIMES
NICE
Aix
FRÉJUS
MARSEILLES
SEA
ERRANEAN
CORSICA
42
AJACCIO
10
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F

ture, and finally granted his request for a public disputation in which he was victorious, although denied opportunity for preparation. A farcical trial resulted in his condemnation and execution. Historians agree that the charges of treason made against him were fictitious. Beatified, 1886. Relics at Prague, London, Oxford, Stonyhurst, and Rochampton. Feast, 28 Nov.—C.E.; Simpson, Edmund Campion, Jesuit Protomartyr of England, Lond., 1907.

Edmund Rich, Saint, confessor (1180-1240), Abp. of Canterbury, b. Abingdon, England; d. Soissy, France. He taught with great success at Oxford and Paris, and in 1227 was commissioned to preach the Sixth Crusade in England. In 1234 he became Abp. of Canterbury and firmly defended the rights of Church and State against Henry III, but appeals were carried to Rome over his head and Henry adroitly managed by the authority of the legate to nullify Edmund's power. The archbishop then withdrew to France and died shortly afterwards. He practised severe penance throughout his life, and was remarkable for his gentleness and charity. Represented embracing the Child Jesus, and receiving a lamb from the Virgin Mary. Canonized, 1249. Relics at Pontigny. Feast, 16 Nov.—C.E.; Butler.

Edmund the Martyr, Saint (*c.* 840-70), King of East Anglia, b. probably Nuremberg, Germany; d. Hoxne, England. He was crowned King of East Anglia, 855. Refusing, because of his faith, to accept the terms of the Danish invaders, Hingvar and Hubba, he was beaten with cudgels, pierced with arrows, and beheaded. Emblems: an arrow, and sword. His relics were preserved at Abbey of St. Edmundsbury. Feast, 20 Nov.—C.E.; Butler.

Education consists in developing intelligence, acquiring knowledge, and forming character. This is done by the three agencies most competent to do it, the home, the school, and the Church. Its object is to train the child or immature mind for life here and hereafter, for the destiny allotted to each, and for the relations which each one has to God, to the neighbor, and to the world at large. Literature, art, science, and moral, social, and religious principle are the means of this training, and no education is complete without some knowledge and practise in all of them. Practise is the special element which Christianity introduced in education. Besides a new conception of life, and new sources of knowledge, it brought new principles of action and inculcated the necessity of reducing its ideals and principles into action. Christ taught truth as a way of life; the new things He insisted on, self-denial, love of neighbor, civic fidelity, were not matters of speculation merely, but of conduct. What He taught He bade His Apostles and their followers to teach all nations, even to the consummation of the world. All this was wholly different from the speculative and uncertain maxims of morality taught by paganism. He laid stress on the work and worth of the individual, and gave men a new sense of personality. He brought about respect for womanhood, for the sanctity of marriage, and for the ties of home life. He spoke with authority and with finality on the truths which had perplexed the pagan world, the existence of God, the moral order, immortality, the value of the present and of the future life.

The Apostles were real teachers; witness the Acts. Their followers imitated them and made use of the literatures, the philosophy, history, and science of the day when instructing catechumens or candidates for the priesthood, preaching, writing, and setting forth for the world the reasonableness of Christianity. The ritual of the Church, by its ceremonial and symbolism, appealed to sense, imagination, memory, and feeling. It too is knowledge in action since the faithful actually take part in it. So also is the study of history, of the types and ideals in the Old and New Testament, of the leaders and heroes of Christianity and its saints. The Church gave civilization and culture to the rude people from the North. It was the chief educational agency during the Middle Ages, and the home and the State cooperated with it in this function. With barbarism invading and the old civilization disappearing, the work of the Church in education had to be creative as well as constructive. The monasteries first were its centers, preserving ancient texts, and forming an organized body of teachers dedicated to their tasks. The schools followed, developing into the universities. In them Greek culture was harmonized with Christianity. Popes and secular rulers chartered and helped in many instances to found them. They aimed at maintaining complete faculties for the study of religion and science.

With the Reformation came the rupture between the two, the separation of morals and religion from philosophy and science generally. Then followed the sequestration of the universities, the confiscation of the monasteries, the opposition of governments, the ostracism of Catholics in many countries, in a word, the devastation of the work of the Church for centuries. It is only within the past 25 years that scholars, led by men like Denifle, Rashdall, and by Haskins and Rand, in the United States, and the Mediæval Society, have begun to show what the Church had done to save and promote learning and develop civilization and culture.

The story of the gradual recovery, by the Church, of its proper position in this respect will some day read like an epic of education. Beginning with the establishment of seminaries after the plan of the Council of Trent, of the academies and colleges of the religious orders, notably of the Jesuits and Benedictines, of the elementary schools in parishes and other centers, the Church today has a vast system of education in almost every country. This it maintains not only for teaching religion, but for teaching the entire cycle of human science, and for restoring the union which should exist between both. Gradually the schools founded under the control of various Protestant sects have become secularized. Religion has little or no place in them. On the contrary, besides being excluded, it is made little of, if not dismissed as a superstition. Leaders of the various churches are becoming alive to this situation and attempting to remedy it. Religion, not speculation only, but practical also, is more and more recognized as an essential of any education that prepares men and women for life. On

the necessity of the study of morals in education all agree, but that is impossible without religion. This is why the Church insists on parents providing for the education of their children in religion, and, as a rule, in Catholic schools.—C.E.; Marique, History of Christian Education, N. Y., 1924; Burns, Growth and Development of the Catholic School System in the U. S., N. Y., 1912; Christian Brother, A Century of Catholic Education, Dublin, 1916; Barnes, The Catholic Schools of England, Lond., 1926; Hull, The Formation of Character, St. L., 1926; Hull, Why Should I be Moral?, St. L., 1911. (ED.)

Edward VI (1537-53), King of England and Ireland, b. Greenwich; d. there. He was the only son of Henry VIII by Jane Seymour. Crowned at the age of nine, he died when he was but sixteen, and was buried in Henry VII's Chapel by Cranmer with Protestant rites, while his sister Mary, whom he had continually harassed for her adherence to the Faith, had Mass said for him in the Tower. Before dying, he "willed" the throne to Lady Jane Grey to exclude a Catholic from succession. Under Edward, brought up a Protestant, dominated by his uncle, the Protector Somerset, and by Archbishop Cranmer, great doctrinal and liturgical changes came about, chief among them the introduction of the first and second Books of Common Prayer (indubitably by Cranmer, 1549; 1552). The first replaced the Latin Mass with an English Communion Service; the second denied the Real Presence and the Sacrifice of the Mass; the Acts of Uniformity compelled their use. Gardiner and other Catholic-minded bishops were incarcerated. "Grammar schools" imputed to Edward's foundation, were but the partial restoration of the chantry and monastery schools disbanded under Henry; the necessity for "temperance" and "poor" laws was the result of the disappearance of the moral and material influence of the old religious order.

Edward Powell, BLESSED, martyr (1478-1540), priest, b. Wales; d. London. He was one of the four theologians selected to defend the legality of the marriage of Catherine of Aragon, and fell into great disfavor for denouncing Henry's marriage with Anne Boleyn. In 1534 he was attainted for high treason in refusing to take the oath of succession. Deprived of his benefices, he was imprisoned in the tower of London, where he underwent a rigorous confinement. His sentence was not carried out, however, until 30 July, 1540.—C.E., XIV, 659.

Edward the Confessor, SAINT (1003-66), King of England. He was the son of Ethelred II and Queen Emma and half-brother to Kings Edmund Ironside and Hardicanute. Upon the election of Canute to the throne of England, when Edward was only ten years of age, he went with his brother Alfred and his mother to live at the court of his uncle, the duke of Normandy. There he received a pious education, his chief interests being ecclesiastical. After Canute's death, 1035, Edward and his brother were persuaded to return to England in order to secure the crown. However, the expedition was not successful, for Canute's illegitimate son Harold had already seized control. Alfred was killed and Edward was forced to return to Normandy. He returned to England again, 1042, after the death of Hardicanute, and by popular acclaim, ascended the throne. His reign was remarkable only as a period of peace. He was completely under the control of Earl Godwin of Wessex, and in 1045, married Edith, the earl's daughter, but, having taken a vow of chastity, he did not live with her. His only warlike enterprises were the repulsion of a Welsh invasion and the assistance which he gave to Malcolm III of Scotland against Macbeth. He remitted the burdensome tax, "Danegelt," made wise and just laws, and rebuilt Westminster Abbey. He was the first English king to "touch for the king's evil," curing many of scrofulous taint. His mildness and sanctity made him the idol of the people. Represented curing a leper, and carrying a sick man on his shoulders. Canonized, 1161; buried in Westminster Abbey. Feast, R. Cal., 13 Oct.; in England also 5 Jan.—C.E.; Butler.

SEAL OF EDWARD THE CONFESSOR

Edward the Martyr, SAINT (*c.* 962-78), King of England, d. Wareham. He was the son of Edgar the Peaceful and succeeded his father, 975. During his brief reign he followed the counsel of St. Dunstan, winning the affection of his people through his many virtues. He was murdered at the instigation of his step-mother, Elfrida, who desired to secure the crown for her son Ethelred. As a defender of the Church and because he was slain by the irreligious party, he obtained the title of martyr. Represented on horseback, drinking mead, while the assassins advance toward him. Feast, 18 March.—C.E.; Butler.

Edwin (Teut., valuable friend), SAINT, martyr (*c.* 585-633), first Christian King of Northumbria, d. Hatfield Chase, England. He was the son of Ælla, King of Northumbria, but the usurper Ethelfrid kept him from his throne until his thirtieth year. He married as his second wife Ethelburga, sister of Eadbald, the Christian King of Kent. He was baptized at York, 627, by St. Paulinus, and thenceforth showed himself zealous for the conversion of his people. The title martyr has been given to him because he was slain in conflict with the pagan king, Penda of Mercia, an enemy of the Faith. His relics were preserved at Whitby; head in St. Peter's Church, York. Feast, 12 Oct.—C.E.; Butler.

Efficacious Grace, a special grant of Almighty God by which a soul incapable by its own natural resources of placing a certain action positively conducive to eternal salvation, is endowed with new powers, becomes an adequate principle for eliciting the act in question, and without being forced by the pressure of God's grace, freely but infallibly performs the salutary action which God by His help prompted and made possible.—Pohle-Preuss, Grace, Actual and Habitual, St. L., 1921. (R. J. MCI.)

Egbert (d. 766), Abp. of York, England. He was son of Eata and brother of Eadbert, King of Northumbria. Having received deacon's Orders at Rome he returned to Northumbria and was appointed to the See of York in 732. He received the pallium in

735, thus becoming second Abp. of York, the title having been lost to that church since the flight of St. Paulinus to Kent. He was thus placed in a position to carry out many needed reforms in which he proved himself a strict disciplinarian, but was at the same time remarkable for sweetness and gentleness. One of his greatest works was the foundation of the famous School of York and its celebrated library. Alcuin was among his pupils. Eadbert resigned his throne to enter the monastery, and the two men spent their last years in retirement and prayer. Egbert's best known work is a collection of canonical regulations.—C.E.

Egbert (Teut., formidably bright), SAINT, bishop, confessor (*c.* 639-729), d. Iona. He was a Northumbrian monk who received his habit at Lindisfarne and studied at Rathmelsigi (Melifont), Ireland. He was instrumental in sending missionaries to the pagan tribes of Friesland. He went to Iona where he spent the last 13 years of his life, reforming the monasteries of St. Columba, and persuading the monks to relinquish their erroneous mode of computing Easter.—C.E.

Egloffstein, FREDERICK VON (1824-85), engraver, b. Altdorf, near Nuremberg, Bavaria; d. New York. He has been called the father of halftone engraving in the United States, and he endeavored to have the government apply his process to the engraving of bank notes and thus circumvent counterfeiting. He was commissioned a colonel in the Union army during the Civil War.—C.E.

Egoism (Lat., *ego*, I, self), in philosophy, the doctrine that all elements of knowledge are in the ego, and in the relations which the ego implies or provides for. The designation is given to those ethical systems which consider self-love the source of all rational action and the determining factor of moral conduct. Any system might be called egoistic which makes the good of the ego the end and motive of action.—C.E.; Koch-Preuss. (M. P.)

Egregie Doctor Paule, mores instrue, or OUR SOULS' GREAT TEACHER PAUL, OUR GUIDE IN WISDOM'S WAYS, hymn for Vespers and Matins on 25 Jan., feast of the Conversion of St. Paul; for Matins on 30 June, feast of the Commemoration of St. Paul; and for Lauds on 29 June, feast of Sts. Peter and Paul, when the hymns, "Beate Pastor Petre, clemens accipe" and "Egregie Doctor Paule, mores instrue," are combined into one hymn. It is attributed to Elpis, Boethius's wife, who died *c.* 493. The English title given is by T. Potter.—Britt.

Egwin, SAINT, confessor (d. *c.* 717), Bp. of Worcester, founder of the Abbey of Evesham. A prince of the royal house of Mercia, he was forced from the seclusion of the religious life and made Bp. of Worcester by popular acclaim, 692. He aroused resentment by his zeal for ecclesiastical discipline and accusations having been made against him at Rome, he undertook a pilgrimage there in order to vindicate himself with the pope. According to the legend he locked shackles on his feet and threw the key into the River Avon and on his arrival in Rome the key was found in a fish caught in the Tiber. Reinstated by the pope, he returned to England and founded the abbey. He participated in the first Council of Clovesho. Feast, 30 Dec., and 11 Jan.—C.E.; Butler.

Egypt, independent monarchy of northeastern Africa; est. area, 383,000 sq. m.; pop., 14,168,756, about 90% Mohammedan. According to tradition St. Mark the Evangelist introduced the Catholic Faith into Alexandria which became the center of Christianity in Egypt. Until the Second Œcumenical Council (381) the Patriarch of Alexandria was recognized as next in rank to the Bishop of Rome, and the patriarchate reached its most flourishing period under St. Athanasius (d. 373), champion of the Faith against Arianism, and St. Cyril (412-44), defender of the Divinity of Christ. In the 5th century the patriarchate fell prey to the Monophysite heresy, and the Catholic succession was twice interrupted for long periods. The Saracen invasions wrought disaster for both uniats and schismatics, and both Churches further declined in the persecutions of the 14th century. Organization of the Uniat Coptic Church dates from 1721 when Benedict XIV gave to Amba Athanasius, Coptic Bishop of Jerusalem, jurisdiction over all Catholics of the Coptic Rite in Egypt and elsewhere, and in 1895 Leo XIII restored the Patriarchate of Alexandria. The Catholic Church comprises the following ecclesiastical divisions:

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Alexandria, P. (Coptic Rite)	1895	21	11	...	5,500
Hermopolis, D. (Coptic Rite)	1896	11	22	...	2,500
Thebes, D. (Coptic Rite)	1895	28	36	...	15,000
Delta of the Nile, V.A. (Latin Rite)	1909	42	72	372	24,552
Egypt, V.A. (Latin Rite)	1839	82	94	469	78,533
Suez Canal, V.A. (Latin Rite)	1926	...	...	...	.....
Alexandria, D. (Armenian Rite)	1850	3	5	...	2,300

—C.E.

Egypt (IN THE BIBLE). In Semitic languages Egypt was known under the names of Muṣr, Miṣr, Miṣri, the Hebrew form being Miṣraim, of which the termination is regarded by some as the regular dual ending used to designate at the same time both parts, Upper and Lower, of the country. Genesis, 10, is commonly understood to enumerate the various peoples which made up the population of Egypt: Ludim, Anamim, Laabim, Nepthuim, Phetrusim, Chasluim, and Capthorim. Some of these names have not yet been satisfactorily identified. The Anamim (*Anu* of the Egyptian texts) appear to be the remnant of early settlers who, driven back by newcomers, roamed in the desert above the second cataract; the Phetrusim (southerners) inhabited the neighborhood of Thebes; the Capthorim and Chasluim are late invaders established on the Mediterranean shore. Egypt first appears in the Bible as a land of plenty, whither Abraham resorts at a time of famine (Gen., 12), and whither Jacob, in similar circumstances, sends his sons for buying wheat (Gen., 37-50). The whole family soon moved there at the bidding of Joseph. Historians usually date this migration at the time of the Hyksos rule. There, in the "land of Gessen," located by some near the mouth of the Pelusiac branch of the Nile, by others half-way up that same channel, by others still south of Memphis, in the Fayum district, they

increased and multiplied; and from there, after a long period of persecution which is supposed to have taken place following the overthrow of the Hyksos by native princes, they left at God's bidding, under the leadership of Moses, for the Promised Land. The disaster which overcame Pharao's army at the Red Sea apparently affected only a relatively small corps of Egyptian troops; texts need not be pressed to mean the whole military force of Egypt.

For many centuries decadent Egypt claimed possession of Palestine. This overlordship, however, was merely nominal, so that the Hebrews were fortunate in having only local Chanaanite chieftains with whom to contend. A long and hard struggle at last won for them independence under the strong hand of David. The city of Gazer, however, remained in the hands of the Pherezites (Jos., 16); its capture, in the beginning of the reign of Solomon, by Psibkhannu II, whose daughter became Solomon's wife, brings back the Egyptians into direct contact with Israel. Gazer was given to Solomon as his wife's dowry. Obviously the prince of Tanis considered Palestine as part of his kingdom, and the Hebrew king as a vassal. With the latter he maintained friendly commercial relations (3 Kings, 10); yet the Egyptian ruler had given shelter and a bride of the blood royal to the young Edomite prince, Adad, and did not discountenance the latter's attempt to wrest his kingdom from Solomon's hand (3 Kings, 11). To Psibkhannu's successor, Sheshenk I (Sesac of the Bible), the first Egyptian king whose proper name is given in Scripture (Pharao, Egypt., *per âa*, the great house, is a generic title), Jeroboam fled from the wrath of Solomon (3 Kings, 11), and, according to the Greek text, was later on married to the queen's own sister. Five years after Roboam's accession, Sesac, who probably wished to profit by the political division of Israel, in order to assert his suzerainty, invaded Palestine and ransacked Jerusalem (3 Kings, 14; Inscription of Karnak). Whether "Zara the Ethiopian," whose attempt against Palestine is recorded only in 2 Par., 14, was an Egyptian king (Osorkon I or Osorkon II) is still a moot question.

Save for an obscure allusion to an alliance between Joram, king of Israel (851-842), and the reigning Pharao, Egypt does not appear again on the scene of Biblical history until the last years of the Northern Kingdom, when Osee, the last king of Israel, in order to prevent being engulfed in the ever-growing torrent of Assyrian invasion, called on the help of Sua, probably the future Shabaka, founder of the XXVth Dynasty, then a high officer in the Egyptian Empire (4 Kings, 17). But leaning on Egypt was leaning on a broken reed; and after the fall of Samaria, despite the oft-repeated warnings of the prophets, there existed in Jerusalem for more than a century a strong party favoring an Egyptian alliance. King Josias, who opposed this policy, was mortally wounded on the battlefield of Mageddo, whilst endeavoring to block, it appears, the advance of Nechao II against the young Babylonian Empire, just risen (609 B.C.) on the ruins of the vanquished Assyrian Kingdom (4 Kings, 23). Neither did this calamity, nor the conqueror's meddling with the internal affairs of Jerusalem and the heavy tribute levied by him on Jerusalem (4 Kings, 23), not even Nechao's subsequent defeat by Nabuchodonosor (Jer., 46), prevent the stubborn pro-Egyptian politicians of Jerusalem from reckoning on the help of Egypt when the Babylonians laid siege to the Holy City. True, Hophra (589-570) made a military demonstration in the direction of Gaza (Jer., 47); but his troops were defeated, and Jerusalem, left to its plight, succumbed in 586. Many Judeans then and thereafter sought a new country in Egypt (4 Kings, 25) and even compelled Jeremias to follow them (Jer., 43). After the collapse of the Chaldean Empire Egypt, now but a shadow of its former greatness, fell into the hands of the Persian king Cambyses (525) and, two centuries later (332), of Alexander the Great. Palestine was a dependency of the kingdom of the Ptolemies, first from 320 to 222; it suffered much in the hostilities between Antiochus III the Great and Ptolemy IV Philopator who plundered the Temple; but in consequence of the defeat of the king of Syria, the country, after a few years of Syrian rule, reverted to Egypt until it was definitely conquered by Antiochus (198). The Book of Daniel and those of the Machabees contain many references to the struggle of the Lagidæ and the Seleucidæ for its possession. During the last three centuries before the Christian era Egypt, and especially Alexandria, became a great center of Jewish population; to this fact the world is indebted for the Greek translation of the old Hebrew Scriptures. Relations between Palestine and Egypt, particularly after the Roman occupation, were easy and frequent; and thus it is not surprising to see the Holy Family seek refuge in Egypt from the mad fury of Herod (Matt., 2).—Seisenberger, tr. Buchanan, Practical Handbook for the Study of the Bible, N. Y., 1911. (C. L. S.)

Egypt, Vicariate Apostolic of, established 1839; entrusted to the Friars Minor. Vicar Apostolic: Michael Angelo Nuti (1921); residence at Alexandria. Churches, 38; stations, 27; priests, 94; Friars, 245; religious women, 469; Catholics, 78,533.

Einhard, or Eginhard (*c.* 770-840), historian and architect, b. in the Frankish Empire near the River Main; d. Seligenstadt. He was educated at Fulda and in the Palace School of Charlemagne, where he had Alcuin among his masters. His talent in mathematics and architecture was so great that he was charged with the construction of such buildings as the Cathedral of Aachen. He was one of the emperor's most trusted advisers and acted in this capacity to Louis the Pious and his son Lothaire. He had been granted an estate at Mühlheim, where he founded an abbey which he called Seligenstadt, to which he withdrew after the death of his wife Emma. His Life of Charlemagne is the best biography of the Middle Ages.—C.E.

Einsiedeln, Abbey of, Benedictine Monastery, Canton of Schwyz, Switzerland, founded *c.* 934 by Eberhard. Its abbots were made princes of the empire by Otto I, and in 1274 the abbey and dependencies were created an independent principality by Rudolf of Hapsburg; they continued independent until the French Revolution. The abbot now has quasi-episcopal authority over 10 parishes served by the monks and comprising nearly 20,000 souls. For 1000 years Einsiedeln has been famous for its learn-

ing and piety. Its pilgrimages in honor of the miraculous statue of Our Lady set up by St. Meinrad, attract from 150,000 to 200,000 annually. In 1854 a colony was sent to America and from its first settlement, St. Meinrad's Abbey, Indiana, the Swiss-American congregation was founded.—C.E.

Eirenicon (Gr., peaceable), work of Edward B. Pusey published, 1864, written to promote reunion of the Catholic and Anglican churches by raising a friendly discussion on certain points of Catholic practise which caused difficulty to Anglicans of the writer's party.

Eithne or ETHNEA, styled "of the golden hair," SAINT, virgin (d. *c.* 433). She was the daughter of King Leoghaire of Ireland. She and her sister Fedelemia, encountering St. Patrick near the fountain of Clebach, were instructed by him in the doctrines of Christianity, were baptized, received their First Communion, and died in an ecstasy of love. Relics in the cathedral of Armagh. Feast, 11 Jan. —C.E.

Elamites, natives of Elam, a Persian province named after one of the sons of Sem (Gen., 10), S. of Media and N. of the Persian Gulf, seat of a mighty empire of which Susa was the capital, and the scene of wars between the Assyrians and the Babylonians; it was conquered by the Assyrians 640 B.C. Elamites were present at Pentecost (Acts, 2).

Elders, church officers; in the early part of the O.T. the term designated the chiefs of tribes and later the men of special influence and dignity and the lay element in the Sanhedrin. In the N.T. the officers of the newly organized Church corresponded to the elders of the Jewish synagogues. In some modern Protestant churches the word denotes a class of officers intended to correspond in function to the elders of the Apostolic Church. In the Presbyterian Church the term includes the clergy, called the "teaching elders" but in ordinary language it is restricted to the "lay" or "ruling elders" who are chosen in each congregation to assist the minister in the management of church affairs. In the Methodist Church the term designates a minister entitled to preach and administer the sacraments.

Eleanor, Duchess of Aquitaine, Queen of France, and Queen of England (*c.* 1122-1204), d. Fontevrault, Maine-et-Loire, France. She was the daughter of William X of Aquitaine and Ænor of Châtelheraut, and in 1137 was married to Louis VII of France, thus adding the whole of southwestern Gaul from the borders of Brittany and Anjou to the Pyrenees, to the French kingdom. In 1146, moved by the eloquence of St. Bernard, she accompanied the king on the Crusade, after receiving the pope's blessing at St. Denys. In 1152 at Beaugency their marriage was annulled on the plea of consanguinity by a church council under the presidency of Samson, Abp. of Reims, and that same year Eleanor married Henry, who had just succeeded his father as Count of Anjou and Duke of Normandy. In 1154 he became King of England as Henry II and was crowned with his wife by Abp. Theobald. Eleanor abetted her children in the great rebellion of 1173 for which she was imprisoned by her husband until his death, 1189. She then reigned as regent until the arrival of her son, Richard the Lion-hearted, from France and again held this position during his absence in the Holy Land. She continued to be prominent in public affairs until her retirement to the Abbey of Fontevrault. By Louis VII she had two daughters; by Henry, five sons and three daughters. Two of her sons, Richard and John, became kings of England and two of her daughters, queens, one of Castile and the other of Sicily.

Elect (Lat., *eligere*, to choose), in general, one chosen or set apart; in theological usage, one chosen or set apart for eternal life. In the O.T. the term is applied only to the Israelites in as far as they were called to be the chosen people of God. The N.T. (excepting perhaps Acts, 13) transfers the meaning of the term from its connection with the Israelites to the members of Christ's Church, either militant on earth or triumphant in heaven. St. Paul (Rom., 8) describes the five degrees of election as follows: the elect are foreknown, predestined, called, justified, and glorified. The reference to the saved or elect as predestined always implies God's prevision of their merit.—C.E. (C. V.)

Election (Lat., *eligere*, to choose), selection of a person for a post by the votes of those authorized to fill the vacancy. In canon law, its ordinary meaning is the appointment, by legitimate electors, of a fit person to an ecclesiastical office. In Scripture, the calling or selection by God of chosen servants, like St. Paul, "a vessel of election" (Acts, 9); and all Christians: "knowing, brethren beloved of God, your election" (1 Thess., 1).—C.E.; P.C. Augustine.

Electricity, SCIENCE OF. See PHYSICS.

Eleutherius, SAINT, POPE (*c.* 174-189), b. Nicopolis (Epirus), Greece; d. Rome. As pope he is said to have declared against the Montanists. The statement which makes him the recipient of a letter from Lucius, a British king, expressing a desire to become a Christian, is rejected by recent historians as improbable. A more plausible theory is that the letter was from Lucius Abgar IX, King of Edessa (Britium), 179-214. Feast, R. Cal., 26 May.—C.E.; Butler.

Elevation of the Host, the ceremony in the Mass according to the Roman Rite wherein, immediately after the Consecration of the Host, the celebrant raises It high enough to be seen and adored by the congregation. The most ancient mention of the Elevation is found in the synodal statutes of Eudes de Sully, Bp. of Paris (1196-1208), who introduced this practise, to protest against the erroneous opinion that the change of the bread into the Body of Christ was complete only after the Consecration of the chalice. There is a like Elevation of the chalice, which is first mentioned in the Ordo Romanus XIV (1311), the papal ceremonial of Pope Clement V. A bell is rung at each Elevation to call the attention of the faithful. Pius X granted an indulgence of seven years and seven quarantines (40 days) to all who look with piety, faith, and love upon the elevated Species.—C.E. (L. P. F.)

Elias (Heb., Yahweh is God), prophet of the O.T. He announced to Achad, King of Israel, who under the influence of his Tyrian wife Jezabel had erected a temple to Baal, that Jehovah had determined to avenge the apostasy of Israel by bringing a long drought on the land. During the drought which lasted three years, Elias withdrew to the

vicinity of the brook Carith, where he was fed by the ravens. After the brook had dried up he crossed over to Sarepta, where he was hospitably received by a poor widow, whose charity he rewarded by increasing her store of meal and oil and by raising her child to life. At length he once more confronted the king and challenged the prophets of Baal to a contest on Mount Carmel, when Elias's oblation was consumed by fire from heaven, and the false prophets were slain by the people at his command. He was obliged to flee from the wrath of Jezabel and while on Mount Horeb was commissioned by Jehovah to anoint Hazael to be King of Syria, Jehu to be King of Israel, and Eliseus to be his own successor. Subsequently he denounced Achab for the murder of Naboth and reprimanded Ochozias and Joram, King of Juda. While conversing with Eliseus on the hills of Moab he was translated to heaven in a fiery chariot. The Carmelite Order traces its origin to him. An apocryphal Apocalypse of Elias was partly recovered by Maspero in a Coptic translation.—C.E.; Smith, The Prophets of Israel, Lond., 1895.

Elias of Cortona (family name BONUSBARO or BONIBARONE; *c.* 1180-1253), minister general of the Friars Minor, b. probably Bevilia, near Assisi, Italy; d. Cortona. He became a Franciscan, and in 1221 was chosen by St. Francis vicar general of the order, although he was never ordained. At the death of St. Francis the provisional government of the Friars devolved upon him and he at once began preparations for the erection of a magnificent basilica to enshrine the remains of the saint. This action alienated those members of the order who agreed with St. Francis on the subject of poverty and Elias was rejected at the chapter held for the election of the second general. He was elected, however, at the chapter of 1232 and his conduct after his election helped to widen the breach between the two parties in the order advocating respectively relaxation and strict observance of the rule. The result was his deposition by the pope in 1239, whereupon he entered the service of the excommunicated Frederick II and on his failure to appear before the chapter of 1244 was himself excommunicated. In his last illness he received absolution from Bencius, archpriest of Cortona. He is perhaps the most difficult character to estimate in all Franciscan history, owing to the excess of praise and blame that he has received. He was a good religious during the lifetime of St. Francis but their religious ideals were poles apart.—C.E.

Elie de Beaumont, JEAN BAPTISTE ARMAND LOUIS LÉONCE (1798-1874), geologist, b. Canon, near Caen, France; d. there. With Dufrénoy he published a geological map of France which required 18 years for its completion and was an important event in the development of geology in that country. He became general inspector of mines and received many honors in recognition of his scientific achievements. His work on the age and origin of mountain systems was of great value.—C.E.

Eligius (ELOI), SAINT, confessor (*c.* 590-659), Bp. of Noyon, b. Chaptelat, near Limoges, France; d. Noyon. A master goldsmith, he was placed in charge of the mint under King Clotaire, whose son and successor Dagobert made him his chief councilor. He was a source of edification at court, building and restoring several basilicas and monasteries, the most important of which was at Solignac, 632, where he introduced the Irish monastic rule. On the death of Dagobert, 639, he left court and entered the priesthood, becoming Bp. of Noyon, 640. He converted the numerous pagan tribes in his diocese and continued his work of building churches and monasteries. Patron of goldsmiths, blacksmiths, and workers in metals. Represented wearing the garb of a bishop, crosier in hand, and in his left hand a miniature church chased in gold. Relics in Noyon cathedral. Feast, 1 Dec.—C.E.; Butler.

ST. ELIGIUS

Eli lama sabacthani, or ELOI LAMMA SABACTHANI (My God, My God, why hast thou forsaken me), one of the last words of Our Lord dying on the Cross, as narrated by Matthew, 27, and Mark, 15. (ED.)

Elined (ALMEDHA, ELECTA, or ELLYW), SAINT, virgin, martyr (fl. *c.* 490). She is said to have been the daughter of Bragan (Brychan), a British prince, after whom the present county of Brecknock is named. Rejecting marriage with a mortal prince, she espoused herself to God, and was martyred. She is the Luned of the "Mabinogion" and the Lynette of Tennyson's "Gareth and Lynette." Feast, 1 Aug.—C.E.

Eliseus (ELISHA), a prophet of Israel. In obedience to Divine command Elias designated him as his successor by casting his mantle over his shoulders. He accompanied Elias until the latter was translated and his prophetical power was confirmed by many miracles, among them the raising of a child to life and the cure of the Syrian general Naaman of leprosy.—C.E.

Elizabeth (Heb., worshiper of God), SAINT, wife of Zachary, mother of St. John the Baptist. According to the Gospel of St. Luke she was "of the daughters of Aaron," and a kinswoman of the Blessed Virgin Mary, although their actual relationship is unknown. She had reached an advanced age, but still remained childless, when the Angel Gabriel announced that she would bear a son and that he would be called John. Five months later when Elizabeth was visited in her home by Mary, not only was her son sanctified in her womb, but she herself was divinely inspired to salute her cousin as "Mother of my Lord." No further mention of her occurs in the Scriptures. Feast, 5 Nov.—C.E.

Elizabeth (1533-1603), Queen of England and Ireland, b. Greenwich, England; d. Richmond. The daughter of Henry VIII and Anne Boleyn, she was educated in the Catholic Faith and displayed great mental qualities under her tutors, William Grindal and Roger Ascham. Although fond of ritual like her father, she was, however, devoid of religious temperament. During the reign of Mary, daughter of Catherine of Aragon, she conformed scrupulously to the Roman ritual, attending Mass with her sister and even opening a chapel of her own. On Mary's

death, 1558, she was driven to espouse the cause of the Reformers by several circumstances, especially the fact that many of her subjects rightly regarded her an illegitimate heir and Mary, Queen of Scots, the rightful claimant, and that the Anglican Church was an easy instrument for her political ends. Her first act was the annulment of Mary's religious proclamations and the restoration of the English Church service. The Act of Uniformity (1559) ordered the use of the second prayer book of Edward VI and enforced attendance at the new services. She assumed all the authority implied by the Act of Supremacy, but not the title of Head of the Church. The Bull of excommunication by St. Pius V, 1570, caused her to increase the severity of the penal laws. Catholics who offended against the Act of Supremacy were liable to capital punishment as traitors. In four months (July to November, 1588) 33 victims suffered for the Faith. The total number executed during her reign was 189 persons, 128 being priests, 58 laymen, and 3 women, and in addition 32 Franciscans who were starved to death. The prosperity of her reign was due not so much to her ability as a ruler as to the spirit of commercial enterprise, the love of adventure, and the foreign policy of her ministers.—Pollen, English Catholics in the Reign of Queen Elizabeth, N. Y., 1920.

ELIZABETH OF ENGLAND

Elizabeth or ISABEL, SAINT, Queen of Portugal, widow (1271-1336). She was the daughter of King Pedro II of Aragon, and grandniece of St. Elizabeth of Hungary. Her husband, Diniz, King of Portugal, was extremely immoral, but Elizabeth pursued her strict religious practises, and won him to repentance by her prayers and goodness. In 1325, at his death, she retired to a convent of Poor Clares, where she became a Franciscan Tertiary. She was called the "Peacemaker," because of her intervention in the armed hostility between her son and husband. Canonized, 1625. Relics at Coimbra. Feast, R. Cal., 8 July.—C.E.; Butler.

ST. ELIZABETH OF HUNGARY

Elizabeth of Hungary, SAINT, queen, widow (1207-31), b. Pressburg, Hungary; d. Marburg, Hesse. She was the daughter of King Andrew II of Hungary, and at the age of four was betrothed to Hermann, eldest son of Hermann I, Landgrave of Thuringia, and was sent to the Thuringian court to be educated. In 1221 she was married to the second son, Louis, the eldest having died in 1216. In spite of her position at court, Elizabeth led an austerely simple life, practised penance, and devoted herself to works of charity. Louis proved a worthy husband and encouraged her in her exemplary life; they had three children. Instructed by Brother Rodeger of the Order of St. Francis and later by Master Conrad of Marburg, Elizabeth increased her spiritual practises. After the death of her husband, 1227, she was driven from court by her brother-in-law, Henry Raspe, according to the older records; more recent accounts, however, state that she left voluntarily. In 1228, she renounced the world and became a tertiary of St. Francis, and in the same year built the Franciscan hospital at Marburg and devoted herself to the care of the sick. Many miracles occurred at her grave. Patroness of the Teutonic Knights and the Sisters of the Third Order of St. Francis. Emblems: alms, flowers, bread, the poor, a pitcher. Relics in Church of St. Elizabeth, Marburg, and in the convent of St. Clare, Vienna. Feast, R. Cal., 19 Nov.—C.E; Butler.

Elmham, ancient diocese, England, founded 673, and in 783 made suffragan of Lichfield. It ended in 870, with the murder of the last Bishop, St. Hunbeorh, by the Danes.

Elohim, name commonly used for God in the O.T.; a plural form, not of number, but of majesty and rank, regarded by ancient Jewish and early Christian writers as derived from *El*, singular form for God. It occurs 2570 times, meaning mighty one, or foremost, grandeur, power, totality.

El Paso, DIOCESE OF, Texas and New Mexico, comprises the counties of El Paso, Culberson, Hudspeth, Presidio, Jeff Davis, Reeves, Brewster, Terrell, Pecos, Crane, Loving, Ector, Andrews, and Gaines in the State of Texas, and the counties of Grant, Luna, Doña Ana, Otero, Eddy, and part of Sierra and Lea in the State of New Mexico; area, 62,394 sq. m.; erected, 1914; suffragan of Santa Fé. Bishops: John J. Brown, S.J. (1915); Anthony J. Schuler, S.J. (1915). Churches, 45; missions and stations, 105; priests, secular, 44; priests, regular, 51; religious women, 407; academies, 4; high school, 1; primary schools, 13; pupils in parochial schools, 3527; institutions, 9; Catholics, 117,124.

Elphin, DIOCESE OF, Ireland, founded by St. Patrick in the first half of the 5th century; comprises a large portion of Roscommon, Sligo, and Galway; suffragan of Tuam. Beautiful examples of Celtic art were produced in the school founded by St. Assicus, first bishop. Of interest are Ratherroghan, the palace of the Connaught kings, the Kings' Burial Place, and the well of Ogulla, or the Virgin Monument. Early bishops include Bron of Killaspugbrone, disciple of St. Patrick. Bp. Lawrence Gillooly was succeeded by John Clancy (1895-1912), Bernard Coyne (1913-26), and Edward Doorly (1926); residence at Sligo. Churches, 86; priests, secular, 101; priests, regular, 4; college, 1; high schools, 2, numerous primary schools; institutions, 10; Catholics, 115,262; others, 6866.

Elphinstone, WILLIAM (1431-1514), Bp. of Aberdeen and Chancellor of Scotland, b. Glasgow; d. Edinburgh. Educated at the universities of Glasgow and Paris, he was ordained in 1465; in 1474 he became rector of Glasgow University. He was a member of Parliament and conducted a number of political missions to the English and French kings and to the Emperor Maximilian; in 1482 he was

consecrated Bp. of Ross, and of Aberdeen *c.* 1488. In the same year he was appointed Lord High Chancellor and later Keeper of the Privy Seal. He opposed the unfriendly policy toward England which terminated in the defeat of Flodden. Although a great statesman, Elphinstone was also a zealous bishop, reforming the services of the cathedral, rebuilding the choir, and building the great steeple at the east end. He is famous as the real founder of Aberdeen University (q.v.); he gave salaries to the professors of theology, canon law, civil law, medicine, languages, and philosophy, and pensions to several poor students. Printing in Scotland was practically introduced by him in 1507; one of the first uses he made of it was to have the Aberdeen Breviary (q.v.) printed. He was buried beneath the first step of the high altar in the college chapel.

Ely, ancient diocese, England, established 1108 around the monastery (later the cathedral), founded by St. Etheldreda or Audrey in 673. The last Catholic bishop, Thomas Thirlby, was imprisoned by Elizabeth, when the diocese became the present Anglican see.—C.E.

Emanation (Lat., *emano*, to flow from), the act of a thing issuing out of its source as a property or accident of that source. Philosophical emanation or emanationism, variously conceived and applied, is commonly accepted as meaning the derivation of all things from the First Reality by emanation as by a necessity of nature, some immediately, other mediately. It is a process of descent from the perfect to the less perfect, the First Source remaining unchanged. It is condemned by the Council of the Vatican as opposed to the Divine Nature especially in its simplicity and infinity. The Church affirms that God by an act of His will created all things out of nothing.—C.E.

Emancipation, CATHOLIC. To abolish the practise of the Catholic religion in Great Britain a series of penal laws was enacted, beginning with the sanguinary measures of Elizabeth which were supplemented by less stringent but more effective acts until the time of George III. Catholic priests were *ipso facto* guilty of high treason; it was treason to become reconciled to the Church of Rome; children were denied education in the Catholic religion and were disqualified from owning or acquiring property in any way if sent abroad to Catholic schools by their parents, who were fined for the offense; failure to attend the Established Church incurred a fine for recusancy, and a convicted recusant was outlawed; members of both houses of Parliament were obliged before taking their seats to denounce Transubstantiation, the Mass, and invocation of the saints as idolatrous. Catholics were denied not only freedom of worship but all civil rights as well, and their property and even lives were at the mercy of any informer. Finally in 1778 a Catholic committee was formed to promote the cause of relief. In England the first Act for Catholic Relief was introduced in 1778 under George III, repealing some of the most unjust measures of the Act of William III passed in 1700, and permitting Catholics to inherit and purchase land. It contained an oath making a declaration of loyalty to the reigning sovereign; and abjuration of the Pretender and of seditious doctrines attributed to Catholics. Promulgation of the Act caused the Gordon Riots, aimed principally at Lord Mansfield, who had thwarted several prosecutions under the recently-repealed statutes. In 1791 another more extensive act was passed, imposing an oath to support the Protestant Succession, which when taken by Catholics freed them from persecution for the practise of their religion, but full emancipation urged by Pitt and Fox was opposed by the bigotry of George III. Contention among the Catholics themselves also delayed action, and the achievement of emancipation was due to the pressure exerted on the government by the Catholic party in Ireland under the leadership of Daniel O'Connell.

In Ireland, war between Catholics and Protestants after the fall of the Stuarts had been concluded by the Treaty of Limerick, 1691. An oath of allegiance was substituted for the Oath of Supremacy. Catholics could practise their religion unmolested, sit in Parliament, vote for its members, hold any civil or military post, and own land, but the treaty was broken and a penal code enforced by the Protestant Parliament in Dublin. With the rise of national feeling among Irish Protestants, however, Catholics were favored, and the first step toward emancipation was taken in 1771 with the passage of an act permitting Catholics to hold under lease for sixty-one years fifty acres of bog, and in 1774 the Oath of Allegiance replaced that of supremacy. Similar minor concessions were granted until 1792, when the Catholic party, supported by the United Irishmen, sent to London delegates who were favorably received by the king upon the advice of the prime minister, Pitt. In 1793 a bill was passed granting parliamentary and municipal franchise to Catholics, and admittance to office and university, though still debarring them from Parliament and higher offices. Impartial administration of law was balked by Fitzgibbon, who had great influence in the Irish government. Under the lord lieutenancy of Earl Fitzwilliam, who went to Ireland in 1795, Catholic hopes were raised, but he was recalled and sectarian hatred revived, resulting in the rebellion of 1798. After its suppression Pitt's plan for a legislative union received the support of many Catholics, but upon the opening of the United Parliament in 1801 they were betrayed by the resignation of Pitt, who in 1804 returned to the office of prime minister as their enemy. In spite of continual petition the Catholics were unable to accomplish anything, until in 1810 Daniel O'Connell was chosen to lead the fight for emancipation. In 1813 Grattan, with the support of Canning and Castlereagh, passed through the second reading a Catholic Relief Bill which was lost in Committee; upon his death in 1820 William Plunket carried a bill through the House of Commons only to have it thrown out in the Lords. In 1823 O'Connell revived discouraged Catholic spirit by establishing the Catholic Association, and in 1825 another bill passed the Commons, to be thrown out in the Lords. In the same year the association was suppressed because of its power, but, reorganized as the New Catholic Association, continued to further Catholic interests. In 1828 the Duke of Wellington became prime minister, with Peel as leader in the

House of Commons, both enemies of reform and emancipation but unable to suppress the association. The Test and Corporation Acts were repealed in 1828 upon petition of the Catholics, and in the same year meetings were held in 1500 parishes throughout Ireland to appeal for emancipation, a million and a half Catholic signatures being listed. But Wellington and Peel remained obdurate and effected the defeat of Sir Francis Burdett's motion in favor of emancipation. The Catholics then passed a resolution to oppose all government candidates, whereupon O'Connell stood for Parliament against Vesey Fitzgerald seeking re-election for Clare, and won, through the support of the forty-shilling freeholders who defied their landlords. This ushered in a crisis in which Catholics and Orangemen were equally defiant, and concession or civil war were the only alternatives. At last Wellington and Peel surrendered, the former inducing the king to yield, the latter swaying the House of Commons, and the Catholic Relief Bill presented in March, 1829, passed into law the following month. Catholics were admitted to Parliament and the corporations, but still excluded from the posts of lord lieutenant of Ireland, commander-in-chief of the army, and lord chancellor, both of England and Ireland. Several other concessions to bigotry were made, ostensibly to placate the king, the most injurious being the raise of the franchise to ten pounds, which dispossessed the forty-shilling freeholders, and as the bill was not retroactive the old oath was offered to O'Connell, who refused and had to seek re-election for Clare, a proceeding felt to be an insult to all Ireland. In December, 1926, a new Catholic Relief Bill was passed removing minor enactments against Catholics, which though no longer enforced had remained upon the statutes. The centenary of emancipation was celebrated in England and Ireland by many solemn civic and religious functions.—Gwynn, Struggle for Catholic Emancipation, N. Y., 1928.

Ember-days (probably a corruption of Lat., *quatuor tempora*, English, quarter tense, four times; possibly A.-S., *yimbren*, circuit), a Wednesday, Friday, and Saturday, set apart by the Church during each of the seasons as days of special prayer, fast, and abstinence. The Embertides of June, September, and December were first introduced, and that of March about the 6th century. They were probably occasioned by the agricultural feasts of ancient Rome. Gelasius I permitted ordinations at all the Embertides. Gregory VII (1073-85) definitely arranged the Embertides for the Wednesday, Friday, and Saturday after Ash-Wednesday, Pentecost, feast of the Exaltation of the Cross (14 Sept.), and feast of St. Lucy (13 Dec.).—C.E.; Kellner, Heortology, A History of the Christian Festivals, St. L., 1908. (D. B.)

Emblem (Gr., *emblema*, an insertion, mosaic), any object or device suggestive of something ideal or spiritual, e.g., the cross of faith or of sacrifice, the anchor of hope, the lily of purity, the palm of victory. The use of emblems is characteristic of the Catholic religion, partly in the early days to express the mysteries of faith and the ideals of the Church so as not to submit them to the ridicule or suspicion of pagans, but chiefly to give expression to the poetic inspiration of Christian faith. In Christian art various emblems are used expressive of the characteristic virtues or actions of saints, e.g., the eagle for St. John the Baptist because of the sublime flight of his inspiration. The dove is used as an emblem of the Holy Spirit; a lamb, for Our Lord. Badges, banners, or signs distinctive of a society or rank, exhibited at burials, are also called emblems. If these emblems portray any mark of hostility to the faith or discipline of the Catholic Church, they should be removed from the church or at the grave, before the exequies allowed by the Church may be performed (Can., 1233, 2).—Henry, Catholic Customs and Symbols, N. Y., 1925.

Embroidery, Ecclesiastical. From many notices it is known that embroidery was used to ornament vestments for Christian worship even in early times. No specimen has been preserved earlier than the 10th century. Up to the 13th century gold thread embroidery was the prevalent form of decoration. The fullest development was reached in this and the two succeeding centuries. Figure embroidery was most used and the work materials were thread of gold, silver, and silk, spangles of silver, precious stones, etc. In the 11th and 12th centuries Sicily was famous, in the 13th and 14th, England, France, Italy, and Germany also produced splendid work. At the close of the Middle Ages raised embroidery was substituted for the flat stitch and the art degenerated. With the influence of secular embroidery purely ornamental designs were used and pictorial needlework was abandoned. The art does not differ from secular embroidery and no regulations have been made as to material, color, or design of ecclesiastical vestments.—C.E.

Emerentiana, Saint, virgin, martyr (Rome, 305). According to the acts of St. Agnes she was a foster-sister to that saint; while praying at St. Agnes's grave she was stoned to death by the pagan mob, thus receiving the baptism of blood. Relics in Church of St. Agnes, Rome. Feast, R. Cal., 22 Jan. —C.E.; Butler, ed. Thurston.

Emery, Jacques André (1732-1811), superior of the Society of St. Sulpice, b. Gex, France; d. Paris. He taught with distinction in various seminaries and became vicar-general of the Archdiocese of Paris and superior general of the Society of St. Sulpice. He kept a cool head during the storms of the French Revolution and while ready for the good of religion to go as far as the rights of the Church permitted he was stanuch in his opposition to the Civil Constitution of the Clergy. It was he who at Bp. Carroll's request sent the first Sulpicians to the United States. Under Napoleon he reestablished the seminary of St. Sulpice, but his defense of the pope against the emperor resulted in the expulsion of the Sulpicians from the seminary. He left many writings, which have been published by Migne in his collection of theological works.—C.E.

Emigrant Aid Societies, organizations which minister to the material or spiritual needs of emigrants. Their services are usually rendered gratuitously, although in some cases a nominal fee is exacted from those who can afford it. They are supported for the most part by voluntary contributions and membership dues. Association for the

Protection of Belgian and Dutch Immigrants, founded, 4 June, 1907, at Chicago, Ill., by Catholic clergy throughout the United States, ministers to the spiritual and material needs of Catholic immigrants from Belgium and Holland. Its services are mainly gratuitous. Charitable Irish Society, founded, 17 March, 1737, in Boston, is the earliest American emigrant aid society. Originally it was anti-Catholic, but at present it is preponderantly Catholic in membership and in those to whom it ministers. Emigrant Assistance Society of New York, founded, 1825, aids and secures employment for Irish immigrants. Hibernian Society for the Relief of Emigrants from Ireland was established, 3 March, 1790, in Philadelphia, and a similar organization was founded in Savannah, Ga., March, 1812. Irish Emigrant Society was founded in New York, 1841, through the instrumentality of Bp. Hughes, and resulted in the establishment of the Emigrant Industrial Savings Bank. Jeanne D'Arc Home was founded in New York, 1895, under the patronage of the Fathers of Mercy and through the kindness of Miss C. T. Smith, for the protection of French immigrant women. It is managed by the Sisters of Divine Providence. Mission of Our Lady of the Rosary, founded, 1881, through the instrumentality of Charlotte G. O'Brien, to assist Irish immigrant girls. Its services are entirely gratuitous. St. Joseph's Society, established, 1893, by Polish priests, renders assistance gratis to Polish immigrants, and maintains a hospice as an adjunct in charge of the Felician Sisters. Society for Italian Immigrants, organized, 1901, cares for Italian immigrants, in which connection it maintains a home and schools in labor camps. It is affiliated with no religious denomination. Society of Saint Raphael, founded, 1871, ministers to the spiritual and temporal needs of German emigrants. In 1883 at the instigation of Peter Paul Cahensly a New York branch was established, and in 1889 a place of shelter called the Leo House was founded to supplement its work. It eventually extended its protection to emigrants of other nations. Society of St. Raphael for Italian Immigrants was founded in New York, 1891, by the members of the Congregation of St. Charles Borromeo. It maintains a home conducted by the Sisters of Charity (Pallottine) for the shelter of women and children; men, while permitted to eat there, sleep elsewhere. A branch of the society was founded in Boston in 1902.—C.E.

Emigrés, ā-mē-grā (Fr., *émigrer*, to emigrate), French noblemen who, from the very beginning of the Revolution, "migrated" to Germany, Piedmont, and England, to escape persecution and in the hope of starting a counter-revolutionary movement with the help of foreign rulers. Undoubtedly they made a costly blunder in proclaiming their intention of calling upon foreign intervention to stop the course of the Revolution and save the throne, but impartial history proves that they intended to fight the Revolution alone and that they never dreamt of surrendering any French territory. Their headquarters were at Coblenz and at Turin, and their leaders the Count of Provence (the future Louis XVIII) and the Count of Artois (the future Charles X). In the beginning they suffered severely, but after they were organized, they displayed a frivolity which discredited their cause abroad as well as at home. Louis XVI protested against the deeds and avowed plans of these compromising allies. Bishops and priests after refusing to take the oath of "Liberty and Equality," took refuge in England and Spain, being far better received in the former country, since Spain feared the influence of many of the lower French clergy who had shown a strong leaning towards the "New Ideas." These "Emigrés Priests" created everywhere a most favorable impression by their courage and the dignity of their lives. Sidney Dark, in the Dublin Review, April, 1929, says that their presence greatly lessened anti-Catholic prejudices in England, thus helping to prepare the way for Catholic Emancipation.—Daudet, Histoire de l'Emigration, Paris, 1905-07; Sieard, Le Clergé de France pendent la Revolution, Paris, 1893-1912. (F. P. D.)

Eminence, title of cardinal, first bestowed by Urban VIII in a decree of 10 June, 1630; formerly title of German ecclesiastical prince-electors and still of Grand Master of the Knights of St. John. (ED.)

Emmanuel, or Immanuel (Heb., God with us), a title of the Messias in a series of prophecies (Is., 7, 1 to 9, 7) delivered during the reign of King Achaz of Juda (735-727 B.C.). Achaz seeks salvation from the danger presented by the war with Rasin, King of Syria, and Phacee, King of Northern Israel, in an alliance with the Assyrians. Isaias in a first oracle inculcates the doctrine that in Jehovah, but in Him alone, salvation is to be found, and declares that lack of trust in Him will involve disaster: "If you will not believe, you shall not continue." In another oracle, the Prophet offers to give any sign of God's protection that Achaz may ask. The king, who is an idolater, does not deny Jehovah's power to work a miracle, but is doubtless equally convinced of the power of the gods of Assyria; he hypocritically refuses to "tempt the Lord." Then God, through His prophet, gives a sign, which is not, as many have thought, the birth of Emmanuel, but the devastation of Juda. When the House of David sees the country overrun, first by the Syrians and the Israelites of the north and then by those very Assyrians in whom they place their trust, then they will be reminded of Isaias's teaching that "salvation is in Jehovah." With the prediction of the enemy's invasion, Isaias connects the prediction of the salvation which shall come through Emmanuel; he is not, however, enlightened as regards the date of the birth of Emmanuel. He has a vision of the Virgin "conceiving and bringing forth a son"; he sees Him growing up in the midst of the poverty brought on by Achaz's wicked course, but he does not say that He will be born in the near future. In Is., 8, the name of Emmanuel evokes the assurance of final victory for His land; in Is., 9, He is given names which are really applicable only to a king who is at the same time God. Here at least Isaias seems to have a glimpse of the truth of the Incarnation. —C.E. (W. S. R.)

Emmanuel, the official organ of the Priests' Eucharistic League in the United States, published monthly in English in New York City by the Fathers

of the Blessed Sacrament; founded, 1895; circulation, 11,142.

Emmanuel College, Boston, Mass., founded, 1919; conducted by the Sisters of Notre Dame de Namur; College of Arts and Sciences; professors, 37; students, 302; degrees conferred in 1929, 77.

Emmaus, ĕm-mā'ŭs (Heb., a people rejected), town in Palestine "sixty furlongs from Jerusalem" (Luke, 24), exact location uncertain, where Our Lord manifested Himself to Cleophas and another disciple after His Resurrection.—C.E.

Emmerich, ANNE CATHERINE (1774-1824), Augustinian nun, stigmatic and ecstatic, b. Flamsche, near Coesfeld, Westphalia; d. Dülmen. Her piety was manifested at an early age and aroused some antipathy among the sisters in her convent, which she was obliged to leave when it was closed by order of Jerome Bonaparte in 1812. In 1813 she became bedridden. The supernatural favors accorded her were investigated by an episcopal and a governmental commission (1819). When she was visited by the famous Klemens Brentano she recognized him as the man who was to enable her to fulfill God's command of writing down her revelations. In 1833 appeared the first work he had written at her dictation, "The Dolorous Passion of Our Lord Jesus Christ." "The Life of the Blessed Virgin Mary" did not appear until 1852, and in 1881 was published "The Life of Our Lord," which Brentano had left in manuscript. —C.E.

Emser, HIERONYMUS (1477-1527), opponent of Luther; b. Ulm, Germany; d. Dresden. He ranks as one of the pioneers of classical humanism in Germany. At first he admired Luther, but broke with him in 1519 on hearing him express Hussite opinions. He was plunged into controversy with the heresiarch. His defense of the Church was masterly and he never descended to scurrility. He made a German translation of the New Testament.—C.E.

Emus. = *Eminentissimus* (Most Eminent).

En clara vox redarguit, or HARK, A HERALD VOICE IS CALLING, hymn for Lauds on Sundays and week-days in Advent; Ambrosian school, 6th century. Of the 27 translations, seven are written from the original text; the English title given is by E. Caswall.—Britt.

Enclosure. See CLOISTER.

Encyclical, a circular letter; now almost exclusively a papal document, differing in technical form from a Bull or Brief, treating of matters affecting the general welfare of the Church and addressed explicitly to the patriarchs, primates, archbishops, and bishops of the Universal Church in communion with the Apostolic See.—C.E.; Great Encyclicals of Leo XIII, tr. Wynne, N. Y., 1903; Encyclicals of Pius XI, tr. Ryan, St. L., 1927.

Encyclopedia, term used to designate an abridgment of human knowledge in general or a considerable department thereof, treated from a uniform point of view, or in a systematized summary. The technical use of the word dates only from the 16th century, although encyclopedic treatment of human science reaches back to antiquity. Systematic encyclopedias are divided into two classes: (1) those which present all branches of knowledge, arranged uniformly and organically according to some fixed system of connection; (2) the lexicographical encyclopedias, which treat of the same matter arranged alphabetically. Aristotle (384-322 B.C.) was the first in ancient times to attempt a summary of human knowledge in encyclopedic form. The most important compilers in the Christian era were Isidore of Seville (*c.* 560-636), Suidas (b. *c.* 950), and Vincent of Beauvais (d. *c.* 1264). Among works of this nature founded on philosophy and the interrelation of sciences were: Francis Bacon, "Instauratio Magna" (1620); Pierre Bayle, "Dictionnaire historique et critique" (1696); Diderot and d'Alembert, "Encyclopédie, ou dictionnaire raisonné des sciences, des arts et des métiers" (1772). One of the most scientific of the German works is the "Allgemeine Encyklopädie der Wissenschaften und Künste" (1813-50), of Ersch, Hufeland, Gruber, Meier, Brockhaus, Müller, and Hoffmann. The encyclopedias devoted to theology have reached a high degree of merit. The most important Catholic works are: "Dizionario di erudizione storico-ecclesiastica" (1840-79), of Gaetano Moroni; "Kirchenlexikon" (1847-60), of Wetzer and Welte; "Dictionnaire de théologie catholique" (1903-), of Vacant and Mangenot; THE CATHOLIC ENCYCLOPEDIA (1906-12), of Herbermann, Pace, Pallen, Shahan, and Wynne. Two famous Catholic biblical encyclopedias are: "Dictionnaire de la bible" (1895-1912), of F. Vigouroux; and "Lexicon biblicum" (1905-10), of M. Hagen. Of general encyclopedias under Catholic redaction there are: "Konversations-lexikon" (1902-22), by Herder; and UNIVERSAL KNOWLEDGE (1927-), by Pace, Pallen, Shahan, Walsh, and Wynne. The 19th century saw the publication of various encyclopedias dealing with such varied topics as philology, jurisprudence, theology, pedagogy, forestry, physics, chemistry, history, geography, Christian archæology, hagiography, sociology, medicine, biography, etc. At the present time nearly every country has a representative encyclopedia, in addition to various technical works of the same nature.—C.E.

Encyclopedists, term used to designate: (1) a group of French intellectuals of the 18th century who contributed articles to the "Encyclopédie"; (2) especially, many writers, known as "philosophers," who belonged to their group and helped promote the views set forth in the "Encyclopédie." The Encyclopedists instigated a movement, founded on rationalism, materialism, naturalism, and deism, which sought to do away with revealed religion. The leaders, Denis Diderot (1713-84) and Jean d'Alembert (1717-83), were aided by Voltaire, Rousseau, De Jaucourt, Turgot, Quesnay, Bordeu, Daubenton, D'Holbach, and others. Their official organ was the "Encyclopédie, ou Dictionnaire raisonné des sciences, des arts et des métiers" (Paris, 1751-65), which was based on John Mills's French translation of Chambers's "Cyclopædia," in regard to the publication of which difficulties had arisen in 1745. Diderot and D'Alembert took over the disputed work and converted it into a vehicle for the propagation of rationalism and scientific progress. The Church sought in vain to stop the resulting increase of irreligion. The atheistic "philosophers" were secretly aided by government offi-

cials who secured the expulsion of the Jesuits from France, 1762, and who secured the legislation necessary for publication of the anarchistic "Encyclopédie." The evils attendant upon this movement are exemplified by the French Revolution (1789-99) and the anticlerical legislation in France which survives until the present.—C.E.

End, or FINAL CAUSE, that for the sake of which the effect or result of an action is produced. There are many distinctions and divisions, of which only two are necessary for our purpose: the effect or result to which the agent is directed by the efficient cause; and the intention, or that which he principally and ultimately intends by his operation. The first is passive, the second is active. We are more concerned with the question of intention, as synonymous with end, especially in morality. In moral theology an intention may be actual, virtual, or habitual. It is actual if it is elicited immediately before the act is performed, and with reference to the same. It is virtual if its force is borrowed from a previous act of the will, which is accounted as continuing in effect (in virtue of the previous act). It is habitual if it once existed and has never been retracted. To be morally good (see MORALITY) an act must be inspired by an actual, or at least a virtual, good intention. A merely habitual intention (except in the application of the fruits of a Mass) is not sufficient for this purpose, because it may exist in an unconscious subject and is strictly speaking non-existent while the action is being performed. In moral theology there is also considered the last end of man. This last end is a final something, to the attainment of which all other actions are to be subordinated. According to moral theology the last end of man is the external glory of God, with the resulting happiness therefrom to man. —C.E.; Koch-Preuss. (C. A. F.)

End Justifies the Means, a maxim which is true if the end and means be good, not if either be evil. This maxim, or practise, was attributed to the early Christians in the sense that they were doing evil in order to obtain something good. "And not rather (as we are slandered, and as some affirm that we say) let us do evil, that there may come good?" (Rom., 3). The Jesuits were accused of approving any evil means, in order to attain their end. In 1852 a German Jesuit, Father Roh, offered 1000 florins to anyone who could find such approval in any Jesuit author. The offer was repeated in 1863, later in the United States, but there were no takers. In 1903 an ex-Jesuit, Count Hoensbroech, who when a Jesuit had repudiated the slander, claimed now that it was well-founded. When challenged to prove it by Father Dasbach, a member of the Reichstag, he submitted passages from thirteen leading Jesuit theologians. Father Dasbach had stipulated that they be examined by a jury of Protestant and Catholic university professors. The Protestants refusing to serve, the count sued Father Dasbach for the reward. The Supreme Court of Cologne, 30 March, 1905, decided that in no one of the citations was the maxim employed in the sense attributed to the Jesuits ("The Messenger," New York). (ED.)

Endlicher, ĕnt'lĭg-ĕr, STEPHAN LADISLAUS (1804-49), botanist, b. Pressburg, Hungary; d. Vienna. He studied theology but did not enter the priesthood. His botanical system is best explained in his most important work, "Genera plantarum secundum ordines naturales disposita" (1836-50). He founded the first periodical in Austria for natural sciences. Besides publishing a number of writings on botanical subjects and two works dealing with the Chinese language and geography, he collaborated with other botanists.—C.E.

End of Man, the object or purpose of man's existence, his well-being here in this life as a proximate object; his well-being, or salvation as it is called, in the future life. For this purpose he is to know, love, and serve God, to be like unto Him as far as this is possible for a human being.—C.E., IX, 582; Pace, Assimilari Deo, in The New Scholasticism, Oct., 1928. (ED.)

Energumens, those possessed of a demon.

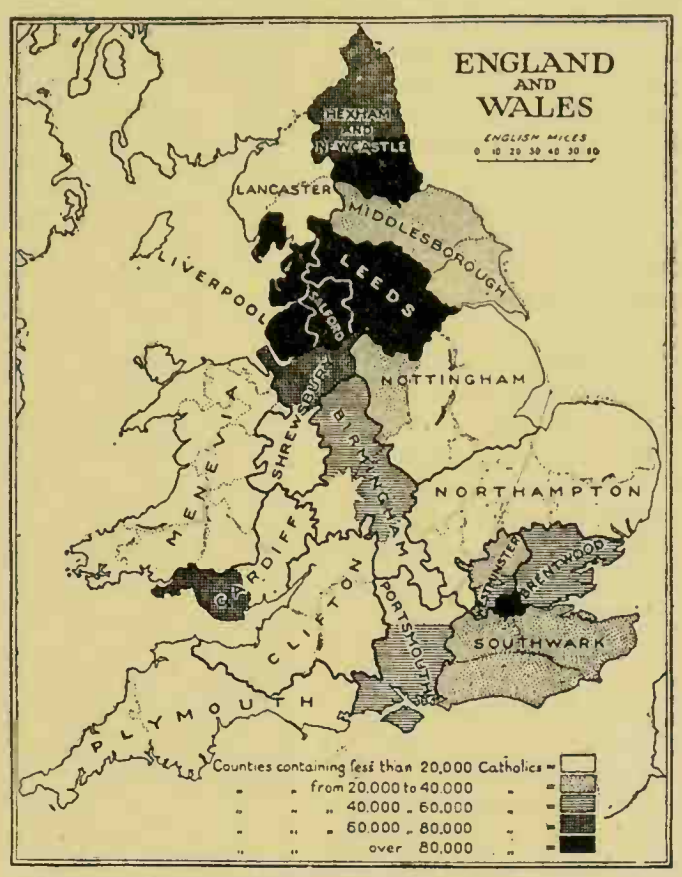
Engaddi, ĕn-găd'dī (Heb., fountain of the kid), city named from a warm spring near the western shore of the Dead Sea, 26 m. SE. of Jerusalem, and giving its name to a wild and desolate tract forming the eastern boundary of the desert of Judea. In the desert of Engaddi David hid when sought by Saul (I Kings, 24) and it was the scene of the slaughter of the hordes of Ammon, Moab, and Edom, who had invaded the Kingdom of Judea in the reign of Josaphat (II Par., 20).—C.E.

Engelbert of Cologne, SAINT, martyr (1185-1225), Abp. of Cologne, b. Berg, Germany; d. near Schwelm. His father was Engelbert, Count of Berg. While still a boy he was given a provostship in three churches, but he led a worldly life and was finally excommunicated with his cousin Adolf, Abp. of Cologne, whom he succeeded in 1216, after having submitted and sought to make atonement. As archbishop he gained the universal veneration of his people whose religious life he strove to uplift. In 1222 he crowned at Aachen the youthful Henry VII, whose guardian he was and in whose name he governed the empire. Urged by the pope and the emperor to protect the nuns of Essen against their secular administrator, his cousin Frederick of Isenberg, he incurred the enmity of the count, who caused him to be attacked and killed. He was considered to have made amends by his martyrdom for his human weakness, but was never formally canonized. Represented blessing his executioners. Feast, 7 Nov.—C.E.

England, southern part of Great Britain; area, 50,874 sq. m.; pop., 35,681,019. Christianity was introduced into England by St. Augustine in 597; it spread rapidly in southern Britain, and was brought to Northumbria by Paulinus. Felix, a Burgundian monk, converted East Anglia; and Birinus began in 634 the evangelization of Wessex. St. Aidan, founder of the monastery of Lindisfarne, spread the Faith in the north; and from Lindisfarne came St. Cedd and St. Chad who labored as missionaries in Essex and Mercia, St. Cuthbert who strengthened Christianity in the north, and St. Wilfrid, who besides converting the South Saxons, reconciled the Christians of Northumberland to the Roman Easter and other institutions sanctioned by the Holy See. Monasteries were established and made famous by Cædmon, Bede, and Alcuin. During the Danish invasions

in the 8th and 9th centuries, church and monastic property was destroyed and the work of evangelization was interrupted. Reorganization of the clergy and restoration of the damaged property were effected by St. Dunstan, Abp. of Canterbury, 960-988. Papal authority was recognized with increased respect during the Anglo-Saxon rule, and at the close of the period there were 17 bishopries. The 10th century is marked by the great monastic reform of Cluny and by the names of such saints as Ethelwold, Ulric, and Dunstan. After the Norman Conquest in 1066, the Church was in complete submission to the papacy, and the State was the vassal of the Church. St. Anselm fought against royal investiture and allowed himself to be banished rather than receive it from the king. In the reign of Henry II occurred the martyrdom of his archbishop, Thomas Becket, in 1170. Englishmen played their part in the Crusades, and among those who lost their lives for the cause was Baldwin, Abp. of Canterbury. The disturbing force in the ecclesiastical life of England during the 14th century was the rise and spread of Lollardy. This affected a certain portion of the country, but even after the Wyclif movement the position of the Church remained as secure as ever.

The Protestant Reformation, which reached its climax in 1535, by the passing of the Act of Supremacy declaring the king Supreme Head of the Church of England, severed England from the unity of Christendom. While upholding Catholic doctrine in his own fashion, Henry VIII appropriated ecclesiastical property by the suppression of religious houses. After his death the direction of ecclesiastical affairs passed to Thomas Cranmer, who legalized the marriage of the clergy, advocated the substitution of tables for altars, and took part in the compilation of the second Prayer-book of Edward VI. Hope revived among Catholics on Mary's accession to the throne (1553), but her indefatigable zeal failed to undo the harm wrought by her predecessors. When Elizabeth succeeded her sister (1558) she revived all the Acts against the pope and passed the Act of Uniformity, ordering the use in churches of the second Prayer-book of Edward VI, and the attendance of the laity at the parish church for the new service. This was the definite establishment of the new religion in England. Thenceforth Catholic rites could be performed only in secret, and with severe punishment if discovered. In 1568 William Allen founded a seminary at Douai to perpetuate the Faith in England by training new priests and keeping up the spirits of the faithful. After 1570 when the pope deposed Elizabeth and released her Catholic subjects from their allegiance, the severity of the penal laws was increased. In four months in 1588, twenty-one priests, eleven laymen, and one woman were martyred for their faith, and during the remainder of Elizabeth's rule Catholics were incessantly persecuted. The ancient Catholic hierarchy ended in 1585 with the death of Thomas Goldwell, Bp. of St. Asaph, but despite the cruelty of Elizabeth the clergy of the English missions continued their labors, and in 1598 Catholics were placed in charge of archpriests.



Map to illustrate distribution of Catholics in each county of England and Wales, based on the estimated figures given in the Catholic Directory for 1929

Liverpool	374,000	Shrewsbury	79,000
Salford	295,000	Middlesbrough	56,000
Westminster	260,000	Portsmouth	53,000
Hexham and Newcastle	220,000	Nottingham	51,000
Southwark	180,000	Brentwood	47,000
Leeds	155,000	Clifton	28,000
Birmingham	130,000	Plymouth	21,000
Lancaster	91,000	Northampton	20,000
Cardiff	86,000	Menevia	12,000

The persecuted Catholics looked hopefully to James I (1603) but he chose to follow the policy of Elizabeth. Under him twenty priests and eight Catholic laymen suffered, but in the majority of instances he fined rather than tortured the Catholics. In 1623 William Bishop became Vicar Apostolic over all England. In the reign of Charles I (1625-49) punishment was suspended and the number of English Catholic clergy was considerably increased. When war broke out between Charles I and Parliament, Catholics supported the king unanimously. After their oppression during the Commonwealth, with the Restoration of Charles II in 1660 they looked forward to a recompense for their services, but the king, recognizing the strong anti-Catholic feeling throughout the nation, kept the penal laws on the statute book and at intervals issued proclamations banishing Jesuits and other priests from the kingdom. In 1679 eight Jesuits, two Franciscans, five secular priests, and seven laymen were put to death, and many more died in prison for their faith. The following year Lord Stafford was murdered, and in 1681 Blessed Oliver Plunket, Abp. of Armagh, was executed at Tyburn. Under James II (1685-88) Catholics were admitted to civil and military positions, members of religious orders wore their

habits on the streets of London, a Jesuit school was opened, the Anglican clergy were forbidden to preach against popery, and Magdalen College was converted into a Catholic society. Pope Innocent XI in 1688 created the four districts or vicariates of London, Midland, Northern, and Western.

When William and Mary succeeded (1689), new penalties and disqualifications for Catholics were added. In 1778 the first Catholic Relief Act was passed, repealing the worst features of the statute of 1699, and defining a new oath of allegiance which a Catholic could take without denying his religion. A declaration was published in 1826 by all the vicars Apostolic of England explaining various articles of the Catholic Faith; this helped to remove prejudice, and in 1829 the Emancipation Act became law. The Oxford Movement (1833-45) brought many converts into the Catholic Church. In 1840 Pope Gregory XVI created the eight districts or vicariates of London, Western, Eastern, Central, Welsh, Lancashire, Yorkshire, and Northern. Pius IX restored the Catholic hierarchy in England in 1850, establishing Westminster as an archdiocese with fifteen suffragan sees. Card. Wiseman, Abp. of Westminster, 1850-65, organized the Catholic Church as it exists in England today. His successor, Card. Manning (1865-92), placed the Catholics on an equal footing with their countrymen, while Card. Newman put an end to the old error that a loyal Catholic cannot be a loyal Englishman and raised the Church to what had previously seemed an impossible rank in Protestant England. Since that time the position of the Church has been gradually strengthened. By letters Apostolic in 1911 Pope Pius X divided England and Wales into the three ecclesiastical provinces of Westminster, Birmingham, and Liverpool. On 17 Feb., 1916, a fourth province, Cardiff, was added. Catholic societies and activities have expanded, the laity have demonstrated their interest in all Catholic affairs, and the Catholic population has increased enormously through natural causes and the continual influx of converts. The Catholic vote has grown, due to the extension of the franchise, particularly by the inclusion of women voters, and the social and political influence of Catholics has been extended owing to the increase of Catholic peers and Catholic secondary schools. The Catholic Relief Act of 1927 has revoked various minor statutes and removed the tax on charitable bequests and endowments formerly required from Catholics. Owing to the propaganda of Hilaire Belloc and G. K. Chesterton the attitude of the secular press toward the Catholic Church has changed to such a degree that Catholic events and ceremonies are now included in the daily news.

The ecclesiastical organization of England in 1929 comprised: the province of Westminster, which consists of the Archdiocese of Westminster, with the five suffragan sees of Brentwood, Northampton, Nottingham, Portsmouth, and Southwark; the province of Birmingham, which consists of the Archdiocese of Birmingham, with the three suffragan sees of Clifton, Plymouth, and Shrewsbury; the province of Cardiff, which consists of the Archdiocese of Cardiff, with the suffragan see of Menevia; the province of Liverpool, which consists of the Archdiocese of Liverpool, with the five suffragan sees of Hexham and Newcastle, Lancaster, Leeds, Middlesbrough, and Salford. For diocesan statistics, see articles on the various dioceses. Total: churches, 2034; priests, secular, 2622; priests, regular, 1416; universities and colleges, 45; seminaries, 6; high schools, 472; primary schools, 1217; charitable institutions, 217; Catholics, 2,058,201. Place-names of Catholic interest in England are as follows:

Abbeydore, Herefordshire.
Abbey Hulton, Staffordshire.
Abbeystead, Lancashire.
Abbey Town, Cumberland.
Abbey Village, Lancashire.
Abbots Bromley, Staffordshire.
Abbotsbury, Dorsetshire.
Abbotsham, Devonshire.
Abbotskerswell, Devonshire.
Abbots Langley, Hertfordshire.
Abbots Leigh, Gloucestershire.
Abbotsley, Huntingdonshire.
Abbots Ripton, Huntingdonshire.
Abbotts Ann, Hampshire.
Ampney-Crucis, Gloucestershire.
Bishop Auckland, Durham.
Bishop Burton, Yorkshire.
Bishop Middleham, Durham.
Bishop Monkton, Yorkshire.
Bishop Norton, Lincolnshire.
Bishopsbourne, Kent.
Bishop's Cannings, Wiltshire.
Bishop's Castle, Shropshire.
Bishop's Caundle, Dorsetshire.
Bishop's Cleeve, Gloucestershire.
Bishop's Fonthill, Wiltshire.
Bishop's Frome, Worcestershire.
Bishop's Hull, Somersetshire.
Bishop's Itchington, Warwickshire.
Bishop's Lydeard, Somersetshire.
Bishop's Nympton, Devonshire.
Bishop's Offley, Staffordshire.
Bishop's Stortford, Hertfordshire.
Bishop's Sutton, Hampshire.
Bishop's Tachbrook, Warwickshire.
Bishop's Tawton, Devonshire.
Bishop's Teignton, Devonshire.
Bishopstone, Sussex.
Bishopstone, Salisbury, Wiltshire.
Bishopstone, Swindon, Wiltshire.
Bishop Sutton, Gloucestershire.
Bishop's Waltham, Hampshire.
Bishopswood, Somersetshire.
Bishopswood, Herefordshire.
Bishopswood, Staffordshire.
Bishopsworth, Gloucestershire.
Bishopthorpe, Yorkshire.
Bishopton, Durham.
Bishop Wilton, Yorkshire.
Bolton Abbey, Yorkshire.
Bury St. Edmunds, Suffolk.
Chadwell St. Mary, Essex.
Chalfont St. Giles, Buckinghamshire.
Chalfont St. Peter, Buckinghamshire.
Chapel St. Leonards, Lincolnshire.
Christchurch, Hampshire.
Christchurch, Gloucestershire.
Christchurch, Cambridgeshire.
Christian Malford, Wiltshire.
Christon Bank, Northumberland.
Christow, Devonshire.
Christ's Hospital, Sussex.
Clee St. Margaret, Shropshire.
Clyst St. George, Devonshire.
Clyst St. Mary, Devonshire.
Combe St. Nicholas, Somersetshire.
Creeting St. Mary, Suffolk.
Darley Abbey, Derbyshire.
Forncett St. Mary, Norfolk.
Forncett St. Peter, Norfolk.
Fornham All Saints, Suffolk.
Fornham St. Martin, Suffolk.
Good Easter, Essex.
High Easter, Essex.
Hinton St. George, Somersetshire.
Hinton St. Mary, Dorsetshire.
Hinton St. Michael, Hampshire.
Holmbury St. Mary, Surrey.
Holybourne, Hampshire.
Holymoorside, Derbyshire.
Holyport, Berkshire.
Holywell, Dorsetshire.

Holywell Green, Yorkshire.
Holywell Row, Ely.
Kington St. Michael, Wiltshire.
Ladykirk, Northumberland.
Magdalen, Norfolk.
Maryport, Cumberland.
Mary Tavy, Devonshire.
Monk Bretton, Yorkshire.
Monk Fryston, Yorkshire.
Monk Hopton, Shropshire.
Monkleigh, Devonshire.
Monkokehampton, Devonshire.
Monkseaton, Northumberland.
Monks Eleigh, Suffolk.
Monksilver, Somersetshire.
Monk's Kirby, Warwickshire.
Monk's Sherborne, Hampshiro.
Monkton, Kent.
Monkton Combe, Somersetshire.
Monkton Farleigh, Wiltshire.
Monkwood, Hampshire.
Morley St. Botolph, Norfolk.
Morley St. Peter, Norfolk.
Newton St. Faith's, Norfolkshire.
Newton St. Loe, Gloucestershire.
Norton St. Philip, Somersetshire.
Ottery St. Mary, Devonshire.
Prior Fen, Cambridgeshire.
Priors Hardwick, Warwickshire.
Priors Lee, Shropshire.
Priors Marston, Warwickshire.
Pulham St. Mary, Norfolk.
St. Agnes, Cornwall.
St. Anne's, Lancashire.
St. Ann's Chapel, Cornwall.
St. Arvans, Monmouthshire.
St. Austell, Cornwall.
St. Bees, Cumberland.
St. Blazey, Cornwall.
St. Breward, Cornwall.
St. Briavels, Gloucestershire.
St. Bride's, Monmouthshire.
St. Buryan, Cornwall.
St. Cleer, Cornwall.
St. Columb, Cornwall.
St. Columb Minor, Cornwall.
St. Cross, South Elmham, Norfolk.
St. Day, Cornwall.
St. Dennis, Cornwall.
St. Dominick, Cornwall.
St. Ewe, Cornwall.
St. Gennys, Devonshire.
St. George's, Shropshire.
St. Germans, Cornwall.
St. Germans, Norfolk.
St. Giles, Wiltshire.
St. Helens, Lancashire.
St. Helen's, Sussex.
St. Ippolyts, Hertfordshire.
St. Ives, Cornwall.
St. Ives, Huntingdonshire.
St. Ives, Hampshire.
St. James, Suffolk.
St. John's, Lincolnshire.
St. John's, Surrey.
St. John's Chapel, Durham.
St. Just, Cornwall.
St. Just Lane, Cornwall.
St. Keverne, Cornwall.
St. Kew Highway, Cornwall.
St. Keyne, Cornwall.
St. Lawrenee, Kent.
St. Mabyn, Cornwall.
St. Margaret, South Elmham, Norfolk.
St. Margaret's-at-Cliffe, Kent.
St. Martin, Cornwall.
St. Martin's, Shropshire.
St. Mary Bourne, Hampshire.
St. Mary Cray, Kent.
St. Mary's, Huntingdonshire.
St. Mary's Platt, Kent.
St. Michael's, Lancashire.
St. Michael's, Worcestershire.
St. Michael's, Kent.
St. Neots, Huntingdonshire.
St. Nicholas, Pembrokeshire.
St. Nicholas at Wade, Kent.
St. Olaves, Norfolk.
St. Osyth, Essex.
St. Paul's Cray, Kent.
St. Peter's, Kent.
St. Stephen, Cornwall.
St. Teath, Cornwall.
St. Tudy, Cornwall.
St. Weonards, Hertfordshire.
Sandford St. Martin, Oxfordshire.
Saxby-All-Saints, Lincolnshire.
Sherborne St. John, Hampshire.
Stoke St. Gregory, Somersetshire.
Stoke St. Mary, Somersetshire.
Stoke St. Michael, Somersetshire.
Stoke St. Milborough, Shropshire.
Stow St. Mary's, Essex.
Sutton St. Edmunds, Cambridgeshire.
Sutton St. James, Cambridgeshire.
Swanton Abbot, Norfolk.
Temple Cloud, Gloucestershire.
Templecombe, Somersetshire.
Temple Ewell, Kent.
Temple Guiting, Gloucestershire.
Temple Normanton, Derbyshire.
Temple-Sowerby, Cumberland.
Terrington St. Clement, Norfolk.
Terrington St. John, Cambridgeshire.
Tilney St. Lawrence, Norfolk.
Tipton St. John, Devonshire.
Walpole St. Andrew, Cambridgeshire.
Waltham St. Lawrence, Berkshire.
Week St. Mary, Devonshire.
Wootton-St-Lawrence, Hampshire.
Zeal Monachorum, Devonshire.
—C.E.

England, JOHN (1786-1842), first Bp. of Charleston, S. C., b. Cork, Ireland; d. Charleston. Educated in the schools of Cork, he studied law for two years, entered Carlow College, 1803, and was ordained, 1808, having begun earlier to give religious instruction and to organize charitable enterprises, among them a reformatory for women, and schools for poor children. In 1812 he was made president of the Diocesan College of St. Mary, where he taught theology. He was as ardent as Daniel O'Connell in the cause of Catholic Emancipation, founding "The Chronicle" with that end in view. Having expressed a desire for missionary life in America, he was named Bp. of Charleston and consecrated in Cork, 21 Sept., 1820. He refused to take the oath of allegiance customary in Ireland, declaring his intention of becoming a citizen of the United States. His diocese, which included North and South Carolina, and Georgia (qq.v.), contained but three churches. By indomitable energy and constant visitations to all its settlements he had rallied Catholics to the number of 12,000 by 1832. A pioneer in intellectual activities as well as in religion, he organized in 1823 a Book Society, designed to have branches in each congregation, founded the same year the "United States Catholic Miscellany," the first Catholic newspaper in the United States, and established a seminary and college called "The Philosophical and Classical Seminary of Charleston," of which he was president and chief teacher. His eloquence made him a popular lecturer in the great cities of the country and in 1826 he was invited to address Congress. He was the chief factor in bringing about the first Provincial Council of Baltimore, 1829. The churches in his diocese had increased to 17 at the time of his death. A new edition of his collected writings, in five volumes, was published in Cleveland, in 1908.—C.E.; Guilday, Life and Times of John England, N. Y., 1927.

RT. REV. JOHN ENGLAND

English College, Rome, founded, 1579, by a Bull of Gregory XIII and entrusted to the Jesuits, after whose suppression, 1773, its administration was handed over to secular priests. It was suppressed, 1797, at the time of the French invasion

of Rome, but was revived, 1818, and placed under English secular clergy. With Douai and the other continental seminaries, the college helped to keep the faith alive in England during the days of persecution and supplied priests for the English mission. It is immediately subject to the Holy See, which is represented by a cardinal protector. The immediate superiors are the rector, appointed by the pope on the recommendation of the English hierarchy, and the vice-rector appointed by the rector. The college does not exercise its faculty of conferring degrees, the students taking degrees in philosophy and theology at the Roman College. Among its illustrious students have been Robert Southwell, S.J., Thomas Tichborne, S.J., and Card. Wiseman.—C.E.

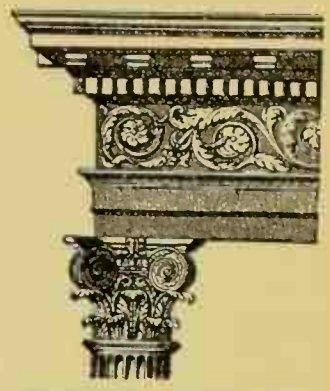
English in English Bibles, THE, title of a book by J. F. Sheahan, in which the words of the first 14 chapters of the Gospel of St. Matthew are given in three different versions: the Catholic "Rhemes" of 1582 (commonly called the Douay); the Protestant "Authorized," of 1611; and the Protestant "Revised," of 1881. The three versions are interlined with each other, which shows the variations at a glance. Attention is also called to the many plain English words that were put in the Bible by Rhemes, but which the Authorized never used (e.g., sunset, daylight). This is a good answer to Protestant critics of Rhemes, who comment on the large number of unusual words of Latin derivation therein. The Catholic translators of Rhemes were by no means ignorant of good English; and they expressly state in their preface their reason for these Latinisms, which was, to reflect the intent and meaning of the Vulgate. The majority of these Latinisms were anglicized by Bp. Challoner in the 18th century, making the Bible which English-speaking Catholics now use.—Sheahan, The English in English Bibles, Poughkeepsie.

Enoch, SAINT (d. *c.* 580), popularized in the name of an Established Presbyterian church, public square, and important railroad terminal in Glasgow, Scotland, is rightly THENOG or THENEW, the mother of St. Kentigern (q.v.); she was baptized by St. Serf. Feast, 18 July.—Holweck, sv. THENEW.

Enos, the son of Seth (Gen., 4, 5). He was 90 years old at the birth of his son Cainan, and lived 905 years. With Henoch and Lamech, Enos is the only one of the antediluvian patriarchs, of whom Genesis gives something besides his age and his name. (F. J. L.)

Entablature, a superstructure which lies upon the columns in classic architecture. Its three parts are: the architrave (supporting member); the frieze (decorative); and cornice (projecting member). Each of the orders has its appropriate entablature.—C.E.

Enthronization, a ceremony occurring at the end of the consecration of a bishop, and of the solemn benediction of an abbot or abbess. The new bishop, robed in pontifical vestments, and holding the crosier in his left hand, is conducted by the consecrating bishop and the first coconsecrator to the throne (or if the ceremony take place outside the cathedral of the new bishop, to the faldstool), where he takes his seat. The new abbot is conducted by the officiating bishop to the throne, or faldstool, where he receives the obeisance from his monks. Likewise the new abbess is conducted to her place in choir, where she receives the reverences of her nuns.—C.E. (J. C. W.)



COMPOSITE ENTABLATURE

Entombment of Christ (IN ART). Among the many masters who have represented this subject are: Fra Angelico, Francia, Gaddi, Grünewalde, Overbeck, Palmezzano, Perugino, Raphael, Rembrandt, Titian, Van Dyck, and Verocchio.

En ut superba criminum, or LO, HOW THE SAVAGE CREW, hymn for Matins on the feast of the Sacred Heart. It was written by an unknown author in the 18th century. There are six translations; the English title given is by E. Caswall.—Britt.

Envoy (Lat., *in*, in; *via*, way), a diplomatic agent of the second rank; anyone sent on a mission; a person deputed by a ruler or government to negotiate a treaty, or to transact other business with a foreign ruler or government. Papal envoys are those sent to another ruler by the pope.

Envy is sadness on account of another's good, inasmuch as the latter is, or at least is regarded as, lessening one's own excellence; one of the seven deadly vices. (W. J. B.)

Eoghan, ō′ăn (EUGENIUS), SAINT (d. *c.* 618), first Bp. of Ardstraw, b. Leinster, Ireland. As a boy he was carried off to Britain and subsequently to Brittany by pirates. Returning to Ireland, he presided over the Abbey of Kilnamanagh, County Wicklow. Among his disciples was St. Kevin of Glendalough. He was consecrated Bp. of Ardstraw, *c.* 581. The see was transferred to Derry in the 13th century, and Eoghan is today the tutelary guardian of the See of Derry. Feast, 23 Aug.—C.E.

EP., Episc. = *episcopus* (bishop).

Epact (Gr., *epi*, upon; *ago*, lead), term given to the surplus days of the solar year over the year of 12 lunar months, or the moon's age in days on the first day of a year. The system of epacts is based on the Metonic Lunar Cycle, and it is employed to determine the time of the ecclesiastical new moon.—C.E.

Epée, CHARLES MICHEL DE L' (1712-89), priest, inventor of the sign alphabet for the instruction of the deaf and dumb, b. Versailles, France; d. Paris. His success with two deaf and dumb pupils led him to found at his own expense a school for the education of others so afflicted. His sign system laid the foundation of all systematic instruction of the deaf and dumb.—C.E.

Ephesians, EPISTLE TO THE, the name of one of the didactic books of the N.T., written from Rome by St. Paul sometime during his first Roman captivity (A.D. 61-63). The right of this epistle to a place in the canon of inspired books has never been contested, while its Pauline authorship is proclaimed both by its style and contents, and by the universal testimony of antiquity. The explicit statement of

1, 1, would seem to indicate that the letter was written to the Christians who dwelt at Ephesus, but the absence of any allusion to time or place or definite persons, together with the omission of the words "at Ephesus" from some manuscripts, have led many even conservative scholars to regard the work as a circular letter rather than a message to a particular church. These same reasons make it difficult to determine the precise purpose for which the letter was written. The subject of the letter is "the union of all the faithful, both Jew and Gentile, with Christ and in Christ, as members of the one mystical Body of which Christ is the Head." In the first three chapters, this theme is presented under a three-fold aspect; viz., the union of all men in Christ is a plan of God, conceived with infinite love from all eternity, carried out in fact by the establishment of the Church, the Body of Christ, and revealed to the Gentiles by the preaching of Paul. The remaining three chapters are taken up with moral precepts in keeping with the dogma just explained. The words "to reestablish all things in Christ" (1, 10) were the battle-cry of the pontificate of Pius X. The description of the Church in 4, 4-17, helped to convert Card. Manning. In 5, 32, the Council of Trent assures us, Paul hints at the sacramental character of matrimony. A section of the third chapter forms part of the Mass and Office of the Sacred Heart, while a passage from the fifth chapter is read as the epistle of the Nuptial Mass.—C.E.; Prat, tr. Stoddard, The Theology of St. Paul., N. Y., 1926. (E. D. S.)

Ephesus, city, Lydia, Asia Minor, capital of Proconsular Asia; one of the seven churches to whose bishop St. John was commanded to write (Apoc., 1). To the faithful chiefly in this city Paul addressed his letter "to the Ephesians." It became an archbishopric and is now a titular see. There was held the Third General Council and also the "Robber Council of Ephesus."

Ephesus, COUNCIL OF, the Third Œcumenical Council, 431. Presided over by St. Cyril, Patriarch of Alexandria, it condemned Nestorius, the Bp. of Constantinople, who taught that Mary did not bring forth the Word of God, but the Man who became the temple of the Godhead, "the animated purple of the King." The decision of the council was received with wide acclaim.—C.E.

Ephod (Heb., *aphad*, clothe), a robe of the high priest, mentioned in the O.T., like the scapular worn externally by monks. The two parts were clasped together on the shoulders with two onyx stones, on each of which were engraved the names of six tribes; it was probably held in place by the girdle. It was made of finest linen and wonderfully embroidered in gold, blue, purple, and carmine.—C.E. (M. S.)

Ephpheta, ĕf'fā-tä (imperative of Aramaic verb, to open), a ceremony which is a part of the administration of Baptism. It consists in the applying of saliva from the priest's mouth to the ears and nostrils of the person who is being baptized, with the words: "Ephpheta, which is: Be thou opened, in the odor of sweetness. And thou, devil, flee; for the judgment of God will draw near." The touching of the ears signifies the opening of the understanding to the word of God; the touching of the nostrils denotes the sweetness of the spiritual life. The ceremony resembles the curing of the dumb man, as recorded in St. Mark (7). Ephpheta is also the name for the Sunday on which this Gospel is read, the eleventh after Pentecost. (J. F. S.)

Ephraem (Heb., fruitful), SAINT, Doctor of the Church (*c.* 306-373), b. Nisibis, Mesopotamia; d. Edessa. His father was a pagan priest, and he was instructed in Christian precepts by St. James, Bp. of Nisibis, whom he assisted in renewing the moral life of the citizens of that city. In 363, when Nisibis was retroceded to Persia, Ephraem fled with the Christian population to escape persecution, and settled at Edessa, where he was probably one of the chief founders of the "School of the Persians." The great liturgical poet of the Orient, his works comprise exegetical writings, homilies, and hymns. He was called the "Sun of the Syrians" by the Syrian Christians, among whom he had great influence. Tomb in Armenian monastery, Der Serkis, west of Edessa. Feast, R. Cal., 18 June.—C.E.

Ephraim, younger son of the patriarch Joseph (Gen., 41), born in Egypt, during the seven years of plenty. The first indication of the superiority of Ephraim over his elder brother, Manasses, is seen in the blessing given by their grandfather Jacob (Gen., 48). Using the power given to him by Divine promises, Jacob adopts as his sons, Manasses and Ephraim, in order that these might form not two branches of the same tribe, but two distinct tribes. Jacob gives the preference to the younger, by placing his right hand over the head of Ephraim. (F. J. L.)

Ephraim, TRIBE OF. Ephraim became the father of the tribe of Ephraim, distinguished for its warlike valor. By virtue of its origin, and the promises made by Jacob (Gen., 48) this tribe had an extraordinary development in population, riches, and power, and for this reason became jealous of the spiritual supremacy of the tribe of Juda. The tribe of Ephraim precipitated the rebellion and secession from the house of David. Jeroboam I (3 Kings, 11) became leader of the ten tribes of the north, and after the schism, the history of the tribe of Ephraim is absorbed in that of the north. (F. J. L.)

Ephrata, early name of Bethlehem (Gen., 35; Mich., 5); possibly the name of the surrounding country.

Epicureanism, term used in a popular sense to signify a refined selfishness which seeks the pleasures of the senses, particularly of the palate. More correctly it designates the materialistic philosophical system of Epicurus of Samos (341-270 B.C.), which taught that personal happiness was the highest good, or the end of life, and that the virtues were the means to this end.—C.E.; Turner, History of Philosophy, Bost., 1903.

Epigonation, vestment of the Greek and Armenian rites, really proper to bishops, archimandrites, and other dignitaries, but actually worn by many priests. It is diamond-shaped, stiff with cardboard and embroidery, and hangs from the girdle to below the right knee. It was originally only an ornamental handkerchief called the *encheirion*, but received its present form in the 12th century.

Epikeia (Gr., *epieikes*, reasonable), an indulgent and benign interpretation of law, which regards a law as not applying in a particular case because of

circumstances unforeseen by the lawmaker. The lawmaker cannot foresee all possible cases that may come under the law, and it is therefore reasonably presumed that were the present circumstances known to the legislator he would permit the act, e.g., a mother presumes that she may miss Mass on Sunday when there is no one present to care for her baby. Epikeia is not permitted, however, no matter how grave the inconvenience, if violation of the law would render an act null and void, e.g., to presume that marriage may be contracted because of grave inconvenience in spite of an existing diriment impediment.—Slater, Manual of Moral Theology, N. Y., 1925. (J. J. MCA.)

Epiklesis (Gr., invocation), prayer to the Holy Ghost said by the celebrant after the words of Consecration in the Mass, occurring in all the liturgies of the East and considered essential to the validity of the Eucharistic sacrifice—C.E.

Epimachus, SAINT. See GORDIANUS AND EPIMACHUS, SAINTS.

Epiphany (Gr., *epi*, upon; *phaino*, show), FEAST OF THE, 6 Jan., commemorates the manifestation of the glory of Christ to the Gentiles in the person of the Magi, as well as His Baptism and first miracle at Cana. Originating in the Eastern Church in the 3rd century, it soon spread to the West, where it is now commemorated especially for the apparition to the Magi. In England and many European countries it is popularly known as Twelfth Night (after Christmas) and is the occasion for the revival of numerous quaint customs. The feast is a holy day of obligation in England, Scotland, and Ireland. The office of the day is one of special beauty. —C.E.; Kellner, Heortology, A History of the Christian Festivals, St. L., 1908.

Episcopacy is a true sacrament, in which by the Sacrament of Orders, i.e., by consecration, there is conferred the fullness of the priesthood. It therefore completes and perfects the sacerdotal power, and thus is an order distinct from the priesthood; it confers power to ordain and consecrate, to administer confirmation, to consecrate things destined for Divine worship, and with legitimate jurisdiction to rule a portion of the Church—called a diocese under the Roman pontiff.—Pohle-Preuss, The Sacraments, IV, St. L., 1920. (R. B. M.)

Episcopalian (Gr., *episkopos*, bishop), a member of a Church ruled by bishops, without serious concern about belief or doctrines; a member of the Church of England, of the Anglican Church in the United States, Canada, Africa, and other countries. (ED.)

Epistemology (Gr., *epistēme*, knowledge; *logos*, science), the science of the acquisition of knowledge (q.v.).—C.E.; Mivart, The Groundwork of Science: A Study of Epistemology, N. Y., 1898. (ED.)

Epistle, in Liturgy, selection most frequently from one of the letters, or Epistles of the Apostles read at Mass after the Collects, at the (priest's) right-hand side of the altar and therefore called the Epistle side. It is also called Lesson. As a rule there is only one, but on some days in Lent, emberdays, there are several. At High Mass the Epistle is read aloud in one tone by the subdeacon. (ED.)

Epistle Side of Altar, the right side of the altar as one faces it, so called because, very frequently, parts of the Bible taken from the epistles of the Apostles are read there during Mass as lessons. (J. C. T.)

Epistolary, a liturgical book containing the Epistles of the Mass. In the Middle Ages the book was called *Apostolus* (Ordo Romanus, I, iii, ed. Mabillon) or *Lectionarium* in contrast to the *Evangelium* or Gospel Book. In France as early as the 9th century the Epistles and Gospels appeared in one book. The Pontificale Romanum orders that the candidate for the subdiaconate must touch the Liber Epistolarum or Epistolary. (D. R.)

Epping, JOSEPH (1835-94), astronomer and Assyriologist, b. Neuenkirchen, Westphalia; d. Exaeten, Holland. He was one of a band of Jesuits who went to Ecuador at the request of Garcia Moreno, and became professor of mathematics at the Polytechnicum of Quito. After Moreno's assassination he went to Holland, where he taught astronomy and mathematics. In 1882 appeared "Der Kreislauf im Kosmos," a refutation of Kant and Laplace. He discovered the key to the Babylonian astronomical tables, publishing the results of his investigations in 1899—C.E.

Equatorial Nile, PREFECTURE APOSTOLIC OF, Central Africa; established 1923; entrusted to the Sons of the Sacred Heart of Verona. Prefect Apostolic: Antoine Vignato (1923), residence at Gulu.

Equivocation (Lat., *æquus*, equal; *vocare*, to call), the use of a word, or phrase, having more than one meaning, with a view to concealing from one's questioner information which he has no right to seek, or to give which might unjustly embarrass or compromise the one interrogated. This is wrong when the information is due by any obligation of justice or charity, but permissible and even advisable when the interrogation is impertinent or unjust; it is practised universally in such cases even by those who affect to deem it wrong. Excuses for not admitting visitors when inconvenient and evasive and misleading answers of professional men who are obliged to protect secrets, are examples of justifiable equivocation. A classic instance and discussion of this subject is given by Newman in Note C in the appendix to his "Apologia," that of St. Athanasius when asked by his pursuing persecutors, "Have you seen Athanasius?" "Yes," he replied, "he is close to you," and they, misled, continued on their course.—C.E.; Slater, Manual of Moral Theology, N. Y., 1908. (ED.)

Era, an epoch, a period, or a series of years, having some distinctive historical character, e.g., the Christian era, introduced by a Scythian monk (*c.* 527) who calculated the birth of Christ in 753 A.U.C. (Lat., *ab urbe condita*, from the foundation of the city) and fixed the following year 754 A.U.C. as year 1 of the "years of the Lord."—C.E.

Erasmus (Gr., amiable), SAINT, martyr (303), Bp. of Syria. Tradition holds that he was transported by an angel from Mt. Lebanon whence he had fled from the persecution, to Lake Lucrino in Italy, but was seized there and taken to Campania, where he was tortured and put to death. Patron of sailors; invoked, as one of the Fourteen Holy Helpers, against intestinal trouble. Represented with an angel. Relics

at Gaeta. His cult was widespread in the Middle Ages. Feast, 2 June.—Butler.

Erasmus, DESIDERIUS (probably 1466-1536), the most important leader of German humanism, b. Rotterdam, Holland; d. Basel, Switzerland. He was the illegitimate son of a citizen of Gouda who afterwards became a priest. In 1486 Erasmus was forced through poverty to enter the monastery of Canons Regular at Emaus near Gouda, a step for which he felt no vocation. Being left free to pursue his studies, he devoted himself to the classics. He was ordained, 1492, by the Bp. of Cambrai, who chose him as his secretary and sent him to Paris to complete his studies. The remainder of his life was spent in wandering from place to place and included two sojourns in England, during which he made the acquaintance of the foremost English scholars, including Sir Thomas More. He has been called the intellectual father of the Reformation, a title justified by such works as his "Praise of Folly" (1509), his notes for his edition of the Greek New Testament (1516), and his "Colloquia Familiaria" (1518). With regard to Luther himself he strove to maintain a strictly neutral attitude which amounted at times to double dealing. By degrees the Reformers withdrew from him and finally he acceded to the appeals of Adrian VI and Henry VIII and wrote an open attack on Luther, "Diatribe de libero arbitro" (1524), in reply to which Luther wrote his denial of free will, which was thenceforth the official programme of the new movement. Erasmus's religious ideal was entirely humanistic: reform of the Church through the introduction of humanistic "enlightenment" into her doctrine without, however, breaking with Rome. He was a potent factor in the educational movement of the time, published many editions of the classics and Fathers of the Church, and wrote a number of theological and pedagogical treatises. —C.E.; Mangan, The Life, Character, and Influence of Desiderius Erasmus, N. Y., 1927.

Erastianism, a system based on an analogy between the Christian and Jewish dispensations, founded in the 16th century by Erastus, a follower of Zwingli, whose real name was Thomas Lieber. The term is used to denote an undue subservience of the Church to the State; the supremacy of civil rulers in matters of religion, as in Great Britain and Germany.—C.E.

Erdington Abbey, Birmingham, England. founded, 1876, by the Benedictine, Dom Placid Walter, arch-abbot of the Beuron Congregation, and a party of monks driven from Germany; raised to an abbey, 1896. The community, severely depleted by the World War, disbanded, 1922, and the abbey passed to the Redemptorists. Priests, 13—C.E.

Erie, DIOCESE OF, Pennsylvania, embraces the following counties: Erie, Crawford, Mercer, Venango, Forest, Clarion, Jefferson, Clearfield, Cameron, Elk, McKean, Potter, and Warren; area, 9936 sq. m.; established, 1853; suffragan of Philadelphia. Bishops: Michael O'Connor (1853-54); Josue M. Young (1854-66); Tobias Mullen (1868-99); John E. FitzMaurice (1899-1920); John M. Gannon (1920). Churches, 163; priests, secular, 154; priests, regular, 54; religious women, 725; colleges, 5; academies, 4; high schools, 15; primary schools, 44; pupils in parochial schools, 15,409; institutions, 4; Catholics, 118,659.

Eriugena, JOHN SCOTUS (9th century), Irish teacher, theologian, philosopher, and poet. He was head of the palace school under Charles the Bald (*c.* 847), and acquired prominence in the world of letters through his translation of the works of Pseudo-Dionysius. In addition he wrote commentaries on the Gospel of St. John and on the works of Pseudo-Dionysius, a work on predestination and probably one on the Eucharist, a philosophical work on the division of nature, a treatise on the soul, and some poems. Although the errors into which he fell were many and serious, there can be no doubt that he abhorred heresy and that he always regarded himself as a loyal son of the Church.—C.E.

Ernakulam, ARCHDIOCESE OF, India, comprises all the churches of the Syrian Rite of Malabar between the Chalakudy River and the Vempanad Lake, and includes in its territory the native states of Travancore and Cochin in British Cochin; area, 2450 sq. m.; established, 1923; suffragan sees, Changanacherry, Kottayam, and Trichur. St. Thomas brought Christianity to the people of Malabar in the 1st century. Augustine Kandathil was appointed archbishop, 1923. Churches and chapels, 151; priests, 185; religious women, 261; seminary, 1; high schools, 3; elementary schools, 241; institutions, 7; Catholics, 147,710.

Error, a false judgment; a discrepancy between the mental judgment and the object of this judgment. Error is different from ignorance, although it implies ignorance and proceeds from it. Ignorance implies lack of knowledge without the formation of a judgment; error can occur only in the presence of some knowledge, and expresses a mistaken judgment. If the error concerns the existence of some particular fact, it is factual; if it regards a precept of law, it is legal. It may affect either the substance of a thing or its quality. A substantial error exists in the case of one marrying other than the intended person, or, where slavery is legal, of a freeman marrying a slave. Error in such cases is a diriment impediment to matrimony. Such a substantial error, if proven, nullifies any ecclesiastical act. An error of quality or accidental error does not itself annul the act, unless expressly stated in the law (Cans. 1052, 1083). The law protects common error concerning jurisdiction (Can. 209).—C.E.; P.C. Augustine.

Esau (Heb., hairy), the eldest son of Isaac and Rebecca and twin-brother of Jacob. The life-long opposition between the two brothers was foreshadowed by their struggle when still in their mother's womb. Esau became a skilful hunter, beloved of his father. In a moment of hunger he exchanged his birthright for a mess of pottage which Jacob had prepared. His choice of Chanaanite wives was grievously offensive to Rebecca. Preparatory to giving his parting blessing to his son, Isaac bade him procure with his hunting the meat for a savory dish; during Esau's absence Jacob, on the advice of his mother, impersonated his brother by covering his neck and hands with the hide of kids. In this manner he obtained the blessing intended for the first-born, after which he fled from his brother's wrath and they met only after 20

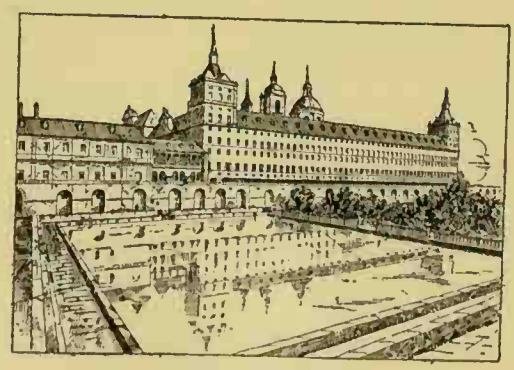
years. Esau settled in the land of Seir and his descendants were called Edomites.—C.E.

Eschatology (Gr., *eschatos*, uttermost; *logos*, discourse on), the branch of systematic theology which treats of the last things. These are, for the individual, death, judgment (particular), heaven or hell (purgatory, as a transitory state), the so-called "four last things," since they constitute the end of man's mortal life, and the immediate and final retribution of that life in another world. For the human race the last things embrace the resurrection from the dead and the general judgment. To these must be added the end and fate of the physical world or cosmic eschatology.—C.E.; Pohle-Preuss, Eschatology, St. Louis, 1920. (A. C. K.)

Escobar, MARINA DE (1554-1633), VENERABLE, mystic and religious foundress, b. Valladolid, Spain; d. there. Under the spiritual guidance of Luis de Ponte, she advanced steadily in perfection and bore with joy the bodily afflictions which resulted in her being bedridden at the age of fifty. She was Divinely commissioned to establish a branch of the Brigittine Order with rules modified to suit her times and country. Her revelations, written down by her and arranged by her confessor, were published after her death.—C.E.

Escobar y Mendoza, ANTONIO (1589-1669), Jesuit theologian, b. Valladolid, Spain; d. there. The orthodoxy of his writings is above criticism, hence Pascal's efforts to fasten the charge of laxism on Escobar's "Manual of Cases of Conscience" do not merit serious consideration.—C.E.

Escorial, famous building, Spain, about 27 m. NW. of Madrid, known as El real Monasterio de San Lorenzo del Escorial, comprising a monastery, church, mausoleum, palace, college, library, and art-galleries. It was begun by Philip II in 1563 to commemorate the victory of St.-Quentin, 10 Aug., 1557. The plan of the building, in the shape of a gridiron, is thought to have been suggested by the fate of St. Lawrence, on whose feast the battle was fought. The architect was Juan Bautista de Toledo; after his death it was completed by Juan de Herrera. The finest building is the Doric church; under the altar is the royal mausoleum of the kings of Spain. The convent is occupied by Augustinian monks, who serve the church and conduct the college. The palace is a treasure-house of art and learning, containing MSS., tapestries, and paintings.—C.E.



THE ESCORIAL

Esdras, priest and scribe who left Babylon in the 7th year of Artaxerxes (458 B.C.), with a caravan of 1800 Jewish exiles, to return to Jerusalem. The Persian king had given Esdras a letter ordering the satraps beyond the Euphrates to aid him to enforce observance of the Mosaic Law in Judea. Esdras brought with him an exemption from taxation for the temple officials, and gifts from Artaxerxes and the Jews of Babylon. With these the temple worship was to be enhanced and subsidized. Within a year mixed marriages, of which even priests had been guilty, were dissolved. In 444 B.C., after the walls of Jerusalem had been rebuilt, the Law was read to the assembled multitude, whereupon the Feast of Tabernacles and the Day of Atonement were observed. There followed the renewal of the Covenant, which all solemnly agreed to keep. By Esdras and Nehemias (q.v.) the restoration of the Law was effected. The measures which Esdras himself effected determined in great part the organization and practise of later Judaism. The Talmud assigns to him the compilation of the Books of Paralipomenon. He is also credited with the collection of the canonical books of the Old Testament extant in his time. Jewish tradition regards him as the author of the Books of Esdras.—C.E.; Schumacher. (H. J. G.)

Eshowe, VICARIATE APOSTOLIC OF, Union of South Africa, established as the Prefecture Apostolic of Zululand, 1921, raised to a vicariate under its present name, 1923, formerly part of the Vicariate Apostolic of Natal; bounded E. by Indian Ocean, S. by Tugela River, W. by districts of Utrecht and Swaziland, N. by Transvaal and East Africa; entrusted to the Benedictines of St. Odila for the Foreign Missions. Vicar Apostolic, Thomas Spreiter; residence at Inkamana, Natal.

Eskimo or ESQUIMAUX (eaters of raw flesh), a race occupying the entire Arctic Coast, and the outlying islands of America from below Cook Inlet in Alaska around to the mouth of the St. Lawrence. With the exception of the Aleut, all those scattered over this vast territory are practically homogeneous. They call themselves Innuit (people). They depend entirely upon hunting and fishing, live in tents in summer and snow houses in winter, and dress in the skins of animals. Their religion is a form of animism. Their first contact with the Scandinavians was about the year 1000. Towards the end of the 14th century a war broke out between them and the Scandinavian colony of Greenland, resulting in the destruction of the latter. Most of the Greenland Eskimo have been civilized and Christianized under Lutheran and Moravian auspices. The Russian Orthodox Church began mission work in Alaska, in 1794, with great success. The great Oblate Fr. Petitot visited the Eskimo in 1865, reaching Alaska in 1870, and the Jesuits established their first Alaska mission in 1886. They have a number of flourishing stations, and are assisted by the Sisters of St. Anne, and the Brothers of Christian Instruction.—C.E.

Espejo, ANTONIO (16th century), explorer, b. probably Cordoba, Spain. He was a wealthy mining proprietor in Mexico, when he conducted a notable expedition into New Mexico and Arizona, 1582-83, to verify the reported deaths of some Franciscan missionaries, accomplishing without bloodshed and with a handful of men as great results as had been obtained by Coronado with a whole army and at the cost of an exterminating warfare. He reached a point some 50 m. N. of Prescott, visiting In-

dian pueblos and noting rich silver deposits.—C.E.

Espen (Espenius), Zeger Bernhard van (1646-1728), canonist; b. Louvain, Belgium; d. Amersfoort, Netherlands. While teaching canon law at the University of Louvain, he wrote his famous work "Jus canonicum universum." He pronounced in favor of the ordination of the Jansenist Bp. of Utrecht, which with his Jansenist doctrines brought about his suspension by the Bp. of Mechlin; on his condemnation by the university he fled to the Jansenists in Holland. The Augustinian Désirant, professor at the university, is accused of having fabricated false documents in the controversy; this is known as the "Forgery of Louvain." Désirant was condemned and banished. All of Van Espen's works are on the Index.—C.E.

Espinosa, Alonso de (16th century), Spanish Dominican and historian. He was led to write his important work, "Guanches of Tenerife," through his interest in Our Lady of Candelaria, an image of the Virgin and Child which had been among this people long before their conversion to Christianity. The work is the best account of this lost race.—C.E.

Espousals (Lat., *spondere*, to promise), a formal contract of future marriage between two persons who are thereby affianced. See Betrothal.

Espousals, Spiritual, the name given by mystical writers to designate that mystical union of love between God and some loved souls elevated to the ninth degree of contemplation. During the prayer of rapture God reveals His greatness to these particular spouses, adorns them with graces and gifts, and unites Himself to them as a sign or pledge of future spiritual marriage. This union, which is called espousal, is spiritual, for the soul is united to the Divine Spirit.—Devine, Manual of Mystical Theology, N. Y., 1903. (M. J. W.)

Espousals of the Blessed Virgin Mary, formerly a feast celebrated on 23 Jan., in honor of the Blessed Virgin's espousal to St. Joseph. It dates from 1517 when it was granted to the nuns of the Annunciation by Leo X with nine other Masses in honor of Our Lady. Adopted by many religious orders and dioceses, it was observed for a time by nearly the whole Church, but is no longer in the Calendar. It is the subject of a famous painting by Raphael and Viterbo.—C.E.

Essence (Lat., *esse*, to be), that which a thing is, or that by which a thing is what it is. It is also called the quality of a thing because it tells what a thing is. It is the combination of all the notes or intelligible qualities and only those without which the thing in question cannot be conceived. In regard to finite things, when the term is used without modification, the specific and metaphysical essence is usually understood, viz., that by which it is the kind of thing it is and different from every other kind of thing. The specific essence is the complete essence which is found common to all the individuals of any species. It comprises the generic note, in which it is similar to other species, e.g., the note of animality in the essence of man which is found also in the essence of brute, and the specific difference, namely the perfection which is found only in the members of the particular species, e.g., the perfection of rationality which is peculiar to the species man alone. Neither of these two notes taken alone can be the expression of a complete essence. The physical essence of a thing may be defined as the combination of all that is necessarily required for a thing actually to exist, and therefore includes existence and all those perfections which are necessarily connected with a specific essence.—C.E.; Rickaby, General Metaphysics, N. Y., 1909. (J. A. M.)

Essenes, ĕs-sēnz, a pre-Christian Jewish monastic order, not mentioned in the Bible. They first appear in history, *c.* 150 B.C., but it seems certain that their origin is more ancient. Their severe separatist character renders difficult the investigation of their origin and tenets. The chief sources of their history are: Philo (Quod omnis probus liber, II); Pliny the Elder (Historia Naturalis, V); and Flavius Josephus (Jewish War, II, V; Antiquities, XIII, XV, XVII, XVIII). In his youth Josephus became a member of the sect, but his membership was too brief for an initiation into the inner mysteries of the order. Pliny may have taken his data from Alexander Polyhistor, a contemporary of Sulla. Philo and Josephus estimate the number of the Essenes at 4000. They were an exclusive society, affecting severe asceticism and benevolence to all men. Agriculture was their chief occupation. In general they renounced marriage, and recruited their ranks by adopting very young children. There is no evidence that they rejected the ethics of marriage. In fact a few of them entered marriage with a view to preserving the race. The strictest communism of possessions reigned among them, and also a very rigorous system of caste. There were four grades, between which all intercourse, even by touch, was forbidden. Much exotic superstitious idolatry was mingled with their belief in Yahweh and in immortality. In the various vicissitudes through which the Jews have passed the Essenes have dropped out of history.—C.E. (A. E. B.)

Esser, Thomas (baptismal name, Herman Joseph; 1850-1926), bishop, b. Burtscheid, Germany; d. Rome. After a classical course at Aix-la-Chapelle he studied at the University of Bonn and from there went to Würzburg. In 1871 he entered the theological seminary of Cologne, was ordained priest 1873, and appointed curate at Euskirchen. He was imprisoned three times for not producing the document of his appointment and for fulfilling his "official clerical duties." Unable to continue as a priest in his own country, he moved to Rome to complete his studies. In 1877 he went to Vienna and received the Dominican habit as Fr. Thomas. Appointed to the chair for the study of St. Thomas at Maynooth College, he was recalled, 1891, to lecture on canon law at the University of Freiburg, Switzerland. Summoned to Rome, 1894, to edit the new Index Librorum Prohibitorum, he became professor of canon law at the University of St. Thomas. He was subsequently appointed a member of the Roman Curia, and in 1917 was created titular Bp. of Sinide. He contributed to over 30 German, Italian, and English publications, and preached retreats in many lands, including the United States.

Est (Estius), Willem Hessels van (1542-1613), scriptural commentator and theologian, b. Gorkum, Holland; d. Douai, France. He was for many years professor at Louvain where he participated in the controversy concerning the opinions of Baius, and after he had become professor of theology at Douai, 1582, in that involving Lessius. Est's greatest work is his commentary on the Epistle of St. Paul, which no serious student of the Epistles can afford to neglect. His uncle, Nicholas Pieck, O.S.F., was one of the martyrs of Gorkum (canonized, 1867), and Est is the author of what is considered the best history of their martyrdom.—C.E.

Establishment, name for the Church of England as a state creation and institution.

Esther (Heb., star, happiness), Queen of Persia and wife of Assuerus, who is identified with Xerxes (485-465 B.C.). She was a daughter of Abihail of the tribe of Benjamin, her Jewish name being Edissa. She had been adopted by her father's brother, Mardochai, and her beauty caused Assuerus to choose her as his queen instead of his divorced wife Vasthi. In this position she was able to protect her people against the plots of Aman, a royal favorite, the feast of Purim being observed by the Jews in commemoration of their delivery.—C.E.

Esther, Book of, a book of the Bible, relating the history of a Jewish orphan girl named Edissa, later Esther (q.v.), written probably not later than the time of Esdras, by an unknown author. Catholic scholars regard it as true history. It portrays Persian court life with great exactness of detail and apparently is based upon court annals and written Jewish sources. The Jews read it on the feast of Purim. The text of Esther has come down to us in two recensions. The Hebrew is shorter than the Greek. The Latin Bible follows the Hebrew, but the missing passages are supplied from the Greek version, as an appendix (10-16); they are necessary to complete the narrative. These so-called "deuterocanonical parts" were originally in Hebrew. Theodotian translated them from that language.—C.E.; Pope. (H. J. G.)

Esthonia, republic in northern Europe on the eastern shore of the Baltic Sea; area, 18,362 sq. m.; pop., 1,117,270. The Esthonians had been independent for about a thousand years when conquered and Christianized in the 13th century by the Danes and the Brothers of the Sword. In the 17th century the country passed to Sweden, and was completely Lutheran when ceded to Russia in 1721. The czar granted religious freedom and introduced the Greek Orthodox religion which competed with Lutheranism for the allegiance of the people, but the majority remained Lutheran. There was continual struggle between German and Russian elements, until in 1917 the autonomy of Esthonia was declared by the Russian Provisional Government, and in 1920 the country became an independent republic. The few Catholic inhabitants are under the ecclesiastical jurisdiction of the Archdiocese of Riga in Latvia.—C. E. Suppl.

Eternal Creation. Faith clearly teaches that this world did not exist from all eternity, but was created in time, i.e., a measurable span of time has elapsed since the world came into being. St. Thomas and Suarez deny that we can prove from reason that eternal creation was impossible, that this world could not have existed from all eternity. Many modern philosophers think we can prove it. The difference is only apparent. The former spoke of *a priori* arguments, of which there are none; the latter speak of arguments drawn from experience, e.g., the transformation of energy, or radioactivity. (A. C. C.)

Eternity, attribute of God expressing that He had no beginning and will have no end, i.e., He always was and always will be. The very essence of God demands His existence, and that there never was a possibility of His not being. Boetius defines eternity as the perennial, interminable, perfect possession of life in its fullest totality, always without beginning and without end. There is no succession of anything, succession belongs to time. God alone is eternal, there is in Him no past, no future, everything is the never beginning and never ending present.—C.E.; Pohle-Preuss, God: His Knowability, Essence, and Attributes, St. L., 1921. (A. C. A.)

Ethelbert, Saint, confessor (560-616), King of Kent. He married Bertha, daughter of the Frankish king, Charibert, and afforded her every opportunity for the exercise of her religion. When he was baptized by St. Augustine, 597, his supremacy in southern Britain led to the baptism of 10,000 of his countrymen within a few months. Thenceforth he was the watchful father of the Anglo-Saxon Church. Among others he founded at Canterbury the church which was afterwards to be the primatial cathedral of England. He issued their first written laws to the English people. He was popularly called St. Albert, and is known under this name as titular saint of numerous churches in England. His relics were preserved at Canterbury. Feast, 24 Feb.—C.E.; Butler.

Ethelbert, Saint, martyr (d. 793), King of the East Angles. Although preferring a life of celibacy, he agreed to woo Altrida (Alfrida) daughter of Offa, King of the Mercians, and, undeterred by portents, repaired to Offa's court, where he was murdered. His ignominious burial place was revealed by a heavenly light, and the body having been translated to Hereford Cathedral, his sanctity was attested by the many miracles at his tomb. His head was enshrined at Westminster Abbey. The cathedral at Hereford, of which he is patron, and 13 other churches in England are named in his honor. Feast, 20 May.—C.E.; Butler.

Etheldreda (Audry), Saint, virgin (*c.* 630-79), Queen of Northumbria. She founded the minster of Ely, built on an estate which had been given to her by her first husband Tonbert, with whom she had never lived in wedlock. Her second husband, Egfrid, King of Northumbria, at first respected her desire to lead a religious life, but later he insisted on his rights, and fear of being carried off by him drove her to Ely. Certain lands at Hexham which were the king's gift to her she gave through St. Wilfrid of York to found the minster of St. Andrew. Represented with a crown at her feet. Her hand is venerated in the church of St. Etheldreda, Ely Place, London. Feast, 23 June.—C.E.; Butler.

Ethelhard (d. 805), fourteenth Abp. of Canterbury. He was elected to the see at a time when Offa, King of the Mercians, was attempting to weaken Canterbury's influence and had succeeded in securing

the pallium for the incumbent of the See of Lichfield. Ethelhard encountered many difficulties, being for a time obliged to flee from his see, but when Cenwulf succeeded in Mercia, they worked together for the restoration of the rights of Canterbury, the dispute being ended by Ethelhard's visit to Rome in 801. The success of Offa's policy would have impeded the attainment of national unity, and its defeat by Ethelhard is an event of the greatest importance in the history of the making of the English nation. —C.E.

Ethics (Gr., *ethos*, character), the natural science of the morality of human acts, which considers the moral actions or conduct of man primarily in the light of human reason rather than in the light of supernatural revealed truth. Moral theology is sometimes termed Christian Ethics. The deliberate free actions of man in their relation to right rational nature and the Divine Reason form its subject matter. The liberty of the human will and the existence of God, the Creator, End, and Rewarder of man, constitute its two most important fundamental postulates. God is the surety for morality, and without free will man could perform no ethical acts either good or bad; there would be no responsibility, no imputability, no virtues or vices, merit nor guilt, no eternal reward for a life of self-sacrifice and virtue. Ethics is preeminently a practical and directive science, setting before man not only the absolute obligation of doing good and avoiding evil, but indicating as well how he is to act if he wishes to be morally good and attain the end of his being. The establishment of the right rules of human conduct and their embodiment in everyday life then forms the primary purpose of ethics, which is generally classified as general or theoretical ethics, dealing with the nature of morality, the end of conduct, its norm, laws, etc., and special or applied ethics, dealing with the relation of such principles and rules to man's personal everyday activities whether individual or social. Every phase of free human activity, personal, social, economic, political, and international, comes within the scope of ethics, and is regulated by the moral law and made to harmonize with right rational nature or the moral order as Divinely constituted.—C.E.; Hill, Ethics: General and Special, N. Y., 1920. (D. A. MACL.)

Ethiopia (Gr., *aitho*, burn; *ops*, face), in ancient geography a country S. of Egypt and closely connected with it; all the land bounded by the upper Nile on the W., and the Red Sea and Arabian Gulf on the E. A eunuch, minister of Candace, Queen of Ethiopia, was converted to Christianity by the deacon Philip (Acts, 8).—C.E.

Ethiopic Liturgy, that used in the Church of Abyssinia. The normal and original Ethiopic use is the Liturgy of the Twelve Apostles, which was translated from the Coptic by St. Cyril. There are also a number of other anaphoras which, on occasion, are joined to the first part of the liturgy, in place of its own canon. The basic text is that of Egypt, but numerous additions were made from time to time till the 16th century, fewer till the 20th century. It has its own liturgical year. (M. E. D.)

Ethnology (Gr., *ethnos*, race; *logos*, science), the study of the human race (see HUMAN RACE).

Eton College, Buckinghamshire, England, on the left bank of the Thames, opposite Windsor, the greatest of the English public schools. It was founded, 1440, by Henry VI, "to show like his ancestors his devotion to the Church," to be known as "the King's College of the Blessed Mary of Eton beside Windsor," and to consist of a provost, ten priests, four clerks, six chorister boys, twenty-five poor and needy scholars "to learn grammar," and twenty-five poor and disabled men "to pray for the souls of his father and mother and all his forefathers and all the faithful departed." William of Wayneflete, afterwards Bishop of Winchester and Chancellor of England, was the first head master and always a generous patron. Scholarships at King's College, Cambridge, were offered. The main buildings, two quadrangles, are of brick; the Gothic chapel, of stone, with painted glass, and richly ornamented, was used as the parish church (Anglican since the Reformation) until 1854. Until the middle of the 19th century education was purely classical; mathematics was introduced in 1851, natural science in 1869, and an army class now prepares boys for that service. The scholars are divided into 70 King's scholars or "collegers," who are on the foundation, and reside in the college, and the "oppidans," townsmen or outsiders, who form the great majority and are domiciled in the various masters' houses at a considerable fee. The college counts more than 1000 scholars and is preeminent in scholarship and field sports. Since 1919 the acting of miracle plays on Founder's Day has been revived. Eton has superseded Winchester and Westminster as the school of the aristocracy, and many of Great Britain's premiers, other statesmen, and soldiers appear on its roster.—Lyte, Eton College, 1899; Leslie, The End of a Chapter, N. Y., 1916.

Eucharist (Gr., *eucharistia*, thanksgiving), the sacrament and sacrifice of the New Law in which Christ the Lord is Himself present, offered, and received under the species of bread and wine. The name is from the account of the Last Supper. The Catholic Church teaches that "in the Eucharist, the Body and Blood of the God-man are really, truly, substantially, and abidingly present together with His Soul and Divinity for the nourishment of souls, by reason of the Transubstantiation of the bread and wine into the Body and Blood of Christ, which takes place in the unbloody sacrifice of the New Testament, i.e., the Mass." This Real Presence is proved from the literal interpretation of the promise of Christ to give his Body and Blood, as found in St. John's Gospel, 6, and from the four independent accounts of the fulfilment of the promise at the Last Supper (Matt., 26; Mark, 14; Luke, 22; 1 Cor., 11). From the same accounts it follows that Christ is present by Transubstantiation, namely the entire substance of bread and wine is changed into the Body and Blood of Christ, the accidents only of bread and wine remaining. With the single exception of Berengarius of Tours (1088), none denied this doctrine until the 16th century, when the reformers put forth various errors of a mere figurative or virtual presence, as also of the manner of Christ's presence. They were

all condemned in the Council of Trent. The accidents of bread and wine are therefore without their proper substance, yet are real and not mere subjective impressions. The mode of Christ's presence is spirit-like, somewhat as the soul in the body. He is whole and entire in the whole Host and whole and entire in every part thereof. At one and the same time He exists in heaven and in many different places on earth. From the Real Presence it follows that He is to be adored. It is evident that the Eucharist is a sacrament, for it is a visible sign of invisible grace instituted by Christ. Its principal effect is the union of the soul with Christ by love, and spiritual nourishment by increasing sanctifying grace. It produces also a certain spiritual delight, blots out venial sin, and preserves from mortal sin by exciting to charity, and as Christ explicitly promised is the pledge of a glorious resurrection and eternal happiness. See various titles under COMMUNION.—C.E.; Dalgairns, Holy Communion, Its Philosophy, Theology and Practice, N. Y., 1912; Stone, History of the Doctrine of the Holy Eucharist, N. Y., 1920. (L. P. F.)

EUCHARISTIC SYMBOLS

Eucharist, SYMBOLS OF THE. Ears of wheat and clusters of grapes are often used as ornaments on altars and vestments. They are emblems of the Blessed Sacrament, the Body and Blood of Christ under the appearance of bread and wine. A chalice, often surmounted by a Host, is another symbol of the Eucharist.—C.E. (J. F. S.)

Eucharistic Congress, an international assembly of Catholics, lay and clerical, summoned from time to time as a religious demonstration against secularization. It accomplishes this purpose by fostering love for Christ in the Blessed Sacrament through means tolerated by the Church: by general Communions, general adoration of the Eucharist, and discussion of the best means of increasing devotion to the Eucharist. From Bp. Ségur came the inspiration for the first Eucharistic Congress, held at Lille, France, 1881. Other congresses were held as follows: Avignon, France, 1882; Liége, Belgium, 1883; Fribourg, Switzerland, 1885; Toulouse, France, 1886; Paris, 1887; Antwerp, Belgium, 1890; Jerusalem, 1893; Reims, France, 1894; Paray-le-Monial, France, 1897; Brussels, 1898; Lourdes, France, 1899; Angers, France, 1901; Namur, Belgium, 1902; Angoulême, France, 1904; Rome, 1905; Tournai, Belgium, 1906; Metz, Lorraine, Germany, 1907; London, 1908; Cologne, Germany, 1909; Montreal, Canada, 1910; Madrid, 1911; Vienna, 1912; Malta, 1913; Lourdes, 1914; Rome, 1922; Amsterdam, Holland, 1924; Chicago, Ill., 1926; Sydney, Australia, 1928.—C.E.

Eucharistic Elements, the sensible matter of the Sacrament of the Holy Eucharist, over which are pronounced the words of consecration. These are bread and wine mixed with a little water. The bread must be purely of wheaten flour and recently made. The wine must be the natural juice of the grape vine and uncorrupted. In the Latin rite, the bread is unleavened, i.e., without yeast; in the Eastern rites it is leavened.—Dalgairns, Holy Communion, Its Philosophy, Theology and Practice, N. Y., 1912; Stone, History of the Doctrine of the Holy Eucharist, N. Y., 1920. (L. P. F.)

Eucharius, SAINT (3rd century), first Bp. of Trier. According to an ancient legend he was one of the 72 disciples of Christ and with his companions, Maternus and Valerius, was sent as bishop to Gaul. When they arrived at Alsace, Maternus died, whereupon the survivors hastened back to St. Peter who sent Eucharius his pastoral staff, with which he raised the dead man to life. For this reason the staff has become the distinctive mark of an envoy, especially a missionary. Eucharius subsequently founded the See of Trier, becoming its first bishop. At present it is believed that the first missionaries came to Trier not earlier than 250. A basilica was built over his tomb in the catacomb of St. Matthias. Feast, 8 Dec.—C.E.

Eugene I, SAINT, POPE (654-657), b. Rome; d. there. He was elected pontiff during the compulsory exile of Martin I, who would not submit to Byzantine direction in the matter of Monothelitism, and his election was subsequently approved by Martin. As pope he demanded a profession of faith from Emperor Constans II, a defender of Monothelitism; the emperor however answered with a request that the pope should enter into communion with the Patriarch of Constantinople. Eugene refused this invitation as there seemed no prospect of an acceptance of the Catholic doctrine in regard to the heresy. Feast, 2 June.—C.E.; Mann.

Eugene II, POPE (824-827), b. Rome; d. there. The archpriest of Santa Sabina, his election was a triumph for the Roman nobility and the Franks whose power his predecessor, Paschal I, had attempted to curb. The Frankish influence was strengthened politically but lessened ecclesiastically when Louis the Pious sent his son to Rome and a constitution was agreed upon between the emperor and the pope. In 826 he advanced the cause of learning by decrees promulgated at a council in Rome.—C.E.; Mann.

Eugene III (BERNARDO PIGNATELLI or PAGANELLI), BLESSED, POPE (1145-53), confessor, b. Montemagno, Italy; d. Tivoli. A Cistercian, Abbot of Tre Fontane, he was elected pope and forced to take up his residence at Viterbo, due to the violence of the Roman mob. He absolved the seemingly penitent exile, Arnold of Brescia, who immediately returned to Rome and stirred up further dissension, concluded by a treaty signed by the pope and the Roman Senate. This however was adhered to for only a short time and Eugene was forced to flee to France, where he directed the Second Crusade and convened important synods to discipline the clergy, propagate the faith, and encourage learning. After a second unsuccessful attempt to rule in Rome a treaty with Frederick Barbarossa promising imperial protection enabled him to end his days in peace. Feast, 8 July; at Rome, 21 July.—C.E.; Mann.

ARMS OF EUGENE III

Eugene IV (GABRIELLO CONDULMARO or CONDULMERIO), POPE (1431-47), b. Venice, Italy, 1383; d. Rome. When a youth he distributed his wealth to the poor and became an Augustinian hermit, then

Bp. of Siena, and Card-priest of St. Clement. As pope, hatred of nepotism brought him in conflict with the Colonna family. Believing the Council of Basel unsuccessful, he ordered it to dissolve. The prelates refused, insisted that a council was superior to the pope, and ordered him to appear with the cardinals at its meetings. Refusing, he was exiled by his enemies and resided at Florence for nearly 10 years. When the Basel schismatics decided on union with the Greeks he convened a council at Ferrara which resulted in the Decree of Union, 1439. The schismatics elected the antipope Amadeus of Savoy, but the Christian nations reinstated the legitimate pontiff. On the eve of his death he signed the Frankfort Concordat, in respect to which he declared that it was not his intention to diminish the rights of the papacy.—C.E.; Pastor.

ARMS OF EUGENE IV

Eugenics (Gr., *eugenes*, well-born), the study of hereditary and environmental influences, for the purpose of improving the physical and mental qualities of future generations. The term was first used by Sir Francis Galton in his "Inquiries into Human Faculty" in 1883. Eugenists fall into two classes: extreme eugenists, who advocate the compulsory breeding of the select, birth control among the poor, and sterilization and euthanasia of the unfit; moderate eugenists, who advocate little more than the segregation of the feeble-minded in order to prevent their increase. The proposals of the extreme eugenist are morally untenable, as they are based on the vicious principle that a good result justifies the use of immoral means. The proposals of the moderate eugenist, however, are generally commendable and worthy of support. In the last analysis, the great task of eugenics is the reduction of the number of the feeble-minded. The only morally sound and socially adequate method of obtaining this result is the segregation of feeble-minded men and women in separate hospitals or colonies in order to prevent them from reproducing their kind.—C.E., XVI, 38; Bruehl, Birth Control and Eugenics, N. Y., 1928; Gerrard, The Church and Eugenics, St. L., 1921. (F. J. H.)

Eugénie, Marie de Montijo de Guzman (1826-1920), Empress of the French, b. Granada, Spain; d. Madrid. The daughter of Count di Montijo and Maria Kirkpatrick, she married Napoleon III in 1853. In 1856 the Prince Imperial was born and baptized by Card. Patrizi, legate *a latere*, who was deputed at the same time to present the Golden Rose to the empress. Of great social and political influence, Eugénie discouraged any tendency to diminish papal temporal power. On the collapse of the empire she fled to England, where she established her residence. After Napoleon's death she was permitted to visit France.

Eulalia of Barcelona, Saint, virgin, martyr (Barcelona, 304). This Spanish martyr of the persecution of Diocletian is often identified with Eulalia of Merida, although there is sufficient evidence of separate identities. Numerous villages of Guienne and Languedoc are named for her, and she is known under various titles, St. Eulalie, St. Olaire, St. Olalie, St. Oeeille, St. Olaille, and St. Auzalie. Patroness of Barcelona and of sailors; invoked against drouth. Emblems: a palm, and cross in hand. Canonized, 633. Her relics were preserved at Barcelona. Feast, 12 Feb.—C.E.; Butler.

Eulalia of Merida, Saint, virgin (*c.* 291-304), martyred at an early age under Diocletian at Merida. At her death a white dove is said to have issued from her mouth and over her ashes, cast into a field, fell a pall of snow. She is very popular in Spain and is patroness of Merida and of Oviedo where her relics are preserved. Feast, 10 Dec.—Butler.

Eulalius, antipope (418-419), d. 423. An archdeacon, he was elected by the minor clergy in opposition to Boniface I after the death of Pope Zosimus. Both claimants proceeded to rule in Rome. The Eulalian Prefect of Rome secured the imperial confirmation for the antipope, but the adherents of Boniface secured a hearing before Emperor Honorius, who summoned a synod at Ravenna, 419, to settle the claims. Pope and antipope were exiled until the synod had come to a decision. Eulalius declined to abide by the ruling and seized the Lateran Basilica. Honorius refused to consider his claim at all and recognized Boniface as the legitimate pontiff. Eulalius was later made Bp. of Nepi.

Euphemia (Gr., of good report), Saint, virgin, martyr (Chalcedon *c.* 307). Consecrated to virginity, her purity excited the hatred of the pagan persecutors. She was seized, subjected to all manner of torments, and thrown to the wild beasts. Churches in her honor have been erected all over the Christian world; the Greeks celebrate her day with special honors. Euphemia is a common baptismal name in Protestant Scotland. Feast, 16 Sept.—Butler.

Euphrasia (Gr., of good cheer), or Eupraxia, Saint, virgin (380-*c.* 410). She was the daughter of a senator of Constantinople and distributed her fortune in charity, giving herself up to the practise of Christian perfection in an Egyptian convent. Feast, 13 March.—C.E.; Butler.

Euphrosyne (Gr., mirth), Saint, virgin (413-70), b. Alexandria. According to legend she was the daughter of a wealthy citizen of Alexandria, who, in order to keep her vow of chastity, retired in male attire to a monastery of men near Alexandria where, under the name of Smaragdus, she lived for over 30 years, only making known her identity when she was dying. Represented with masculine apparel at her feet. Relics originally at Beauvais, lost in the French Revolution. Feast, 16 Jan.—C.E.

Eusebius, Saint, confessor (d. 357), Roman patrician and priest, d. Rome. When Pope Liberius, having subscribed to the Arian formula of Sirmium, was permitted by the Emperor Constantius to return to Rome, Eusebius, an ardent defender of the Nicene Creed, publicly denounced the pope and emperor. He was arrested and imprisoned, and died seven months later. Relics in church of S. Eusebio, Rome. Feast, R. Cal., 14 Aug.—C.E.; Butler.

Eusebius, (Gr., *eusebes*, pious), Saint, Pope (309), a Greek, d. Sicily. His reign of four months embraced the dissension over the treatment of those who had apostatized during the persecution of Diocletian. The pope maintained that they should be admitted into communion after they had undergone a proper penance. He was opposed by Heraclius, and both were banished by the Emperor Maxentius. He

was buried in the cemetery of St. Callistus. Feast, 26 Sept.—C.E.; Butler.

Eusebius, SAINT (d. 379 or 380), Bp. of Samosata. In 361 he assisted in the election of St. Meletius to the Patriarchate of Antioch and, notwithstanding the threats of the Emperor Constantius, refused to deliver to the Arians the synodal acts which proved its lawfulness. He was a close friend of St. Basil of Cæsarea and exhibited untiring zeal during the Arian persecution under Valens who banished him to Thrace. At the emperor's death he returned, and was slain by a tile thrown by an Arian woman from the roof of her house. His relics were preserved in church of St. John the Baptist, Constantinople. Feast, 21 June.—C.E.; Butler.

Eusebius, SAINT, martyr (283-371), Bp. of Vercelli, b. Sardinia; d. Vercelli. Elected Bp. of Vercelli, 340, he was consecrated by Pope Julius I. In 354 Pope Liberius sent Eusebius and Bp. Lucifer of Cagliari to the Emperor Constantius to induce him to convoke a council to end the dissensions between the Arians and the orthodox. The synod was held at Milan, 355. A document condemning St. Athanasius was drawn up, and Eusebius, because he protested this and refused to sign it, was exiled, first to Scythopolis in Syria, later to Cappadocia, and finally to the Thebaid. At the accession of Emperor Julian, 362, the exiled bishops were allowed to return to their sees, but Eusebius remained in the East helping to restore peace in the Church. After the synod at Alexandria, 362, Eusebius went to Antioch to reconcile the Eustathians and the Meletians, visited other churches of the Orient in the interest of the orthodox faith, and arriving at Vercelli, 363, became one of the chief opponents of Arianism. He is honored as a martyr because of his many sufferings. Relics in the cathedral at Vercelli. Feast, R. Cal., 16 Dec.—C.E.; Butler.

Eusebius of Cæsarea (EUSEBIUS PAMPHILI; *c.* 260-*c.* 340), Bp. of Cæsarea in Palestine. He made the acquaintance of Pamphilus, the founder of the magnificent library which remained for several centuries the glory of the Church of Cæsarea, assisted in editing the Septuagint, and when Pamphilus was beheaded in the persecution of Diocletian assumed the name Eusebius Pamphili. Already a bishop in 315, he delivered the inaugural address at the Council of Nicæa, but subscribed to its uncompromising creed only after some delay, and took part in the subsequent opposition to St. Athanasius. His works include lives of Pamphilus and Constantine, the monumental Chronicle, and the Church History, a storehouse of information collected by an indefatigable student, apologetic treatises, as the "Præparatio Evangelica," composed during the stress of persecution, commentaries and treatises on biblical geography, and numerous dogmatic writings, orations, and sermons. He is called the Father of Church History.—C.E.

Eusebius of Nicomedia (d. 341), Bp. of Nicomedia. A pupil of Lucian of Antioch, Eusebius was the constant defender of Arius and exerted himself in every way to accomplish the downfall of St. Athanasius and the other bishops opposed to the heresiarch. He succeeded in placing his tools in the sees of the deposed bishops of Alexandria and Antioch, and having denied the jurisdiction of Rome usurped the See of Constantinople and induced the young Emperor Constantius to enforce his policy.—C.E.

Eustachius, BARTOLOMEO (d. 1574), anatomist, b. San Severino, Italy; d. Rome. Appointed professor of anatomy at the Roman University, he availed himself of opportunities for original work and recorded his anatomical investigations in a series of plates with text attached, Clement XI defraying the expense of publishing those which had been deposited in the Vatican Library. With Vesalius and Columbus he established the modern science of anatomy, and it has been said that there is not a part of the body upon which he did not shed light. Among his most notable contributions are descriptions of the stirrup bone in the ear and the canal connecting ear and mouth, since called by his name, and the discovery of the circulatory function of what is known as the Eustachian valve.—C.E.

Eustachius (EUSTACE) **and Companions** (Gr., *eustathios*, steadfast, strong), SAINTS, martyrs (118). A Roman general under Trajan, Eustachius embraced Christianity after an apparition of Christ between the antlers of a deer was revealed to him one day while hunting. By his conversion he forfeited rank and fortune and was put to death by fire for refusing to sacrifice to idols. His wife Theopista and his two sons Agapius and Theopistus were martyred with him. Patron of huntsmen; invoked as one of the Fourteen Holy Helpers. Emblems: a crucifix, a stag, an oven. Feast, R. Cal., 20 Sept.—C.E.; Butler.

Eustochium Julia, SAINT, virgin (*c.* 368-420), b. Rome; d. Bethlehem. She was the daughter of the Roman senator Toxotius and his wife St. Paula, with whom she founded the monastic center at Bethlehem under the direction of St. Jerome. She was learned in Latin, Greek, and Hebrew, and many of St. Jerome's biblical commentaries owe their existence to her influence. She succeeded her mother as abbess of the nunneries founded by them. Feast, 28 Sept.—C.E.; Butler.

Euthalius (Gr., *euthaleia*, bloom), deacon of Alexandria, later Bp. of Sulca (fl. 5th century), author of the Euthalian Sections or division of the N.T. (exclusive of the Gospels, already so divided by Ammonius of Alexandria, and the Apocalypse) into chapter and verse. He also elaborated a uniform scheme of selections from the N.T. (exclusive of the Gospels and the Apocalypse) for reading in the public liturgical services of the Church.—C.E.

Euthanasia (Gr., *eu*, well; *thanatos*, death), easy, tranquil death. The term is used in two senses: rendering death easy or painless through anesthetics; putting to death painlessly the socially unfit, i.e., the feeble-minded, deformed, or incurably sick. As to the first, while Catholic teaching permits the use of opiates to alleviate the pains of illness, it does not permit their use in such quantities as would deprive the sufferer of the use of reason or cause him to die in a state of unconsciousness. The time preceding death is extremely precious as a preparation for eternity, and moreover, the unlimited use of anesthetics is equivalent to the shortening of life. Euthanasia in the second sense is immoral, because a human being, no matter how deformed or diseased,

possesses intrinsic inviolability before God; furthermore, the proposed system would unsettle society by making life uncertain.—O'Malley, Ethics of Medical Homicide and Mutilation, N. Y., 1919. (F. J. H.)

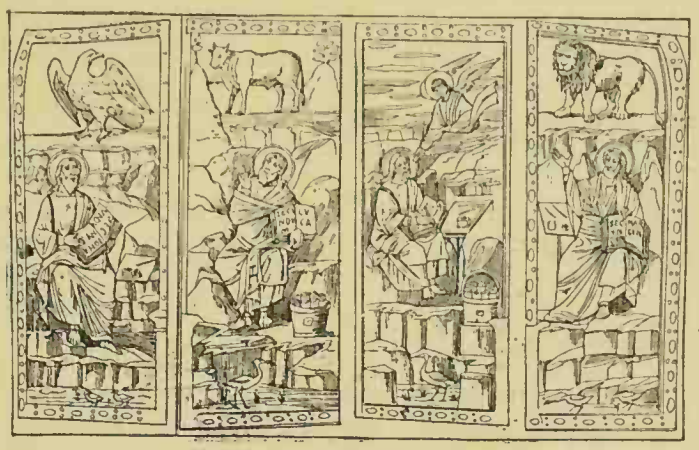
Eutychianus, Saint, Pope (275-283), b. Italy; d. Rome. No trustworthy account of his pontificate has yet been discovered. Feast, 8 Dec.—C.E.

Evang. = *Evangelium* [Gospel (Breviary)].

Evangel (Gr., *eu,* well; *angelos,* messenger), a term rarely used denoting: good news, the Gospel; a book containing good news, one of the four Gospels; a bearer of good news, an evangelist or preacher. (R. F. S.)

Evangeliaria, liturgical books containing portions of the Gospels read during Mass and in public offices of the Church.—C.E.

Evangelical Church (General Conference), or Evangelical Associations, a religious movement of the German community in Pennsylvania which was organized in 1803 under the leadership of Jacob Albright. Arminian in doctrine, they closely adhere to the articles of faith of the Methodist Episcopal Church. Their government is congregational. Foreign missionary work is carried on in Japan, China, Germany, Switzerland, Russia, and Canada. In the U. S. in 1925 there were: 1949 ministers, 2076 churches, and 202,992 communicants.



SYMBOLS OF THE EVANGELISTS

Evangelical Protestant Association of Congregational Churches, formerly Evangelical Protestant Churches of North America, a religious denomination formed in 1911 at Cincinnati by consolidation of the German Evangelical Protestant Ministers' Association, and the German Evangelical Ministers' Conference. Since 20 Oct., 1925, the Association has been regularly affiliated with the National Council of the Congregational Churches (q.v.) of the United States. They believe in the Gospel of Jesus Christ, protesting against any compulsion in matters of faith and conscience, and granting to everyone the privilege of individual examination and research. According to the last census there were 25 ministers, 29 churches, and 15,000 communicants.

Evangelicals (Gr., *euangelikos,* pertaining to the Gospel), designation originally claimed by all Protestants on the ground that their tenets were derived solely from the Bible, later attached to those congregations which teach the total depravity of human nature, the necessity of human conversion, the justification of the sinner by faith alone, the free offer of the Gospel to all, and the inspiration and authority of the Bible. These beliefs are held largely by the Presbyterians in Scotland, the Nonconformists in England, and the corresponding churches in America. In the Anglican Church they form the great body of the "Low Church." In Germany it is the special designation of the United Church as distinguished from the old Lutheran and Reformed churches. The term is also applied by the orthodox sects of Protestantism to distinguish themselves from the liberal bodies.

Evangelical Alliance, association of Protestants of different countries and speaking different tongues united for the avowal and promotion of Christian union and the advocacy of religious liberty; founded, London, 1846.—C.E.

Evangelical Union, a religious body organized in Scotland, 1843, by Rev. James Morison (1816-93) and three other ministers with their congregations. Their ecclesiastical system is a modern independency, expressed in the "Doctrinal Declaration" of 1885. They were incorporated with the Congregational Union of Scotland, 1896.

Evangelist, one who brings good news, a preacher of the Gospel. In the N.T. the term denotes a function rather than an office (Acts, 21; Eph., 4; 2 Tim., 4). Since the 3rd century the term is used exclusively of the writers of the Gospels: Sts. Matthew, Mark, Luke, John.—C.E. (R. F. S.)

Evangelistic Associations, various church organizations which have one general characteristic, the conduct of evangelistic or missionary work. There are 14 bodies grouped under this head: Apostolic Christian Church, Apostolic Faith Movement, Christian Congregation, Church of Daniel's Band, Church of God as Organized by Christ, Church Transcendent, Hephzibah Faith Missionary Association (Inc.), Lumber River Missions, Metropolitan Church Association, Missionary Church Association, Peniel Missions, The Missionary Bands of the World, Pillar of Fire, and Voluntary Missionary Society in America. According to the 1916 census in the U. S. there were 444 ministers, 207 churches, and 13,933 members.

Evangelists, Symbols of the. The Evangelists are symbolized in art by emblematic figures, usually winged: a human head, a lion, an ox, and an eagle. These are described in the vision of Ezechiel in his prophecy, and in that of St. John in his Apocalypse. The human head indicates St. Matthew, because he begins his Gospel with the human ancestry of our Saviour. The lion, the dweller in the desert, is emblematic of St. Mark, who opens his narrative with the mission of St. John the Baptist, "the voice of one crying in the wilderness." The sacrificial ox is the symbol of St. Luke, for his Gospel begins with the story of the priest Zachary. The eagle, soaring far into the heavens, is the emblem of St. John, who, in the opening words of his Gospel, carries us to Heaven itself: "In the beginning was the Word, and the Word was with God, and the Word was God." (J. F. S.)

Evaristus, Saint, Pope (99-107), d. Rome. He was the son of a Hellenist Jew of Bethlehem. Little

is known of his reign; his martyrdom is traditional. Feast, R. Cal., 26 Oct.—C. E.

Eve (Heb., *hawwah*, living, life), the name of the first woman, the wife of Adam, the mother of Cain, Abel, and Seth (see ADAM).—C.E.

Eve (A.-S., *æfen*), or VIGIL (Lat., *vigilia*, watch), day of preparation before a great feast. In the early ages the evening and night before a feast were spent in prayer, fasting, Scripture-reading, and preaching. Since the 11th century the observance, beginning in the morning, consists of special Mass and Office and fasting. In the Roman calendar, besides Holy Saturday, there are 17 vigils: the eves of Christmas, Epiphany, Ascension, Pentecost, Immaculate Conception, Assumption, eight feasts of the Apostles, and feasts of St. John the Baptist, St. Lawrence, and All Saints. Some dioceses and religious orders have special vigils. Those of Christmas, the Epiphany, and Pentecost are major vigils and have a proper office, the vigil of Christmas being a double feast; the others are minor vigils and have a ferial office. If a vigil falls on Sunday it is kept on the preceding Saturday, if it falls on a double or semi-double feast it is limited to a commemoration at Lauds and in the Mass. In the United States, England, Scotland, and Ireland the vigils of Christmas, Pentecost, the Assumption, and All Saints are fast days.—C.E.

Everard Hanse, BLESSED, martyr (1581), b. Northamptonshire, England; d. Tyburn. He was educated at Cambridge, and after exercising the Anglican ministry was converted and ordained at Reims. Shortly afterward he was captured in the Marshalsea prison while visiting Catholic prisoners. He was found guilty of "persuading" others to join the Catholic faith, and executed.

Everyman, an English morality play translated from a 15th-century Dutch version attributed to Peter Dorland; a dramatization of the "Ars moriendi," depicting the importance of a good preparation for death. Everyman, summoned to appear before God, is abandoned by all except his neglected Good Works who alone may accompany him through the valley of death.

Evesham Abbey, Benedictine house founded by St. Edwin, *c.* 701, in Worcestershire, England, and dedicated to Our Lady. Secular canons were installed, 941; the monks were restored by St. Dunstan and St. Ethelwold, 960. Exemption from episcopal jurisdiction was confirmed by Rome, 1260, and the abbey became one of the largest in England; it had two dependent cells (q.v.) in England and one in Denmark. Surrendered to Henry VIII, 1539, its demolition began, and only a few isolated fragments remain, including the great bell tower built by Abbot Clement Lichfield, *c.* 1533.—C.E.

Evidence Guild, an organization in England in which priests and laymen, women as well as men, study how to make known the Catholic Faith to the multitude, and lecture and answer questions in public parks and other centers. (ED.)

Evidences, CHRISTIAN, time-honored name for advanced courses in Christian doctrine, giving proofs from Scripture, tradition, history, and reason of the truth of the Christian religion. (ED.)

Evidences of Religion, reasons or proofs for the truth of God's revelation. Internal evidences are: the reasonableness, beauty, and majesty of Divinely revealed truths; the beneficial influence they have on man's moral life. External evidences are: holy teachers, preeminently Christ, the Incarnate Word of God; prophecies and miracles attesting to the truth of their teachings.—Stoddard, Rebuilding of a Lost Faith, N. Y., 1921; Sheehan, Apologetics and Catholic Doctrine, Dub., 1926. (A. J. M.)

Evil is a condition resulting from some imperfection, which may be structural (constitutional) or functional. Structural looks to the possession and integrity of being; functional to fitting and well-ordered action. To possess being in imperfection is the lot of all created natures; in this sense all created natures are evil, when considered in relation to God, Who is absolute perfection of being. Integrity of being looks chiefly to the absence of any substantive or accidental defect of constitution. Such integrity is wanting in congenital feeble-mindedness, in traumatic insanity, in the deformed, the malformed and the maimed. Functional imperfection is found in non-traumatic insanity, in ignorance and error, in the diseased, the perverted, and in those who are anti-socially disposed. It will be seen from this analysis of what is admittedly evil in fact, that evil is of its nature a negative entity—an absence, a want, a defect, a perversion—a denial of good. Moral evil is properly a functional defect, a free and deliberate defection from a known standard of moral goodness. In this proper sense it applies only to action, and is called sin. In a wider sense it means any condition that tends to evoke sinful action.—C.E.; Koch-Preuss. (B. A. C.)

Evil Counsel, MOUNT OF, one of the high hills to the south of Jerusalem, forms the eastern boundary of the plain of Raphaim. Tradition of the 12th century says that Caiphas here owned a house in which the Jews held their first meeting to take counsel against Jesus and "prophesied that Jesus should die for the nation" (John, 11).

Evolution (Lat., *evolvere*, to unfold), any process of nature by which a rudimentary condition develops into a more highly organized result, as a seed into a plant. In a more specific sense, and as now commonly understood, evolution denotes the general and particular theories professing to account for cosmic processes of orderly change over a long period of time.

EVOLUTION AS A SCIENCE. *Inorganic Evolution.* (1) Cosmogony (*kosmos*, universe; *gignomai*, become), theories about the formation of the universe in general; as the development of the present heavenly bodies out of a previous nebular condition. In particular, for the formation of our planetary system there is the theory elaborated by Chamberlain and Moulton (and subsequently by Jeans), according to which the planets and their motion are the result of a near encounter between the original mass of the sun and another large heavenly body which has long since passed on its way. (2) Geogony (*geos*, earth; *gignomai*, become), theories concerning the processes which have brought the earth to its present condition. Abundant data for this study are furnished by the sciences of geology, geophysics and seismology. For this reason, and also

because many processes indicated in the earth's strata are observable as still going on, geogony is on a better footing than any other branch of evolutionary science. In general, modern cosmogonies, based as they are on well-known laws, have met a friendly reception with Catholic philosophers. St. Thomas even forecast the discovery of the Copernican system (ii, De Cœlo, 17), and held that "The earth was formerly in a potential state, . . . its parts diffused" (ibid., 27).

Organic Evolution has to do with organisms, i.e., living bodies. The scientific theories are not concerned with the origin of life itself but take organic life as a datum; nor are they concerned with the growth of individual organisms but with the development of successive species of animals and plants from other species known to have existed in previous geological ages. Every such theory favors mutability as opposed to the fixity of species. In ancient times Hesiod, Anaximander, the Pythagoreans, Stoics, and others held mutability, while Plato and Aristotle argued for substantial fixity. In modern times, to mention but a few names, Vanini (1586-1619) taught the descent of man from the ape, and Buffon (1707-88) held that the primitive stocks were few. These men were opposed by Linné (1707-78) and Cuvier (1769-1832). Lamarck (1744-1829) maintained that organic species are only relatively stable, so that certain groups of species may be but branches of the same genealogical tree. Darwin (1809-92), accepting the tenet of slight variations and that of progressive betterment, thought he found the secret of the latter in natural selection. But neither Darwin's key to progress nor any other formula for evolutionary processes is now widely accepted by scientists. "Lamarckism and Darwinism . . . are now insufficient," says Maurice Caullery, "we do not know at present what have been the essential factors of evolution" (Report of the Smithsonian Institution, 1920). Likewise Bateson confesses that "When students of other sciences ask us what is now currently believed about the origin of species we have no clear answer to give. We cannot see how the differentiation of species came about" (Evolutionary Faith and Modern Doubts, Science, LV, 55). The same absence of any convincing theory to account for evolution is stressed by Osborn (The Origin of Evolution and Life, p. ix).

In forming a judgment about evolution it is necessary to distinguish between fact and hypothesis. It is a fact that the geological record reveals a succession of species with the simpler forms occurring as a rule earlier than the more highly organized. The statement that the latter developed out of the former under the influence of purely natural agencies is hypothesis. In support of this hypothesis we have such phenomena as the closely allied species of marine faunæ on opposite sides of the Isthmus of Panama, and many other variant forms of life which diverge in proportion to the time at which their habitats were separated. The strength of the hypothesis lies in the absence of any other plausible explanation, and in certain observed changes, as in the case of the Basset sheep, the evening primrose, and the Drosophila or fruit flies. But such variations are quite limited. If the hypothesis be extended to include genera, families, etc., it is totally without confirmation except by specious arguments from comparative anatomy and embryology which largely suppose what they are meant to prove. In spite of this many writers accept widespread evolution as a fact and so represent it to the public (Creation by Evolution, ed. Frances Mason). The attitude of Catholics is the truly scientific one of being friendly to reasonable hypotheses and interested in their confirmation, while, like Pasteur, refusing to accept appearances as proofs. There is not a shadow of proof for the generation of life from non-life, nor of animal from vegetal life, nor of the human organism from lower animals. Hence reason must conclude that the Creator intervened at least at each of these stages. With regard to the human soul Catholic philosophers hold on purely natural grounds, independently of religion and revelation, that the rational soul cannot be generated even by the human parents, but must be directly created. Hence man as such is outside the possibility of evolution.

Evolution as a Philosophy supposes that the world is the only being extant and has evolved itself into all its stages of perfection including the human soul. Such monistic philosophy is certainly opposed to religion which requires an adequate distinction between Creator and creature. Many proponents of this philosophy pretend that their only opponent is revealed religion, whereas in all honesty both unbiased reason and impartial science are implacable foes of monistic evolution.—C.E.; More, The Dogma of Evolution, Princeton, 1925; Chetwood, God and Creation, N. Y., 1928.

(J. A. McW.)

Ewald (Hewald), Saints, martyrs (*c.* 695), two priests, natives of Northumbria, England, who bore the same name, and were distinguished as the Black and the Fair. They went as missionaries to Saxony where they were the guests of the steward of a Saxon earl. The pagans, recognizing them as Christian priests, and fearing the earl's conversion, murdered them and threw their bodies into the Rhine, whence they were miraculously retrieved. Their relics were preserved in the church of St. Cunibert, Cologne. Feast, 3 Oct.—C.E.; Butler.

Ewing, Thomas (1789-1871), jurist and statesman, b. West Liberty, Va.; d. Lancaster, Ohio. In 1831 he was elected U. S. senator from Ohio, under President Harrison was appointed secretary of the treasury (1841), and under President Taylor secretary of the interior. During the Civil War he unreservedly supported the government and sent to Lincoln the telegram "There can be no contraband of war between neutral points," which secured the freeing of the English envoys Mason and Slidell, and averted war between England and the United States. Stricken while arguing a case (1869) he was baptised in the court room, and received into the Catholic Church in the following year. His law partner and main support in political life was his eldest son Philemon (1820-96). His other sons, Hugh Boyle (1826-1905) and Charles (1835-83), rendered distinguished service with the Union Army during the Civil War. His daughter Elea-

nore Boyle (1824-88), married William Tecumseh Sherman, subsequently the famous general, who had been adopted in childhood by her father. Friendship with Father De Smet led her to take a special interest in the Catholic Indians.—C.E.

Exaltation of the Holy Cross, Feast of the, 14 Sept., was celebrated in Rome before the end of the 7th century. Its purpose is to commemorate the recovering of that portion of the Holy Cross, which was preserved at Jerusalem, and which had fallen into the hands of the Persians. Emperor Heraclius recovered this precious relic and brought it back to Jerusalem, 3 May, 629. (A. B.)

Examination of Self or Examination of Conscience is one of the fundamental means of furthering personal sanctification. Christ has clearly indicated the possibility of formalism and self-deception in devout sentiments unless one consciously holds oneself to a practical performance of the will of God (e.g., Matt., 7). This supposes self-examination. In its commonest form this examination of conscience is used as a preparation for confession and deals with actions distinctly sinful. Persons striving for Christian perfection put it to a further use in searching out minor sins and imperfections of act and of motive, and in keeping account of conscious acts of virtue. Especially adapted to this purpose is the so-called particular examen which segregates a certain failing and concentrates effort on it for the purpose of reducing the number of daily failures until it is eliminated entirely. Each morning a special resolution is made for the day. At noon and at night account is taken of the progress made and the resolution is renewed. The process is also adaptable to the acquisition of virtuous habits. St. Ignatius in his Spiritual Exercises suggests five points for the examination of conscience. (1) An act of gratitude to God for all His benefits. This will dispose the soul for contrition based largely on the loftier motives. (2) A petition for grace to know and detest one's sins. (3) An accurate examination of one's thoughts, words and actions throughout the hours of the day or according to the activities in which one has been occupied. (4) An act of contrition and an appeal for pardon, the principal point of the whole exercise. (5) A resolution to amend, a petition for God's assisting grace, and finally an Our Father.—C.E., V, 675; St. Francis de Sales, Introduction to a Devout Life, N. Y., 1925. (E. D.)

Examiners, Apostolic, officials chosen by the pope to examine all candidates in Rome for the reception of Orders and for permission to hear confessions, first constituted by Pius V, 1570.—C.E.

Examiners, Synodal, priests proposed by a bishop and approved by the diocesan synod. Their duties are to examine in trials, and for appointment of pastors, and to assist in examination of candidates for Holy Orders, and priests to be approved for confessions and preaching. Not less than four, nor more than 12 are allowed in a diocese. Time of office is 10 years, or less if another synod is held before that time. If an examiner dies or otherwise vacates his office between synods, the bishop may appoint a pro-synodal examiner with the advice of the Cathedral Chapter or his diocesan consultors. The same method is in use whenever no synod is held. Removal from office is permitted only for grave reasons.—C.E.; P.C. Augustine. (D. R.)

Exarch (Gr., *ex*, out; *archo*, rule), title used for both civil and ecclesiastical rulers. In the civil administration of the Roman Empire, the exarch was the governor of any important province, as the Exarch of Italy at Ravenna (552-751). In ecclesiastical language an exarch was at first a metropolitan with jurisdiction beyond his own province. The term came gradually to be restricted to the metropolitans of Ephesus, Cæsarea, and Heraclea. In the West the title of exarch has disappeared, being replaced by "vicar Apostolic" and "primate." In the East the title is given to a bishop who holds a place between that of patriarch and of ordinary metropolitan. The most famous of those bearing the title now is the Bulgarian exarch at Constantinople.—C.E.

Excardination, the absolute and perpetual release of a cleric from the diocese in which he has heretofore been incardinated. Excardination is not effective unless the cleric receives absolute and perpetual letters affiliating him with another diocese, vicariate, or prefecture Apostolic. This release must, for validity, be signed by the Ordinary of the place. A cleric is likewise excardinated if he receives the written permission of his Ordinary to accept a residential benefice in another diocese, or written permission to leave the diocese perpetually, having received such a residential benefice in another diocese. A religious who makes perpetual profession is likewise excardinated from his diocese.—Ayrinhac, General Legislation in the New Code of Canon Law, N. Y., 1923. (W. G.)

Ex Cathedra (Lat., from the chair). The chair, or cathedra, occupied by a teacher or a bishop, came in time to be a term used to denote the authority of the person teaching from the chair. The term "ex cathedra" is applied today in a very technical sense to the exercise of papal infallibility (q.v.). Its present meaning is defined by the Vatican Council as follows: "We teach and define that it is a dogma Divinely revealed that the Roman Pontiff when he speaks *ex cathedra*, that is when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the Divine assistance promised to him in Blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed in defining doctrine regarding faith or morals, and that therefore such definitions of the Roman Pontiff are of themselves, and not from the consent of the Church, irreformable."—C.E. (C. D. McI.)

Excellency, title of patriarchs by a decree of the Congregation of Ceremonies, 3 June, 1893, instead of "His Beatitude," which is reserved for the sovereign pontiff. The patriarchs had wrongly assumed the latter address, and in practise continue to both use and receive it.

Exclusion, Right of, a right, now explicitly rejected by the Church but in former times claimed by France, Austria, Spain, and Germany, to veto the election of a particular cardinal as pope. It was

last exercised at the conclave in 1903 when Austria excluded Card. Rampolla.—C.E.

Excommunication (Lat., *ex*, out of; *communicatio*, communion), a spiritual censure by which one is excluded from the communion of the faithful and suffers consequences inseparably attached by canon law to such exclusion. It is also called anathema, especially when inflicted with solemnities described in the Roman Ritual. While not vindictive, excommunication is the Church's most serious penalty, its chief purpose being the correction of the guilty. This correction takes the form of exclusion from the spiritual benefits of the Church as a society and Mystical Body of Christ. Excommunication directly affects only the individual, who does not cease thereby to be a Christian, owing to the indelible character of Baptism. A secondary purpose of excommunication may be said to be the spiritual protection of the faithful. This is evidenced in the classification of the excommunicated as the *vitandi* (*vitare*, to avoid) and the *tolerati* (*tolerare*, to tolerate). Both these classes are equally cut off from the faithful as regards religious communication; but, in addition, the former are to be carefully shunned even in profane as well as religious matters. The *vitandus* on account of the notorious nature of his fault is one stigmatized by name, publicly, and through judicial sentence. Opposed to these classes, the earlier and classic division of excommunication was: major excommunication, effective, complete exclusion from the community of the faithful; minor excommunication, a deprivation of certain of the Church's benefits, e.g., reception of the Sacraments and public prayer. The rational rights of the Church as an autonomous society to excommunicate from membership is as evident as her right to admit to same. The examples of the Old and New Testament, and the practise of the Apostles furnish proof of this. In the O.T. we have exclusion from the Synagogue (I Esd., 10). In the N.T. the Apostle delivers "such a one to Satan for the destruction of the flesh" (I Cor., 5). The "power of the keys" embraces not only power to remit sin, but all penal and coercive power necessary to the end of the Church (Matt., 18; 16).

The adequate and general effect of excommunication is sufficiently evident thus far, from the explanation of the definition. In particular, the definitely classified canonical effects follow: exclusion from divine services of the Church, deprivation of the Sacraments (and sometimes sacramentals); exclusion from the public prayers of the Church, either by way of satisfaction or impetration; loss of the right to participate in legal acts of the Church; loss of income from ecclesiastical office; and loss of right to social intercourse in case of *vitandus*. Canon law distinguishes two fora or courts: the sacramental, or the tribunal of Penance, and the non-sacramental, either public or private. When the penitent appears in the sacramental forum, the Roman Ritual prescribes the same formula for absolution from excommunication as that used for remission of sin. In the non-sacramental forum, since absolution is a jurisdictional act, any formula expressing the effect intended may be employed. Following the general law of jurisdiction as it applies to censures, excommunication may be taken away by the one who had inflicted it, his superior, delegate, or successor.—C.E.; Ayrinhac, Penal Legislation in the New Code of Canon Law, N. Y., 1920; Hyland, Excommunication, Wash., 1928. (F. T. B.)

Exeat. See EXCARDINATION.

Exegesis (Gr., a leading out, explanation), the art and science of expressing the sense of the Sacred Scriptures. To accomplish its purpose, exegesis applies the science of hermeneutics (q.v.). Apart from the fact that all ancient literatures are difficult to understand and can be approached successfully by the trained mind alone, the Bible has peculiar difficulties of its own. It is God's written revelation to man and as such expresses Divine mysteries and all that is related to them. The history of Catholic exegesis in the patristic period contains no instance of continued explanations of the Sacred Text prior to Hippolytus. The Fathers of the first centuries in their apologetic writings did, however, make frequent use of proofs based upon Bible texts. The two schools of catechetics founded at Alexandria and Antioch soon devoted themselves to the exegesis of the Sacred Books. At Alexandria, Pantænus, Clement, and especially Origen, established a system of interpretation. Origen admitted a literal, moral, and spiritual sense in the Scriptures, but not always all three in each passage. He erred by stressing the allegorical and mystical interpretation to the neglect and at times the exclusion of the literal sense. At Antioch more correct principles were applied since the grammatical-historical sense was given due prominence. St. John Chrysostom and Theodoret are the chief glories of this school. Theodore of Mopsuestia (d. 429) went to the extreme of practically rejecting the typical sense and denying that allegories could be inspired. The Syrian School of Edessa produced the great scholars Aphraates and St. Ephraem. The Latin Church glories chiefly in St. Augustine and the greatest of all biblical scholars, St. Jerome. The post-patristic period in the Greek Church was famous chiefly for its compilations of excerpts from the Greek Fathers. These are called *catenæ* because they are linked together in a continuous commentary. Among the Latins Bede followed a similar method. Walafrid Strabo is the author of the "Glossa Ordinaria" and Anselm of Laon of the "Glossa Interlinearis." The scholastics devoted their attention to theological explanations of Holy Writ and the sequence of ideas. Philological studies began extensively to influence exegesis after Clement V had established chairs of oriental languages in the principal universities. The results of this enactment may be seen in the celebrated "Postilla" of Nicholas of Lyra (d. 1340), a work which received notable additions by Paul of Burgos (d. 1435). After the Council of Trent the Golden Age of Catholic exegesis produced important commentaries of more than 350 exegetes. Estius, Luke of Bruges, Tirinius, A Lapide, Menchius, Maldonado and Bonfrère may be explicitly mentioned. The 18th century saw the introduction into exegesis of more critical methods. Calmet was perhaps the greatest light of this century. Modern Catholic commentaries are numerous and marked by sane scholarship. The French commentaries of the Domini-

can Biblical School and the Latin "Cursus S. Scripturæ" of the Jesuits merit special mention. Scriptural periodicals of importance are: "Biblica" (Pontifical Biblical Institute); "Revue biblique," and "Biblische Zeitschrift." These list and review new publications and make accessible to the reader the results of recent research.—C.E.; Grannan. (H. J. G.)

Exemption (Lat., *ex*, out; *emere*, to take; release or freedom), in canon law, the withdrawal of a physical or moral person or of a place from the jurisdiction of an inferior authority and the immediate subjection of the same to some higher power. The most important example is the freedom of certain religious from the jurisdiction of local Ordinaries in all matters save the few expressly mentioned in the law (canon 500); such religious come under the immediate and exclusive jurisdiction of the pope. This privilege is enjoyed by all regulars, i.e., religious with solemn vows; by nuns only when subject to a regular superior (canon 615). Some congregations with simple vows only, e.g., the Passionists, have obtained the privilege of exemption by special papal indult.—C.E.; P.C. Augustine; Melo, De Exemptione Regularium, Wash., 1921. (V. T. S.)

Exequatur (Lat., let him perform), official recognition of a consul or commercial agent by the government of the country where he is to exercise his activities; approbation given by certain civil rulers to Bulls, papal Briefs, or other ecclesiastical enactments to give them binding force in their territories; if the enactment is made by a subject of the ruler the term Regium Placet (royal consent) is used instead of Exequatur.—C.E.

Exequies (Lat., *exsequi*, to follow to the end), the funeral service performed in the church, from bringing the corpse thither to the Absolution or "Libera."—P.C. Augustine.

Existence (Lat., *ex*, out of; *stare*, stand), is that by which a thing is actually constituted in the physical order, i.e., in the order of actuality as distinct from the order of mere possibility. It corresponds to the concept of being taken in the participial sense of the term. Existence has been called the actuality of essences, namely that by which a being has its place in the order of actuality, as distinct from the metaphysical order or order of essences. So simple a concept does not admit of strict definition or even of explanation in terms simpler than itself. We arrive at the idea of existence first from our own internal experience by which we perceive ourselves and our own subjective states to be actualities. The etymological derivation of the term is illuminating provided we restrict the application of it in this root sense to the order of finite, produced reality. For, an efficient course or agent, before it actually produces an effect, virtually contains that effect, i.e., has the power to produce the effect not yet existing; but when it has exercised that power, then the effect produced is rightly said to stand (or be constituted) outside its cause.—C.E., V, 543; Rickaby, General Metaphysics, N. Y., 1909. (J. A. M.)

Ex more docti mystico, or THE FAST, AS TAUGHT BY HOLY LORE, hymn for Matins on Sundays and week-days in Lent. It is attributed to Pope St. Gregory the Great (540-604). There are 12 translations; the English title given is by J. Neale.—Britt.

Exodus (Gr., *ex*, out; *odos*, way), the second book of the Bible, thus named because it relates the departure of the Jews from Egypt and a part of their wanderings through the wilderness, as far as Mount Sinai. The most convenient division is the following: events preceding the going out of Egypt (1-12); the going out of Egypt and the journey to Mount Sinai (13-18); the promulgation of the first instalments of the Mosaic Law (19-31); the apostasy of the Jews (the golden calf), reconciliation, and renewal of the Covenant (32-34); construction of the Tabernacle (35-40).—C.E., XI, 648; Pope. (F. P. D.)

Exorcism (Gr., *ex*, out; *horkizo*, solemnly command), the act or ceremony of driving out demons from possessed persons, places, or things, or of protecting them from the influence of evil spirits. The practise is based on teachings of the Bible. Certain things are exorcised in blessing them, as holy water. In the prayer used in blessing holy water, God is besought to protect those who use it against the influence of the devil. Exorcism is part of the ceremonies of baptism. The Roman Ritual contains the ceremony of Exorcism proper.—C.E. (J. C. T.)

Exorcist, the third minor order in the Latin Church. This office confers on the recipient the spiritual power of expelling demons from persons possessed, whether the persons are baptized or catechumens, by the imposition of hands. According to present usage the solemn exercise of this power is restricted to priests alone with the express consent of the bishop.—C.E.; Sullivan, Externals of the Catholic Church, N. Y., 1918. (R. B. M.)

Expectation of the Blessed Virgin Mary, formerly a feast observed 18 Dec. It originated in Spain, when the feast of the Annunciation (25 March) was transferred to 18 Dec. because of the regulation forbidding feasts in Lent, and remained on this date after the Annunciation was again celebrated on its original date. It impressed on the faithful the sentiments of the Blessed Virgin as the time of her delivery approached.—C.E.; Coleridge, The Nine Months, Lond., 1885.

Expeditors, APOSTOLIC, official agents of bishops and others requesting favors or dispensations from the Datary and Apostolic Chancery. They draw up and sign the necessary documents, and receive and forward the answers given.—C.E.

Exposition of the Blessed Sacrament, the ceremony in which the priest removes the Sacred Host from the tabernacle and places it on the altar for the adoration of the faithful. It may be public or private, differing only in rite. In public exposition the Sacred Host, having been removed from the tabernacle, is placed in a monstrance and elevated above the altar-table, usually in a niche above the tabernacle proper. In private exposition the priest merely opens the tabernacle and draws to its door the ciborium containing the Hosts for Holy Communion. For public exposition there is required some public cause. The days on which this exposition may take place are defined and outlined in the Code of Canon Law and the respective folios of

faculties granted by bishops to their priests. For days other than those thus outlined a special permission of the Ordinary of the diocese is required. For the private exposition any good and reasonable cause is sufficient. The ceremony was properly introduced in the 14th century, under the influence of the newly established feast of Corpus Christi, and its frequency in the 15th century caused the development of the present code of rules.—C.E.; P.C. Augustine; Ceremonial of the Church, Phila., 1894. (P. W. N.)

Exsultet orbis gaudiis, or NOW LET THE EARTH WITH JOY RESOUND, hymn for Vespers and Lauds for the Common of Apostles and Evangelists out of Paschal Time. The hymn was written in the 10th century by an unknown author. There are 10 translations; the English title given is by E. Caswall. —Britt.

Extension Magazine, a monthly published in English by the Catholic Church Extension Society of the U. S. A. at Chicago, Ill., and intended for general use; founded, 1906; circulation, 273,732.

External Grace, any providential fact or event which by its moral influence helps rational creatures on their way to heaven. Such a grace is Holy Scripture, the preaching of the Gospel, the life of Christ and of the saints, and in general any fact or event whatever, in so far as under the providence of God it is calculated to exert a moral influence towards the attainment of salvation.—Pohle-Preuss, Grace: Actual and Habitual, St. L., 1921. (B. O.)

Extraordinary Ecclesiastical Affairs, CONGREGATION OF, founded by Pius VII 1805. It was reestablished by him after his exile, 18 June, 1814, as the Extraordinary Congregation for the Ecclesiastical Affairs of the Catholic World. In 1827 it reassumed its former name which it retains. Pius XI, 5 July, 1925, made the cardinal secretary of state prefect *ex officio* of this congregation. Until then it had no prefect, although the presiding officer was the secretary of state. This congregation establishes and divides dioceses and appoints to vacant sees in countries where these matters have to be taken up with the civil government either because of a concordat or for political reasons. It deals also with all matters presented to it by the pope through the secretary of state, especially matters which refer to the civil laws and to concordats made with the various nations. Its members and officials are bound to observe by special oath the so-called secret of the Holy Office. (C. E. D.)

Extravagantes (Lat., *extra*, beyond; *vagare*, to go), certain collections of papal decretals not contained in the Decree of Gratian or the three early official collections of the Corpus Juris.—C.E.

Extreme Unction, a Sacrament of the New Law, instituted by Jesus Christ, in which the sick who are seriously ill, by the anointing with holy oil, and by the prayer of the priest, receive the grace of God for the good of their souls and often also for the good of their bodies. Its minister is a priest; the recipient must be ill from sickness, and in a state of grace, though from its secondary end it can also act as a sacrament of the dead and remit mortal sin. Its purpose is to heal the soul and wipe out the remains of sin and thus prepare it for entrance into glory. Restoration to health through the sacrament is of frequent occurrence. The Apostle James (5) writes: "Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord."—C.E.; Pohle-Preuss, The Sacraments, IV, St. L., 1920. (R. B. M.)

Ex voto, Latin term for a thing offered because of a binding promise or vow, usually an ornament for the altar, sanctuary, or other part of a church, expressive of thanksgiving or petition for some favor. Votive candles are lit as an expression of faith in the intercession of the one at whose shrine or altar they are lit.—Sullivan, Externals of the Catholic Church, N. Y., 1918.

Eyck, īk, HUBERT VAN (*c.* 1365-1526), painter, b. Maaseyck, Belgium; d. Ghent. He was the elder of two brothers who settled in Flanders and were the founders of the Flemish school of painting. They are sometimes wrongly credited with the invention of oil-paint; in reality they perfected its use. Hubert's authenticated works are few; his masterpiece, finished by his brother, is the altar-piece of the cathedral of St. Bavon in Ghent. This polyptych "The Adoration of the Lamb," consisting of central panels with double shutters painted on both sides, has been called a pictorial epic of religion. Its 300 figures, charming landscapes, astonishing architectural background, and naïve details give a complete idea of the revolution in art worked by the technical skill and new naturalism of the famous brothers. The side panels have been detached and are in the museums of Berlin and Brussels.

JAN VAN (*c.* 1385-1441), brother of preceding, b. Maaseyck; d. Bruges. Besides collaborating with his brother in the St. Bavon altar-piece, he achieved fame as a portrait painter. Two of his best-known works are the "Man with the Pinks" (Berlin Museum) and "Arnolfini and his Wife" (National Gallery). He entered the service of Philip of Burgundy in 1425, as an artist and a trusted envoy on delicate diplomatic missions, living at Lille until 1431 when he settled in Bruges. The museum of that city has his "Van der Paele Madonna." A "St. Francis Receiving the Stigmata" is in the Johnson collection in Philadelphia.—C.E.

Ezechiel, prophet, son of Buzi exiled to Babylon about 598 B.C. He began to prophesy five years later and continued for over twenty years. His prophecies form one of the books of the O. T. and are given in forty-eight chapters. After a vision of the glory of the Lord, under various symbols, he foretells the fall of Jerusalem, its transgression, and the mark of those who are to be saved. He utters the destruction that will come on pagan nations and prophesies the restoration of Theocracy. God will demand penance, triumph over Gog and Magog, and establish a new kingdom of His own in which the city will be called, "The Lord is there" (Ezech., 48). He is often quoted by St. John in the Apocalypse; indeed there are many points of similarity between the writings of the Prophet and of the Apostle. Passages from the prophecy are read in the Divine Office during the first weeks of November. (ED.)

F

Faber, Frederick William (1814-63), Oratorian and devotional writer, b. Calverley, Yorkshire, England; d. London. Educated at Harrow and Oxford, he reeeived Anglican Orders, 1839, and was appointed rector of Elton in Northamptonshire, 1843. Two Continental tours had filled him with enthusiasm for Catholic rites and devotion, and in 1844 he introduced Catholic practises in his parish and openly advocated the Roman claims. He became a Catholic, 1845. In 1846 he established a religious community, the Brothers of the Will of God, or Wilfridians, and in 1847 was ordained priest. When in 1848 Newman began the Congregation of the Oratory at Birmingham, Faber and some of his community entered as novices. Newman sent him, 1849, to London to found the Oratory at King William Street, which was removed to South Kensington in 1854. In 1847 he had begun the series of "Lives of Modern Saints." His hymns, now the staple of congregational singing, were composed especially for his evening services. His works on the spiritual life show him to have been a master of mystical theology. They are: "All for Jesus"; "Growth in Holiness"; "The Blessed Sacrament"; "The Creator and the Creature"; "The Foot of the Cross"; "Spiritual Conferences"; "The Precious Blood"; "Bethlehem"; "Notes on Doctrinal Subjects."—C.E.

FREDERICK W. FABER

Fabian, Saint, Pope (236-250), b. Rome; d. there. A dove descended on his head while he attended the papal election. Considering this a sign from heaven he was elected by acclamation. Little is known of his reign. He is said to have divided Rome into seven districts presided over by seven deacons. At his death the government of the Church was well organized and the power of the papacy considerably strengthened. Feast, R. Cal., 20 Jan. —C.E.; Butler.

Fabiola, făb-ē'ō-la, Saint, matron (d. 399). She was a Roman woman of rank, who, having divorced her first husband, a man of vicious life, and married a second time, later repented her sin, and did public penance. She renounced the world and devoted her immense wealth to the needs of the poor and sick. In 395 she went to Bethlehem where she lived in the hospice of the convent directed by St. Paula, and under the direction of St. Jerome applied herself to the study of Scripture and to ascetic exercises. She eventually returned to Rome, where she assisted in the erection of a hospice for pilgrims. She collaborated with St. Pammachius in founding another hospice at Porto Romano. Card. Wiseman has immortalised her in his novel, "Fabiola." Feast, 27 Dec.—C.E.

Fabre, fä'br', Jean Henri (1823-1915), entomologist, b. St-Léons, Aveyron, France; d. Sérignan, Vaueluse. He first taught school and then became professor of natural sciences at Ajaccio and Avignon. Numerous text-books were written to supplement his meager salary. The last 35 years of his life were spent at Sérignan where he devoted all his time to the study of insects. It was only toward the end of his life that he obtained the recognition he deserved. His fame rests chiefly on his "Souvenirs Entomologiques," which merited for him the name of "The Homer of the Insect World." He was a decided adversary of the theory of evolution, and a firm believer in the realities of the spiritual world. An excellent translation of his works by A. Teixeira de Mattos was published in 12 volumes; they comprise "The Life of the Fly," "The Mason Bees," "The Hunting Wasps," and "Adventures in Insect Life."—Fabre, Life of Jean Henri Fabre, tr. Miall, N. Y., 1921.

Fabri (Lefèvre), Honoré (1607-88), theologian, b. Ain, France; d. Rome. Entering the Society of Jesus at Avignon, he distinguished himself by his extraordinary work in mathematics and physics. After teaching 14 years in the Jesuit College at Lyons, he was theologian of the papal penitentiary for 30 years. His works deal with philosophy, mathematics, physics, and astronomy. He discovered the circulation of the blood independently of Harvey. —C.E.

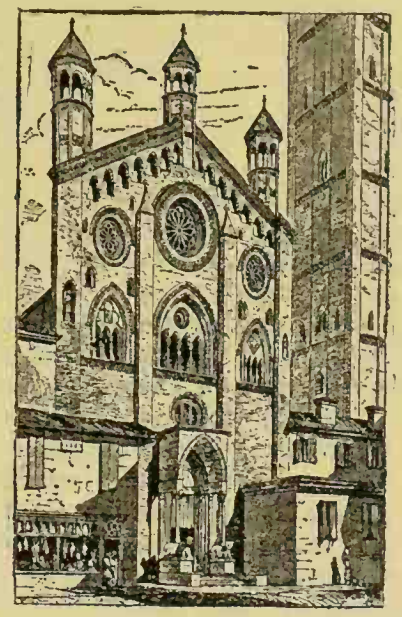
Fabric, Ecclesiastical (Lat., *fabrica ecclesiæ*, construction of a church), usually the funds necessary for the construction, repairing, or maintenance of a church. During the first centuries these temporalities belonged to the cathedral church as a common fund; later each church held its separate patrimony. It also means the persons charged with church-property administration, usually laymen, though in most European countries such affairs are under state regulation. A special congregation is in charge of the fabric of St. Peter's, Rome.—C.E.

Fabricius, Hieronymus, surnamed Ab Aquapendente (1537-1619), anatomist and surgeon, b. Acquapendente, Italy; d. Padua. When 25 years old, he was chosen to succeed Fallopio as professor of anatomy at the University of Padua, and later he became professor of surgery, occupying both chairs for nearly 50 years. In appreciation of his ability the Senate of Venice erected an anatomical theater bearing his name, and a statue was erected in Padua after his death. In English medical literature Fabricius is best known as the teacher of Harvey, who attributes the discovery of the valves in the veins to him. His work on surgery has gone through 20 editions in many languages. All his works were reprinted at Leipzig, 1687.—C.E.

Façade, the face or front of any building, in ecclesiastical architecture; usually the west front, sometimes the transept fronts. The façades of the

basilican churches were very simple with either a central gable or a screen façade. Often the surface was covered with mosaics. Over the lower portion was a projecting portico. Byzantine façades consisted of the narthex with sometimes a gallery above, lighted with narrow windows. The central door was called the Beautiful Gate. In Lombardic churches by using the continuous shape of the gables the false façade was introduced higher than the roof of the church which became a characteristic of Italian architecture. Romanesque façades have buttresses of slight projection, a rose window over the central door, and circular mouldings on doors and windows. In Gothic a satisfactory design was hardly ever realized. As a rule the façades, though beautiful, disguise the character of the church. In English churches the portals are generally insignificant. There was a fondness in Germany for acute open gables over the portals and towers with spires. Flatness is the predominating feature of Italian façades. They have a large central window and are often decorated with colored marbles. Spanish Gothic, when not showing French influence, favored openwork spires and extreme decoration. Sometimes they are very simple. The style adopted in the Renaissance shows the influence of classic models.—C.E.

Faculties (Lat., *facultates*, powers), CANONICAL, powers which an ecclesiastical superior with jurisdiction, grants to his priests for either the external or the internal forum, or for both, in order that the latter may act, validly or licitly or with safety. These faculties concern chiefly the Sacrament of Penance. As a rule, faculties from the Holy See are understood. The custom of giving extensive faculties arose about the 16th century when new lands were discovered. Missionary bishops, vicars, and prefects Apostolic receive ample powers, which vary according as those who use them are distant from Rome or have difficulty in communicating with the Holy See. These faculties are granted to the missionary Ordinaries by the Congregation of Propaganda according to locality. When other bishops apply for faculties, they receive them from the various departments of the Roman Curia. Faculties are very often granted for a definite period of years. They are given to the Ordinaries, and therefore they may be used by their successors or by the vicar-general, unless otherwise stated, or the exercise of the faculty demands the use of episcopal power, which the executor of the faculty does not enjoy. Habitual faculties, i.e., those that are given either in perpetuity or for a definite time or for a certain number of cases, are reckoned as privileges above the law, therefore they are to be interpreted according to the rules governing the interpretation of such privileges. A faculty always carries with it the powers that are necessary for its use.—C.E.; Ayrinhac, General Legislation in the New Code of Canon Law, N. Y., 1923. (W. G.)



FACADE: CATHEDRAL, CREMONA

Faculties of the Soul (Lat., *facere*, to do), qualities by which the human soul is able to act, or proximate principles of human activity, the remote principle being the soul itself, the faculties being the imagination, memory, understanding, will. Hence the order is soul, one or other faculty, act. All human acts are ultimately attributed to the person, the ego. Some moderns, considering faculties as a "bundle of detached powers" (Sully), independent autonomous entities existing apart from the soul and shattering its unity, have denied their existence. Faculties of the soul are merely qualities or properties, modes through which the soul acts. Faculties explain well the changes of consciousness, the essentially different kinds of consciousness, and the variations in capacities or powers, all proceeding from the same soul.—C.E.; Maher, Psychology, N. Y., 1909. (J. F. G.)

Fairs (Lat., *feria*, holiday) owe their origin to religious festivals, on which the people assembled for purposes of devotion. Such occasions as the patronal feasts or the dedication of a Church were utilized for mercantile enterprise and were advantageous both to the merchants and the Church. Fairs were common in England, France, and Germany in medieval times and many modern market gatherings owe their origin to them.—Walsh, Curiosities of Popular Customs, Phila., 1897. (D. B.)

Faith, in general, is an assent of the mind to the truth of some proposition on the word of another, God or man. It differs from assent in matters of science in that the latter is based on evidence of fact, whereas the former is based solely on the word of another. Divine faith is therefore the holding of some truth as absolutely certain because God, Who can neither deceive nor be deceived, has spoken it. It is not merely a feeling or a suspicion or an opinion, but a firm, unshakeable adherence of the mind to a truth revealed by God. The motive of Divine faith, or the reason why we believe, is God's authority, His unfailing knowledge and truthfulness. We believe the truths of faith not because our minds understand them, can see them, but because the Infinitely Wise and Truthful God has revealed them. This motive of faith must not be confused with motives of credibility. These latter are the signs, and among them the surest are miracles and prophecies, by which we can conclude with full certitude that God has revealed and that therefore there is a strict obligation to accept the truths He has made known. It is these motives of credibility which precede the act of faith and which make it essentially reasonable to assent to the truths of faith, for once it is certain that God has spoken, it is unreasonable to withhold assent to His truths. All that God has revealed and nothing else is the object of Divine faith, for it is that and that alone which can be accepted on the word of God. Though a man may be able by his own resources to learn the main truths

revealed by God, the normal and usual way is through the Church which has been commissioned by Christ to teach in His name and with His authority. Divine faith is a supernatural act and therefore requires the grace of God. This grace is given to all adults who do not place any obstacle in its way. Without faith no man can be saved. For infants the virtue of faith received at the time of Baptism suffices, but for adults an act of supernatural faith that God exists and rewards the good and punishes the evil is necessary for salvation.—C.E.; Koch-Preuss; Scott, Things Catholics Are Asked About, N. Y., 1927. (L. A. A.)

Faith, Act of, an acceptance of a doctrine as true which we do not see or cannot prove of ourselves, because God says it is true. It is holding this doctrine as certain, and not as a mere opinion more or less probable. Hence faith excludes all doubt as well as private judgment.—Newman, Mixed Congregations, N. Y., 1929; Bainvel, Faith and the Act of Faith, St. L., 1926. (L. A. A.)

Faith, Rule of, the authority or standard by which we can know the truths of Christian revelation. Protestantism claims that the Bible alone as interpreted by each individual is the rule of faith, whereas Catholicism maintains that the Church alone with the assistance of the Holy Ghost promised her by Christ can tell us with infallible certainty what truths God has actually revealed, whether these be found in the Bible or in tradition. —C.E. (L. A. A.)

Faith and Reason. Faith here signifies both the complexus of revealed truths, and the subjective assent given to these truths, because of the Divine authority revealing them. Reason signifies the natural faculty of understanding, human reason, as distinct from its product, science or knowledge. The Traditionalists teach that there can be no certitude with regard to natural religious truths except from Revelation. Rationalists, on the other hand, deny that any truth can be known with certainty from Revelation. The Semi-Rationalists, while admitting Revelation, teach that natural reason can understand and demonstrate all the truths of faith after they have been revealed; and that reason and faith are perfectly independent of each other. The Church, in opposition to these assertions, teaches that reason has a place in preparing the soil in which the seed of faith will be planted. (1) Human reason of its own natural strength can know with certainty the existence of God, many of His attributes, and the fact of Revelation. Reason must precede the exercise of faith and lead us to it. For, unless we possessed natural certitude of the existence of God, of His wisdom and veracity, and of the fact of Revelation, we could not reasonably give the certain assent of faith to revealed truths. (2) There are some truths, the strict mysteries, e.g., the Blessed Trinity, which cannot be understood and demonstrated by reason even after their revelation, except in so far as God has revealed them. This is not surprising, when we consider the vast mysteries that present themselves to our limited intelligences in the realm of the visible universe. Man can do little more than by exhaustive patience and industry catalogue the forces that govern nature. Gravitation, magnetic attraction, electrical force, life, the nature of substance are mysteries of the natural order, which should teach natural reason to avoid dogmatism in speaking of the Divine mind and its manifestations. (3) Faith and reason are of mutual assistance to each other. (a) Reason demonstrates with certitude the preamble of faith down to the speculative-practical judgment: "all men must believe in the Christian Faith." This judgment, however, is only a disposition for faith, and not the motive principle of the act of faith. The formal motive is the authority of God revealing, who can neither deceive nor be deceived. The assent of faith, when it follows this judgment, is perfectly reasonable. (b) Reason gathers the truths of faith into a unified body of doctrine; it proposes analogies to illustrate them, and indicates the harmony existing between them and natural truths. (c) Reason defends the truths of faith against adversaries, at least to the extent of uncovering their errors. Faith, on the other hand: provides a norm for reason, which safeguards it from error or releases it from error's thraldom; corroborates certain truths naturally known, e.g., the distinction between substance and accidents; opens the way to reason for the discovery of new truths, e.g., with regard to the origin of human life.—C.E., V, 758; Sheen, God and Intelligence, N. Y., 1925. (J. P. D.)

Faithful, The, in early times, the baptized, confirmed Christian communicants, as opposed to the catechumens; members of the Church, because of their faith in the Divine Mysteries and of their fidelity to the laws of the Church. In the Alexandrine, Basilian, and Byzantine liturgies the Mass of the Faithful was the part which followed the dismissal of the catechumens or beginners.—C.E.; Fortescue, The Mass, N. Y., 1914.

Faithful Steward, parable in Luke, 12, included in a discourse concerning watchfulness. Matthew, 24, has a similar parable as part of the eschatological instruction. In both it is preceded by the parable of the thief in the night (q.v.). Matthew uses "servant" for "steward" and other variations, and his phraseology is used in the Mass of a bishop-confessor. Perhaps Christ used the parable twice. The different settings would naturally lead to slightly different meanings. In Matthew it is an answer to the assumption: "Why worry, the Parousia is far off." In Luke it is an answer to Peter's query, "Dost thou speak this parable (of the thief) to us?" and emphasizes the responsibility of the ministers of the church. According to the parable, a wealthy master going abroad for a long time must appoint one of his servants to the task of meting out to the slaves their daily rations of corn; if he prove faithful, though not suspecting the earlier return of the master, he will be highly rewarded. The parable applies to the Apostles and their successors. It may be used apologetically since it presupposes the continuation of the apostolate till the Parousia.—Fonck, tr. Leahy, The Parables of the Gospel, N. Y., 1914. (U. F. M.)

Faithful Witness, title of Christ in Apocalypse, 1, 5. The glorified Christ in heaven fulfills the func-

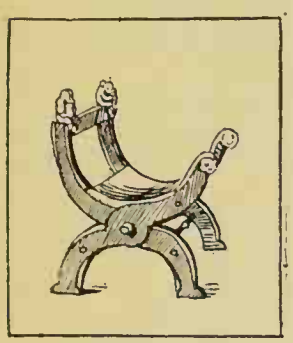
tion of witness of what God the Father wills, as He fulfilled it on earth. St. John's Gospel, 18, 37, teaches that Christ gives witness of the truth which He had seen in the bosom of the Father; the Apocalypse represents Him as giving witness of God's designs regarding the future. In Apocalypse, 3, 14, He is called "the faithful and true witness," i.e., one who may be trusted and whose testimony never falls short of the truth.—Swete, The Apocalypse of St. John, N. Y. (W. S. R.)

Faith, Hope, and Charity, SAINTS, martyrs (2nd century). In the reign of Hadrian a Roman matron named Sophia (Gr., Wisdom) with her three daughters, Pistis, Elpis, and Agape (Gr., Faith, Hope, and Charity), were martyred for the Faith, and buried on the Aurelian Way. At a later date Sapientia (Gr., Wisdom) and her three companions, Spes, Fides, and Caritas (Lat., Faith, Hope, and Charity), were put to death and were buried in the cemetery of St. Callistus on the Appian Way. Feast, 1 Aug.—C.E.; Butler.

Faith of our Fathers! Living still, hymn written in the 19th century by Rev. F. W. Faber. The last two lines of each verse read:

> Faith of our Fathers! Holy Faith!
> We will be true to thee till death.

Faldstool, movable folding chair used in pontifical functions by a bishop outside his cathedral or within it if he is not at his throne. It is used when conferring Baptism and Holy Orders, at the consecration of the oils on Maundy Thursday, and at the ceremonies on Good Friday. It is prescribed as a *genuflexorium* at the door of the church at the solemn reception of a bishop, at the altar of the Blessed Sacrament, and before the high altar. Other prelates enjoying the privilege of full pontificals may also use it, and red, green, and violet cloths are used as coverings, corresponding to the season and the dignity of the prelate.



FALDSTOOL

Falkland Islands, crown colony of the British Empire, in the South Atlantic, about 300 m. E. of the Strait of Magellan, administered by a governor assisted by an executive and a legislative council; area, 4618 sq. m.; est. pop., 2271. Missions have been established here by the Salesian Fathers, and ecclesiastically the islands belong to the Prefecture Apostolic of Southern Patagonia (q.v.).

Falling Asleep of Mary or DORMITIO, a title in the Greek Church for the feast of the Assumption. St. John Damascene entitles his homily on the Assumption "In Dormitionem Mariæ" (On the Falling Asleep of Mary). It was also the title of an early apocryphal work, "Transitus Mariæ," *c.* 4th century, falsely attributed to St. John the Evangelist, and describing the death of the Blessed Virgin. A work of this title was condemned by Pope Gelasius, 494. (N. M. W.)

Fall of Adam. Since by the grace of original justice Adam was elevated to a supernatural state, his loss of that grace is termed his fall. (ED.)

Fallopio, GABRIELLO (1523-62), anatomist, b. Modena, Italy; d. Padua. He was professor of anatomy first at Ferrara and then at Pisa, and despite his early death left his mark on anatomy for all time. The tube leading from the ovary to the uterus, and the canal through which the facial nerve passes from the auditory, are both called by his name. His contributions to practical medicine are likewise important.—C.E.

Fall River, DIOCESE OF, Massachusetts, embraces Bristol, Barnstable, Dukes, and Nantucket counties and the towns of Marion, Mattapoisett, and Wareham in Plymouth County; area, 1194 sq. m.; established, 1904; suffragan of Boston. Bishops: William Stang (1904-07); Daniel F. Feehan (1907). Churches, 113; priests, secular, 166; priests, regular, 33; religious women, 571; academies, 4; primary schools, 38; pupils in parochial schools, 16,436; institutions, 9; Catholics, 195,000.

Family (Lat., *familia*, household), the basic society of husband, wife, and children; by extension used for all of the same kin. Man's nature and God's appointment (Gen., 1 and 3) make family life normal and necessary. Man and woman are complementary, and enjoy life in its fulness only by combining their physical, spiritual, moral, social, and economic capacities. The family ordinarily is for the procreation and proper rearing of children, thus perpetuating the human race. The perfect example of family life is the Holy Family. Attacks on family life, in its permanence (divorce), its purpose (birth control), its solidarity (recreation, work, and other interests inconsistent with home life), are sure methods, in logic and in practise, of injuring both Church and State.—C.E.; Devas, Studies in Family Life, Lond., 1886. (E. F. MACK.)

Fanaticism, a state of mind which drives one to extreme and unreasonable speech or conduct. A fanatic is ordinarily unbalanced in mind with regard to the subject of his fanaticism. A religious fanatic is apt to be the most extreme because nothing so deeply affects the mind as religion. It was doubtless fanaticism that impelled the Jewish leaders to such unreasonable action against Christ, causing them to override the laws of judicial procedure in their fell purpose of destroying Him. The same fanaticism against Christ is seen today in Russia, recently in Mexico, and among certain sects in almost every country. (M. J. S.)

Fanon, shoulder cape worn by the pope alone, consisting of two pieces of white silk ornamented with narrow woven stripes of red and gold. It is nearly circular in shape with a round hole in the middle for the head to pass through, and with a small gold cross embroidered in front. It is worn over the alb, and only at solemn pontifical Mass. Mentioned in the oldest known Roman Ordinal, it was used in the 8th century, called *anabolagium*, and worn by all ecclesiastics. It was not reserved exclusively for the pope until the 12th century, when it was called the *oracle*. Its present collar-like form dates from about the 16th century.—C.E.

Fargo, DIOCESE OF, North Dakota, embraces the counties of Cass, Richland, Sargent, Ransom, Dickey, Lamoure, Barnes, McIntosh, Logan, Kidder, Stutsman, Sheridan, Wells, Foster, Griggs, Steele, Traill, Grand Forks, Nelson, Eddy, Benson, Pierce, Rolette, Towner, Ramsey, McHenry, Bottineau, Cavalier, Walsh, and Pembina; area, 34,899 sq. m.; established, 1889; suffragan of St. Paul. Bishops: John Shanley (1889-1909); James O'Reilly (1910). Churches, 188; stations, 55; priests, secular, 120; priests, regular, 8; religious women, 279; academies, 11; primary schools, 23; pupils in parochial schools, 2789; institutions, 7; Catholics, 68,871.

Faribault, GEORGE BARTHÉLEMY (1789-1866), archæologist, b. Quebec, Canada; d. there. He was admitted to the Bar in 1811, and served as militiaman during the American invasion of 1812. In 1822 he entered civil service, and was assistant clerk of the Legislative Assembly, 1832-55. His splendid collection of rare books and original manuscripts, inspired by his love of Canada, burned with Montreal Parliament House, 1849; his second collection was bequeathed to Laval University. His "Catalogue of Works," relating to the history of America, ranks among the best of its kind.—C.E.

Farley, JOHN MURPHY (1842-1918), cardinal, Abp. of New York, b. Newtown, Ireland; d. New York. He was educated at St. Macartan's College, Monaghan, St. John's College, Fordham, N. Y., St. Joseph's Seminary, Troy, and the American College, Rome, where he was ordained priest, 1870. He was assistant rector of St. Peter's church, New Brighton, Staten Island, was created domestic prelate by Pope Leo XIII, with the title of Monsignor, 1884, and vicar-general of the Archdiocese of New York, 1891. He became titular Bp. of Zeugma and auxiliary Bp. of New York, 1895, and succeeded Abp. Corrigan to the archiepiscopal see, 1902, being created cardinal, 1911. During his administration the archdiocese made extraordinary progress in the erection of parishes and opening of Catholic schools. He was a decisive force in the hierarchy by composing differences which had divided certain groups among them. He encouraged every effort on the part of the laity and clergy that "seemed to make for good." He was most earnest in his cooperation with the editors of the CATHOLIC ENCYCLOPEDIA, and to him largely is due its publication. Among his writings are "The Life of Cardinal McCloskey" and a "History of St. Patrick's Cathedral."—C.E. Suppl.

Farnborough Abbey (ST. MICHAEL'S ABBEY), Farnborough, England, founded, 1895, by Benedictines of the Solesmes Congregation; erected into an abbey, 1903; priests, 20.

Fast, abstinence from refreshment; complete abstinence from food or drink observed by Catholics before receiving the Eucharist. The law of fasting is a Catholic disciplinary regulation, authorizing the taking of only one complete meal in a day, in addition to a small quantity of food or drink in the morning and evening. The black fast was a fast in which not only flesh meat but milk, cheese, butter, or eggs were forbidden. The fast prescribed for the worthy reception of the Holy Eucharist is the total abstinence from food and drink from midnight. Midnight may be reckoned by any accepted time, legal, natural, or regional. Nothing having the nature of food or drink is permitted which is taken after the manner of eating or drinking, i.e., introduced into the mouth from without after midnight and swallowed. Whatever is digestible, strictly speaking, has the nature of food or drink, yet the matter partly depends on the common estimation of men. A small amount, if inhaled or accidentally swallowed as mixed with saliva, does not break the fast. The law of fasting does not hold for communion received in the probable danger of death or to save the Sacrament from irreverence. It is relaxed for the sick (see COMMUNION OF THE SICK).—C.E.; Wilmers, Handbook of Christian Religion, St. L., 1925. (L. P. F.)

Fast Days, days when the law of fasting is in force, namely: ember-days, the vigils of Pentecost, the Assumption, All Saints', and Christmas, and all days of Lent up to noon of Easter Saturday. The law never binds, however, on Sundays nor on feast-days of precept (except feast-days in Lent).

Fate, Fatalism. Fate is an assumed power that rules the destinies of men; destiny. The ancient goddesses, Atropos, Clotho, and Lachesis, are called the Fates. Fatalism is the theory that an unknown force rigidly predetermines all events in history and in particular all the actions and incidents of each human life, so that no one by any effort of the will can resist it; it is also called determinism.—C.E.; Rickaby, God and His Creatures, Lond., 1905.

Father, a title originally given to bishops, and later to priests as the ministers of the Sacrament of Penance, because the administration of the sacraments creates a paternal relationship. Today it is the form of address given to priests in English-speaking countries. (R. B. M.)

Father or GOD THE FATHER, the First Person of the Blessed Trinity. He is truly Father as He begets a coeternal and coequal Son, to whom He imparts the plenitude of His Nature and in Whom He contemplates His own perfect image. By nature God is Our Creator and Lord, and we are His creatures and subjects. By sin we are His enemies and deserve His chastisements. By grace, however, He lovingly pardons us, adopts us as sons, and destines us to share in the life and beatitude of His only-begotten Son, Jesus Christ. Thus by Divine adoption God is Our Father and we are His children. This adoption is effected through sanctifying grace, a Divine quality or supernatural habit infused into the soul by God, which blossoms into the vision of glory in life eternal.—Pohle-Preuss, The Divine Trinity, St. L., 1922; Marmion, Christ the Life of the Soul, St. L., 1923. (C. F. C.)

Father of Light, title of God (James, I, 17) as author of every best and perfect gift.

Father of The World to Come, title of Our Lord in Isaias, 9, 6. (ED.)

Fathers, APOSTOLIC, Christian writers of the 1st and 2nd centuries who are known, or are considered, to have had personal relations with some of the Apostles, or to have been so influenced by them that their writings may be held as echoes of genuine Apostolic teaching. The term virtually embraces all the remains of primitive Christian literature

antedating the great apologies of the 2nd century and forming the link of tradition that binds these latter writings to those of the N.T. Chief in importance among the Apostolic Fathers are the three 1st-century bishops: St. Clement of Rome, St. Ignatius of Antioch, and St. Polycarp of Smyrna. There are also the two 1st-century writers, the author of the Didache and the author of the "Epistle of Barnabas." By extension of the term to comprise the extant extra-canonical literature of the sub-Apostolic age, it is made to include the "Shepherd" of Hermas, the New Testament prophet who was probably a brother of Pope Pius I (*c.* 140-150); fragments of the "Expositions of the Discourses of the Lord," by Papias; and the "Letter to Diognetus," by an unknown author. The period of time covered by these writings extends from the last two decades of the 1st century through the first half of the 2nd century. They are generally epistolary in form and were written for the greater part for the guidance of individuals or local churches in some passing need.—C.E., I, 637; Holland, The Apostolic Fathers, Lond., 1897.

Fathers of a Good Death, Clerks Regular for the Care of the Sick, or Camillians, a religious order founded at Rome, 1582, by St. Camillus de Lellis, to tend the plague-stricken and to minister to the sick in their homes. It was approved by Sixtus V in 1586 and erected into an order by Gregory XIV in 1591. Statistics: 6 provinces, 55 monasteries, 471 religious (265 priests), 69 novices, 71 oblates, and 416 aspirants.—C.E., III, 217.

Fathers of Mercy. See Society of the Priests of Mercy of the Immaculate Conception.

Fathers of the Church, saintly writers of the first centuries of the Christian era, whom the Catholic Church acknowledges as witnesses of her faith. To be numbered among the Fathers of the Church, four qualities are required of a writer. First, he must have lived when the Church was in her youth; hence St. Gregory the Great (d. 604) is generally regarded as the last Father in the West, St. John Damascene (d. 754), in the East. Secondly, he must have led a saintly life. Thirdly, his writings must not only be free from heresies, but also excel in the explanation and defense of Catholic doctrine. Lastly, his writings must bear the seal of the Church's approval. Though the majority of the Fathers were bishops, yet this is not true of all of them. St. Jerome was a simple priest to the end of his days, St. Ephraem a deacon, St. Justin a layman. All Fathers have not been proclaimed Doctors of the Church. In matters of faith and morals, the consent of the Fathers has always been held in high esteem by the Church. What they unanimously teach to be of faith, is of faith; what they unanimously reject as heretical, is heretical. Even the logical conclusions which they unanimously draw from the articles of faith, furnish us with a certain theological argument. Their authority is due not only to the fact that they were saints or bishops or eminent scholars and lived at a time when Christ's revelation was still fresh in the minds of men, but primarily to the approbation of the Church. What Christ said of the Apostles, "He that heareth you heareth me," the Church says in a manner of the Fathers. They are the mouthpiece of the infallible teaching body of the Church, and the Church acknowledges them as witnesses of her own faith. Hence, when anathematizing new heresies or defining new dogmas, the Councils appeal to the consent of the Fathers. The Council of Ephesus (431) declared in its first session that it would define nothing save what had been held unanimously by the ancient and holy Fathers. This approbation of the Church gives added authority even to the Fathers, considered singly, though in varying degrees. A general approbation given to a saintly writer of the first centuries implies that his doctrine in general is orthodox and worthy of recommendation. Sometimes, however, a certain Father's doctrine receives a special approbation as being exceptionally solid; such is St. Augustine's fundamental doctrine on grace. Lastly, the highest degree of ecclesiastical approbation is reached when the Church takes the very doctrine of a Father and embodies it in her own official pronouncements, as in the case of St. Cyril of Alexandria, whose twelve anathematisms against Nestorius were adopted by the Council of Ephesus (431).—C.E.; Agius, Tradition and the Church. (A. C. C.)

Faustinus and Jovita, Saints, martyrs (*c.* 120), d. Brescia, Italy. They were brothers, Faustinus a priest, and Jovita a deacon; and were beheaded for the Faith. Relics at Brescia, Rome, Bologna, and Verona. Feast, R. Cal., 15 Feb.—C.E.; Butler.

Faversham Abbey, a former Benedictine monastery of the Cluniac Congregation near Canterbury, founded by King Stephen and Queen Matilda. The church was completed, *c.* 1251. In 1538 the abbey was surrendered to the crown and rented by Henry VIII to John Wheler, subsequently passing through the hands of several owners. At the present day only portions of the outer walls remain.—C.E.

Faye, Hervé Auguste Etienne Albans (1814-1902), astronomer, b. St.-Benoît-du-Sault, France; d. Paris. In 1843 he discovered the comet bearing his name, and later lectured on astronomy at the Ecole Polytechnique (1873-93). He improved the method of astronomical measurements, invented the zenithal collimator, and suggested and applied photography and electricity to astronomy.—C.E.

Fear, a purely painful emotion aroused on the apprehension of danger. Though commonly a self-regarding emotion, fear may be aroused in behalf of others. Fear serves for the protection of the individual, but, when excessive, may become injurious because it is physically depressing and mentally exciting, tending through undue excitement of the imagination to impair the power of reasoning and judgment. When the use of reason is completely removed, there is rather a state of terror. From a moral standpoint, slight fear must be ignored; grave fear must not be allowed to deter us from duty, yet there is lessened responsibility for evil done out of fear. Fear, if of death or grave injury, is a diriment impediment to matrimony, rendering it invalid, for a contract under such conditions is no contract at all, because of lack of free consent.—C.E.; Koch-Preuss. (J. V. K.)

Feast of Fools, celebration of the later Middle Ages which took place in many parts of Europe, particularly in France, and occurred near the feast of the Circumcision, 1 Jan. It marked the brief supremacy of those ordinarily in subordinate positions and was attended by great buffoonery and license, which probably originated in ancient pagan customs. It was forbidden under severe penalties by the Council of Basel, 1435.—C.E., VI, 132; Walsh, Curiosities of Popular Customs, Phila., 1897.

Feasts or FESTIVALS, days designated for giving special honor to God, to the Saviour, to saints, and to holy things. Some are fixed festivals, each having a certain day of the year assigned to it. Others are movable, occurring earlier or later in different years. Festivals are also divided into holy days of obligation and ordinary festivals: on the former the faithful are required to assist at Mass and abstain from unnecessary servile work; on ordinary festivals the Church merely observes the feast in her Office and Mass (see HOLY DAYS OF OBLIGATION). Festivals are also arranged in three classes, according to their importance: doubles, semidoubles, and simples. Certain days when the Church does not honor any saint are called ferials (*feria*, a weekday). Some great festivals have octaves, which extend the solemnity of the feast through eight days; and some have vigils, in which the observance of the feast is begun on the preceding day. Each of the above is described under its own title. —C.E.; Kellner, Heortology, A History of the Christian Festivals, St. L., 1908. (J. F. S.)

Febronianism, the politico-ecclesiastical system outlined by Johann Nikolaus von Hontheim (1701-90), Auxiliary Bp. of Trier, under the pseudonym Justinus Febronius, in his book on the position of the Church and the power of the Pope, written with a view to uniting discordant religious elements. Influenced by Gallican principles, Hontheim advocates an ecclesiastical organization subversive of the Church's constitution. By diminution of papal power he attempts a reconciliation of Protestant bodies with the Church. Christ, he claims, invested the power of the keys in the Church as a body only, and her prelates, including the pope, exercise this power subordinate to the Church body. While infallibility is denied, the primacy is conceded but can be attached to another see than that of Rome. The pope's power should be confined to administration and unification. He is subordinate to the general council which alone, with subsequent ratification by the entire episcopate, can bind in faith and discipline. All bishops have equal rights; the Holy See has no jurisdiction. Febronius's real purpose is to facilitate establishment of national churches and subordination of bishops to the State. Clement XIII, in 1764, condemned Febronius's work. Hontheim defended his system, and published an abridgment, 1777. Pius VI urged a retractation, which was finally secured from Hontheim in 1778. In 1781 he issued a further vindication of his views. Various Catholic courts approved the principles. Attempted application was made in Germany at the Coblenz Conference, 1769, and by the Ems Congress, 1786, without practical results. Joseph II of Austria sought the realization of a national church, followed by Leopold I of Tuscany.—C.E.

Feckenham, JOHN DE (*c.* 1515-85), last Abbot of Westminster, b. Feckenham Forest, Worcestershire, England; d. Wisbech Castle. His family name was Howman. He joined the Benedictines at Evesham, and after the dissolution of the monasteries was rector of Solihull. Cranmer threw him into prison, but he was released under Mary and later made Abbot of Westminster. He showed great kindness to heretics, and after Wyatt's rebellion his intercession saved Elizabeth's life and subsequently procured her liberation. On her accession he refused to save his monastery by apostasy, and spent 23 years in jail, where he died from privation, a striking example of Elizabeth's ingratitude.—C.E.

Felicitas, SAINT, martyr (2nd century), d. Rome. She was a holy Roman widow martyred during the reign of Emperor Antoninus, with seven sons (Januarius, Felix, Philip Pius, Silvanus, Alexander, Vitalis, and Martialis), because of their defense of Christianity. St. Felicitas was buried with St. Silvanus in the cemetery of Maximus on the Salarian Way. Patroness of women who wish to obtain children. Emblems: palm, sword, seven children grouped behind their mother. Relics in Capuchin church at Montefiascone, Tuscany. Feast, R. Cal., 23 Nov.—C.E.; Butler.

Felicitas and Perpetua, SAINTS, martyrs (203), d. Carthage. Vibia Perpetua, a noble matron, and Felicitas, her slave, were arrested and put to death for the Faith along with Revocatus, Saturus, Saturninus, and Secundulus. They were thrown to the wild beasts in the arena, and then slain by the sword. The names of Felicitas and Perpetua occur in the prayer, "Nobis quoque peccatoribus" in the Canon of the Mass. Feast, 7 March.—C.E.; Butler.

Felix I (Lat., happy), SAINT, POPE (269-274), martyr, b. Rome; d. there. The records are uncertain as to the events of his reign. Felix sent a letter containing dogmatic exposition of the Catholic doctrine on the subject of the Trinity to the Synod of Antioch which had deposed Paul of Samosata, 269, a follower of Apollinaris, for his heretical teaching on the subject. Feast, 30 May.—C.E.; Butler.

Felix II, POPE (more properly, antipope; 355-358), b. Rome; d. Porto, Italy, 365. An archdeacon, he was consecrated by the heretical Acacius of Cæsarea, when the legitimate pontiff, Liberius, was banished by the Emperor Constantius, an Arian. He was finally deposed by an order of the Roman Senate and the people. Many historians consider his election uncanonical.—C.E.

Felix III, SAINT, POPE (483-492), confessor, b. Rome; d. there. At his accession to the papacy the Eastern Church had been split by the Act of Union (Henoticon) of Emperor Zeno, which was intended to reconcile the Church and Eutychianism. The pope excommunicated the eastern bishops, Peter the Tanner, Peter Mongus, and the Patriarch Acacius and thus paved the way for the healing of the schism, 518, during the reign of Justinian. He also drew up the conditions to which the Africans who had apostatized during the Vandal

persecutions were required to subscribe. Feast, 25 Feb.—C.E.

Felix IV, Pope (526-530), b. Samnium, Italy; d. Rome. As pope, in favor with Theodoric, Arian king of the Goths, he secured prestige for the Church. From Amalasuntha, the daughter of Theodoric, who succeeded her father, he obtained a confirmation of the custom exempting clerics from civil jurisdiction, and a gift of two Roman temples which he converted into churches. He opposed semi-Pelagianism with his "Capitula," taken from Scripture and the writings of the Fathers; they were later published as canons.—C.E.

ST. FELIX OF CANTALICE

Felix V, antipope. See Amadeus VIII.

Felix and Adauctus, Saints, martyrs (*c.* 303), d. Rome. Felix was a Roman priest; ordered to offer sacrifice to the pagan gods, he refused, and at his prayer the idols fell shattered to the ground. He was subjected to cruel torments and beheaded. According to the legend, while Felix was being led to his execution, a stranger, inflamed by his heroic example, professed the Faith, and was also martyred. The name of the stranger being unknown, he was called Adauctus (Added). Their basilica over the cemetery of Commodilla was discovered in 1905. Relics in Cathedral of Vienna. Feast, R. Cal., 30 Aug.—C.E.; Butler.

Felix of Cantalice, Saint, confessor (1513-87), b. near Cantalice, Italy; d. Rome. He entered the Capuchin Order, 1543, and for 40 years exercised a wonderful influence among all classes. He worked chiefly among children, whom he taught to sing the canticles which he composed. Though illiterate, he was so advanced in the spiritual life that St. Philip Neri selected him to assist St. Charles Borromeo in drawing up the constitutions for his Oblates. In his humility and simplicity, Felix styled himself the "Ass of the Capuchins." Represented holding the Infant Jesus in his arms. Canonized, 1712. Relics in the Capuchin church of the Immaculate Conception, Rome. Feast, 18 May.—C.E.; Butler.

Felix of Nola, Saint, martyr (3rd century), b. Nola, Italy. Ordained by Bp. Maximus of Nola, he was imprisoned during the persecution of Decius, but was set free by an angel. Refusing the episcopacy of Nola which the citizens urged upon him, he continued his duties as auxiliary; he devoted himself to the poor, among whom he distributed his inheritance. His sufferings have merited the title of martyr. Represented chained in a dungeon. He was buried at Cimitile, near Nola. Feast, R. Cal., 14 Jan.—C.E.; Butler.

Felix of Valois, Saint, confessor (1127-1212), founder of the Order of the Holy Trinity for the Redemption of Captives, b. province of Valois, France; d. Cerfroi. Of the noble family of Valois, he renounced all his possessions at an early age, to live a life of prayer and contemplation in a forest in the Diocese of Meaux. Here he was joined by St. John of Matha, with whom he founded the Order of Trinitarians for the ransom of Christians held as slaves by the Moors of Spain and Northern Africa. They raised vast sums of money by parading in public as the people threw down to them their gold and precious stones. St. Felix labored in France, where he established the monastery of Cerfroi and looked after the interests of the congregation. Emblems: slave, flag, and purse. He was buried in the church of Cerfroi and his tomb became the object of frequent pilgrimages. Canonized, 1262. Feast, R. Cal., 20 Nov.—C.E.; Butler.

Fénelon, François de Salignac de la Mothe (1651-1715), author and Abp. of Cambrai, b. Périgord, France; d. Cambrai. He came of a noble family, and after studying at the Collège du Plessis, Paris, prepared for the priesthood at St. Sulpice and was ordained in 1675. In 1678 he was appointed director of a community of convert ladies at Paris, and, on the revocation of the Edict of Nantes, was sent to preach to the Protestants of Saintonge. On his return, at the inspiration of Bossuet, he wrote a refutation of Malebranche's theories about grace, and, shortly after, a treatise on the education of girls, at the request of the Duchess of Beauvilliers. In return the Duke of Beauvilliers secured Fénelon as tutor for the Duke of Burgundy, grandson of Louis XIV. This was the occasion of his writing his "Fables," "Dialogues of the Dead," and "Telemachus," through which he taught his royal pupil self-control and the duties of his state. Fénelon was rewarded with the Abbey of St. Valéry, and in 1695 with the Archbishopric of Cambrai. The young prelate's future now seemed bright, but suddenly a storm broke. Fénelon had signed the "Articles d'Issy," drawn up by a commission, including Bossuet, condemning the quietist ideas of Mme. Guyon, and explaining briefly the Catholic teaching on prayer. Later Bossuet wrote an explanation of the "Articles," which Fénelon refused to sign, on the plea that his honor forbade him to condemn a woman twice. He then set forth his own views in his "Explication des maximes des saints." This work provoked a lengthy controversy between the two bishops. Fénelon asked Rome to decide the points at issue, and when certain of his propositions were condemned he submitted publicly and unreservedly. He had, however, incurred the displeasure of Louis XIV, who commanded him never to leave his diocese again, and thereafter he devoted himself to the interests of his flock. He opposed all attempts to revive the Jansenist controversies, and energetically defended the Bull "Unigenitus." His published correspondence reveals him as a great director of souls.—C.E.

FÉNELON

Fenwick, Edward Dominic (1768-1832), first Bp. of Cincinnati, b. Leonardstown, Md.; d. Wooster, O. His ancestors settled in Maryland with Leonard Calvert. Having joined the Dominicans at Bornheim, Belgium, he became the founder of the order in the United States, establishing St. Rose's Convent in Washington Co., Ky., 1806. Here St. Thomas College was opened in 1807. He resigned as superior in 1814 to do missionary work in Ohio. In 1818 he built St. Joseph's, near Somerset, the first church in Ohio, with a Dominican convent nearby. Named Bp. of Cincinnati, 1821, he was consecrated, 13 Jan., 1822, at St. Rose's, by Bp. Flaget. His diocese included, besides Ohio, Michigan and the Northwest Territory. Having moved Christ Church, a small plank structure, from the outskirts of Cincinnati to the site of the present St. Francis Xavier's College, and started a seminary, he went abroad for funds. On his return he laid the corner-stone of old St. Peter's Cathedral, 1826, and by 1829 opened the Athenæum, a college and seminary, dedicated to St. Francis Xavier. In 1831 he founded the "Catholic Telegraph." He was stricken with cholera in the midst of one of his many missionary journeys through his diocese.—C.E., III, 773.

—Benedict Joseph (1782-1846), second Bp. of Boston, brother of preceding, b. Leonardstown, Md.; d. Boston. He studied and taught at Georgetown. In 1805 he entered the Sulpician Seminary, Baltimore, but on the restoration of the Society of Jesus in the United States, 1806, he joined the order. Ordained by Bp. Neale in 1808, he was sent to New York, where he became head of the New York Literary Institution, founded, 1809, as a college, on the present site of the cathedral, and closed in 1814, on the recall of the Jesuits to Maryland. He served for a time as administrator of the New York diocese and under Bp. Connolly as vicar-general. From 1817-18 he was president of Georgetown. Sent to Charleston, 1818, to arrange difficulties originating in the trustee system, he remained there two years after the arrival of Bp. England, 1820. He was again president of Georgetown, 1824-25. Named to succeed Bp. Cheverus of Boston, he was consecrated in Baltimore, 1 Nov., 1825. He established a seminary in his own home, and by 1827 had a school in the basement of the cathedral. In 1829 he founded one of the earliest Catholic papers in the United States, "The Jesuit, or the Catholic Sentinel." His zeal resulted in the building within 20 years of 35 churches, of which eight were in Boston. He removed the Ursulines from an unsuitable location in Boston to Charlestown, early in his episcopacy; in 1834 the convent was destroyed at the hands of a fanatical mob. Their actions were condemned at a public meeting in Faneuil Hall, presided over by the mayor of Boston. In 1843 Bp. Fenwick established the Jesuits in charge of Holy Cross College at Worcester, replacing a former academy founded by Fr. James Fitton in 1838. At his death the Catholics in Massachusetts numbered 53,000, an increase of 20,000 in 13 years.

Fer. = *feria* (weekday).

Ferdinand, Blessed, confessor (1402-43), Prince of Portugal, b. Santarem, Portugal; d. Fez, Morocco. He was the son of King John I of Portugal, and from his youth led a life of sanctity at court, reciting the canonical hours daily and devoting himself to the poor. Though not a cleric, he was so highly esteemed that Eugene IV offered him the cardinalate, which he declined. In 1437, with his brother Henry, he commanded an expedition to Morocco against the Moors. The Portuguese were defeated at Tangiers, and Ferdinand offered himself as a hostage to secure the cession of Ceuta to the Moors. The Cortes, however, declined to surrender Ceuta, and offered to ransom Ferdinand. The Moors refused and Ferdinand was flung into a dungeon at Fez, where after five years of insult and torture, borne patiently, he died. Caldéron has made him the hero of his drama, "El Principe Constante." Beatified, 1470. Body in the royal crypt at Batalha. Feast, 5 June.—C.E.

Ferdinand III, Saint, confessor (1198-1252), King of Leon and Castile, b. near Salamanca, Spain, 1198; d. Seville, 1252. He succeeded to Castile in 1217, and Leon in 1230, and married Beatrice of Swabia in 1219. His efforts to save the Christians of Spain from the Saracen yoke were quite successful, Granada and Alicante alone remaining in the Moorish power when he died. He converted the great mosques of Córdova and Seville into cathedrals, and founded the University of Salamanca. A Franciscan tertiary, he led a life of great sanctity. Patron of the engineers of the Spanish army. Canonized, 1671. Relics in the cathedral, Seville. Feast, 30 May.—C.E.; Butler.

Fergus (Celtic, man's strength), Saint, confessor (d. Glamis, *c.* 730). He preached in the counties of Perth and Caithness, in Scotland, founding churches dedicated to St. Patrick at Strageath, Blackford, and Dolpatrick in Perthshire; Wick and Halkirk, in Caithnessshire; and Lungley (now St. Fergus), in Aberdeenshire. He finally settled at Glamis, Forfarshire, where he was buried. His head was later transferred to Scone Abbey. Feast, Ireland, 8 Sept.; Scotland, 18 Nov.—C.E.

Feria (Lat., free day), in ancient Rome a day kept as a holiday. It is a liturgical designation for weekdays on which no ecclesiastical feast is celebrated; also for all weekdays divided according to rank, into privileged (Ash Wednesday, days of Holy Week, days within the octave of Easter and Pentecost), which exclude commemoration of all feasts; major (days of Advent and Lent, ember-days, Rogation Monday), which must at least be commemorated in the Mass and Office of the day; and minor. From feria, the term fair, or fair day, is derived.—C.E. (D. B.)

Ferns, Diocese of, Ireland, comprises nearly all of Wexford and part of Wicklow counties; founded by St. Aedan, 598; suffragan of Dublin. His early successors included Sts. Mochua, Moling, and Cillene, Bp. O'Lyman (d. 1062), Ailbe O'Molloy (1185-1222), and Bp. St John, who rebuilt the ancient cathedral, now in ruins. In the 19th century the see was occupied by Bps. Ryan (1814-19), James Keating (1819-49), Myles Murphy (1850-56), Thomas Furlong (1857-75), Michael Warren (1875-84), and James Browne (1884-1917). Present bishop, William Codd; residence at Summerhill.

Ruins of early priories and abbeys may be seen in the diocese. Churches, 92; priests, secular, 135; priests, regular, 20; religious women, 564; college, 1; high schools, 5; primary schools, 150; institutions, 10; Catholics, 98,134; others, 8816.

Fesch, Joseph (1763-1839), cardinal, uncle of Napoleon I, b. Ajaccio, Corsica; d. Rome. After ordination, he embraced the military career, becoming commissary of war under his nephew in 1795. When hostility to religion somewhat abated, he reentered ecclesiastical life and helped to negotiate the Concordat of 1801. In 1802 he was named Abp. of Lyons, and, receiving the cardinal's hat in 1803, was appointed ambassador to Rome. He induced Pius VII to crown Napoleon in Paris, and was present at the ceremony. Though powerless to prevent the rupture between the emperor and the Holy See, he prevented Napoleon from acknowledging an independent Gallican Church, upheld papal rights in the matter of canonical institution, and fell into imperial disfavor by protesting his loyalty to the exiled pontiff. After the Restoration he resided in Rome, his diocese being governed meanwhile by an administrator.—C.E.

Festivis resonent compita vocibus, or With glad and joyous strains now let each street resound, hymn for Vespers on the feast of the Most Precious Blood, 1 July. It was written in the 17th century, by an unknown author. It has five translations. The English title given is by T. Potter.—Britt.

Fetishism (Lat., *factitius*, made by art), a term first applied probably to the religion of idols and amulets made by hand and supposed to possess magic power. Basthold, 1805, claims as fetish "everything produced by nature or art, which receives divine honor, including sun, moon, earth, air, fire, water, mountains, rivers, trees, stones, images, animals, if considered as objects of divine worship." Thus the name became more general until Comte used it to designate only the lowest stage of religious development, a theory now practically abandoned. The spirit supposed to dwell in the fetish is not the vital power belonging to that object, but a spirit foreign to the object, in some way connected with and embodied in it. Within the limits of animism, Tiele and Höffding distinguish between fetishism and spiritism; fetishism contents itself with particular objects in which it is supposed a spirit has for a certain time taken up its abode; in spiritism, spirits are not bound up with certain objects, but may change their mode of revelation. Also a fetish differs from an idol or amulet, though the distinction is sometimes difficult; an amulet is a pledge of protection of Divine power; a fetish is an object in which the Divine power is supposedly wholly incorporated, and idolatry in this sense is a higher form of fetishism.—C.E.; Windle, Religions Past and Present, N. Y., 1927.

Feudalism and the Church. When the Church turned from the Roman Empire to the nations of the West and gradually fashioned a civilization out of barbarian chaos, she earned the gratitude of kings and emperors who endowed her with vast property, although often as fiefs. It was in this manner that the Church took its place in the feudal system. This ecclesiastical property brought evil in its train. Disputed ecclesiastical elections followed, with coveted church property as the bone of contention; while secular princes claimed the right of investiture of spiritual offices. Owing to the great revenues coming from the landed estates attached to bishopries and abbeys, members of the noblest families sought to buy these spiritual offices from the king or prince who granted the fief. They were willing to meet every demand of their lord if they received an office from him. Prelates holding feudal lands became governmental vassals. The secular rulers expected the Church to share the national burdens and duties, inasmuch as she was sharing the land-grants. The Church was in danger of becoming an annex of the State. Instead of being a universal Church, she was threatened with separating into a number of national churches under territorial princes. Feudalism was dragging her into a mire of secularization which culminated in the captivity of Avignon. Pope Nicholas II, in 1059, issued a decree which took the election of the pope once and for all out of the hands of the emperor and the people of Rome, and placed it in the hands of the cardinals. This was the first step toward freeing the Church from the control of secular power. Pope Gregory VII, who ascended the papal throne in 1073, continued the work of reform by attacking the practise of simony, by forbidding married clergy to perform religious functions, and by depriving kings and feudal lords of their influence over the choice of bishops and abbots, evils which had resulted from the feudal system in its relation to the Church.—C.E., VI, 62; Guggenberger, A General History of the Christian Era, St. L., 1919. (M. F.)

Feuillants, fē-yäñ (Lat., *folium*, leaf), a reform of the Order of Cîteaux, founded by Jean de La Barrière, 1573, at Les Feuillans, a monastery so called from its location in a shady valley. Several of the monks refused to accept the reform and dispersed to various Cistercian houses, leaving only five at Les Feuillans. The community increased rapidly, however, by the admission of postulants. In 1581 Gregory XIII issued a Brief of commendation, and in 1589 one of confirmation, establishing the Feuillants as a separate congregation. Sixtus V summoned them to Rome, 1587, and gave them the church of St. Pudentiana, while Henry III of France erected the monastery of St. Bernard for them in Paris. Clement VIII, 1595, withdrew the reform from the jurisdiction of Cistercian abbots and permitted the Feuillants to compile new constitutions. They acquired a second monastery in Rome, 1598. Urban VIII, 1630, separated the congregation into two branches: that of France, called Notre-Dame des Feuillants, and that of Italy, known as the Bernardoni or Reformed Bernardines. In 1634 these two branches modified the constitutions of 1595. At the suppression of religious orders in France, 1791, practically all the Feuillants were confessors, exiles, or martyrs. The Bernardines of Italy subsequently incorporated with the Order of Cîteaux.

Feuillantines were an order of women founded by Jean de La Barrière, 1588, with the same rule and austerities as the Feuillants. During the French

Revolution, 1791, this community disappeared. —C.E.

Fiacc (Fiech). Saint (415-520), Bp. of Leinster. He was a nephew of Dubhtach, the famous bard, by whom he was instructed in the art of song. St. Patrick ordained him missionary bishop for Leinster. He founded the churches and monasteries of Domnach-Fiech, east of the Barrow, and Sletty, near Carlow. He is the reputed author of a metrical life of St. Patrick, in Irish, said to be the earliest biography of the saint. He was buried in his own church at Sletty. Feast, 12 Oct.—C.E.

Fiacre, Saint, confessor (d. 670). Of noble Irish lineage, he was ordained to the priesthood, and embraced the eremitical life at Kilfera. He went to France, 628, and settled at Breuil, near Meaux, where he led a life of prayer and mortification, later founding a monastery for the many disciples who flocked to him. He was famous for his miracles and after his death his tomb became a place of pilgrimage. Patron of Brie, of numerous churches throughout France, of gardeners, and French cab-drivers. The Hôtel de St-Fiacre, Paris, which had as its sign his image, was the first to have coaches for hire, and so his name became the word for cab. Represented in monastic garb, holding a spade in his hand. His relics were preserved in the cathedral at Meaux. Feast, 30 Aug.—C.E.; Butler.

Fideism (Lat., *fides*, faith), a false system of philosophy, closely related to Traditionalism (q.v.), which denies the ability of unaided human reason to arrive at certain knowledge of matters metaphysical, religious, and moral; and which insists that an act of faith alone is the means by which to attain certitude. Its criterion of certitude is authority, which has its foundation in Divine revelation. The latter is transmitted through the ages by society, in the form of tradition, common sense, or some agent of a social character. The exponents of this philosophy, among whom were De Bonald, De Lamennais, Bonnetty, Ventura, and Rohrbacher, were theologians and philosophers who wished to offset the prevalent materialistic scepticism and to place Christianity on a firmer basis than human reason can furnish. The system, which arose in France at the beginning of the 19th century, was extreme, and led to scepticism, subjectionism, agnosticism, pragmatism, and positivism. It was expressly condemned in two Encyclicals (1832, 1834) of Gregory XVI.—C.E.; Rickaby, The First Principles of Knowledge, Lond., 1901.

St. Fidelis of Sigmaringen

Fidelis of Sigmaringen, Saint, martyr (1577-1622), b. Sigmaringen, Prussia; d. Sevis, Switzerland. Graduated at Freiburg, 1603, he was admitted to the bar, 1604-10, received his degree of Doctor of Laws, 1611, and began to practise at Ensisheim where he was known as "lawyer of the poor." He became a member of the Capuchin Order, 1612. After his ordination he was famous for his preaching which he directed toward the conversion of heretics; while employed thus at Grisons, Switzerland, he incurred the fear and hostility of the Zwinglians by whom he was murdered. Emblems: a club, and two-edged sword. Canonized, 1746. His body was preserved at Feldkirch, head and arm at Chur. Feast. R. Cal., 24 April.—C.E.; Butler.

Field Afar, The, a magazine published eleven times annually at Maryknoll, N. Y., by the Catholic Foreign Mission Society of America and devoted to missionary activities in the Orient; founded, 1907; circulation, 100,000. (E. A. D.)

Field Mass, name for the Holy Sacrifice when celebrated in the open air, as in time of war, or in peace on special occasions with the permission of the bishop.

Fig-tree. The Bible supposes the presence of the fig-tree throughout all Palestine, and regards it as one of the characteristic products of the land (Deut., 8), together with the vine, so that a land which has neither fig-tree nor vine is considered wretched (Num., 20). Figs, with other fruit, were brought back from Palestine by the envoys of Moses to give an idea of the fertility of the land (Num., 13). The tree loses its leaves during the winter, but these begin to grow again towards the end of March, or the beginning of April. As early as the end of February, little figs grow at the junction of the old wood and the leaves, but they develop only to the size of a cherry, are inedible, and soon fall for the most part. The few that continue to develop ripen in June, and are "the figs of the first season," described as "very good" (Jer., 24). In the meantime other buds grow which form the real crop, ripe in August. Figs were eaten fresh or dried, and in the latter case were pressed into solid cakes (1 Kings, 25). Figs were also used for medicinal purposes as in the poultice which healed the boil of Ezechias (4 Kings, 20). Both the sweet fruit and the abundant foliage, which protects from the sun, are often referred to in Scripture, in descriptions of peace and prosperity (Judges, 9; 3 Kings, 4). The fig-tree figures in the N.T. in the symbolic action of Our Lord (Matt., 21; Mark, 11), which is a reminder of the symbolic actions of the prophets of the O.T. Other references in the N.T. to the fig-tree and figs are in Matthew, 7 and 24; John, 1; James, 3; Apocalypse, 6. The parable of the Barren Fig-tree is given in Luke, 13, in connection with the call to repentance, inspired by recent misfortunes which should cause the nation of Israel to think, else destruction awaits them. The parable speaks of a fig-tree, planted in a vineyard. After a lapse of time which would allow the tree to grow to the bearing stage, the owner comes three years in succession,

but finds no fruit. Disappointed by continual failure which leaves no hope for the future, the owner orders the tree cut down, but at the request of the vine dresser he consents to try again and to spare the tree for another year. The vine dresser hopes that additional care may help the tree to bear fruit. The application of the parable to the case of Israel is sufficiently clear to need no further explanation. Like the fig-tree Israel receives special care from God; the mission of Christ is the last of those proofs of the Divine love for the nation, and if the people fail to respond and to heed the call, they are doomed to destruction.—Fonck, tr. Leahy, Parables of the Gospel, N. Y., 1915. (E. A. A.)

Fiji, VICARIATE APOSTOLIC OF, comprises the islands of the Fiji Archipelago and of Rotuma, located in the central part of Western Polynesia; established, 1887; entrusted to the Marist Fathers. Julian Vidal, first bishop (d. 1922), was succeeded by Charles Nicolas (1922); residence at Suva, Fiji Stations, 21; priests, 29; religious women, 134; children attending Catholic schools, 3300; Catholics, 13,836.

Filioque (Lat., and the Son), a word that briefly recalls the Catholic doctrine which insists, against Greek Schismatics, that the Holy Ghost proceeds from the Father and the Son, as from one principle, and by one act of love. The Greeks first objected to its insertion in the Nicene Creed, as though against the discipline enjoined by the Council of Ephesus (A.D. 431), and later as they drifted into schism under Photius (*c.* A.D. 870), they challenged the doctrine, and denied the procession of the Holy Ghost from the Son. The "Filioque," which expresses the ancient Christian tradition of even the Greek Fathers, first crept into the Nicene Creed in the liturgy of Spain, in the 6th century, and gradually prevailed in Western Christianity as the official and liturgical expression of the revealed truth, that the Holy Ghost proceeds at once from the Father and the Son, as He is the Spirit of the Son as well as the Father.—C.E.; Pohle-Preuss, The Divine Trinity, St. L., 1922. (C. F. C.)

Final Antiphon, a chant in honor of the Blessed Virgin, recited in the Divine Office at the conclusion of Complin and Lauds. It consists of hymn, versicle, response, and prayer. The four final antiphons now in use have had a place in the Roman Breviary since the 13th century, though they are of a much earlier composition and their use in monastic breviaries is older. These antiphons are: "Alma Redemptoris Mater," recited from Advent to the feast of the Purification; "Ave Regina Cælorum," from the feast of the Purification to Wednesday of Holy Week inclusively: "Regina Cæli," recited during Eastertide; "Salve Regina," from Trinity Sunday to Advent. (J. G. K.)

Finan, SAINT (d. 661), Bp. of Lindisfarne, and apostle of Northumbria, b. Ireland. He was appointed Bp. of Lindisfarne, 651, and built the cathedral, and the monasteries of Gilling and Whitby. Feast, 9 Feb.—C.E.

Finbarr (LOCHAN), SAINT (*c.* 550-623), Bp. of Cork, b. near Bandon, Ireland; d. Cloyne. He evangelized Gowran, Cooleashin, Aghahoe, and founded the school at Eiree. He visited Rome, Scotland, and Wales. Feast, 25 Sept.—C.E.

Finding of the Holy Cross, FEAST OF THE, first celebrated in Jerusalem to celebrate both the finding of the Cross by St. Helena (14 Sept., 326), and the dedication of two churches (14 Sept., 335) built by Emperor Constantine on Mt. Calvary. The commemoration of these events was annually solemnized not only in Jerusalem, but also in Constantinople and Rome. Since a similar feast was kept, 3 May, in parts of the Western Church, this date was chosen at the beginning of the 9th century for its celebration in the Western Church, although the real date of the discovery was most probably 14 Sept.—C.E.; Kirchenlexikon. (A. B.)

Finland, republic in northern Europe; area, 132,642 sq. m.; est. pop., 3,526,359. The region was pagan until the 12th century when Christianity was introduced by Vassievolodovich, Grand Duke of Novgorod, who sent schismatic missionaries to the Karelians, and by King Erik of Sweden who undertook a crusade to Finland in 1157. Bp. Thomas (d. 1248) established the first see at Räntemäkai, later transferred to Abo. In the 16th century Lutheranism was forced upon the people, and the Catholic Church was uprooted. After the country had been ceded to Russia 1809, freedom of worship was granted and the Greek Orthodox religion encouraged. Finland gained its independence in 1917, and was proclaimed a sovereign state. Lutheranism is the national religion, but freedom of worship is granted to all. The Catholic Church is represented by the Vicariate Apostolic of Finland, founded 1920, with 3 churches, 5 priests, and 2000 Catholics.—C.E. Suppl.

Finn, FRANCIS (1859-1928), author, b. St. Louis, Mo.; d. Cincinnati, O. He entered the Society of Jesus, and was ordained, 1893; became professor of English literature at Marquette College, Milwaukee, Wis.; directed the parochial schools of St. Xavier's, Cincinnati; and wrote numerous books for boys, including "Tom Playfair," "His First and Last Appearance," "Mostly Boys," and "Percy Wynne."

FRANCIS J. FINN, S.J.

Finnian, SAINT, confessor (*c.* 495-589), Bp. of Moville, b. Ulster, Ireland. He was a descendant of Fiatach the Fair. He studied under Sts. Colman, Mochae, and Ninian. Returning from a pilgrimage to Rome, he founded the monastery of Druim Fionn, and the school of Moville, and composed a rule and penitential code for his monks. He is venerated by the Welsh under the name of St. Winin, and is believed by some to be identical with St. Frigidian of Lucca. Patron of Ulster. Cult approved, 1903. Feast, 10 Sept.—C.E.; Butler.

Fintan, SAINT (524-*c.* 597), Abbot of Clonenagh, b. Gorey barony, Wicklow, Ireland. He was a pupil of St. Columba of Terryglass. In 550 he retired to the solitude of Slieve Bloom Mts., Leix County, where he attracted numerous followers (among them St. Comgall of Bangor), for whom he composed an austere rule. He is often called the "Father of Irish monks" and the "Benedict of Erin." Feast, 18 Feb.—C.E.; Butler.

Fioretti di S. Francesco d'Assisi. See LITTLE FLOWERS OF ST. FRANCIS.

Fire, LITURGICAL USE OF. (1) As a symbol of the Death and Resurrection of Christ, fire (candles and lamps) is extinguished on Good Friday, and rekindled from a flint on Easter Eve. (2) Prayers concerning the emission of liturgical fire and light are part of the Candlemas and Holy Saturday liturgies.—C.E.

Firmament (Lat., *firmamentum*, support), the vault of the heavens. The idea of firmness in the sky, is due to the Hebrew word which stresses the notions of solidity and expanse. The biblical narrative, which describes the physical universe in a popular way, shows the firmament to be a strong ceiling that divides the waters above from those below; it serves, too, as a support for the heavenly bodies (Gen., 1).—C.E. (J. A. N.)

First-begotten of the dead, Our Lord (Apoc., 1, 5), because of His Resurrection. (ED.)

First-born, a title which indicates the special value attached to the first male offspring, both human and animal. In the Bible the first-born males belonged to the Lord (Exod., 13). In instances, however, both the firstling of the flocks and herds, as well as the first-born son, could be redeemed. The rights of primogeniture were highly regarded; for they affected inheritance, authority, etc., in the family.—C.E. (J. A. N.)

First Communion, the first reception of the Consecrated Host. Those in authority are obligated to furnish careful preparatory instruction.

First-fruits. The biblical word includes the best as well as the earliest fruits or crops, both natural and prepared, drawn from such sources as the threshing-floor, the wine-vat, and the oil-press (Deut., 18). They are mentioned in the Law as offerings to Jehovah (Deut., 26), under the titles of gifts, tithes, sacrifices, etc., and on prescribed occasions, especially the feasts of the Passover, Pentecost, and Tabernacles. —C.E. (J. A. N.)

Fiscal Procurator, a diocesan official who initiates all criminal proceedings in ecclesiastical courts.—C.E.

Fish, an ancient Christian symbol of Our Saviour. In art it often resembles a dolphin. The Greek word for fish is *ichthus*, spelt in Greek with five letters only: I-CH-TH-U-S. These form what is called an acrostic, being the initial letters of *Iesous CHristos, THeou Uios, Soter* (Jesus Christ, Son of God, Saviour). The fish is also a symbol of Christians in general, typified by the miraculous draught of fishes mentioned in St. John's Gospel, 9, and is thus emblematic of the vocation of the Apostles, the "fishers of men."—C.E.; Catholic Faith in the Holy Eucharist, ed. Lattey, St. L., 1923. (J. F. S.)

Fisher, PHILIP (real name, THOMAS COPLEY; 1595-1652), Jesuit missionary, b. Madrid; d. Maryland. In 1637 he took charge of the Maryland mission, but eight years later he was sent to England in chains. After much suffering he was released and returned to his missionary work—C.E.

Fisherman, THE, title of the pope, because most of the Apostles were fishermen. Our Lord said He would make them fishers of men (Luke, 5); this term designates especially their chief, Peter, and his successors. The papal ring seal is that of the fisherman. (ED.)

Fishes, emblems in art associated with St. Corentin, as a fisherman.

Fishing Net, PARABLE OF THE. This is one of the parables concerning the Kingdom of Heaven which St. Matthew has grouped together among the parables spoken by Our Lord by the seaside (Matt., 13). It is followed immediately by its explanation. The fishers' net catches all kinds of fish, good and worthless, and it is only when the fishing is over, the net having been pulled to the shore, that the selection can take place. The point which the parable teaches is that in the Kingdom of God, as realized on earth, there shall be good and bad members, and that the separation is reserved for the end, the final judgment. It thus forewarns the disciples against scandal resulting from the presence of evil in the Kingdom, and reminds them that the establishment of the Kingdom of God will not result in the disappearance of evil from the world. The disciples, therefore, must not expect a sudden, miraculous transformation of the world, which would make it resemble heaven, and must not be scandalized when persecution comes, as it is bound to, from the coexistence of the Kingdom and of evil.—Fonck, tr. Leahy, Parables of the Gospel, N. Y., 1915. (E. A. A.)

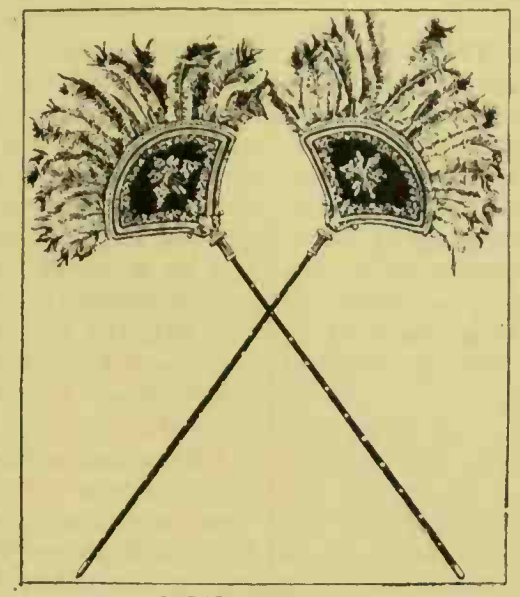
Fitton, JAMES (1805-81), missionary, b. Boston; d. there. Ordained by Bp. Fenwick, 1827, he carried on missionary labors in New England for nearly 25 years and was the founder of the academy which later became Holy Cross College, Worcester.—C.E.

Fitzherbert, MARIA ANNE (1756-1837), Catholic wife of George IV of England; d. Brighton. The daughter of Walter Smythe of Brambridge, Hampshire, and the widow of Edward Weld, and of Thomas Fitzherbert, she married George, Prince of Wales, 1785. She separated from him during his union with Caroline of Brunswick, and then after a nine years' reconciliation, left him permanently. —C.E.; Wilkins, Mrs. Fitzherbert and George IV, Lond., 1905.

Fitz-Simons, THOMAS (1741-1811), statesman, b. Ireland; d. Philadelphia. He was in America as early as 1758, and took a prominent part in the Revolutionary movement; his election as one of the Provincial Deputies in July, 1774, is the first instance of a Catholic being named for a public office in Pennsylvania. He was a member of the Continental Congress, assisted in drawing up the Constitution of 1787 of which he was one of the signers, and was elected a member of the first Congress of the United States. Probably he was the first to suggest a protective tariff to help American industries. He was one of the founders of Georgetown College. —C.E.

Five Nations, a confederacy of five, afterwards six, tribes of Iroquoian stock, Mohawk, Oneida, Onondaga, Cayuga, Seneca, and later Tuscarora, extending across New York State to Lake Erie. Their government was based upon the clan system, with descent in the female line, each tribe having its women's council, chosen from the moth-

ers of the tribe and taking the initiative in public matters, such as the right of adoption, the jurisdiction of territorial domain, and the decisions of questions of war and peace. They dwelt in "long houses," engaged in hunting and agriculture, and were monogamists although with easy and frequent divorces. With firearms obtained from the Dutch, they made relentless war on surrounding tribes, killing them, incorporating them, or making them tributaries, and extended their rule from the Ottawa River to the Tennessee, and from the Kennebec to the Illinois and Lake Michigan. During the French and Indian wars, and the Revolution, they sided mainly with the British. The refugees in Canada were settled near Brantford, Ontario; those in New York have reduced their territory by treaty cessions, and part of the Oneida have removed to Wisconsin. They are of interest to Catholics because they caused the martyrdom of Blessed Jogues, Brébeuf, and their companions.



PAPAL FLABELLA

Five Scapulars, The. The Church has approved 18 kinds of scapulars. Any five of these may be worn together, if the wearer has been invested with each of the five. Those commonly used for that purpose are the brown scapular of Mount Carmel, the red of the Passion, the black of the Seven Dolors, the blue of the Immaculate Conception, and the white of the Trinity.—Sullivan, Externals of the Catholic Church, N. Y., 1918. (J. F. S.)

Fixed Festival, one that occurs each year on the same date. The observance of some of them follows from Christmas Day, 25 Dec., e.g., the Circumcision (1 Jan.), since the Jewish law prescribed this rite eight days after birth; and the Purification of the Blessed Virgin (2 Feb.), for this was required of a Jewish mother 40 days after the birth of a male child. The date of Christmas led also to the institution of the feast of the Annunciation (25 March), nine months before, the beginning of the pregnancy of the Blessed Virgin. Other fixed festivals have been assigned to certain dates by ancient tradition or by special decree of the Church. Some are observed universally, others only in certain places. Some are very ancient, others of recent origin. Some religious orders have their own calendars of saints' days, differing here and there from that of the Church in general. The feast of a saint, in many cases but not in all, is observed on the day of his death, the beginning of his heavenly glory. (J. F. S.)

FLAGELLANTS

Fizeau, Armand Hippolyte Louis (1819-96), physicist, b. Paris; d. Nanteuil. He was associated with Foucault in the optical experiments leading to the downfall of the emission theory, and was the first to determine experimentally the velocity of light, and to show that ether is carried along by moving bodies.—C.E.

Flabellum (Lat., fan), liturgical fan made of leather, silk, parchment, or feathers, with long handle, intended to keep away insects from the Sacred Species and priest.—C.E.

Flaccilla, Ælia (d. *c.* 385), wife of Emperor Theodosius the Great. She is lauded by S. Gregory of Nyssa as a pillar of the Church and a model of Christian virtue, and is venerated as a saint by the Greek Church on 14 Sept. —C.E.

Flagellants (Lat., *flagello*, scourge), fanatical and heretical sect which flourished in Europe in the 13th and succeeding centuries. It appeared first at Perugia, 1260, and spread rapidly to other countries, its members marching in procession and scourging themselves for their sins and the sins of the world. Because of excesses they were suppressed by the pope, but reappeared, 1349, after the devastation of Europe by the Black Plague. In the northern countries they became an organized sect with severe discipline and extreme claims, a ceremonial was developed, and a specialized doctrine, which soon degenerated into heresy, taught. The leaders began to cast doubts on the necessity and desirability of the sacraments and pretended to absolve one another, to cast out evil spirits, and to work miracles. They were condemned by the pope in letters sent to the bishops of France, Germany, Poland, Sweden, and England, and their numbers gradually diminished. They had not died out, however, and throughout the 14th and 15th centuries there were recrudescences of this heresy Their practises were later revived as a means of orthodox public penance, flagellant processions being encouraged by the Jesuits in Austria, the Netherlands, the East Indies, and South America. These, however, were under ecclesiastical authority and are not to be confused with the heretical outbursts of the Middle Ages.—C.E.; Walsh, Curiosities of Popular Customs, Phila., 1897.

Flagellation, punishment or voluntary penance administered by means of a whip, rod, or stick; mentioned in both Old and New Testaments. In the 5th and succeeding centuries it was employed as a sanction in monastic discipline, and in the 13th century canon law recognized it as a punishment for ecclesiastics. Abuse of the practise of self-flagellation gave rise to the sect known as Flagellants (q.v.). —C.E.

Flagellation of Christ, the scourging of Our Lord by command of Pilate, after He had appeared a third time before the civil court and before He was condemned to be crucified. The Column of the

Flagellation of Christ is a famous relic; half of it is in Jerusalem, the other half was brought to Rome in 1222 by Card. Giovanni Colonna and placed in his titular church, S. Prassede (St. Praxedes), where it still remains. Among the many masters who have represented the subject of the Flagellation of Christ in art are: Alberti, Bellini, Duccio, Ferrari, Fra Angelico, Luini, Palma, Rembrandt, Romano, San Sepolcro, Signorelli, and Velasquez.

Flaget, Benedict Joseph (1763-1850), first Bp. of Bardstown, b. Contournat, France; d. Louisville, Ky. Educated at the Sulpician Seminary, Clermont, he joined the Society of St. Sulpice in 1783; and was ordained priest at Issy, 1787. He taught dogmatic theology at Nantes and at Angers, but left France during the Revolution and arrived at Baltimore, 1792. He was appointed missionary to the Indians at Fort Vincennes, 1792; professor at Georgetown College, 1794; and then was sent to help found a college at Havana, 1798. He returned to Baltimore, 1801, and was consecrated Bp. of Bardstown, Ky., 1810. The diocese was large, having within its jurisdiction at first the territory now approximately comprising 10 states; it was devoid of funds and in need of spiritual care. Bp. Flaget consecrated his cathedral at Bardstown in 1819. In 1834 his diocese was limited to Kentucky and Tennessee, and it soon had a seminary, 4 colleges, 3 religious orders of men, 3 convents, several academies, and an orphan asylum. A visit to Europe, 1835-39, netted him financial aid for his diocese, which was transferred to Louisville, 1841. Here he built a convent for the Religious of Our Lady of Charity of the Good Shepherd of Angers, 1843, with his private funds.—C.E.

Flandrin, flăn-drăn, Jean Hippolyte (1809-64), painter, b. Lyons, France; d. Rome. The pupil of Jean Auguste Ingres in Paris, he won the *Grand Prix de Rome,* 1832, and spent five years in the Eternal City, one of his works of that period being the "Christ Blessing the Little Children" in the Lisieux Museum. He returned to France determined to revive religious art and his noblest works adorn the churches of Paris, among them those of St. Séverin, St. Germain-des-Près, and St. Vincent-de-Paul. In the last the beautiful frieze of saints in procession is his masterpiece. His most ambitious work, the decoration of the nave of St. Germain-des-Près, undertaken in 1856, while admittedly fine in symbolism lacks something in color and life. Among his successful portraits are those of Napoleon III, in the Versailles Museum, and the "Study of a Man," in the Louvre.—Jean Paul (1811-1902), painter, brother of preceding, b. Lyons; d. Paris. He was also a pupil of Ingres, and was celebrated as a painter of landscapes in the classic manner.—C.E.

THE FLIGHT INTO EGYPT
(Fra Angelico)

Flavia Domitilla, the Younger, Saint, virgin, martyr (1st century). A niece of St. Flavius Clemens, she was banished by Emperor Domitian to the island of Pontia and later martyred at Terracina with her servants, Nereus and Achilleus. She was buried in the catacomb on the Via Delle Sette Chiese which was originally the vault of St. Flavius Clemens and his family. Feast, 12 May.—Butler.

Flavian, Saint, martyr (449), Bp. of Constantinople, d. Hypæpa, Lydia. His election was opposed by Chrysaphius, minister to Emperor Theodosius. At a council of Constantinople, 448, Eutyches, a relative of Chrysaphius, was accused of heresy and excommunicated by Flavian. Later the emperor called the Robber Council at Ephesus, under Dioscurus, Flavian's rival. Flavian, who had no voice in the proceedings was condemned and deposed, and Eutyches was declared free from heresy. As a result, Flavian was so ill-treated that he died within three days. At the Council of Chalcedon, 451, the Acts of the Robber Council were annulled and Flavian eulogized as a martyr. Relics at Giulia Nova (Apulia), and one of his arms at Recanati. Feast, 18 Feb.—C.E.; Butler.

Flectamus genua (Lat., let us bend the knee), bidding-prayer chanted by the deacon at solemn Mass on ember-days, certain days in Lent and Holy Week, and answered by *Levate* (Rise) prior to the collects chanted by the sub-deacon. In low Mass the priest says both.

Fleury, Claude (1640-1725), historian, b. Paris; d. there. After practising law for nine years, he became a priest, and for over 30 years was tutor to several young court nobles. The most notable of his many works is his immense church history to the year 1414, continued to 1595 by John Claude Fabre. Though his judgments are tinged with Gallicanism, they are expressed moderately and with restraint.—C.E.

Fleury (Fleury-Saint-Benoit), Abbey of, situated on the Loire, near Orléans, France, one of the oldest and most celebrated Benedictine abbeys of western Europe. Tradition attributes its foundation to Leobaldus, *c.* 640, on the site of a Gallo-Roman villa, and Fleury's records number Card. Richelieu among its 89 abbots. The abbey also claims to possess the relics of St. Benedict, said to have been transferred from Monte Cassino after the Lombard invasions.—C.E.

Flight into Egypt. After the departure of the wise men, the angel of the Lord told Joseph to fly into Egypt with the Infant Jesus and His mother, as Herod had evil designs against them; there they remained until the death of Herod (Matt., 2). Among the many masters who have painted this subject in art are: Corneille the Elder, Dürer, Ferrari, Fra Angelico, Murillo, Patinir, Rembrandt, Rubens, and Van Dyck.

Flood, The. See Deluge.

Florence (It., *Firenze*), city and former state of Italy. It was a flourishing *municipium* under

Cæsar; its first bishop was probably St. Frontinus, disciple of St. Peter. Municipal freedom began in 1155 and continued to develop despite Guelph and Ghibelline struggles from 1215, constant papal interference, and the rule of the Medici which commenced in 1434. The city was alternately a republic or an autocracy. In 1330 the authority of Florence was acknowledged by 46 towns. In 1530 the Medici gained absolute power which lasted until 1737. The city was the seat of the Seventeenth Œcumenical Council (1438-45), the home of many saints (Catherine de Ricci, Mary Magdalen de Pazzi, Philip Neri), and the birthplace of Dante, Giotto, Fra Angelico, Donatello, and of six popes. The Duomo or cathedral, dating from 1296, the Campanile begun by Giotto, the 7th-century church of San Giovanni and many other churches containing frescoes by Fra Lippo Lippi, Fra Angelico, Giotto, della Robbia, Ghirlandajo, Donatello, Ghiberti, Masaccio, Masolino, and others are of interest.—C.E.

Florence, COUNCIL OF, the Seventeenth Œcumenical Council (1438-45), held in the pontificate of Pope Eugene IV, first in the city of Ferrara and later at Florence, Italy. Its aim was the reunion of the Eastern Churches, especially of the Greek Orthodox Church, with the Catholic Church. Although at the council the Greek representatives, headed by the Greek emperor, agreed to the famous decree of union (Lætentur Cœli) which was announced, 6 July, 1439, yet in Russia the Muscovite princes, and in Byzantium (now Constantinople) the Byzantine clergy and people, refused to abide by the decrees of the council.—C.E., VI, 111. (T. H. Q.)

Florentine School of Painting, founded 14th century, largely through the efforts of Giotto di Bondone, and in the 15th century the leading school of the world. Many of its painters were sculptors also; among the latter the most famous are Brunelleschi, Donatello, and Michelangelo. Its illustrious painters include Fra Angelico, Botticelli, Lippi, Masolino, and Masaccio.

Florida, the 21st state of the United States in size, the 32nd in population, and the 27th to be admitted to the Union (3 March, 1845); area, 58,666 sq. m.; pop. (1920), 968,470; Catholics (1928), 57,334. The early Spanish explorers of Florida, from Ponce de Leon, 1521, to Tristan de Luna, 1559, were accompanied by missionaries by order of the kings of Spain. In 1549 the Dominican, Fr. Luis Cancer de Barbastro, protomartyr of Florida, was slain by the Indians near Tampa Bay. When the expedition of Pedro Menendez de Avilés reached the site of St. Augustine, 28 Aug., 1565, and named it in honor of the day's feast, there were with them four priests, including Fr. Francisco Lopez de Mendoza Grajales. The landing took place, 8 Sept., and Mass was immediately offered in honor of the Nativity of Our Lady, at a spot always afterwards called Nombre de Dios (Name of God), near the present Fort Marion. This was the beginning of the parish of St. Augustine, the first in the United States. It was established as a part of the diocese of Santiago de Cuba, with Fr. Mendoza as pastor. There is no exact account of the erection of the first church, nor of the earlier first two chapels at the forts of San Mateo and San Felipe. The records still preserved in the cathedral in St. Augustine date from 1594. Among the earliest missionaries connected with the foundation were several Jesuits sent out by St. Francis Borgia in 1566-68. The state comprises the diocese of St. Augustine, and a part of the Diocese of Mobile (qq.v.). Catholic influence on the place-names of the state is shown in the following: Christmas, St. Andrew, St. Augustine, St. Catherine, St Cloud, St. James City, St. Johns Park, St. Leo, St. Lucie, St. Marks, St. Blas, San Mateo, Santa Fé, Santa Rosa. The U. S. Religions Census of 1916 gave the following statistics for church membership in Florida:

SEAL OF FLORIDA

Catholic Church	24,650
National Baptist Convention	69,865
Southern Baptist Convention	57,732
Methodist Episcopal Church South	51,505
African Methodist Episcopal Church	39,402
Methodist Episcopal Church	12,418
African Methodist Episcopal Zion Church	11,496
Protestant Episcopal Church	10,399
Presbyterian Church in the U. S.	10,170
Disciples of Christ	3790
Colored Primitive Baptists	3510
All Other Denominations	29,919
Total Church Membership	324,856

—C.E.; Shea.

Florilegia (Lat., anthologies), collections of excerpts from the works of the Fathers and other ecclesiastical writers of the early period. Dogmatic florilegia were designed to exhibit the teaching of the Fathers on some specific doctrine. Ascetical or ethical florilegia were excerpts from Scripture and the Fathers on such topics as virtues, vices, discipline, etc.—C.E.

Flowering Rod, emblem in art associated with St. Joseph, Spouse of the Blessed Virgin, in token of his purity, his rod, according to legend, having put forth lilies.

Flowers may be used to adorn the altar, fresh-cut ones being preferred, although plants and artificial flowers are permitted. They are forbidden during Advent, excepting on the third (*Gaudete*) Sunday, and during Lent, excepting on the fourth (*Lætare*) Sunday. In art they are associated with St. Fiacre, in symbolism of his garden, possibly also as garden of souls, and with St. Elizabeth of Hungary, in commemoration of the miracle by which the food she was carrying to the poor was changed, in midwinter, to roses.

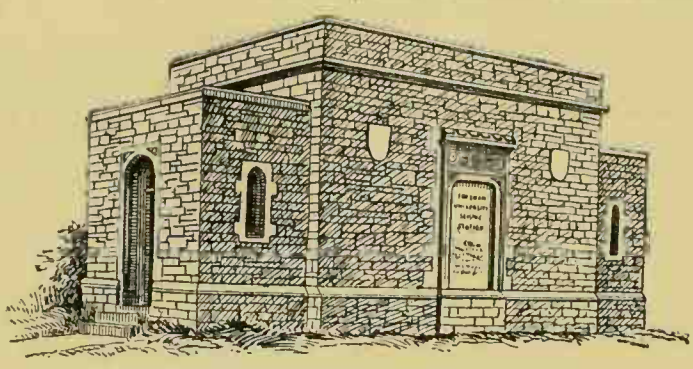
Flowers of martyrdom all hail! or SALVETE FLORES MARTYRUM, hymn for Lauds on 28 Dec., feast of the Holy Innocents. It was written by Prudentius (348-413) and has about 25 translations. The English title given is by E. Caswall. —Britt.

Foillan (FAELAN, FAOLAN, FOELAN, FOALAN), SAINT, martyr (*c.* 655), missionary, b. Ireland; d. Belgium. He was brother of Sts. Ultan and Fursey. Leaving Ireland he became head of the monastery of Cnobheresburg, Suffolk, England, founded by

St. Fursey. After the destruction of this convent by the Mercians, Foillan journeyed to Péronne, France. A little later he established a monastery, under Irish discipline, at Fosses, Belgium, near the famous convent of Nivelles. He was murdered by robbers in the forest of Senoffe. Patron of Fosses. Represented in art with a crown at his feet. Relics in monastery at Fosses. Feast, Fosses, 16 Jan.; Namur, 31 Oct.; Mechlin and Tournai, 5 Nov.—C.E.; Butler.

Foley, HENRY (1811-91), historian, b. Astley, Worcestershire, England; d. Roehampton. He became a Catholic, 1846. As lay brother *socius* to the English provincial of the Jesuits for 30 years, he compiled "The Records of the English Provinces of the Society of Jesus" and "Jesuits in Conflict." —C.E., XVI, 41.

Folkestone Abbey (or PRIORY), Kent, England, originally a monastery of Benedictine nuns, founded in 630 by St. Eanswith, grand-daughter of St. Ethelbert, first Christian king in England. Destroyed by the Danes, a monastery of Benedictine monks was erected on the same site. Removed from the sea coast to the site of the present church of Folkestone, 1137, it continued to the time of the dissolution, 1535. Of the monastic buildings, a Norman doorway remains.—C.E.



FORDHAM UNIVERSITY SEISMIC STATION

Fontenelle, ABBEY OF, or ABBEY OF SAINT WANDRILLE, a Benedictine monastery in Normandy (Seine-Inférieure), near Caudebec-en-Caux, founded by St. Wandrille (d. 667). The basilica he erected was consecrated, 657, and was subsequently destroyed and rebuilt several times. After its destruction by Danish pirates, 862, the community sojourned in other centers but was restored to Fontenelle, 966. Fervor and learning characterized the monks and many privileges were granted to them. The monastery was famed for its library and school, where calligraphy in particular, as well as letters, sciences, and the fine arts, were cultivated. The introduction of commendatory abbots in the 16th century lessened the prosperity of the abbey, but it enjoyed some of its earlier prestige when taken over by the Maurists, 1636. Suppressed in 1791, it was sold the following year. From 1893-1901 it was held by the French Benedictines. The chapel of St. Saturnin, also erected by St. Wandrille, overlooks the abbey. It is one of the oldest ecclesiastical buildings in existence.—C.E.

Fontevrault, ORDER AND ABBEY OF. The monastery of Fontevrault was founded by Bl. Robert of Arbrissel, at the close of the 11th century, on the confines of Anjou, Tours, and Poitou. It was a double monastery for monks and nuns, following a rule supplementary to that of St. Benedict, and governed by an abbess. At the death of the founder, 1117, the order enjoyed great prosperity, but by the end of the 12th century the nuns were obliged to gain their livelihood by manual labor. When Mary of Brittany became abbess, 1457, she appointed a commission of religious of several orders to draw up a specific rule based on the rules of St. Benedict, St. Augustine, Bl. Robert, and the Acts of Visitations. Her successor, Anne of Orléans, reestablished discipline in a number of priories and gained a victory over the rebellious religious at Fontevrault. This resulted in the admission of a great number of novices. Jeanne Baptiste de Bourbon finally brought peace to the order; in 1641 she secured royal confirmation of the reform and quashed the claims of the monks who sought to organize themselves independently of the abbess. In the 17th century the order comprised the provinces of France, Brittany, Gascony, and Auvergne, besides houses in Spain and England. A Fontevrist school was opened at Chemillé, 1803, a community was started, and the ancient rule was preserved. By 1849 there were three houses of the revived congregation, which became subject to the ordinary. There were no Fontevrist monks.—C.E.

Fool (IN SCRIPTURE). (1) The atheist: "The fool hath said in his heart, There is no God" (Ps. 13; 52). (2) The rich fool: "But God said to him, Thou fool, this night they require thy soul of thee and whose shall those things be which thou hast provided?" (Luke, 12). (3) A penalty: "And whosoever shall say, Thou fool, shall be in danger of hell-fire" (Matt., 5). Those who hear the word of God and do not keep it are like "the fool that built his house upon the sand" (Matt., 7).—Williams, Textual Concordance of the Holy Scriptures, N. Y., 1908.

Footstool, a figurative expression in Scripture to denote the humiliation of the enemies of Christ (Ps., 109), and therefore emblematic of His Kingdom. (ED.)

Forbidden Degrees, degrees of relationship, whether by blood or by marriage, within which it is not permitted to marry, as explained under AFFINITY and CONSANGUINITY. (ED.)

Forbin-Janson, CHARLES AUGUSTE MARIE JOSEPH, COMTE DE (1785-1844), Bp. of Nancy and Toul, b. Paris; d. near Marseilles. Sacrificing a political career under Napoleon, he became a priest in 1811, and with Abbé de Rauzan founded the Missionaries of France. He was raised to the episcopate, 1824, but had to leave France, as he refused to sign the Gallican declaration of 1682. At the request of Bps. Flaget and Purcell, he was sent by Gregory XVI on a successful missionary tour through the United States and Canada, 1839-41, and in 1842 went to Rome, where he was made a Roman count and Assistant at the Pontifical Throne. The following year he returned to France and founded the Association of the Holy Childhood.—C.E.

Fordham University, Fordham, New York, N. Y., founded, 1841; conducted by the Jesuits;

preparatory school; schools of arts and sciences, law, pharmacy, business administration, social service; teachers' college, post-graduate and summer schools; professors, 215; students, 8019; degrees conferred in 1929, 942.

Foreign Mission Brothers of St. Michael, an auxiliary branch of the Catholic Foreign Mission Society of America at Maryknoll (q.v.). The Brothers devote themselves to mission work without pursuing higher studies or entering the priesthood. Statistics: 60 Brothers, in the United States, China, Korea, Hawaii, and Rome.

Foreign Mission Sisters of St. Dominic (MARYKNOLL), a congregation founded by Mother Mary Joseph, O.P., under the direction of Fr. James A. Walsh, at Maryknoll (Ossining, N. Y.), 1921. The sisters engage exclusively in foreign mission work and take charge of Orientals on the Pacific coast. The congregation has 20 houses, including schools, orphanages, and a hospital; missions are established in China, Korea, Manchuria, and the Philippine and Hawaiian Islands. The motherhouse is at Maryknoll; the total number of religions is 356.

Foresters, CATHOLIC ORDERS OF, three fraternal insurance societies organized on the plan of the Foresters' courts: (1) established in Massachusetts, 1879, with membership confined to the state, and one court at Providence, Rhode Island; (2) established in Chicago, 1883, and extending into 26 states and Canada, with an official organ "The Catholic Forester," published at Milwaukee; (3) for women only, established in Chicago, 1892. —C.E.

Forgery, a fraudulent interference with, or alteration of truth, to the prejudice of a third person. In canon law, forgery may be by word, as false testimony; or by writing, as falsification of a document; or by deed, as counterfeiting money; and finally it is also the conscious utilization of such forgery.—C.E.; P.C. Augustine.

Forgiveness of Sins. Catholics believe that sins forgiven are removed from the soul (John, 20), and not merely covered by the merits of Christ. Only God can forgive sin, since He alone can infuse sanctifying grace by which sin is expelled. God can forgive sin either immediately, in response to an act of perfect contrition (q.v.), or mediately, through a sacrament. The sacraments primarily directed to the forgiveness of sin are Baptism and Penance (q.v.).—Pohle-Preuss, The Sacraments, III, St. L., 1924. (F. J. C.)

FORKED CROSS

Forked Cross (Fr., *croix fourchée*), a cross having the ends of its arms divided in a V-shaped form. (J. F. S.)

Form, SACRAMENTAL, a theological term used to designate the determining element of a sacrament. The form is composed of words pronounced by the minister over the matter, thereby determining the matter and raising it to the dignity of a sacramental sign, capable of giving grace from the institution of Christ; e.g., "I baptize thee," pronounced as the minister pours water on the head of a person. (R. B. M.)

Formosus, POPE (891-896), b. probably Rome, c. 816; d. there. As Card. Bp. of Porto he achieved many important diplomatic missions following the disruption of Charlemagne's empire. He was legate to Bulgaria, and was subsequently sent to France to settle the marital strife between King Lothair and his wife Theutberga. Later he went to Trent where he settled the question of the successor to Louis II by conveying the papal invitation to Charles the Bald to receive the imperial crown. His decision caused dissatisfaction in Rome and he fled. He was excommunicated, 872, when he refused to return. Pope Marinus restored him to his diocese, 883. As pope he preserved the unity of Lombardy by crowning Guido of Spoleto emperor. In the dispute over the Bishopric of Bremen he gave the decision to Abp. Adalgar of Hamburg. He incurred the enmity of Agiltrude, wife of the deceased Guido, when he crowned Arnulf emperor, 896. She revenged herself after Formosus's death by forcing Pope Stephen (VI) VII to pronounce a condemnatory judgment on his corpse, which was then mutilated and sunk in the Tiber. Theodore II, 897, reinterred the body in St. Peter's with full honors.—C.E.; Mann.

Fornication, the free act of carnal intercourse between persons who are not married but who are free to marry. Fornication is always gravely wrong because it deprives sexual intercourse of the order which the good of the human race demands. It is a substantial inversion of an essential order.—Koch-Preuss. (W. J. B.)

Fort Augustus Abbey (ST. BENEDICT'S ABBEY), Fort Augustus, Scotland, founded, 1876, by Dom Jerome Vaughan of the Anglo-Benedictine Congregation, upon the site of a fort built, 1729. Made an independent abbey, 1882, under the immediate jurisdiction of the Holy See, the primate exercises the powers peculiar to the head of a congregation; priests, 16. The Abbey School, a boarding-school formerly connected with the abbey, is about to be moved (1929) to Edinburgh to the Melville Grange estate on the outskirts of the city. Ten boarding-houses, each with rooms for 50 boys, will be provided for the students; a monastery for 100 monks and an equal number of lay brothers will be established; and a church will have accommodation for 1000.—C.E.

Fortem virili pectore, or HIGH LET US ALL OUR VOICES RAISE, hymn for Vespers and Lauds for the Common of Holy Women. It was written by Card. Silvio Antoniano (1540-1603). Nine translations are in existence. The one given in Britt is by E. Caswall, the fourth verse reads:

> O Christ, the strength of all the strong;
> To whom our holiest deeds belong!
> Through her prevailing prayers on high,
> In mercy hear Thy people's cry!

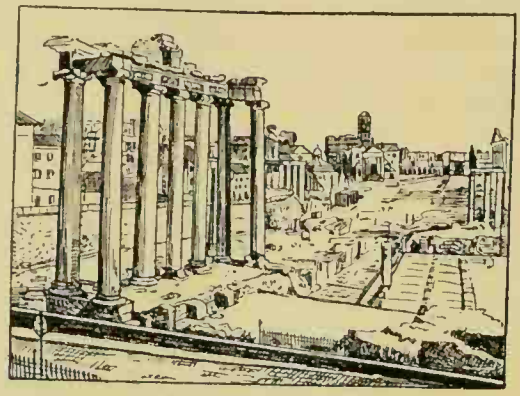
For Thine Is the Kingdom, and the Power, and the Glory Forever, an addition to the original text of the prayer of Our Lord, the Our Father, inserted in the East and adopted in the form used by Protestants. (ED.)

Fortitude, enduring courage; strength of character in bearing pain with patience or in meeting

danger undauntedly; a supernatural virtue strengthening a person's irascible appetite so that not even the greatest temporal risks can deter him from the pursuit of supernatural good.—C.E.

Fortnightly Review, The, a Catholic review published at St Louis, Mo., by Arthur Preuss and containing articles of special interest to the clergy and educated laity; founded, 1893.

Fortunato of Brescia (1701-54), morphologist and Minorite, b. Brescia, Italy; d. Madrid. He was secretary general of his order and first brought together the teachings of Scholasticism and the discoveries of physical science. By his microscopic studies he succeeded in classifying tissues and organs before the discoveries of Bichat.—C.E.



THE ROMAN FORUM

Fortunatus, Venantius Honorius Clementianus (*c.* 530-600), Latin poet, b. between Cenada and Treviso, Italy. He was educated at Ravenna. About 568 he went to Poitiers whither he was attracted by the renown of St. Radegunde and her monastery, and where, shortly before his death, he became bishop. When St. Radegunde received a relic of the True Cross, Fortunatus composed a number of religious poems, two of which, "Vexilla Regis prodeunt" and "Pange Lingua," are read in the Liturgy. He also wrote a poem to St. Martin and rhythmical prose lives of several saints.—C.E.

Fortune-telling, pretense to know and tell the future. It is a system of deception by which over-curious people are led to believe, or grow apprehensive over, assurances which mimic real prophecy; this form of divination is wrong because it is an inordinate craving to know what Providence has in store for one, and because such knowledge is obtainable only by powers not acting in accordance with Divine Providence. It is one of the commonest impostures.

DIOGENES THE FOSSOR

Fort Wayne, Diocese of, Indiana, embraces that part of Indiana north of the southern boundary of Warren, Fountain, Montgomery, Boone, Hamilton, Madison, Delaware, and Randolph counties; area, 17,431 sq. m.; established, 1857; suffragan of Cincinnati. Bishops: J. H. Luers (1858-71); Joseph Dwenger (1872-93); Joseph Rademacher (1893-1900); Herman J. Alerding (1900-24); John F. Noll (1925). Churches, 177; priests, secular, 213; priests, regular, 170; religious women, 3473; university, 1; college, 1; seminaries, 2; academies, 8; high schools, 2; primary schools, 114; pupils in parochial schools, 38,373; institutions, 20; Catholics, 183,372.

Forty Hours' Devotion (Forty Hours' Prayer, or Forty Hours' Adoration) consists in a solemn exposition of the Blessed Sacrament during 40 hours, continual according to the "Instructiones Clementinæ" (Clementine Instructions), in honor of the 40 hours during which the Body of Our Lord is considered to have rested in the tomb. In countries where the nocturnal exposition is not feasible the exposition is held on three consecutive days. The indulgences of the devotion were at first limited to the exact ritual observance of the devotions, but by decree of Pius X, in 1914, the indulgences may all be gained even when the devotion is interrupted as is the custom in the United States. Introduced by St. Anthony Mary Zaccaria in Milan and Vicenza, 1527, it was spread to many places in Italy by the Capuchin, Joseph of Fermo, and was introduced into Rome and Germany by Jesuits under St. Ignatius. The devotions were approved by Pope Paul III in 1539, though some say Clement VII in 1534. The Clementine Instructions, the right form for this devotion, were given out at Rome in 1705 by Pope Clement IX. At first the instructions were only for Rome itself, but at a later period were extended to the entire world. The introduction into America is disputed. The first to hold these devotions with any degree of regularity was Bp. John Nepomucene Neumann of Philadelphia. In 1857 Abp. Patrick F. Kenrick obtained from Pius IX the modifications which are in use in the United States. A plenary indulgence is granted to all persons who, being truly contrite and having received the Sacraments of Penance and the Eucharist, visit a church in which the exposition is held on one of the three days and pray there for the intentions of the Holy Father. A partial indulgence of 10 years and 10 times 40 days may be gained for each visit, provided a short time be spent in prayer at each of these visits. All these indulgences are applicable to the souls in Purgatory.—C.E.; Beringer, Les Indulgences, Paris, 1905. (P. W. N.)

Forty Martyrs, Christian soldiers who died for their faith (320) at Sebaste, Armenia. They were exposed naked on a frozen pond, their bodies later being burnt. Feast, R. Cal., 10 March.—C.E.; Butler.

Forum, a public square in Roman cities where markets and assemblies for judicial or political purposes were held; hence a court, a tribunal; a place of jurisdiction. The law of the forum is the law of the place where a suit is to be tried. In canon law, internal forum, the realm of conscience, is contrasted with the external or outward forum; thus, a marriage might be null and void in the internal forum, but binding outwardly, i.e., in the

external forum, for want of judicial proof to the contrary.—C.E.

Fossors (Lat., *fodere*, to dig), gravediggers in the Roman catacombs in the first three or four centuries of the Christian Era. The office was brought into existence by the determination of the Christians to bury their dead in their own cemeteries. They ranked among the minor clergy.—C.E.

Foster, JOHN GRAY (1823-74), U. S. general, b. Whitefield, N. H.; d. Nashua. He served in the Mexican War of 1846, and in the Civil War, and distinguished himself in the defense of Fort Sumter and the capture of Savannah. In 1861 he was received into the Catholic Church.—C.E.

Fouard, CONSTANT (1837-1903), ecclesiastical writer, b. Elbeuf, France; d. there. Ordained in 1861, he devoted himself to the classics and biblical science, received the degree of licentiate in letters, 1867, and taught classics at Boisguillaume until 1876. As professor of Holy Scripture at Rouen (1876), and member of the Biblical Commission (1903), he continued his study of sacred sciences and in 1880 began to publish "Les Origines de l'Eglise," a scholarly work written as an answer to Renan, which contains several books on the Life of Christ, St. Paul, St. Peter, and St. John, presenting a faithful picture of early Christianity.—C.E.

Foucault, JEAN BERNARD LÉON (1819-68), physicist, b. Paris; d. there. He refuted the corpuscular theory of light and by his automatic regulator rendered electric lighting practicable. By his pendulum in the Pantheon he demonstrated visibly the rotation of the earth, and confirmed this by his invention of the gyroscope.—C.E.

Foundations, PIOUS (Lat., *fundamentum*, basis), temporal goods given to an ecclesiastical moral person with an obligation, perpetual, or for a long time, to say Masses annually, to perform definite ecclesiastical functions, or to carry out works of piety or charity with the revenue of the donation. Once accepted, it takes on the nature of a bilateral contract. The quantity of the endowment is determined by the bishop and his written consent must be obtained before its acceptance. The money is to be invested and it pertains to the bishop to see that the obligations are fulfilled. The supervision of foundations made to exempt religious, even though in their parish churches, pertains not to the bishop but to the major superior. The reduction of the obligations is reserved to the Holy See unless the document of foundation expressly gives the bishop this power.—C.E. (C. N.)

Foundling Asylums, institutions for the care of abandoned infants. Unnatural parents, especially unmarried mothers, refusing to face the responsibility of rearing their children, often abandon them. This practise has been sufficiently common in all times and places to give rise to a special work of charity in caring for helpless infants. There were asylums under Christian auspices in the 6th century, and the Second Council of Nicæa, 787, ordered that one such institution be maintained in every city. Modern work for children is traced to St. Vincent de Paul, who made the care of foundlings a prominent part of his work, to be carried on by his foundation of the Sisters of Charity. In the United States, the first orphan asylum was founded in New Orleans, 1729, by the Ursuline Sisters. The foundling asylum of the Sisters of Charity in New York City is one of the first institutions dedicated to this special work, and dates from 1869. The great objection to such institutions has been the high infant death rate, and the imperfect education given children who remain in the institution until maturity. Modern social science seeks to prevent abandonment, by removing causes that lead parents to take this step. This failing, the asylum is used for emergency care, but every effort is made to find a proper foster home for the child, that it may grow up in a normal family atmosphere.—C.E.

(E. F. MACK.)

Fountain, in Christian art, a symbol of Baptism.

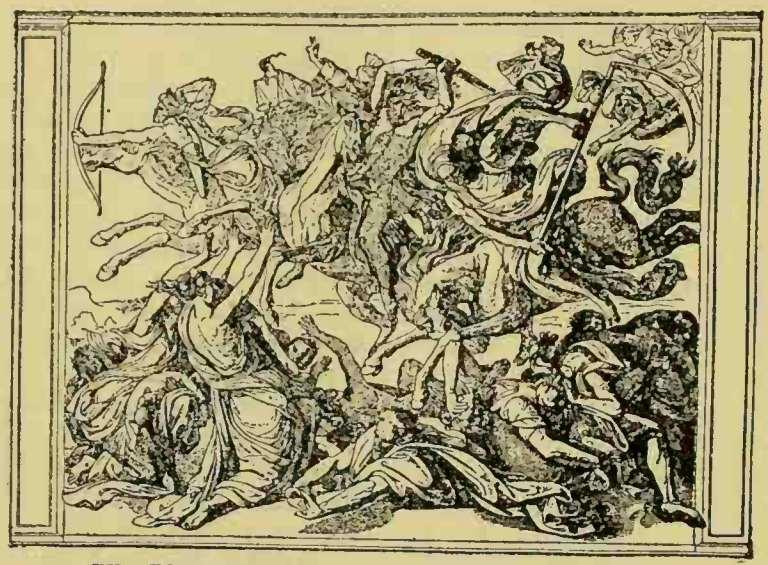
Fountains Abbey, a Benedictine monastery of the Cistercian Reform, about 21 m. from Ripon, Yorkshire, England, on the Skell River, established by monks from St. Mary's Abbey, York, 1132. Hugh, Dean of York, and two wealthy canons, entered the monastery and brought money and property to the needy community. Monks were sent to Bergen, Norway, 1146, and the monasteries of Sawley, Roche, Woburn, Meaux, Kirkstall, and Vandy were also established from Fountains. Devastating incursions of the Scots caused Edward II to declare the monks tax-exempt, 1319. John de Pherd (de Fontibus), Abbot of Fountains, who became Bp. of Ely, 1220, was one of the most renowned architects of his period. In 1540 the abbey was surrendered to the king. Following a number of changes, it is held by the Marquess of Ripon, and the ruins, including part of the church, chapter-house, cloister, refectory, and calefactory, are preserved.—C.E.

Four Crowned Martyrs, in reality five Pannonian sculptors buried in the catacomb of Sts. Peter and Marcellinus, Rome. They were martyred under Diocletian for refusing to make a statue of Æsculapius for a heathen temple. Later tradition confused them with four Christian soldiers martyred at Rome two years after the death of the five sculptors. Since the names of these soldiers could not be authentically established, they are celebrated under the names of Sts. Claudius, Nicostratus, Symphorianus, Castor, and Simplicius. Four martyrs buried in the catacomb of Albano are sometimes called the Four Crowned Martyrs. A basilica was erected to the Four Crowned Martyrs, on the Cælian Hill and their relics were removed thither, *c.* 850. Feast, for both the Pannonian and Roman martyrs, 8 Nov.—C.E.

Four Horses of the Apocalypse. The vision of God enthroned upon the Cherubim is described in the Apocalypse, 4; 5. In His right hand there is a scroll sealed with seven seals. At the opening of four of these, four horses appear (Apoc., 6), white, red, black, and pale (piebald); they signify conquest, slaughter, famine, and death.

Fourteen Holy Helpers, saints having special power of invoking help from God in time of sickness, want, or peril. The group includes Sts. Achatius, Ægidius, Barbara, Blaise, Christopher, Cyriacus, Denis, Erasmus, Eustachius, George, Catherine of Alexandria, Margaret, Pantaleon, Vitus (qq.v.);

in various localities the Blessed Virgin or St. Magnus are added to the list, and in some places other favorite saints are substituted for the 14 mentioned, e.g., Sts. Quirinus and Pancratius. The earliest mention of the cult occurred in 1284 with reference to an altar built in honor of the Fourteen Helpers at the parish church of Krems, Austria. The veneration of these saints collectively probably arose from the religious practises of the people at the time when the Black Death was raging throughout Europe and causing great distress. Its origin is usually traced to Germany, there having appeared to the shepherd-boy of the Cistercian Abbey of Langheim in Frankenthal, 1445-46, apparitions accompanied by the command to build a church there in honor of the Fourteen Holy Helpers. This order was executed and in 1448 the chapel was consecrated and became a place of pilgrimage; a brotherhood devoted to the cult was established, 1466, and sanctioned by Pope Paul V, 1618. The cult spread rapidly to Bohemia, Moravia, Galicia, Switzerland, Austria, Italy, and America. Shrines, holy articles, hospitals, and celebrations were dedicated to these saints. In 1890 the Congregation of Rites gave permission for a Mass in their honor to be celebrated on the fourth Sunday after Easter at Langheim and also at Hammelburg in the Diocese of Würzburg, renowned for observance of the devotion.



THE FOUR HORSES OF THE APOCALYPSE (*p. 375*)

Fractio Panis. See BREAKING OF BREAD.

France, republic in central Europe; area, 212,659 sq. m.; pop., 40,743,851. According to tradition, Christianity was introduced in Apostolic times into the Roman province of Gaul which is supposed to have been visited by Sts. Lazarus, Mary Magdalen, Martha, Dionysius the Areopagite, and Crescens. Greek culture and Christianity were both implanted by Greek, Asiatic, and Syrian merchants and missionaries, who probably crossed the Mediterranean to Marseilles, ascended the Rhone, founded colonies in the large towns, and established the Church at Lyons with suffragan in Vienne in the 2nd century. The Church in Gaul is first mentioned in history in connection with the persecution at Lyons under Marcus Aurelius (177) which included martyrs from every station in life. St. Pothinus, first Bp. of Lyons, and his successor, St. Irenæus, were both disciples of St. Polycarp, Bp. of Smyrna. The country was also evangelized by missionaries sent from Rome, including St. Denis, first Bp. of Paris, and several sees were organized by the middle of the 3rd century. At the Synod of Arles (314) the sees of Vienne, Marseilles, Arles, Orange, Vaison, Apt, Nice, Lyons, Autun, Reims, Rouen, Bordeaux, Gabali, Eauze, Toulouse, Narbonne, Clermont, Bourges, and Paris were in existence. The towns were won first, and missionary work in rural districts increased during the 4th and 5th centuries under St. Martin of Tours (d. *c.* 397) and numerous popular preachers. Religious community life was introduced by St. Martin and Cassian (d. *c.* 435), but no codified rule was adopted until the time of Cæsarius of Arles in the 6th century. Of the heresies which beset the province, Arianism was combated by the exiled Athanasius and St. Hilary of Poitiers, Priscillianism was condemned at the Synod of Saragossa (380), and Pelagianism was defeated under Cæsarius of Arles (529). In the 5th century the Arian kingdom of the Visigoths was established, but their policy of hostility to Catholicity was soon changed for one of moderation, and in the following century the kingdom was seized by the Franks. Clovis, King of the Franks, who had been baptized, 496, by St. Remigius, Bp. of Reims, was accepted as the Christian ruler of Gaul, and the Kingdom of France established. The French royal house remained in closest union with the papacy throughout the Middle Ages, and devotion to the Church earned for the rulers of France, of whom the most illustrious was St. Louis, the title of Most Christian Majesty, retained until the Revolution in the 18th century.

Lutheranism and Calvinism, established in France in the 16th century, were checked by Henry IV's acceptance of Catholicity and the revocation of the Edict of Nantes, 1685. With Louis XIV Gallicanism came to the throne, resulting on the one hand in persecution of Protestants and Jansenists, and on the other in subjection of papal pronouncements to the king's approval. The 17th century marked a Catholic awakening under St. Francis de Sales, St. Vincent de Paul, and Jean Olier, founder of the Sulpicians, and the development of the *grands séminaires* began, with increase of missionary activity in America and the East. In the 18th century, the least Christian in the history of France, the Constituent Assembly confiscated the possessions of the Church, and established the "Civil Constitution of the Clergy," giving voters the right to nominate priests and bishops without the approval of Rome, condemned by Pius VI. The Assembly obliged all members of the clergy to swear allegiance to the Constitution, but the majority refused and were persecuted. Persecution increased under the Republic which attempted to dechristianize France, but Catholicity, never entirely suppressed, was restored by the Concordat of Napoleon, 1799. Under the Restoration, the Little Sisters of the Poor were founded (1840)

and the conferences of St. Vincent de Paul instituted (1833). Universal suffrage, established under the Second Republic (1848), was confirmed by the Second Empire under Louis Napoleon, and the Third Republic was proclaimed, 1870. Through all these changes of government the foreign policy of France consistently supported the Catholic Church. There is no state religion. In 1905 all Churches were separated from the State and authorized to form self-supporting associations for public worship (*associations cultuelles*), and all buildings used for public worship were made over to the associations; in the absence of associations, buildings remain at the disposal of the clergy and worshipers, but an administrative act must be secured from the *préfet* or the *maire*. In 1920 diplomatic relations with the Holy See, broken in 1904, were resumed. France is represented in the Vatican City by an ambassador, and a papal nuncio resides in Paris.

The colonial possessions and dependencies of France include: in Asia, Annam, Cambodia, Cochin-China, Tongking, Laos, and Syria (mandate under League of Nations); in Africa, Algeria, Tunis, Senegal, French Sudan, Guinea, Ivory Coast, Dahomey, Mauritania, Niger, Equatorial Africa, Cameroon (mandate under League of Nations), Togo (mandate under League of Nations), Réunion, Madagascar, Mayotte, and Somali Coast; in America, St.-Pierre and Miquelon, Guadeloupe, and French Guiana; in Oceania, New Caledonia and Dependencies, Tahiti, Society Islands, Marquesas Islands, Leeward Islands, and others.

Ecclesiastical administration is thus divided:

France:

	Year	Chs.	Pp.	Caths.
Aix, A.	5th cent.	129	273	225,752
Ajaccio, D.	2nd or 3rd cent.	268	395	289,890
Digne, D.	364	343	297	88,347
Fréjus, D.	4th cent.	174	351	347,932
Gap, D.	1st or 5th cent.	244	206	87,963
Marseilles, D.	1st or 4th cent.	95	408	703,797
Nice, D.	3rd cent.	222	336	435,253
Albi, A.	1676	501	733	301,717
Cahors, D.	*c.*250	480	502	171,776
Mende, D.	3rd or 4th cent.	215	522	104,733
Perpignan, D.	1602	223	252	229,979
Rodez, D.	1st or 5th cent.	668	1014	328,886
Auch, A.	829	507	542	196,419
Aire, D.	5th cent.	321	389	263,111
Bayonne, D.	4th or 6th cent.	506	902	414,556
Tarbes and Lourdes, D.	*c.*394	327	525	187,875
Avignon, A.	1475	174	247	230,549
Montpellier, D.	1536	363	683	500,575
Nîmes, D.	*c.*374	287	436	302,650
Valence, D.	344	353	419	263,750
Viviers, D.	3rd cent.	371	571	289,263
Besançon, A.	4th cent.	880	670	619,498
Belley, D.	412	442	531	317,195
Nancy and Toul, D.	1777	486	621	552,087
Saint-Dié, D.	1777	390	495	382,100
Verdun, D.	1st or 4th cent.	474	444	218,131
Bordeaux, A.	3rd cent.	510	746	827,973
Agen, D.	*c.*300	444	487	246,609
Angoulême, D.	1st or 3rd cent.	363	397	312,790
Luçon, D.	1317	303	555	395,602
Périgueux, D.	1st or 2nd cent.	546	550	392,489
Poitiers, D.	2nd or 3rd cent.	643	710	620,294
La Rochelle, D.	1648	265	417	417,789
Bourges, A.	1st or 3rd cent.	502	639	553,493
Clermont-Ferrand, D.	2nd cent.	513	714	515,399
Le Puy, D.	3rd cent.	277	548	260,610
Limoges, D.	1st cent.	474	494	570,459
Saint-Flour, D.	1317	314	457	196,999
Tulle, D.	1317	289	372	269,289
Cambrai, A.	1559	471	758	865,935
Arras, D.	6th cent.	989	1073	1,171,912
Lille, D.	1913	357	1270	1,096,341
Chambéry, A.	1817	172	332	115,904
Annecy, D.	1822	300	378	245,317
Saint-Jean de Maurienne, D.	6th cent.	87	123	45,961
Tarentaise, D.	5th cent.	85	125	51,355
Lyons, A.	3rd cent.	325	1646	1,663,131
Autun, D.	270	477	642	549,240
Dijon, D.	1731	520	468	328,881
Grenoble, D.	4th cent.	586	830	558,079
Langres, D.	3rd cent.	561	490	195,370
Saint-Claude, D.	1742	391	432	230,685
Paris, A.	1622	222	1346	4,628,637
Blois, D.	1697	295	326	248,099
Chartres, D.	3rd cent.	375	313	255,213
Meaux, D.	3rd cent.	538	384	380,017
Orléans, D.	3rd cent.	300	478	341,225
Versailles, D.	1802	598	653	1,137,524
Reims, A.	3rd cent.	596	527	479,682
Amiens, D.	3rd cent.	669	700	473,916
Beauvais, D.	1st or 3rd cent.	524	430	405,971
Châlons, D.	1st or 3rd cent.	339	270	215,539
Soissons, D.	1st or 3rd cent.	578	482	488,999
Rennes, A.	1859	340	1250	561,688
Quimper, D.	444	314	994	753,702
Saint-Brieuc, D.	6th or 9th cent.	356	973	552,788
Vannes, D.	9th cent.	285	823	543,175
Rouen, A.	5th cent.	664	776	885,299
Bayeux, D.	1st or 2nd cent.	716	709	390,492
Coutances, D.	5th cent.	675	822	431,367
Evreux, D.	3rd or 5th cent.	582	414	308,445
Séez, D.	1st or 2nd cent.	513	594	277,637
Sens, A.	3rd cent.	491	325	277,230
Moulins, D.	1817	328	499	370,562
Nevers, D.	*c.*516	309	309	260,502
Troyes, D.	*c.*314	423	310	238,253
Toulouse, A.	1317	552	705	431,505
Carcassonne, D.	533	416	468	291,951
Montauban, D.	1317	327	356	164,191
Pamiers, D.	1295	347	307	167,498
Tours, A.	5th cent.	292	327	334,486
Angers, D.	372	417	924	477,741
Laval, D.	1855	297	579	259,934
Le Mans, D.	2nd or 5th cent.	391	607	387,480
Nantes, D.	*c.*374	261	876	651,487
Metz, D.	1st or 3rd cent.	646	838	633,461
Strasbourg, D.	4th cent.	713	1151	1,161,639
In Asia:				
Armenian Rite				
Aleppo, A.	1899	5	5	6,000
Melchite Rite				
Antioch, P.	1729	14	26	10,835
Aleppo, A.	1790	2	18	9,876
Beirut and Gebail, A.,	4th cent.	40	51	12,000
Bostra, A.	1687	9	18	9,900
Damascus, A.	*c.*240	14	26	10,835
Baalbeck, D.	1869	10	14	8,450
Zahleh and Forzul, D.,	1866	37	49	29,460
Emesa, A.	1850	12	16	14,200
Tyre, A.,	2nd cent.	14	16	5,270
Cæsarea, D.	1886	16	21	2,000
Sidon, D.	3rd cent.	42	50	18,550
Tripoli, D.	1897	10	14	1,225
Acre, A.	1856	28	38	13,923
Syrian Rite				
Antioch, P.	1783	8	27	4,200
Aleppo, A.	1862	2	8	4,000
Baghdad, A.	1862	2	5	1,300
Damascus, A.	1837	4	9	3,000
Emesa, A.	1832	5	4	2,200
Maronite Rite				
Antioch, P.	8th cent.	...	...	.....
Aleppo, A.	1851	5	16	3,600
Baalbeck, A.	1861	112	173	40,000
Beirut, A.	1844	110	200	600
Cyprus, A.	1843	20	120	33,300
Damascus, A.	1848	89	122	35,000
Sidon, A.	1900	100	150	42,000
Tripoli, A.	1826	76	350	60,000
Tyre, A.	1856	16	19	10,000
Gibail and Batrun, D.	1848	277	470	85,000
Latin Rite				
Aleppo, V.A.	1762	154	170	292,000
Bac Ninh, V.A.	1924	187	48	40,265
Buichu, V.A.	1924	842	165	280,000
Haiphong, V.A.	1924	340	71	78,000
Hanoi, V.A.	1924	721	168	150,000
Hué, V.A.	1924	270	110	66,745
Hung Hoa, V.A.	1924	155	52	35,000
Laos, V.A.	1899	52	29	14,287
Phat Diem, V.A.	1924	405	137	128,696
Pnom Penh, V.A.	1924	180	96	60,297
Quinhon, V.A.	1924	430	117	65,681
Saigon, V.A.	1924	242	125	84,462
Vinh, V.A.	1924	512	161	138,049

	Year	Chs.	Pp.	Caths.
In Africa:				
Carthage, A.	1884	66	148	200,000
Réunion, D.	1850	66	52	171,000
Algiers, A.	1866	132	249	292,000
Constantine, D.	1866	78	98	147,740
Oran, D.	1866	97	138	365,183
Antsirabé, V.A.	1921	210	17	63,027
Bamako, V.A.	1921	9	27	10,000
Brazzaville, V.A.	1922	92	41	20,473
Dahomey, V.A.	1901	32	25	18,698
Diego Suarez, V.A.	1913	175	28	22,714
Fianarantsoa, V.A.	1913	582	33	152,419
Fort Dauphin, V.A.	1913	38	12	20,000
Gabon, V.A.	1842	17	33	14,121
Guinea, French, V.A.	1920	16	22	4,459
Ivory Coast, V.A.	1911	63	17	14,931
Loango, V.A.	1922	30	16	12,000
Majunga, V.A.	1923	...	...	.....
Ouagadougou, V.A.	1921	5	24	.....
Senegambia, V.A.	1863	54	30	21,943
Tananarive, V.A.	1913	367	44	122,806
Bobo Dioulasso, P.A.	1927	...	...	.....
Djibouti, P.A.	1914	3	5	400
Fumban, P.A.	1923	...	...	5,573
Ghardaia in Sahara, P.A.	1901	7	19	5,000
Korogo, P.A.	1911	6	4	390
Mayotte, Nossi Bé, and Comores, P.A.	1848	6	4	5,000
Navrongo, P.A.	1926	...	...	.....
Senegal, P.A.	1873	2	...	2,740
Ubanghi-Chari, P.A.	1909	5	7	2,100
Cameroon, V.A.	1905	8	16	64,059
Togo, V.A.	1914	22	13	25,837
Buéa, P.A.	1923	...	...	.....
In America:				
Guadeloupe, D.	1850	44	47	229,839
Saint-Pierre and Fort de France (Martinique), D.	1850	34	56	244,439
Guiana, French, P.A.	1643	15	16	2,700
Saint-Pierre and Miquelon, P.A.	1765	6	6	3,000
In Oceania:				
Marquesas Islands, V.A.	1848	27	6	2,200
New Caledonia, V.A.	1847	102	44	25,045
New Hebrides, V.A.	1904	23	23	2,335
Tahiti, V.A.	1848	54	30	7,800

—C.E.

Frances of Rome, SAINT, mystic, widow (1384-1440), foundress of the Benedictine Oblate Congregation of Tor di Specchi, b. Rome; d. there. Although desirous of entering the religious life, she complied with her father's wishes and married Lorenzo de' Ponziani. In 1433 the pope approved her foundation of Oblates, known as Collatines, and after her husband's death (1436) she retired to Tor di Specchi, and became superioress. She is famous for her devotion to the angels, who appeared to her frequently and guided her, also for her charity to the poor. Canonized, 1608. Relics in church of St. Francesca Romana, Rome. Feast, R. Cal., 9 March.—C.E.; Butler; Fullerton, Life of St. Frances of Rome, Lond., 1855.

Francis Borgia, SAINT, confessor (1510-72), third general of the Society of Jesus, b. Gandia, Spain; d. Ferrara, Italy. Among his ancestors were Pope Alexander VI, King Ferdinand of Aragon, and his father Juan Borgia, third Duke of Gandia. Francis was educated at Saragossa, served as page to the Infanta Catarina, in 1528 was sent to the court of Emperor Charles V, and in 1529 married Eleanor de Castro. He accompanied Charles on his expedition to Africa, 1535, and to Provence, 1536, and was viceroy of Catalonia, 1539-43, and Duke of Gandia, 1543-50. After the death of his wife, 1546, he decided to join the Society of Jesus and in 1548 pronounced his religious vows. He was ordained priest, 1551, and began immediately to preach with great success. He visited Portugal, 1553, and 1554-61 was commissary-general of the Society in Spain. He founded missions in Florida, New Spain, and Peru. In 1565 he was elected general of the Society, in which capacity he edited the rules, founded novitiates and scholasticates, created the Roman province, founded the Society in Poland, and established colleges in Piedmont and France. He worked with Pope Pius V and St. Charles Borromeo to further the renaissance of Catholicism. Invoked against earthquakes. Canonized, 1671. Relics at Madrid. Feast, R. Cal., 10 Oct.—C.E.; Butler.

Franciscan Guardians of the Holy Sepulcher, a band of six or seven Fathers and as many Brothers chosen every three months from the community of St. Saviour to keep watch over the Holy Sepulcher and the sanctuaries of the basilica, to which they conduct a daily pilgrimage. The rest of the St. Saviour community, numbering about 25 Fathers and 55 Brothers, are engaged in various activities of the convent which comprise, besides the church of St. Saviour (the Latin parish church of Jerusalem), an orphanage, a parish school for boys, a printing office, carpenters' and ironmongers' shops, a mill, and the largest library in Palestine. —C.E., VII, 427; C.E. Suppl., 380.

Franciscans. See ORDER OF FRIARS MINOR.

Francis Caracciolo, SAINT, confessor (1563-1608), co-founder of the Congregation of the Minor Clerks Regular, b. Abruzzo, Italy; d. Agnone. He went to Naples in 1585 to study theology, and was ordained in 1587. He collaborated with John Augustine Adorno in drawing up rules for the Congregation, which was approved by Pope Sixtus V, 1588. Chosen general at Naples, 1593, he established houses in Rome, Madrid, Valladolid, and Alcalá. Relics at Naples and S. Lorenzo in Lucina, Rome. Canonized, 1807. Feast, R. Cal., 4 June. —C.E.

Francis de Geronimo, SAINT, confessor (1642-1716), apostle of Naples; b. Grottaglie, Italy; d. Naples. He was ordained, 1666, and spent four years teaching at the college of nobles in Naples. In 1670 he entered the Society of Jesus and for 40 years devoted himself to the evangelization of Naples. One of the most eloquent preachers of his time, he confirmed his work by striking miracles. Patron of Grottaglie. Canonized, 1839. Feast, 11 May.—C.E.

Francis de Sales, SAINT, Doctor of the Church (1567-1622), Bp. of Geneva, b. Thorens, Savoy; d. Lyons, France. He studied at the College of Clermont in Paris, where he began a course in theology and took a vow of chastity, consecrating himself to the Blessed Virgin Mary; he received his doctorate in law at Padua, 1592. Against the will of his father he entered the priesthood and was ordained, 1593; he was appointed coadjutor to Claude de Granier, Bp. of Geneva, whom he succeeded, 1602. In collaboration with St. Jane de Chantal he founded the Visitation Order for nursing the sick and teaching. He became famous for his sermons and writings. Patron of journalists. Canonized, 1665. Relics near Annecy. Feast, R. Cal., 29 Jan. —C.E.; Butler.

Francis Isidore Gagelin, BLESSED, martyr (1797-1833), b. Montperreux, France; d. Hué,

Indo-China. He entered the Grand Seminary at Besançon in 1817, and from there went to the Seminary for Foreign Missions at Paris. In 1818 he embarked for Cochin-China, where, four years later, he became a member of the Society of Foreign Missions of Paris. Appointed vicar-general and assigned to Central Tonkin, Fr. Gagelin labored with the same zeal for souls he had shown in Cochin. After a decree of persecution he gave himself up at Bongson. Taken to Hué, the capital, he was put in chains and strangled to death, 17 Oct., 1833. His remains were buried at the Christian village of Phukam, but in 1846 they were transferred to the Paris Seminary. Beatified, 1900.—Wegener, Heroes of the Mission Field, Techny, Ill., 1924.

Francis Jaccard, BLESSED, martyr (1799-1838), b. Onnion, France; d. Tonkin, Indo-China. He began his studies at the seminary at Mélan, from there went to Chambéry, 1819, and finally joined the Society of Foreign Missions of Paris. Assigned to the Cochin-China missions, he set out in 1824, and arrived at Macao the following year. From here he journeyed to Tonkin where he undertook his apostolic labors. Summoned to the court of Min-Menh to translate the manuscript of a French philosopher, his proficiency caused the king to order Fr. Jaccard to settle in the neighborhood of the court for future service. Shortly afterward he was brought to trial, accused of preaching the Christian religion and of leading a band of Christians to usurp the property of their heathen brethren. Sentenced to death, he was pardoned because of his skill as translator, but was again seized, tortured, and strangled to death, 21 Sept., 1838. His body was buried near Tonkin by some Christians, but was later removed to the Seminary for Foreign Missions, Paris. Beatified, 1900.—Wegener, Heroes of the Mission Field, Techny, Ill., 1294.

ST. FRANCIS OF ASSISI

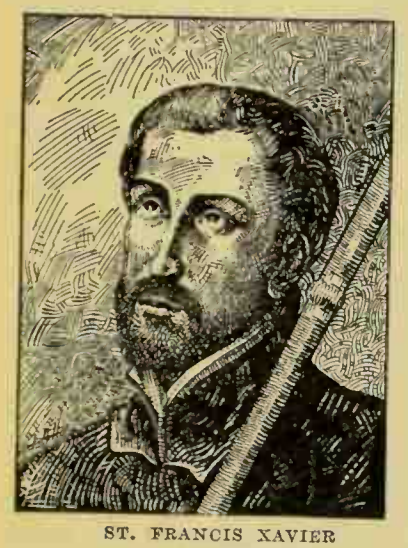
Francis of Assisi, SAINT, confessor (1182-1226), founder of the Franciscan Order, b. Assisi, Italy; d. there. The son of a wealthy cloth merchant, Pietro Bernadone, Francis received a fair education and entered his father's business. These early years in no way presaged the greatness and sanctity which was to follow, for he gave himself wholeheartedly to revelry and self-indulgence. In a battle between the Assisians and Perugians, Francis was taken prisoner and detained in Perugia for more than a year, where he suffered a severe illness. Returning to Assisi, he decided to abandon all for Christ; his father was so displeased with him that he disinherited him; Francis gladly renounced his inheritance before the Bp. of Assisi. He rebuilt the church of St. Damian at Assisi and the chapel of Our Lady of the Angels at Portiuncula, nursed the sick, and cared for the poor. At Mass, 24 Feb., 1209, he heard in the words of the Gospel his call to preach penance, brotherly love, and the teaching of Christ. He and his small band of followers, dressed in the poorest garments and living a simple virtuous life, were a source of inspiration to the people of the countryside. Francis composed a simple rule for his disciples, based on the words of Christ to His disciples, "Leave all and follow me"; it was approved in 1215, and the order, known as the Friars Minor, spread with great rapidity. Francis journeyed through Italy, southern France, and Spain, preaching and performing miracles. In 1212 St. Clare (q.v.) was attracted to the religious life by the words of Francis and through her the Poor Clares were established. In 1219 the first great chapter of the order was held at Assisi. In 1221 he established the Third Order for the laity. He was received by the hierarchy as the messenger of God, became the friend of Gregory IX, received the Portiuncula Indulgence from Honorius III, c. 1216, and was a potent factor in rechristianizing medieval society. He later drew up the final rule which was approved, 1223. Having retired with three companions to La Verna, he received the stigmata, 1224; after this his health began to fail steadily. St. Francis, by the nobility of his life and the charm of his personality, has always inspired great popular veneration, and in recent years his cult has become even more widespread. Protestants have of late learned to venerate him. The guiding note of his life was charity which sprang from a deep-rooted love for all God's creatures; the very animals found in him a friend and protector. Emblems: a lamb, wolf, birds, fish, and the stigmata. Canonized, 1228. Relics at Assisi. Feast, 4 Oct.—C.E.; Butler; Chesterton, St. Francis of Assisi, N. Y., 1924; Cuthbert, Life of St. Francis of Assisi, N. Y., 1912.

Francis of Paula, SAINT, confessor (1416-1507), founder of the Order of Minims, b. Paula, Italy; d. Plessis-lès-Tours, France. He began at an early age to show signs of extraordinary sanctity; at 14 he retired to a cave on the sea-coast and lived there as an anchorite for six years. In 1454 he assembled his followers at the monastery which he built near Paula; they were first known as "Hermits of St. Francis" but later were called Minims by Alexander VI who gave formal approbation to the order. He founded new monasteries in Calabria and Sicily and established convents of nuns, and an order of laymen. He attended Louis XI in Plessis-lès-Tours at his death, and remained in France as counselor to Charles VIII and Louis XII. His body was burned by Calvinists, 1562. Emblem: a scapular. Canonized, 1519. Feast, R. Cal., 2 April.—C.E.; Butler.

Francis Regis Clet, BLESSED (1748-1820), b. Grenoble, France; d. Au-tshung-fu, China. Director of the internal seminary at mother-house of the Congregation of the Lazarists in Paris, he asked to be sent to China after the community had been disbanded by the Revolutionists. He was assigned, 1791, to Kiang-Si, then to Hou Kouang where he labored until he was martyred. Beatified, 1900. Feast, 27 Feb.—C.E.

Francis Xavier, SAINT, confessor (1506-52), apostle of the Indies and of Japan, b. Castle of

Xavier, near Sanguesa, Navarre, Spain; d. Island of Sancian, near the coast of China. After a preliminary education in Spain, Francis Xavier went to the Collège de Sainte-Barbe in Paris, 1525. Here he met the Savoyard, Peter Faber and St. Ignatius Loyola who was already planning the foundation of the Society of Jesus. Xavier offered himself as a companion to Ignatius. After completing his studies and a short term as teacher in Paris, he went to Venice, where in 1537 he received Holy Orders with Ignatius. The following year he went to Rome, and after doing Apostolic work there for some time, was sent to evangelize India, 1540. On his way St. Francis stopped at Lisbon for nine months, reaching Goa, 1542. The first five months he spent preaching, tending the sick, and instructing children. He devoted about three years to the evangelization of western India and the Island of Ceylon. In 1545 he went to Malacca where he labored for three months and reaped an abundant spiritual harvest. From there he visited the Moluccа Islands, Amboyna, Ternate, Baranura, and other lesser islands. During this expedition St. Francis is said to have landed on the island of Mindanao, and for this reason he has been called the first apostle of the Philippines. Returning to Malacca, 1547, he established a novitiate and house of studies, and sent priests to the various missions he had organized. In 1549 he, with three companions, set out for Japan, landing at Kagoshima. Despite severe privations and conflicts with the bonzes he succeeded in converting thousands of natives. Banished from Kagoshima, 1550, he preached throughout southern and central Japan, forming the nucleus of several Christian communities. On his return to Goa, 1552, he encountered certain domestic troubles, chiefly disagreements among the representatives he had left at home. In 1552 he started on a voyage to China but died on Sancian Island. Patron of the Propagation of the Faith, all Eastern missions in India, Japan, China, and Australasia, the Fathers of the Precious Blood, and of Navarre. A popular public devotion to St. Francis is the novena of consecutive days ending 12 March. Emblems: bell, crucifix, Negro, vessel. Canonized, 1622. Relics: body at former Jesuit church in Goa, right arm at church of Gésu, Rome. Feast, R. Cal., 3 Dec.—C.E.; Butler; Coleridge, Life and Letters of St. Francis Xavier, Lond., 1902.



ST. FRANCIS XAVIER

Franco, Boniface (Boniface VII), antipope (974 and 984-985), b. Rome; d. there. A cardinal-deacon, he was appointed by Crescentius, in opposition to Benedict VI, whom he murdered. He was banished by Otto, 974, but returned, 983, after the emperor's death, imprisoned John XIV, and reinstated himself. He died, probably by violence, after a reign of less than two years.—C.E., II, 661; Mann.

Frankfort, Council of, convened, 794, "by the grace of God, authority of the pope, and command of Charlemagne." It was summoned primarily for the condemnation of Adoptionism. Following a wrong translation of the Acts of the Second Council of Nicæa, 787, this local council erroneously attributed a false doctrine on the worship of images to the Council of Nicæa, but rightly condemned the supposed teaching.—C.E.; Mann. (M. P. H.)

Frankincense (O.Fr., *franc encens*, incense of high quality), the fragrant resin of an Arabian tree, *Boswellia serrata*, procured by slitting the bark, from which it exudes and hardens on exposure to the air. It was one of the gifts offered to the Infant Jesus by the Magi (Matt., 2), symbolising sacrifice due Him as God.

Franzelin, Johann Baptist (1816-86), cardinal and theologian, b. Aldein, Tyrol; d. Rome. He taught dogmatic theology for 22 years in the Roman College. His treatise on Divine Tradition and Scripture is considered a classic.—C.E.

Fraternal Charity. The love of one's neighbor, though a universal law, must vary in its practical obligation, according as human relations vary. When these are so intimate as to become similar to natural brotherhood, the law is termed the law of fraternal charity. The matter remains the same; brother aids brother to attain salvation. The obligation is stricter; the exercise, more frequent, particular, and intense. The climax is reached in religious life, where all are supremely brethren in Christ. (H. J. W.)

Fraternal Correction, an exercise of fraternal charity in which brother reproves brother. It supposes serious fault, its object being the offender's correction, not the satisfaction of one offended. In various orders and congregations it is a recognized means of perfection. (H. J. W.)

Fraticelli (It., little friars), among the Italian people a designation of all the members of religious, particularly mendicant, orders founded during the 13th century, e.g., the Franciscans or Friars Minor, and especially solitaries, whether regulating their own lives or observing a definite rule; in church history, it is confined to various heretical sects which separated from the Franciscan Order during the 14th and 15th centuries on account of the disputes concerning poverty. Their early history is bound up with that of the Franciscan Celestines, a group of extreme Spirituals under the leadership of Angelo da Clareno, suppressed by John XXII in 1317. Thereupon, they professed themselves the original Friars Minor, denied the validity of the papal decrees through which, they said, John XXII had forfeited the papacy, and further asserted that all religious and prelates in the state of mortal sin were devoid of sacerdotal powers. They established themselves in southern Italy. They are not to be confounded with the Clareni, also adherents of Angelo, approved as true Franciscans by Sixtus IV, 1474. After Angelo's death (1337) the Fraticelli split into a number of groups, each with its own doctrines, causing great confusion, mainly

in Italy and Sicily. Active measures taken against the sect eventually met with success, largely through the efforts of St. John Capistran, and, by the end of the 15th century, the Fraticelli were reduced to mere remnants, so crippled as to constitute no real danger to the Church.—C.E.

Fraunhofer, JOSEPH VON (1787-1826), scientist, b. Straubing, Bavaria; d. Munich. At the age of twelve he became an apprentice to a lens-grinder, working six years without pay. By his unaided efforts he rose to be professor royal in the Munich optical institute, 1819. His fame rests chiefly on his initiation of spectrum analysis, the discovery of the Fraunhofer lines in the solar spectrum and his establishing of the laws of diffraction.—C.E.

Fréchette, LOUIS HONORÉ (1839-1908), author, b. Notre Dame de Lévis, Quebec, Canada; d. there. He was admitted to the Canadian Bar, and spent seven years as journalist in Chicago; returning to Canada he was elected deputy in the House of Commons, 1874, but was defeated, 1878-82. Called the "Lamartine of Canada," he contributed to the best Canadian and American periodicals. The French Academy crowned a volume of his poems. He was writer of numerous prose works also, and was a charter member of the Royal Society of Canada, 1882. Laval, McGill, and Queen's Universities made him Doctor of Letters.—C.E.

Frederick I, surnamed BARBAROSSA (*c.* 1123-90), German king and Roman emperor; d. Asia Minor. Son of Frederick of Swabia, he was crowned king at Aix-la-Chapelle, 1152, and taking Charlemagne as his ideal determined to expand his supremacy to the limit, which explains his ecclesiastical policy. He succeeded in recovering the royal influence in the selection of bishops, but his attempt to obtain the incomes from vacant benefices in northern Italy, and thereby prove his superiority over the pope, failed. In 1155 for assisting the Holy See against its enemies, he was crowned emperor; during the next few years his foreign policy was successful. The disputed papal election, 1159, gave Frederick the opportunity he sought to demonstrate his imperial supremacy over the papacy. A synod was called at Pavia by him, and a decision given in favor of antipope Victor IV against Pope Alexander III. The opponents of a universal imperial power rallied round Alexander, and eventually the battle of Legnano put an end to Frederick's pretensions. Having taken the cross, 1189, he started for Palestine, and while crossing the River Saleph in Asia Minor, met with a sudden death.—C.E.

FREDERICK BARBAROSSA

Frederick II (1194-1250), German king and Roman emperor, b. Jesi, Ancona, Italy; d. Fiorentina, Apulia. He was the son of Henry II and Constance of Sicily. Through the aid of Innocent III, Frederick overthrew Otto IV, emancipated the Church from undue royal influence, and vowed to undertake a crusade. His son Henry was elected king and, entrusting the affairs of Germany to Abp. Engelbert of Cologne, he returned to Italy and was crowned emperor, 1220. Frederick made Italy the center of his power. He controlled southern Italy and Sicily, though he had been forced to acknowledge the pope as his overlord in the latter. His desire of reestablishing the imperial power in northern Italy was opposed by a league of the Italian cities and also by the Holy See, as it endangered the liberties of the Papal States. His continued neglect to fulfill his vow led the newly-elected Gregory IX to excommunicate him, and thus precipitated a struggle. Frederick, however, now proceeded to the Holy Land, crowned himself King of Jerusalem, and on his return forced the pope to absolve him. He then resumed his north Italian policy, but was frustrated by the rebellion of his son Henry in Germany, whom he soon captured. He promulgated at Mainz the famous Laws of the Empire, 1235, and having restored order in Germany returned to subdue the Lombards. The Papal States were soon involved and matters were going badly for Gregory IX, when he died. After the election of Innocent IV, Frederick was again excommunicated by the Council of Lyons; several pretenders appeared in Germany, but at the time of his death several years had elapsed without a decisive conflict.—C.E.

Frederick II, THE GREAT (1712-86), King of Prussia, b. Berlin; d. Sans Souci, Germany. Son of Frederick William I and Sophia Dorothea, English princess, his father planned his education along strictly military lines. Frederick acquired a thorough knowledge of French and in his early youth wrote two of his best works, "Considerations sur l'état présent du corps politique de l'Europe," and "Anti-Macchiavel." Succeeding to the throne, 1740, he took advantage of the War of the Austrian Succession to enter Silesia, and signed the Peace of Breslau, 1742; a second Silesian war, 1744, secured his possession. Victories during the Seven Years' War (1756-63) placed Prussia at the head of the European powers and Frederick, whose absolutism was motivated always by the greater good of the state, undertook improvements at home. He aided the Catholics gathering from Silesia and Poland, gave his protection to the Jesuits even after their suppression, and made an unsuccessful attempt to establish a "Catholic Vicariate of Berlin" having complete authority over Prussian Catholics. Education and science were encouraged; the Bank of Berlin established; the city became a center of commerce and industry; and the opera house and other buildings testify to his love of art. The partition of Poland toward the end of his reign marred his career.

Free Catholicism, term used by an English Free Churchman, Rev. W. G. Peck, in the "Coming Free Catholicism," to designate a movement in the Free Churches of England towards a Catholic interpretation of Christianity which shall include an element of freedom, and for the adoption of Catholic belief and practises without a return to Rome.

Free Church of Scotland, ecclesiastical organization dating from 1843 when 47 lay and ecclesiastical members of the Established Church of

Scotland severed their connection with that body as a protest against the encroachments of civil authorities on the independence of the Church, especially regarding the matter of the presentation to vacant benefices. Ministers and professors renounced all claim to the benefices which they had had and built churches and colleges of their own for the training of their clergy. They adopted no new article of faith but represented the Presbyterian Church of the country enjoying its full spiritual liberty. They maintained, however, that the Church and State should be in intimate alliance. In 1876 they were joined by the Cameronians or Reformed Presbyterians and by the United Presbyterians in 1900 when they assumed the name of the United Free Church of Scotland. A small minority resisted fusion and these were successful in the House of Lords in claiming, as the original Free Church, nearly all the buildings. This was rectified by an Act of Parliament which permitted them to retain only such churches and other edifices as were proportionate to their need.—C.E.

Freedom of Assembly. As society is natural to man, the general right to meet for mutual helpfulness is natural, but this general right would not neeessarily cover specific instances. The right of free assembly to discuss political and social problems is guaranteed by the federal constitution of the United States. This right is not inherent, any more than the right to vote is inherent. Even under the democratic form of government this right is sometimes limited where it is thought that the assembly would endanger public peace. Under a more autocratic government, assembly for political purposes might be prohibited almost entirely. Catholic doctrine or philosophy does not presume to limit legitimate government to any one form. Nevertheless, experience would seem to advise the granting of great freedom of assembly as in the long run making for peace and stability. (J. E. R.)

Freedom of Speech and of the Press. There is no inherent right in the individual to voice his thought in public speech or in writing. When a man becomes articulate he must answer to the State and, if he be a Catholic, to the Church. Consequently, the State and the Church may regulate the public expression of thought. Speech and writing must first of all correspond to the truth; and after that they must be governed by justice and charity. Where the rights of others to reputation are concerned, an individual is not always free to publish even the truth. Laws of libel should probably be more, rather than less, stringent. Also, though an assertion not involving the reputation of another may be true, its publication may be inexpedient in the light of the common good. For instance, the broadcasting of sexual facts when children are listening in may be inadvisable. Both Church and State have a right to censor the speech and the writings of their subjects. This right, however, should be exercised with great care. Censorship may lead to spreading information in ways doing more harm than would the open discussion of such facts; and the suppression of open discussion may lead to underground discontent resulting in ultimate revolt. Particularly in the political field, where there is usually room for difference of opinion, freedom of speech and of the press is likely to act as a safety valve, and be the lesser of two evils. Progress frequently comes from the clash of opinions. Governments, civil and ecclesiastical, may wisely adopt something of God's tolerance. (J. E. R.)

Freedom of Thought. At the basis of human personality is a certain power of the intellect to discriminate between true and false. To this extent the intellect is "free," as contrasted with a purely mechanized reaction disregarding the truth or falsity of a proposition. "Freedom of thought" in this sense is necessary for freedom of will as opposed to determinism. However, one is not free to think anything at all, as, that two and two make five. In so far as the intelleet recognizes a statement as true, it is not free to think it false. As long as a man's thinking remains purely internal, it is, of course, beyond the control of the State, but it may indirectly come under the control of the Church. Thus one who recognizes the infallibility of the Church is not free to think that on a particular point, as the Virgin Birth, she has erred.

(J. E. R.)

Freedom of Worship. The Catholic Church naturally has the right to preach Christ's Gospel to every creature by speech and by writing, and she has the right freely to worship God. However, the Catholic Church admits the duty of the individual to follow his own conscience, and it would be unjust to force an external compliance that would be merely hypocritical. The individual's interior conviction is the important thing, and that cannot be reached by material force. But such freedom of worship is not unlimited, and the most tolerant governments have from time to time suppressed practises indulged in under the name of religion. Thus, Great Britain forbade the suttee in India, and the United States suppressed Mormon polygamy. In the past, Protestant countries have proscribed Catholic worship, and Catholic countries have proscribed Protestant worship. It is difficult for us now to see the justification of such measures, but it is probably true that at one time in Europe to have had any large number of Protestants in a Catholic country, or vice versa, would have endangered the civil peace. Religion and politics were unfortunately inextricably mixed. Church and State were so united that disloyalty to one was disloyalty to the other. One could not be a heretic without being a traitor. It is to be hoped that we have progressed beyond such a condition. (J. E. R.)

Free-thinker, one who rejects Christian Revelation and bases his belief or opinion solely on the findings of reason.—C.E.

Free thought, thought founded on a disregard of religious or ethical authority.

Free Will, that quality by which the will, when all conditions prerequisite for the production of an act are fulfilled, can place the act or refrain from it. Free will includes not only immunity from external coercion or force but also immunity from that internal necessity which determines a faculty to one way of acting. There is an indifference in the human will toward all objects (if we except beatitude and objects such as existence and life when

viewed as necessary means to beatitude, and God intuitively known) which is removed by the will itself. The conditions prerequisite are that God be willing to give (according to Molinism) or give (according to Thomism) the proper concursus and that the intellect offer motives for placing the act and motives for abstaining from it. Hence free will does not imply choosing blindly and without motives but among motives. The motives influence the will but do not determine or necessitate it. The determining factor is the will itself. Free will does not introduce a "causeless" act, an effect without a cause, since the "efficient cause" of a free act of the will is the will itself, i.e., the agent, the ego, through the will; and the "final cause" is the motive which prompts the act. Since the consciousness of men, which we must accept as a criterion of truth under pain of falling into absolute scepticism, testifies so crushingly to the existence of freedom, in practise the doctrine of free will is held by all men. Those who preach determinism live and act by free will. Against the Protestant Reformers, the Council of Trent has solemnly condemned those who affirm that the free will of man was lost through the sin of Adam and those also who maintain that God's grace removes freedom from the human will. —C.E.; Gruender, Free Will, St. L., 1911. (J. F. G.)

Free Will Baptists, religious body organized in Chowan Co., N. C., in 1727 by Elder Paul Palmer. For a long time this body had no particular name, later being called Free Will Baptists and still later becoming known as Original Free Will Baptists. Since 1890 they have dropped the term "Original." Accepting the five points of Arminianism as opposed to the five points of Calvinism, they declare, in a confession of faith of 18 articles, that Christ "freely gave Himself a ransom for all, tasting death for every man"; that "God wants all to come to repentance"; and that "all men, at one time or another, are found in such capacity as that, through the grace of God, they may be eternally saved." The believers' baptism by immersion is considered the only necessary requisite for admission. They uniformly practise open communion, and believe in foot-washing and anointing the sick with oil. The Free Will Baptists are congregational in government. In the United States there are: 876 ministers; 762 churches; and 54,996 communicants.

Freiburg im Breisgau, UNIVERSITY OF, founded by Archduke Albrecht VI of Austria, approved by a Bull of Pope Callistus III, 1455, organized and opened, 1460, by Matthæus Hummel of Villingen, the first rector. The revenue of the university was ensured by the foundation of several benefices and the incorporation of the cathedral parish of Freiburg and the parishes of Breisach and Ensisheim. Among the notable professors of this period were the Carthusian Gregorius Reisch, Jacob Locher, Henricus Loriti, and the theologians Geiler of Kaisersberg, Johann Eck, Thomas Murner, and Erasmus of Rotterdam. During the Reformation, the university in general remained true to the ancient Faith and influenced the town to become a bulwark of Catholicism. About 1567 only those who declared on oath their acceptance of the Tridentine Confession of Faith were admitted. In 1520 the Jesuits were entrusted with the faculty of arts and temporarily with two of the theological chairs. They were however excluded from the rectorship and the quaestorship. Their most renowned member was the astronomer Christopher Scheiner. In the 17th century the university deteriorated greatly, and when the town was ceded to France by the Peace of Nijmegen (1679) many professors and students removed to Constance. The Jesuits remained and opened a *studium gallicanum* under the patronage of Louis XIV, 1684. After the Peace of Ryswick, 1697, the professoriate returned from Constance to Freiburg and the contentions between the university and the Jesuits were settled by the "Viennese Transaction," by which the Jesuits were still excluded from the rectorate but were given the building which they occupied, the "Alte Burse," and received an increased annual stipend. After the Jesuit suppression, 1773, their building and church were annexed to the university by the Empress Maria Theresa, 1777, and the university gradually lost its Catholic spirit. It has at present four faculties, Catholic theology, law and political science, medicine, and philosophy. Students, 3147.—C.E., VI, 267.

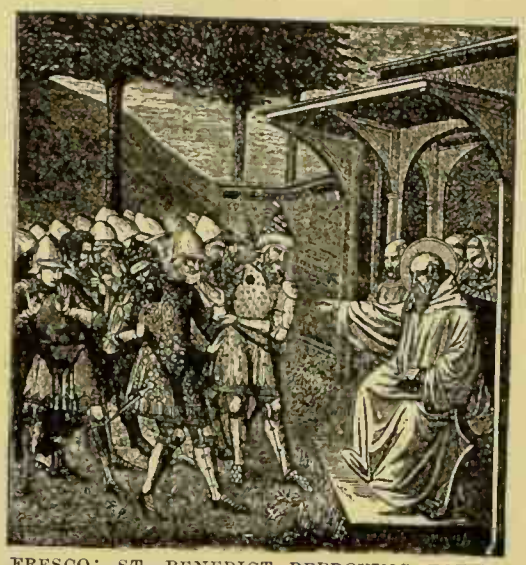
Frémin, JACQUES (1628-91), Jesuit missionary, b. Reims, France; d. Quebec, Canada. His chief work was among the Cayuga, Mohawk, and Huron Indians, 10,000 of whom he converted.—C.E.

Freppel, CHARLES EMILE (1827-91), orator. Bp. of Angers, b. Ober-Ehnheim, Alsace; d. Paris. After preaching with great success at Paris, he was appointed professor of sacred eloquence in the Sorbonne and published a series of scholarly studies on the early Christian writers. His reply to Renan's "Life of Jesus" is perhaps the best refutation to the theories expounded by the French free-thinkers. In 1880 he was elected to the French Chamber as deputy for Finistère, and for 11 years was the most attentively-heard orator in the Chamber. In his collected works he deals with almost all the great religious, political, and social questions of his time. —C.E.

Frequent Communion. Though Holy Communion is not absolutely necessary for salvation, yet without the reception of its graces it would be difficult to resist grave temptations and avoid mortal sin for any length of time. From the Gospel of St. John, 6, there is the Divine command to receive Holy Communion worthily, which binds in any danger of death and some time during one's life. The Church, confirming this Divine command, adds besides her precept of Paschal Communion under pain of mortal sin. She further exhorts all the faithful, who are properly disposed, to receive frequently, and even daily, but not more than once a day. The proper disposition as indicated by Pope Pius X requires nothing beyond the state of grace (freedom from mortal sin) and a right and pious intention in communicating, e.g., of honoring God, increasing in charity, overcoming faults, etc., and not merely from routine or vanity. It is recommended, however, to keep oneself free from venial sin, at least from those fully deliberate, and from the affection thereto, and to seek the advice of one's confessor on the frequency of

Communion.—C.E.; Devine, Frequent and Holy Communion, St. L., 1923; De Zulueta, Notes on Daily Communion, St. L., 1924. (L. F. P.)

Fresco (It., fresh), painting in water-color on a freshly laid wet surface of absorbent plaster. In true fresco (*buon fresco*), the earth pigments are mixed with water of hydrate of lime on a wet surface; in dry fresco (*fresco secco*), the dry surface is wetted with water only just before touching. Real frescoes adorned the walls of prehistoric caves, the palaces of Mycenæ and Tiryns (1500 B.C.), and were used by the Egyptians, Greeks, Romans, and early Christians in the catacombs. Fresco painting was revived again in the 12th and 13th centuries under Giotto, Cimabue, Orcagna, and later by Michelangelo, Pinturicchio, Leonardo da Vinci, Guido Reni, and the modern Puvis de Chavannes.



FRESCO: ST. BENEDICT REPROVING TOTILA

Fresnel, AUGUSTIN JEAN (1788-1827), physicist, b. Broglie, Normandy, France; d. Ville d'Avray, near Paris. He occupies a prominent place among French scientists. He extended the work of Huyghens on double refraction and developed the theory bearing his name, formulated the laws of the interference of polarized light, and by his system of lenses revolutionized lighthouse illumination.—C.E.

Friar (corruption of Fr., *frère*, from Lat., *frater*, brother, originally a form of address in general use among Christians, later among members of religious orders), from the end of the 13th century a term commonly applied to members of the mendicant orders; by extension, to members of monastic and military orders. The friar's exercise of the sacred ministry outside the monastery distinguished him essentially from the monk, undisturbed in his cloistered retirement. Originally the friars, denied the liberty either of individual or corporate possession, lived upon voluntary offerings of the faithful; hence their name of mendicant. The Council of Trent permitted all the orders to hold property corporately, except the Friars Minor and the Capuchins. The two usual divisions of orders of friars are: (1) the four great orders mentioned by the Second Council of Lyons, Dominicans (Black Friars), Franciscans (Gray Friars), Carmelites (White Friars), and Augustinians (Austin Friars), and the Servites; (2) the lesser orders, of which the Minims, Third Order Regular of St. Francis, Capuchins, Discalced Carmelites, Discalced Trinitarians, and Order of Penance (in Italy, Scalzetti), are foremost.—C.E.

AUGUSTIN JEAN FRESNEL

Friars Minor. See ORDER OF FRIARS MINOR.

Fribourg, UNIVERSITY OF, Switzerland, founded by George Python, 1889, entrusted to the Dominican Order, and placed directly under the care of the Holy See. The supreme authority is vested in the cantonal department of public education, all expenses being borne by the canton. International in character, the university is governed by the rector elected every year; the professors, headed by the dean, are appointed by the Council of State; women are admitted. There are three colleges for theological students, Albertinum, Salesianum, and Canisianum.—C.E.

Friday (Scandinavian goddess, Frigg), day of the week on which Christ died, consecrated by the Church for devotion to the Passion of Our Lord and for this reason a day on which the faithful abstain from meat. Mention of this practise is made in the "Teaching of the Apostles," and by Clement of Alexandria, Tertullian, and Pope Nicholas I (858-867), who declared abstinence on that day to be obligatory throughout the Church.

Fridelli (FRIEDEL), XAVER EHRENBERT (1673-1743), Jesuit missionary and cartographer, b. Linz, Austria; d. Peking. With Frs. Régis, Jartoux, and others, he made a cartographical survey of China, traversing the whole empire from south to north, 1708-18.—C.E.

Frideswide, SAINT, virgin (*c.* 650-735), abbess. The daughter of the noble Didan, she fled to Oxford to escape marriage with King Algar. Her monastery was transformed into Christ Church College, and her church became Oxford cathedral. In 1561 Calfhill, Canon of Christ Church, desecrated her relics, mingling them with those of a runaway nun. Patroness of Oxford. Feast, 19 Oct.—C.E.; Butler.

Friend at Midnight. This parable (Luke, 11), the lesson of which recalls somewhat that of the parable of the widow and the unjust judge (Luke, 18), teaches the efficacy of perseverance in prayer. An unexpected visitor having arrived, his host finds himself unprepared to entertain him as he would like to do. In spite of the lateness of the hour he goes to a neighbor and asks for the loan of some loaves of bread. The neighbor begins by refusing on account of the trouble it will cause him and the rest of his household. The refusal, however final it may sound, does not discourage the petitioner, who finally obtains his request.—Fonck, tr. Leahy, Parables of the Gospel, N. Y., 1915. (E. A. A.)

Friends, a group of religious bodies, including: the Orthodox Society of Friends; the Hicksite So-

ciety of Friends, dissenters under the leadership of Elias Hicks; the Wilburite Orthodox Conservative Friends, separatists under the leadership of John Wilbur; and the Religious Society of Friends of Philadelphia who seceded from the Wilburites. In the United States in 1925 all four bodies had: 1361 ministers; 939 churches; and 115,528 members. The religious movement known as the Society of Friends (Orthodox), and commonly called Quakers, and also Children of Truth, Children of Light, Friends of Truth, began in England about the middle of the 17th century under the direction of George Fox. The Quakers suffered persecution in Massachusetts, Virginia, and Connecticut, but were cordially received in Rhode Island. The first meeting-house was established, 1756. Although the first attitude of the Friends was to treat slavery with toleration, many dissensions arose and finally "in 1776 slaveholders were to be 'disowned' if they refused to manumit their slaves." They were subject to much suffering during the Revolution since they took no part in the war because of their religion. A small body of Friends actively supported the Revolution, and were disowned or seceded. They were known as the Free or Fighting Quakers, but after the war they disappeared, and the Friends loyally supported the new government. Although the doctrine of the Orthodox Friends agrees in essential points with that of the Christian Church, they differ in the manner of worship and appointment of ministers; attach great importance to the immediate personal teaching of the Holy Spirit, or Light Within, or Inner Light; have no outward ordinances, including Baptism and the Supper, on the ground that they are not essential, were not commanded by Christ, and, moreover, tend to draw the soul away from the essential to the non-essential and formal; and teach the doctrine of peace and nonresistance, in accordance with which no Friend can fight or directly support war. Monthly, quarterly, and yearly meetings, purely business organizations, are held, and woman is absolutely equal with man in Friends' polity. They publish four periodicals. Foreign missionary work is carried on in Syria, India, China, Japan, British East Africa, Mexico, Guatemala, Cuba, Jamaica, and Alaska. In 1916 there were: 32 stations; 98 missionaries, with 198 native helpers; 28 churches, with 2279 members; and 71 schools, with 4117 pupils. In 1925 in the United States the Orthodox Friends had: 1312 ministers; 753 churches; and 95,128 members.—C.E.

FROISSART

Fringes (IN SCRIPTURE), an ornament of Jewish costume, consisting of four tassels fastened with blue cords to the corners of the simlah (shawl). They were prescribed by God (Num., 15), and served as reminders of His commandments. Our Lord also wore them; the Pharisees made theirs extra large (Matt., 23).—C.E. (M. S.)

Frisians, Teutonic people occupying the coastlands from the Scheldt to the Ems, related to the Angles and the Saxons, speaking a Low German dialect, mentioned by Tacitus. In the 7th century those in the southwest were subdued by the Franks under Pepin of Heristal. Under the leadership of Radbod, a fanatical pagan, they obtained possession of Frisia (716), forced St. Willibrord and the missionaries to leave, but finally were forced to surrender Western Frisia to keep the peace. Their conquest and Christianization was completed by Charlemagne. Old Frisian literature consists of collections of laws, epics, poems, and sagas.

Froissart, frwä-sär, JEAN (*c.* 1337-*c.* 1410), chronicler and poet, b. Valenciennes, France; d. Chimay. During his travels through France, England, and Italy, he gathered the materials for his "Chronicles" which deal mostly with the conflict between France and England from Philip VI to Charles VI. Froissart is a reporter rather than an historian, for he lacks critical sense, but his descriptions of the feudal world entering upon its decadence are vivid and picturesque. He was made canon of Lille, 1393, and canon and treasurer to Chimay, 1394.—C.E.

FRONTENAC

Frontenac, LOUIS DE BUADE, COUNT OF (1622-98), governor of New France, b. Paris; d. Quebec. Having acquired a brilliant reputation on the European battlefields he was sent to New France in 1672, and promoted the discoveries of Joliet and La Salle, but his haughtiness caused him to be recalled in 1682. His successor, Denonville, was a failure and when the colony was threatened with disaster, Frontenac was sent back in 1689 to face the English and their Iroquois allies, which he did with complete success. At death he left Canada in peace, enlarged and respected.—C.E.

Frontlets. See PHYLACTERIES.

Fructuosus, SAINT (d. *c.* 665), Abp. of Braga, Portugal. The son of a Gothic general, he studied at Palencia and later retired as a hermit to a desert in Galicia. He founded 10 monasteries, including Complutum. Appointed Bp. of Dumium, 654, he received the Archbishopric of Braga, 656, and attended the synod of Toledo that same year. Represented in art with a stag which he had saved. Relics at Compostela. Feast, 16 April.—C.E.; Butler.

Fruits of the Holy Ghost are commonly understood to be the supernatural works that are done joyfully and with peace of soul. St. Paul lists these fruits (Gal., 5) as "charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, and chastity." These fruits are

the acts of those supernatural virtues and gifts of an abiding character which are infused into the soul of the just by the Holy Ghost. (C. F. C.)

Frumentius, SAINT, confessor (d. *c.* 383), Bp. of Axum, and apostle of Abyssinia, b. Tyre, Phenicia. With his brother Edesius, he accompanied his uncle Metropius to Abyssinia. On the journey they were overtaken by pirates, and all were killed except the two brothers, who were taken as slaves to the court of the King of Axum. They gained the favor of the king and propagated Christianity throughout the kingdom. Frumentius journeyed to Alexandria, where he was consecrated bishop by St. Athanasius, *c.* 328. He returned to Abyssinia, established his see at Axum, and was called Abuna (Our Father) or Abba Salama (Father of Peace). Feast, 27 Oct.—C.E.; Butler.

Fulcran, SAINT, confessor (d. 1006), Bp. of Lodève. He rebuilt many churches and convents, and founded the monastery of St. Sauveur. The poor and sick were the object of his special care; for their support he erected and endowed hospitals. Buried in the cathedral of Lodève, his body was burned by the Huguenots, 1572. Feast, 3 Feb.—C.E.

Fulda, town, Hesse-Nassau, Prussia, and former principality of the Holy Roman Empire. It grew up around a Benedictine Abbey founded by St. Boniface (744). In 968 the Abbot of Fulda was made primate of all the Benedictine abbeys in Germany and Gaul, and from the 12th century ranked as a prince of the empire, enjoying the rights and privileges of princes in the deliberation of Diets and also the distinction of sitting at the left of the emperor. He exercised sovereign power over a considerable territory around the abbey, which was a famous seat of learning including among its teachers Alcuin, Rabanus Maurus, and Strabo. Its importance as a school declined in the 12th century on account of the relaxation of monastic discipline. The state became a bishopric, 1752, and its ruler a prince-bishop. It was secularized, 1803, and divided between Bavaria and Hesse-Kassel (1815), the latter passing to Prussia, 1866. The cathedral, six times destroyed by fire and rebuilt by Prince-Abbot Adalbert (1704-12) in Renaissance style, contains the tomb of St. Boniface.

Fulgentius, FABIUS CLAUDIUS GORDIANUS, SAINT, Father of the Church (468-533), Bp. of Ruspe, Africa, b. Telepte. He was appointed provincial fiscal procurator, but soon entered a monastery, was ordained, and became superior. At that time the Arian persecutions had ceased, but the election of Catholic bishops was forbidden. In 508 it became necessary to defy the law, and bishops were consecrated, Fulgentius being chosen for Ruspe. Soon all the new bishops were exiled to Sardinia. Fulgentius was invited back to Carthage to hold a disputation, *c.* 515, and successfully refuted his Arian opponents. He was sent back to Sardinia where he erected a monastery, and wrote many fine treatises, sermons, and letters. In 523 the accession of Hilderic brought peace to the African church and Fulgentius returned to his diocese. Relics partly at Bourges. Feast, 1 Jan.—C.E.; Butler.

Fullerton, LADY GEORGIANA CHARLOTTE (1812-85), novelist, b. Staffordshire, England; d. Bournemouth. She was the daughter of Earl Granville and was converted in 1846. In addition to her novels, biographies, and poems, she translated several French and Italian works. Among her novels are "Lady Bird," "Too Strange Not to Be True," and "A Will and a Way." She translated Baunard's "Life of the Venerable Mother Barat."—C.E.

Fulness of Grace, abundance or superabundance of sanctifying grace or interior holiness, predicated by Sacred Scripture of Our Lord, of Saint Stephen, of the Apostles, and of Our Blessed Lady. As applied to Mary, the Mother of God, it is a fulness intermediate between that peculiar to Christ, and that of all the angels and saints. Granting Christ's obvious and necessary superiority, we may assume with Suarez that Mary's sanctifying grace transcends by far the combined sanctity of all other creatures.—Pohle-Preuss, Mariology, St. L., 1922.

Fundamental Articles, a phrase used by Protestant theologians to distinguish between what they consider as essential articles of Christian faith and those which they consider non-essential. Dissident churches might agree on the essential and thus form one body though disagreeing on the non-essential. The difficulty is of course to get any two Protestant churches to determine what is and what is not essential. It was in controversy on this point with the Calvinist Jurieu that Bossuet wrote his classic: "History of the Differences among Protestant Churches." The Catholic position is that every revealed truth is fundamental or essential and that, no matter how less in importance it may seem than other truths, to reject it is to reject the word of God.—C.E. (ED.)

Fundamentalism embraces the fundamentals of 16th-century Protestantism as defended by modern Protestants against rationalistic modernists. Fundamentalists uphold the Bible as the sole arbiter of truth, religious and scientific, whence their activity in behalf of anti-evolution legislation. In practise the Fundamentalists do not concede their coreligionists the exercise of their professed right of privately interpreting the Scriptures. In the theological sense fundamentalism means the adherence given to the fundamentals of God's revelation, as contained in the inspired Word of God and in Divine Tradition, and as proposed by the infallible *magisterium* of the Church to the faithful for belief.—Mercier, Modernism, N. Y., 1910. (A. J. M.)

Fundamental Theology, also called APOLOGETICS, is the science which demonstrates that God has granted a supernatural revelation and has established a Church to be the custodian and interpreter of this revelation. As a science, it stands midway between philosophy and theology. Man's duty of conforming his belief and conduct to whatever revealed teaching his Creator may see fit to grant is a duty evident from merely philosophical reasoning. With this principle valid, fundamental theology goes on to prove from natural reason the twofold fact of a supernatural revelation actually granted and of an authoritative interpreter permanently established. So far it may be said to be an amplification of philosophy, since it continues to use as its principle of assent the *lumen rationis* (light of reason). The name fundamental theology is employed because the twofold demonstration just

noted prepares the way for the *lumen fidei* (light of faith), for the acceptance, that is to say, on the part of men of good will of revelation's content. This content is, of course, the very subject matter of theology. The true concept of revelation, so regrettably obscured by higher critics and liberal Protestants and modernists, must be insisted on by the Catholic apologete. Revelation is neither the manifestation of God contained in the works of creation, nor any religious consciousness, individual or collective, but is the Creator speaking to His creature and proposing religious truth to be believed on Divine authority. What means God may use thus to speak to man, what utility there is in the communication, how man is to judge between genuine and spurious revelation, these are questions that next demand satisfactory answers.

The questions answered, the apologete addresses himself to the *demonstratio Christiana*, the demonstration that Jesus Christ claimed and proved Himself to be a legate sent by God to teach a doctrine of salvation obligatory on all men. In the course of this demonstration the four Gospels are used merely as historical documents, in which we read what Jesus Christ explicitly claimed to be, what doctrines He taught, what Divine credentials (working of miracles, uttering and fulfilling of prophecies) He presented in proof of His claim. The *demonstratio Christiana* culminates in the stupendous and irrefutable argument of the Resurrection. The purpose of the *demonstratio Catholica* is to prove that Christ founded a Church to be the depositary and interpreter of Divine revelation, the dispenser of the means of salvation, the ruler of man's conduct. All this is shown from Christ's own words and defended against those Christians who deny that Christ entrusted the continuance of His mission to an organized society. What its Founder's intention is as to the constitution of the Church, next demands attention. That this constitution is not democratic, but hierarchical, with bishops and priests to rule the faithful, and monarchical, with the plenitude of jurisdictional power possessed by one head, is proved scripturally as well as from the testimony of authentic tradition. Now the next step of the apologete and the next enquiry of the sincere seeker of truth is the identification of Christ's Church among the many Churches that profess to be such. The identification is effected by means of four notes or characteristics, which are Apostolicity, Unity, Sanctity, Universality. Tracing its origin to the very age of Christ's own Apostles, one throughout its history in doctrine and government, holy extensively in the lives of evangelical virtue of a great many of its members as well as intensively in the extraordinary sanctity of a notable number, universal in being the Church not of particular polity or region, but of every nation under heaven, the true Church must stand revealed as the City of God seated upon the mountain. A calm application of the test of the four notes shows that the Roman Catholic Church alone possesses them. This is the final conclusion of the *demonstratio Catholica* or second part of fundamental theology.—Brunsmann-Preuss, Fundamental Theology, St. L., 1928. (G. R.)

Funeral Pall, black cloth, usually with a white cross worked through its length and breadth, spread over a coffin or catafalque during the performance of obsequies.—C.E.

Funeral Rites, those liturgical functions performed at the burial of members of the Catholic Church. The Roman Ritual distinguishes two functions, viz., for adults and infants, i.e., such as have not yet attained the use of reason. Where it is customary, the body is accompanied to the church, Mass is celebrated, after which follows the absolution, or "Libera" and interment, all performed by a priest. Black, as a sign of grief, is employed, except when the rank of a feast precludes its use and requires another color; white is used at the burial of infants. These rites, as archæology proves, substantially date back to the first centuries of Christianity.—C.E. (C. A.)

Furness Abbey, a Benedictine monastery in northern Lancashire, England, about 5 m. from Ulverston. Stephen, later King of England, in 1127 gave the valuable forest of Furness to monks of the Savigny Reform. Calder, Swyneshead, and Rushin were founded by colonies of monks from Furness, and in 1148 all the Savigny monks adopted the Cistercian Reform. Communication between Furness and the Isle of Man was fostered through Rushin; several members of the Furness community became Bishops of Man. Shortly after the visit of royal commissioners to Furness, 1535, accusations were brought against the monks implicating them in the Pilgrimage of Grace, and in 1537 they were forced to surrender their abbey to the Crown. Title to the property was several times transferred, and is now held by the dukes of Devonshire. —C.E.

Fursey, SAINT, confessor (d. 650), Abbot of Lagny; b. Clonfert, Ireland; d. Forsheim, France. He was baptized by his great-uncle, St. Brendan the voyager, and entered his monastery of Inisquin. Some years later he founded the monastery of Rathmat, where he was joined by his brothers Sts. Foillan and Ultan. He then passed 12 years in missionary work in Ireland, and *c.* 633 proceeded to East Anglia, where he erected the monastery of Cnobheresburg and evangelized the Saxons. Forced to disband his monks owing to a war, he migrated to France, where he preached in Normandy and Neustria and established a monastery at Lagny near Chelles. Represented in art with two oxen at his feet; striking water from the soil at Lagny; beholding a vision of angels; or gazing at the flames of purgatory and hell. Relics at Péronne. Feast, 16 Jan.—C.E.; Butler.

G

Gabbatha (Heb., raised), Aramaic name of a place in Jerusalem where Pilate had his judgment-seat, and whither he caused Jesus to be brought forth, that he might condemn Him to death (John, 19).—C.E.

Gabriel (Heb., hero of God), Saint, the Archangel, one of the seven angels who "stand before God." Mention of him occurs four times in the Bible; he foretold the destruction of the Persian Empire by Alexander the Great and its division among his generals after his death (Dan., 8), interpreted to Daniel the Messianic visions (Dan., 9); predicted to Zachary the birth of the precursor (Luke, 1); and announced to Mary that she was to be the mother of God (Luke, 1). The Jews venerated Gabriel as the angel of judgment and placed him after Michael; Christian tradition holds that it was he who appeared to St. Joseph and the angels, and who strengthened Our Lord in the garden at Gethsemane. Patron of postal employees. Feast, R. Cal., 24 March.—C.E.; Edersheim, Jesus the Messiah, N. Y., 1890.

ARCHANGEL GABRIEL

Gabriel Lalemant, Blessed, martyr (1610-49), b. Paris; d. Huron country, Canada. He entered the Society of Jesus, 1630. In 1646 he came to Canada as assistant to Bl. John de Brébeuf (q.v.) with whom he suffered a horrible martyrdom at the hands of the savages. Beatified, 21 June, 1925.—Wynne, Jesuit Martyrs of North America, N. Y., 1925.

GABRIEL LALEMANT

Gabriel Possenti, Saint (1838-62), b. Assisi, Italy; d. Isola di Gran Sasso. He entered the Passionist Order, 1856, and was sent to study at Isola, where he died of consumption. Of a modest and retiring nature, his life was without any miraculous event and his great sanctity was not fully appreciated until after his death, when many miracles occurred at his tomb at Isola di Gran Sasso. Patron of youth, particularly of young religious. Canonized, 1920. Feast, 27 Feb.—C.E.

Gabriel Taurin Dufresse, Blessed, martyr (1750-1815), Bp. of Tabraka, b. Lezoux, France; d. Tschantu, China. He entered the Society of Foreign Missions of Paris, and set out for the Chinese province Szechuan, 1775, where he was to labor among the heathens. During the persecution in China, 1784, Fr. Dufresse presented himself to the mandarin. He was removed to Peking but after an imprisonment of six months, was released. After this he went to Macao with Bishop Caradre, and returned to his former mission, 1788. Consecrated bishop at Tschantin, 1800, Fr. Dufresse received the title of titular Bp. of Tabraka. In 1815 he was seized, conveyed to Sintsinhien, later to Tschantu, imprisoned, and finally beheaded. His head was fastened to a pole to frighten Christians; his blood was gathered up by a few followers and distributed among the faithful of the vicinity. After being exposed three days, his body was removed and buried by some Christians. Beatification, 1900.—Wegener, Heroes of the Mission Field, Techny, Ill., 1924.

Gad (Heb., fortune, luck). (1) Patriarch, seventh son of Jacob (Gen., 35). (2) Tribe of Israel dwelling east of the Jordan, between Manasses on the north and Ruben on the south. They were a warlike race whose valor is highly praised in the parting blessing of Moses (Deut., 33), and in the prophecy of Jacob (Gen., 49). (3) Hebrew prophet (1 Kings, 22), contemporary of King David. (4) Pagan divinity (Is., 65, 11, where the Hebrew Gad is rendered "fortune").—C.E.

Gaels, inhabitants of Ireland, after the 1st century B.C. They were organized in tribal communities, each clan being governed by a chief, who was always a member of the ruling family, or by a king. There were also the two assemblies, the druids who charmed the evil spirits, the ollamhs (professors of law), and bards who had charge of the genealogies and reduced them to writing. They worshiped forces or objects of nature and were Christianized by St. Patrick. Through them Irish literature and culture reached its acme.

Gal, Saint, confessor (*c.* 490-551), Bp. of Clermont-Ferrand, France (527-551). Of a senatorial family of Auvergne, he early embraced the monastic life, and was elevated to the See of Clermont, 527. The chief event of his episcopate was the Council of Clermont, 535, which drew up 17 canons, 16 of which have become laws of the Universal Church. He assisted at the Council of Orleans, 541, which decreed the abolition of slavery, and at the 5th council, 549, at which the errors of Eutyches and Nestorius were condemned. Feast, 3 July. Another St. Gal, Bp. of Clermont (640-650), is honored on 1 Nov.—C.E.; Butler.

Galatians, Epistle to the, written by St. Paul to warn the churches of Galatia not to heed those who were urging them to submit to circumcision. These false teachers, known as Judaizers, announced that all Christians must be circumcised in order to be saved; according to some scholars their doctrine took the milder form of teaching merely that circumcision was necessary, if not for salvation, at least for Christian perfection. In either case they found Paul opposed to them and consequently tried to lessen his authority with the Galatians by rep-

resenting him as a mere disciple of the other Apostles and as one who had failed to learn the Gospel correctly, since on this important point of circumcision he was at variance with the real Apostles. In this epistle Paul first vindicates the supernatural origin of his doctrine showing that he had received it directly from Christ and not from men (1), and then he recalls the historic occasion when he had laid his doctrine concerning circumcision of the Gentiles before the Apostles at Jerusalem and they had fully approved it (2). Appealing to the spiritual experiences of the Galatians and to the testimony of Scripture, he proves that salvation is through Christ alone (3; 4). The Galatians then are not under the bondage of the Old Law; still they must not abuse their Christian freedom to commit sin. The Judaizers are seeking their own glory, not the good of the Galatians; true glory is found only in the cross of Christ (5; 6). Paul writes at least the last few lines with his own hand.

The epistle was probably addressed to the churches in Galatia Proper, situated in the north-central part of Asia Minor. Galatia, however, was also the name of the Roman province embracing Galatia Proper and the region to the south of it in which were Antioch of Pisidia, Iconium, Lystra, and Derbe, the cities evangelized by Paul on his first missionary journey; many hold that the epistle was addressed to these southern churches. Hence there are two theories regarding the churches addressed, the North Galatian and the South Galatian theories. The South Galatian theory was formulated by Mynster in 1825 and became popular toward the end of the last century. The North Galatian theory never lacked able defenders and in recent years has been coming into favor again; its chief recommendation is that it better satisfies the strict demands of the text of the epistle especially in the phrase "through infirmity of the flesh" (4, 13) in which Paul says that he had first preached among the Galatians because of some illness. No such sudden illness seems possible as an explanation for the beginning of the strenuous and deliberately planned work of the Apostle in the Church of southern Galatia as described in the Acts of the Apostles. Besides, the Galatians seem to have been bewildered by the novelty of the attack made on their faith by the Judaizers, but this could hardly have been the case in southern Galatia where Paul had published the decisions of the Council of Jerusalem and where in consequence the tactics of the Judaizers must have been well known. The epistle was probably written, either from Ephesus or Corinth, between A.D. 55 and 58. It was only on his second missionary journey that Paul preached in Galatia Proper, and from the epistle it seems that at the time of writing he had revisited it on his third journey. The South Galatian theory admits a much earlier date, some of its advocates even considering this the first of all Paul's epistles. Controversy has long raged concerning the identification of the visit to Jerusalem (2); some seek to make it the same as the alms-visit of Acts, 11, 30, but there seems to be no doubt that it is to be identified with the visit described in Acts, 15, where the question of circumcision was decided.

—C.E.; Seisenberger, tr. Buchanan, Practical Handbook for the Study of the Bible, N. Y., 1911; Prat, tr. Stoddard, Theology of Saint Paul, N. Y., 1926. (W. A. D.)

Galerius, VALERIUS MAXIMIANUS (d. 311), emperor, b. Illyria. He was an illiterate shepherd, who married the daughter of Diocletian and was adopted by him. In 293 he was made Caesar, receiving the Danubian territories, and succeeding Diocletian as Emperor of the East, 305. He is responsible for the violent persecution of Christianity begun by his father-in-law, 303, which terminated, 311, when he was menaced by Constantine and Maxentius.—C.E.

Galgani, GEMMA (1878-1903), b. Camigliano, Italy; d. Lucca. A holy woman who received the Stigmata and other marks of Our Lord's Passion. The cause of her beatification was introduced, 1920. C.E. Suppl.; Fr. Germanus, tr. O'Sullivan, The Life of Gemma Galgani, St. L., 1913.

Galilean (Heb., *gâlal*, to roll), name of Christ denoting His native land, the scene of His first ministry and many of His works, the region from which He selected His Apostles; term applied to Christ by Julian the Apostate: "Thou hast conquered, O Galilean." (ED.)

Galilee (Heb., district), most northern of the three provinces of Palestine west of the Jordan at the time of Our Lord, comprising in general the territory assigned by Josue to the tribes of Asher, Nephtali, Zabulon, and Issachar. It was the native land of Jesus Christ, the cradle of the Christian Faith, where He began His ministry and performed many of His miracles, and from whence came His Apostles. Joseph and Mary belonged to Nazareth, the chief city in the south, and there Jesus lived the greater part of His life. Galilee's fertility, invigorating climate, forests, vineyards, lakes, rivers, and prosperous cities gave it a varied and attractive aspect.—C.E.; Merrill, Galilee in the time of Christ, Lond., 1891.

Galilee, SEA OF, a lake in Palestine, about 13 m. long, and 7½ m. wide, which lies in the Jordan gorge. In the time of Our Lord, vines and fig-trees and thick forests surrounded it, the nearby plains yielded rich harvests twice a year, and many cities were situated on its shores. Today they are barren and desolate, with only a few straggling villages. The Sea of Galilee is closely connected with the life of Our Lord: He came and went from one side to another with His disciples, to spread His teaching and perform miracles; commanded the winds and sea, and there came a great calm (Matt., 8); walked on its surface (Matt., 14); and explained the parables (Matt., 13). There took place the two miraculous draughts of fishes, after the first of which the Apostles were called (Luke, 5) and after the second Peter was made Vicar of Jesus Christ on earth (John, 21). On another occasion a tax was paid through a miraculous catch (Matt., 17).—Meistermann, New Guide to the Holy Land, Lond., 1907.

Galilee Porch, a porch or chapel at the entrance of a church, corresponding to the ancient atrium. It is also applied to the nave of a large church or the entrance end of the nave architecturally divided from the rest. One of the finest examples in England is that of Durham cathedral.

Galilei, GALILEO (1564-1642), physicist and astronomer, b. Pisa, Italy; d. Arcetri. One of the greatest natural philosophers of his day, he refused to accept the authority of Aristotle and arrived at his conclusions by combining calculation with experimentation. Among his contributions to the field of science were the discovery of the isochronism of the pendulum; a demonstration of the laws of projectiles; the first satisfactory demonstration of the laws of equilibrium, and the principle of virtual velocities; an exposition of the true principle of flotation; his discovery of physical features on the moon resembling those on the earth, and the satellites of Jupiter, both of which resulted from his construction of a telescope which magnified 32 times. He lectured at the University of Pisa, and taught mathematics at the University of Padua, 1592-1610. His support of the heliocentric system of Copernicus in opposition to the geocentric of Ptolemy aroused antagonism among the scientists of his day. Unfortunately, in the manner of the time, he treated his opponents too often with ridicule and contempt and thus intensified their hostility. In 1615 Galileo came to Rome at the request of the Holy Office, which condemned the Copernican system as anti-scriptural and therefore heretical. He promised not to spread Copernican teachings, which were as yet only hypothetical. After leaving Rome he continued to attack the Ptolemaic system and for his dialogue, published 1632, he was summoned to trial for breach of contract. During his imprisonment he was allowed considerable freedom and spent only 22 days in the buildings of the Holy Office. He received the special blessing of Urban VIII before his death and was buried in consecrated ground. In answer to those who claim that the condemnation of Galileo by the Inquisition shows that the Church was opposed to the progress of science, it must be understood that neither Paul III nor Urban VIII condemned his teachings *ex cathedra*, and that the Inquisition is powerless to make a dogmatic decree. The trial of 1615 condemned the spread of Copernican propaganda as anti-scriptural, while the trial of 1633 was concerned with Galileo's breach of contract in refusing to abide by his promise made during the first trial. —C.E.

Galitzin, ELIZABETH (1797-1843), princess, b. St. Petersburg; d. Louisiana. She was converted from the Orthodox faith and shortly after entered the Religious of the Sacred Heart at Metz, 1826. She was elected assistant-general, 1839, and while in the United States was stricken with yellow fever, dying a martyr of charity.—C.E.

Gall (CALLO, CHELLEH, GILIANUS), SAINT, confessor (*c.* 550-627), Apostle of Switzerland, b. Ireland; d. Arbon, Switzerland. He was a monk, one of the 12 disciples who followed St. Columbanus to Luxeuil, and later to Bregenz, where he led a hermit's life, near the river Steinach. He declined the abbacy of Luxeuil and the episcopacy of Constance. After his death a church was erected in his honor which later grew into a monastery, *c.* 613. Represented in art with a bear, as there is a legend that a bear once brought wood to feed his fire; also holding a cross, and book. Feast, 16 Oct.—C.E.; Butler.

Galle, DIOCESE OF, Ceylon, comprises Southern and Sabaragamuwa provinces; area, 4047 sq. m.; established, 1893; suffragan of Colombo; entrusted to the Society of Jesus and the diocesan clergy. Joseph Van Reeth (1895-1923) was the first bishop. Churches and chapels, 78; priests, secular, 7; priests, regular, 23; religious women, 64; parochial schools, 42; institutions, 4; Catholics, 14,640.

Gallia Christiana, a documentary catalogue, with historical notices, of all the dioceses and abbeys of France from the earliest times, also of their occupants. The work, published at intervals from 1621, comprises at present about 25 volumes.—C.E.

Gallican Articles, the famous "Four Articles" drawn up by the Assembly of the French Clergy, convened by order of Louis XIV in 1682. On 19 March it voted the Articles, a summary of which follows: kings and sovereigns are not by God's commands subject to any ecclesiastical dominion in things temporal; the decrees of the Council of Constance (4th and 5th sessions) remain unchanged and immovable, and therefore the pope is at all times inferior to the council; the exercise of the pontifical authority must be regulated by the canons and the pope is bound to respect the customs and maxims of the Church of France; the pope's judgment, even in matters of faith, is not irreformable, unless confirmed by the consent of the universal Church. Outside of France the Articles were violently attacked and even in France they met with strong opposition. Alexander VIII proclaimed null and void all the declarations of the Assembly concerning papal authority; on the other hand, Louis XIV forbade the bishops nominated by him to seek their Bulls in Rome. The conflict lasted until 1693 when the king practically revoked the offensive Articles, which, however, remained the living symbol of Gallicanism until the 19th century. (F. P. D.)

Gallicanism, a body of doctrines which found particular favor in the French or Gallican Church, and tended to limit the power of the pope in favor of the bishops, and also to extend unduly the power of the State over ecclesiastical affairs; hence the familiar distinction between ecclesiastical and political Gallicanism, the former affecting the very constitution of the Church, the latter affecting the relations between Church and State. The two, however, were usually mingled, as too often civil rulers found willing tools in bishops and clergy. Ecclesiastical Gallicanism was a consequence of the Great Western Schism, during which the idea of the pope's supremacy was badly obscured. Political Gallicanism is traceable to the Byzantine emperors who interfered constantly in ecclesiastical affairs, to the German emperors of the Middle Ages and their neo-Cæsarism, and to Philip the Fair of France and his struggle with Boniface VIII (q.v.). The first exponents of Gallicanism were the Franciscan William of Occam, John of Jandun, and Marsilius of Padua who in the 14th century denied the divine origin of the papal primacy and subjected its exercise to the pleasure of the civil ruler. After the Great Western Schism, the conciliar theory (superiority of the council over the pope) found favor and was formulated by Gerson and Peter d'Ailly.

The Council of Constance (1414-18) gave official sanction to this doctrine and the promulgation of its 4th and 5th sessions may be regarded as the real birthday of Gallicanism. The Pragmatic Sanction of Bourges (1438) reduced the theory to practise and undertook to regulate the administration of the churches independently from the pope. Gallicanism seemed to die away during the 16th century, but revived after the death of Henry IV (1610). The Sorbonne endorsed it, 1663, and in 1682 the famous Assembly of the Clergy published the "Four Articles" (see GALLICAN ARTICLES), which became obligatory in all schools and faculties of theology. The French Revolution, by persecuting the Church, drove the bishops into the arms of the pope and dealt a mortal blow to Gallicanism. It survived, however, until the middle of the 19th century, and when the Vatican Council opened in 1869, it still had a few timid partisans in France. From France, Gallicanism spread during the 18th century into the Netherlands, thanks to the canonist Van Espen, and into Germany, through the efforts of Hontheim (Febronius); it became known as Febronianism, and Josephinism, after Joseph II of Austria, the "Sacristan Emperor." The Council of Pistoia, 1786, tried to introduce it into Italy. Stricken down by the Vatican Council, Gallicanism has only a very few adherents left in Switzerland and Germany, under the name of "Old Catholics."—C.E. (F. P. D.)

Gallican Liberties. In 1594 a famous Parisian jurisconsult, Pierre Pithou, published a book entitled "The Liberties of the Gallican Church." It was directed both against the pope, whose authority was limited in favor of the bishops, and against the bishops who, in the discharge of their duties, were unduly subjected to the royal power. The book was a veritable code of Gallicanism in 83 articles. Among so-called "Liberties," the following may be noted: the kings have the right to assemble councils and to make laws concerning ecclesiastical affairs; the pope's legates cannot be sent to France nor, *a fortiori*, exercise any power in the kingdom without the king's consent; the king may prevent bishops from communicating with the pope and from leaving the kingdom to repair to Rome; the publication of papal decrees and ordinances is subject to the king's approval; it is lawful to appeal from the pope to a future council. These pretensions were embodied again in the book of the brothers, Pierre and Jacques Dupuy, "The Rights and Liberties of the Gallican Church, with their proofs" (1636). Louis XIV constantly appealed to them in his dealings with the Holy See, as was shown especially by the affair of the Régale (q.v.). (F. P. D.)

Gallican Rite, the rite which prevailed in Gaul from about the 4th to the 8th century. It must not be considered as a general uniform rite, but a variety of uses built around a common outline. Its origin is disputed. Some hold it to be of Roman descent, others Eastern, others a local development of the original common rite brought by the first missionaries. Some differences from the Roman Rite are to be found in the arrangement of the liturgical year. In the Mass the catechumens were dismissed before the Offertory. The bread and wine for the sacrifice were brought in amidst great ceremony. The prayers of nearly the entire Mass were variable according to the day. The liturgies used at Milan and Toledo today are generally believed to be Romanized survivals of the Gallican Rite.—C.E. (M. E. D.)

Gallicanus, SAINT, martyr (362), d. Egypt. He was a Roman general and consul, converted to Christianity, and exiled to Egypt by Julian the Apostate. Hroswitha has dramatized his conversion. A church in Trastevere, Rome, is named for him. With him are commemorated two 6th-century Bps. of Embrun, named Gallicanus. Feast, 25 June.—C.E.

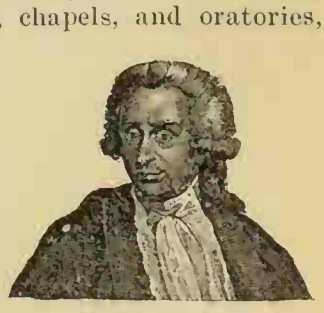
Gallienus, PUBLIUS LICINIUS EGNATIUS (*c.* 218-268), Roman emperor, d. Milan. On succeeding his father, Valerian, Gallienus put an end to the persecution of the Christians, begun in 257. He was assassinated at Milan, while besieging Aureolus, whom the troops in Italy had proclaimed imperator.—C.E.

Gallio, brother of Seneca the philosopher and proconsul of Achaia when St. Paul was at Corinth (Acts, 18). When St. Paul was brought before him, he showed Roman impartiality. He was put to death in one of the persecutions of Nero. (E. F. D.)

Gallitzin, DEMETRIUS AUGUSTINE, PRINCE (1770-1840), missionary, b. The Hague; d. Loretto, Pa. He was baptized in the Greek Orthodox Church, but became a Catholic, *c.* 1787, came to Baltimore, 1792, and entered St. Mary's Seminary and was ordained, 1795. In 1799 he went to McGuire's Settlement in the Alleghenies, erecting a small log church where Loretto, named by him, now stands; there he remained 41 years. Receiving no salary, he spent what he received of his inheritance developing the colony spiritually and industrially. He was one of the first in the United States to defend the Church by writing. Made Vicar-General of Western Pennsylvania, 1827, he refused to allow the proposal of his name for the sees of Cincinnati and Detroit. On the centenary of the Loretto mission, a bronze statue, donated by Charles M. Schwab, was erected over the rough-hewn monument marking his grave.—C.E.

Galloway, DIOCESE OF, Scotland, comprises the counties of Dumfries, nine-tenths of Ayr (south of the Lugton Water), Kirkcudbright, and Wigtown; founded by St. Ninian, 397, as the See of Whithorn; suffragan of St. Andrews and Edinburgh. Since the restoration of the Scottish hierarchy the bishops have been John McLachlan (1878-93), William Turner (1893-1914), and James McCarthy (1914); residence at Maxwelltown. Churches, chapels, and oratories, 42; priests, 39; congregational schools, 28; Catholics, 16,000.—C.E.

Gallwey, PETER (1820-1906), Jesuit preacher and spiritual director, b. Killarney, Ireland; d. London. Among his writings is "Watches of the Passion."



LUIGI GALVANI

Galvani, LUIGI (1737-98), physician, b. Bologna, Italy; d. there. He became professor of anatomy at Bologna, *c.* 1762, and held that post till a few months before his death, when he resigned rather than take the civil oath demanded by the Cisalpine Republic. His name has been given to manifestations of current electricity (galvanism). He is famous for his experiments con-

cerning the electrical forces in muscular movements.—C.E.

Galveston, DIOCESE OF, Texas, comprises that part of the State of Texas bounded E. by the Sabine River, W. by the Colorado River, S. by the Gulf of Mexico, and N. by the northern line of the counties of Lampasas, Coryell, McLennan, Limestone, Freestone, Anderson, Cherokee, Nacogdoches and Shelby; area, 43,000 sq. m.; established, 1847; suffragan of New Orleans. Bishops: J. M. Odin (1847-61), C. M. Dubuis (1862-81; retained title of Bp. of Galveston till 1892), P. Dufal, C.S.C. (coadjutor, 1878-80, *cum jure successionis*), Nicholas A. Gallagher (administrator, 1882, succeeding to See of Galveston, 1892-1918), Christopher E. Byrne (1918). Churches, 146; priests, secular, 105; priests, regular, 35; religious women, 568; colleges, 2; seminary, 1; academies, 11; primary schools, 57; pupils in parochial schools, 9021; institutions, 9; Catholics, 130,419. —C.E.

Galway and Kilmacduagh, kĭl-măc-dū'ä, DIOCESE OF, Ireland, suffragan of Tuam, comprises Co. Galway, with one parish in Co. Mayo. St. Colman founded a monastery at Kilmacduagh (610) and subsequently became bishop there. The diocese was united with that of Kilfenora in County Clare, 1750. In 1484 Galway, in the Diocese of Annaghdown, obtained exemption from the jurisdiction of Tuam; during the Reformation its churches were taken by the Protestants. In 1831 disputes over the ecclesiastical administration of Galway led to its erection into an episcopal see. Its bishop was appointed Apostolic Administrator of Kilmacduagh and Kilfenora, 1866, and in 1883 the three dioceses were united. The ancient cathedral of Kilfenora is in ruins. Bp. Francis MacCormack retired from the see, 1909; succeeded by Thomas O'Dea (1909-23) and Thomas O'Doherty (1923). Churches, 53; priests, secular, 62; priests, regular, 24; colleges, 3; high schools, 5; numerous primary schools; institutions, 7; Catholics, 67,271; others, 1432.—C.E.

Gama, VASCO DA (1469-1524), discoverer of the sea-route to the East Indies, b. Sines, Portugal; d. Cochin, India. After distinguishing himself against the French, 1490, on the coast of Guinea, Da Gama was commissioned by King Manuel I to complete the discoveries of Dias and De Covilhão. He sailed from Lisbon, 8 July, 1497, reached the coast of Natal on Christmas Day, hence its name, and after touching at Mozambique, Mombasa, and Melinda, reached Calicut, India, 20 May, 1498. Sailing for home, 5 Oct., 1498, he arrived at Lisbon in Sept., 1499. His second voyage in 1502, during which he destroyed 29 Arab ships-of-war at Calicut, was a brilliant commercial success. In 1524 he was sent out as viceroy to India, and died shortly after his arrival. The story of his discoveries forms a large part of Camões's "Lusiad."—C.E.

Gamaliel (Heb., reward of God), a Pharisee, celebrated doctor of the Law, and teacher of St. Paul. He counseled the Sanhedrin to put St. Peter and the Apostles to death. According to early ecclesiastical tradition, he finally became a Christian.—C.E.

Gambling or GAMING, staking large sums of money or valuable articles on games of pure chance, as for instance, dice, roulette. Playing for small stakes, games that depend more or less on skill, is not gambling. The practise is not wrong in itself, but it is commonly the occasion of wrong, of risking money or property that does not belong to one, of staking beyond one's means, of losing what should justly go to one's family, of losing time, of distraction from one's business or other more worthy pursuits.—C.E. (ED.)

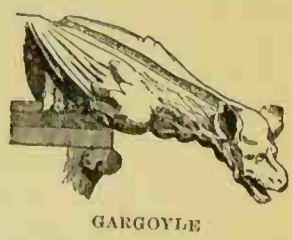
Gang Days (O.E., *gang*, walking), so called from the processions held on those days. See ROGATION DAYS.

García Moreno, gär-sē'ä mō-rā'nō, GABRIEL (1821-75), patriot, President of Ecuador, b. Guayaquil; d. Quito. Graduated in law at Quito, 1844, he entered political life, and after the fall of Roca, whom he had helped defeat the Flores administration, he was exiled. He brought to Ecuador from Panama, with dictator Noboa's permission, some Jesuits expelled from New Granada, thus earning the everlasting enmity of the Liberal party. Advancing a policy defending the welfare of the masses, exploited by politicians, he was again exiled. He returned under general amnesty and was made rector of Quito University, 1856. He fought unsuccessfully for the French educational system, exposed governmental corruption, and organized a provisional government at Quito, as leader of the Church party. Elected president, 1861, he ratified a concordat with Pius IX, infuriating his adversaries. Garcia Moreno supported his successor, but was forced, 1869, to head a provisional Conservative government to frustrate an impending Liberal *coup d'état*. When the Holy See was despoiled, 1870, Garcia Moreno, alone of all rulers of the world, protested against the outrageous violations of the Vienna Treaty. After many attempts, he was assassinated near the end of his term of office.—C.E.

Garden of the Soul, a popular work of devotion for the laity, originally brought out by Bp. R. Challoner in 1740, but so altered in subsequent editions that little of the original work remains.

Garesché, JULIUS PETER (1821-62), soldier, b. near Havana; d. Murfreesboro, Tenn. He entered the U. S. Army and took part in the Mexican War. Wherever stationed, he made himself a center of Catholic activities, being knighted by Pius IX for his services to religion. During the Civil War as chief of staff to Gen. Rosecrans he fell at the battle of Stone River.—C.E.

Gargoyle (Fr., *gargouille*, throat), projecting spout to discharge rainwater from the roof-gutters of buildings. In Gothic architecture they were grotesquely carved to represent the heads of men, demons, and beasts symbolic of various characteristics; the lion, of courage; the fox, of cunning. Some of them are famous, notably those of Notre Dame in Paris; in France it is said there are no two alike. Gargoyles are now used merely for ornamentation.


GARGOYLE

Gariep, PREFECTURE APOSTOLIC OF, Cape Colony, Union of South Africa (British possession); established, 1923; bounded S. by the southern limits of

the Richmond, Sterkstroom, Middelberg, Steynsburg, Molteno, Wodehouse, and Barkly East Districts; E. by the eastern limits of Barkly East and the western limits of Basutoland; N. by the northern limits of Rouxville, Smithfield, and the Reit River; and W. by the western boundary of the Hopetown, Britstown, and Richmond Districts; entrusted to the Fathers of the Sacred Heart of St. Quentin. Prefect Apostolic: Francis X Dement, S.C.J. (1923); residence at Aliwal North. Churches, 7; stations, 36; priests, 6; schools, 9; orphanage, 1.

Garland. (1) A wreath of flowers or evergreens formerly used in baptismal, nuptial, and funeral rites. (2) A crown of precious metal made for the arrangement of flowers before a shrine at festival times.—C.E.

Garneau, François Xavier (1809-66), historian, b. Quebec; d. there. Having studied law, he was city clerk from 1844 until death. The first volume of his "Histoire du Canada" appeared in 1845, the second in 1846, and the third in 1848; this work although marred by unjust criticism of the doctrine and policy of the Church in its earlier editions is of considerable importance as a pioneering work in the field of Canadian history. By Garneau's request, later editions were revised by an ecclesiastic. His life and death were edifyingly Catholic.

Garnier, Julien (1643-1730), missionary, b. Comerai, France; d. Quebec. He was the first Jesuit ordained in Canada. After establishing a fruitful mission among the Onondagas, he labored successfully among the Senecas for 12 years, till De la Barre's ill-starred expedition, which he endeavored to prevent. Returning in 1701, he resumed his work, meriting the title of Apostle of the Senecas, till Schuyler's expedition extinguished the Seneca mission, 1709.—C.E.

Gaspé, Diocese of, Quebec, comprises Gaspé County and Bonaventure, excepting the townships of Assametquaghan, Restigouche, Milnikek, Matapedia, and Patapedia; established, 1922; suffragan of Quebec. Bishop: Francis X. Ross (1923). Churches, 53; priests, secular, 57; priests, regular, 12; religious women, 211; seminary, 1; normal school, 1; academy, 1; parish schools, 15; institutions, 2; Catholics, 51,820.

Gaspé, Philippe Aubert de (1786-1871), author, b. Quebec; d. there. Educated at Quebec Seminary, he was early forced to forsake public life, retiring to the country for 30 years of study, producing, at the age of 75, "Les Anciens Canadiens" (The Early Canadians), an historical novel based on fact, illustrating national character and customs, and relating the fall of New France. This and the "Mémoires" (1866), anecdotal history, are authentic chronicles of this obscure, but eventful, period.—C.E.

Gasquet, Francis Aidan (1846-1929), cardinal and scholar; b. London; d. Rome. Ordained a priest of the Order of St. Benedict, 1874, he was elected Prior of Downside Abbey, 1878, and several years later became abbot president of the English Benedictines. He was a member of the Papal Commission of Anglican Orders, and in 1907 Pius X chose him as head of the Commission of Revision of the Vulgate. The first volume, the Book of Genesis, had been published, and the second volume, comprising the rest of the Pentateuch, was in press when he died. In token of his work, Pius X raised him to the cardinalate, 1914, as titular of St. George in Velabro, which he resigned, 1916, for the church of Santa Maria in Campitelli. He served as a member of several congregations of the Curia and was librarian of the Vatican and archivist of the Vatican Archives. He is the chief Catholic historian of the English Reformation, of English monastic life, and of the ecclesiastical history of the Middle Ages in England. His works, remarkable for their research, scholarship, impartiality, and interest, include: "Henry VIII and the English Monasteries"; "Eve of the Reformation"; "English Monastic Life"; "Edward VI and the Book of Common Prayer"; "Parish Life in Medieval England"; "The Old English Bible and other Essays."—Harney, in "America" XLI, 3, 27 April, 1929.

PIERRE GASSENDI

Gassendi, Pierre (1592-1655), philosopher and scientist, b. Champtercier, Provence, France; d. Paris. After studying theology at Aix and becoming provost of Digne cathedral, he received a chair of mathematics at the Collège Royale de France, where he delivered a series of astronomical lectures. Gassendi, called "the Bacon of France," is especially noteworthy for his attempt to build up a Christian Epicurean philosophy in opposition to the Aristotelian system.—C.E.

Gassner, Johann Joseph (1727-79); priest and celebrated exorcist, b. Braz, Austria; d. Pondorf. When his physicians had failed to restore his health, he applied exorcism and was cured. Convinced that certain maladies were caused by the evil spirit, he utilized the procedure on others with wonderful success. The fame of these cures caused him to be invited to the Diocese of Constance, to Ratisbon, and elsewhere, and everywhere he obtained similar results. He worked openly in the presence of Catholics, Protestants, scientists, and ecclesiastics, following everywhere the directions of the Church ritual. Official records of his cures were made, and the commissions appointed by Ingolstadt University and the imperial government approved of his procedure.—C.E.

Gaston, William (1778-1844), jurist, b. Newbern, N. C.; d. Raleigh. After serving as state senator and Federalist congressman, he was elected judge of the Supreme Court of North Carolina. In 1835 he was mainly responsible for the repeal of the constitutional provision which practically disenfranchised Catholics in his native state.—C.E.

Gate-House Chapel. Medieval monasteries as well as towns were enclosed with walls, the entrance of which was through a small house built into the wall and called a gate-house. It was not uncommon to have a chapel in these houses, hence the name, gate-house chapel. (A. C. E.)

Gate of Heaven (Lat., *Janua cœli*), name applied to the Blessed Virgin Mary in the Litany of

Loreto, and in the hymn "Alma Redemptoris," because through her Christ came into the world, and on her intercession we largely base our hope of salvation.

Gatianus, Saint, confessor (d. 301), founder and first Bp. of Tours, b. probably Rome; d. Tours, France. After innumerable difficulties he evangelized the third Lyonnaise province during the latter half of the 3rd century. At his death the Church of Tours was securely established. Relics in Tours. Feast, 20 Sept.—C.E.

Gaubil, Antoine (1689-1759), Jesuit missionary and scientist, b. Gaillac, France; d. Peking. He was the greatest astronomer and historian among the 18th-century French Jesuits in China, his numerous works being still highly prized.—C.E.

Gaudete Sunday, gow-dā'tā, the third Sunday in Advent, so named from the opening word of the Introit in the Mass, "Gaudete" (Rejoice). When obtainable, rose-colored vestments are used, to symbolize the fact that the penitential observances of the season are suspended for the day in order to rejoice in the Redemption which is so near at hand. —C.E.; Guéranger, tr. Shepherd, The Liturgical Year: Advent, Lond., 1883. (J. F. S.)

Gaul (Lat., Gallia), name the Romans gave to land bounded by the Alps, Mediterranean, Pyrenees, Atlantic, and the Rhine. Massilia was founded *c.* 600 B.C. Southern Gaul became a Roman province in 121 B.C., and Julius Cæsar conquered northern Gaul, 58-51 B.C. From the letter sent by persecuted Christians of Lyons and Vienne, we know that the Church of Gaul existed in A.D. 177. Irenæus, Bp. of Lyons, intervened in the Easter Controversy, *c.* 200; St. Cyprian mentions, in 254, Faustinus, Bp. of Lyons. Gregory of Tours's statement that the Church in Gaul was organized *c.* 250 by seven Roman bishops has been more or less accepted. By 314 many sees existed, and Christianity flourished in the towns. St. Martin established a monastery near Tours for conversion of rural districts. Athanasius influenced the episcopate during the Arian struggle, and Hilary of Poitiers championed orthodoxy. Priscillianism gained headway, Pelagianism divided the Church, and Semipelagianism prevailed until the Council of Orange, 529. Irenæus had recognized the primacy of Rome; and in 417 Pope Zosimus made the Bp. of Arles his delegate or vicar in Gaul. The Visigothic invasion established Arianism until the coming of the Franks in 507. Through all changes the bishops played important parts in upholding the social fabric.—C.E.

Gavantus, Bartolommeo (1569-1683), General of the Barnabite Order, liturgist, b. Monza, Italy; d. Milan. Recognized early as an authority on liturgical subjects, he was a member of the committee for the revision of the Pian Breviary under Clement VII (1592-1605). His chief work, dedicated to Pope Urban VIII (1623-44), who appointed him perpetual consultor to the Congregation of Rites in recognition of his great services, is entitled, "Thesaurus sacrorum rituum." In it, Gavantus traces the historical origin of sacred rites, treats of their mystical significance, gives rules as to the observance and obligation of the rubrics, and explanations bearing on the subject matter of the work.—C.E.

Gaza (Heb., the strong), city in Syria, the modern Ghuzzeh, 50 m. sw. of Jerusalem, one of the oldest cities in the world, mentioned in Genesis, 10, and first occupied by the Hevites. One of the five cities of the Philistines, who constantly molested the Jews, when Samson arose and avenged his people; Gaza was the scene of his last triumph and death (Judges, 16). Mentioned in Acts, 8, when the eunuch of Candace, Queen of Ethiopia, returning from Jerusalem where he had gone to worship, met Philip the Deacon and invited him into his chariot, that he might explain the writings of the prophet Isaias as they drove along; Philip "preached unto him Jesus," baptized him at his own request, "and the eunuch . . . went on his way rejoicing."—C.E.

Gedeon (Heb., hewer) or Gideon, also called Jerobaal or Jerubesbeth, one of the greater judges of Israel. His father, Joas, lived at Ephra, and was of the family of Abiezer and tribe of Manasses. Gedeon was sent by God to deliver Israel, which had forsaken Yahweh, and after destroying the altar of Baal, routed the Israelite enemies, the Madianites, with 300 men. His peaceful judgeship lasted 40 years. —C.E.

Geez, ancient language of Ethiopia, Semitic in origin with an intermingling of Arabic and Greek, the literary language of Abyssinia up to the 16th century, and at present used as a liturgical language. The translation of the Bible from Greek into Geez in the 4th or 5th centuries was the work of many scholars, the unity of version being due only to deliberate effort. In 1833 a German traveler discovered a Geez inscription, referring to a monarch of Axum, and valuable for the history of the Semitic alphabet. The first grammar and dictionary were compiled by Job Ludolf.

Gehenna, the modified name of a valley, the site of which is sought to the west and south of Jerusalem. It became the scene of idolatrous rites by fire as well as, it is thought, the place for burning refuse and the corpses of outcasts. The name is used invariably by Our Lord to designate Hell, the abode of the damned, where "the fire is not extinguished" (Mark, 9). (J. A. N.)

Gelasian Sacramentary, a liturgical book written in the 6th, 7th, or 8th century, probably in the Frankish kingdom. The book exists in several manuscripts, the oldest of which is preserved in the Vatican Library (MS. Reginæ 316). In none of the old manuscripts does the book bear the name Gelasius but is simply called "Liber Sacramentorum Romanæ ecclesiæ." However, an old tradition, based on Walafrid Strabo, ascribes what is evidently this book to Pope Gelasius I (492-496). The book comprises three parts, made up of Masses for Sundays and feasts, prayers, rites and blessings of the Easter font and of the oil, dedication of churches, and reception of nuns.—C.E., IX, 298.

Gelasius I, Saint, Pope (492-496), b. Rome; d. there. As pope he undertook to settle the question of the Acacian Schism, an offshoot of Arianism. It took its name and importance from Acacius, Bp. of Cæsarea, who rejected the term "consubstantial" but agreed to a "likeness" between the Father and the Son. Gelasius insisted on the primacy of the bishops of Rome, banished the festival of *Luper-*

calia, and ordered communion to be received under two forms, bread and wine. By this means he separated the wine-refusing Manicheans from the Catholics. He organized and beautified the liturgy, and ranks high as a writer of that period. Feast, R. Cal., 21 Nov.—C.E.; Butler.

Gelasius II (Giovanni de Gaeta), Pope (1118-19), b. Gaeta, Italy; d. Cluny. He was a Benedictine, cardinal, and chancellor of the Holy See. His election was contested by Cenzio Frangipani who maltreated and imprisoned him. A Roman mob rescued and established him in the Vatican. Henry V then attempted to seize him, but he fled to France. The emperor elected the antipope Maurice Bourdin who ruled for three years. Gelasius died of pleurisy as he was making plans for a council to be convened at Rheims.—C.E.; Mann.

Gemara (Aramaic, completion), the second part of the Jewish Talmud, an exposition of the first part, or Mishna.

Genealogies, Biblical. Genealogies of individual persons or of groups or families are to be found in many places in the O.T., but are most common in Genesis, 1 Paralipomenon, and 1 and 2 Esdras. In Genesis the genealogical lists serve a peculiar purpose; they show the relationship of the Hebrews to the other peoples, and, gradually, by eliminating the various lines whose history is not directly connected with the transmission of the Divine promises, concentrate the reader's attention on the line from which the Chosen People are sprung, so that the narrative, begun as a history of the world, finally becomes the history of the Hebrew people. The genealogies are naturally meant to show the blood relationship of those whose names figure in the lists; however, this is far from being the purpose of the biblical genealogies in every case, or at least from being their primary purpose, for in several instances, as in the Table of Nations (Gen., 10), the writer does not seem to have intended blood relationship, but rather some political or geographical relationship. The genealogical lists found in the Bible present many complicated problems of textual and historical criticism. Comparison of the different lists concerning the same person or the same group of persons in different parts of the Bible, or of lists covering the same period in different sections of the Bible, reveals the incompleteness of the lists, or more or less irremediable corruptions of some of the names, a thing which could take place easily enough in Hebrew owing to the similarity of several letters in the different forms of the Hebrew alphabet. For an example of omission of names see the genealogy of Esdras in 1 Esdras, 7, and 1 Paralipomenon, 6. The imperfections of the lists are not sufficient reason for denying their authority. That families preserved their genealogies carefully appears from the proof which for instance the priests were expected to give of their descent; those unable to produce satisfactory evidence were excluded (Esd., 2). The same impression is derived from the N.T. references which take it for granted that individuals were able to trace their descent (Luke, 1; 2; Phil., 3).—C.E., VI, 408; Schumacher. (E. A. A.)

Genealogy of Christ. The N.T. has preserved two different genealogies of Our Lord, in Matthew, 1, and Luke, 3. St. Matthew's list is divided artificially into three equal parts of 14 names each, with several intentional omissions: from Abraham the father of the chosen people to David the king, to whose family the promise was made (2 Kings, 7); David and the royal line after him to the Babylonian captivity; the descendants of the royal line from the captivity to Joseph, the legal father of Our Lord. St. Luke proceeds in reverse order; he starts from Joseph and goes, beyond Abraham, back to Adam the father of the human race, in accord with the character of his Gospel; and he merely enumerates the names without grouping them according to a thesis or point, as is the case in St. Matthew. Few names are common to both lists: viz., those between Abraham and David, then Salathiel and Zorobabel after the captivity, and Joseph the foster-father of Christ; the others are absent from Matthew's list, or the persons are different. To account for these differences several explanations have been advanced, but no decisive evidence is extant. Not a few authors hold that St. Luke gives Mary's genealogy; but this view is more generally considered improbable, so that both lists are taken as giving Joseph's ancestry. Only it must be supposed that at several points, instead of the actual descent, the one or the other of the lists gives the legal relationship based on adoption in some manner. Our Lord was considered to belong to the family of David; this seems to be taken for granted in the N.T., where we find no difficulty raised against Him on the ground of His descent. The genealogies show His relationship to the royal family of Juda through Joseph, as it was only through the father, legal or natural, that the rights could be transmitted, and Joseph was the legal father of Jesus. To trace Our Lord's ancestry through His mother would not have served the purpose of the Evangelists.—C.E. (E. A. A.)

General Chapter. The daily gathering of members of a religious community for disciplinary purposes and administration of monastic affairs has always included the reading of a chapter of the rule, and so the assembly became known as the chapter, and the place of meeting the chapter-house. There are various kinds of assemblies: conventual, provincial, and general, the latter composed of delegates of an entire order, congregation, or group of monasteries. The idea of general chapters originated with St. Benedict of Aniane in the 9th century, was revived at Cluny in the 10th, and finally culminated in the congregational system promulgated by the Fourth Lateran Council, 1215. Since that time general chapters have been held by practically every order and congregation.—C.E.

Genesareth, Lake of. See Galilee, Sea of.

Genesareth, Land of (Heb., *kinnor*, a harp), fertile district of Palestine, on the northwest shore of the Sea of Galilee (Mark, 6), often called the Lake of Genesareth; the scene of the public ministry of Our Lord. He preached in nearly every village and hamlet. Capharnaum, where He walked on the water (John, 6), and healed the ruler's son (4), was located there.—C.E.; Seisenberger, tr. Buchanan, Practical Handbook for the Study of the Bible, N. Y., 1911.

Genesis (Gr., origin), the first Book of the Bible, containing an account of the origin of the world, of the human race and of the chosen people. The general divisions of the book are as follows: (1) the creation of the world and early history of mankind (1-11), including the Fall, the promise of a Redeemer, and the Deluge; (2) the early history of the Jews (12-50), including Abraham, Isaac, Jacob and Joseph. The Prophecy of Jacob (49) contains one of the most important Messianic prophecies in favor of the tribe of Juda, which will be the cradle of the Redeemer. The Biblical Commission, 30 June, 1909, forbade the denial of the historical character of the first three chapters.—C.E., XI, 647; Pope. (F. P. D.)

Genesius, Saints. (1) Martyr (286 or 303). He was a Roman comedian who, during a derisive theatrical representation of Baptism, was converted; he suffered under Dioeletian. Patron of theatrical performers and musicians, invoked against epilepsy. Relics partly in San Giovanni della Pigna, partly in S. Susanna di Termini, and the chapel of St. Lawrence. Feast, 25 Aug. (2) Genesius of Arles, martyr (303 or 308). He was a notary, who suffered under Maximianus. Patron of notaries, invoked against chilblains and scurf. Feast, 25 Aug. (3) Confessor (d. 662), Bp. of Clermont. He founded the Abbey of Manlieu, and a convent at Chantoin. Relics at Clermont. Feast, 3 June. (4) Confessor (d. 725), Count of Clermont. He founded several churches and religious houses, and gave sight to the blind and cured the lame. Relics at Combronde. Feast, 5 June. (5) Confessor (d. 679), Abp. of Lyons. He supported St. Leger in his conflict with Ebroin. Relics at Chelles. Feast, 11 Nov. —C.E.; Butler.

Geneva, city of Switzerland. Captured by the Romans, 120 B.C., first bishop, St. Isaac (*c.* 400). From 1154, under Emperor Conrad II, the bishops were princes of the Holy Roman Empire, but had to maintain a long struggle for their independence against the counts of Geneva and of Savoy. Protestantism was established by law in 1535, the bishop was driven from his see, and the city became the "Protestant Rome" under Calvin's absolute rule. St. Francis de Sales, while bishop (1602-21), restored to Catholicity a large part of the diocese, which was joined to Lausanne in 1819.

ST. GENEVIÈVE

Geneviève, Saint, virgin (*c.* 419-512), b. Nanterre, France; d. Paris. At an early age she consecrated herself to God under the direction of St. Germain of Auxerre, and received the veil from his hands. Thereafter she devoted herself to prayer, mortification, and works of charity. She encouraged the inhabitants of Paris not to flee on the approach of Attila, and when the city was later besieged by Merowig she was an example of devotedness and self-sacrifice. It was at her suggestion that Clovis began the Church of Sts. Peter and Paul at Mont-les-Paris, in which her remains were afterwards interred. The miracles wrought there caused her name to be given to the church. Several religious institutes have borne the saint's name, notably the Canons Regular of St. Geneviève, reformed by Charles Faure, and the Daughters of St. Geneviève founded by Francesca de Blosset, 1636, now represented by the Sisters of the Holy Family. Patroness of Paris. Emblems: bread, keys, herd, candle. Relics destroyed 1871. Feast, 3 Jan.—C.E.; Butler.

Genoa (It., Genova), city and former republic, Italy. An important seaport in ancient and medieval times, the republic enjoyed municipal freedom from 1339, when the first doge was elected, until 1797, but was always the center of strife and rebellion. Its first bishop was St. Solomon, martyred, 269; first archbishop, St. Dyrus, 1133. The city aided in the First Crusade, was the seat of a university founded by Bartolomeo Bianco (1471), was the home of Innocent IV and Adrian V, and the scene of several councils, in 733, 1216, and 1292. It was the birthplace of Christopher Columbus. The churches of San Lorenzo, founded, 1100, St. Catherine of Genoa, where the saint's body is preserved in a silver urn, Sts. Cosmas and Damian, antedating 1000, and the Gesù Maria, erected in 1487, are some of the magnificent specimens of architecture which won for Genoa the title "La Superba" (the Proud). —C.E.

Gentiles, an appellative which varies in application according to the religious and even the cultural viewpoint adopted. Thus, in the O.T., it designates the collection of nations of non-Israelitic stock (2 Esd., 5) and alien to the worship and customs of the true religion. This meaning is carried over into the N.T. (Luke, 2); at times, it is a synonym for "Greek" (Rom., 2) and, in certain passages, it stands in contrast to "Christians" (1 Cor., 5).—C.E.; Dollinger, The Gentile and the Jew, Lond., 1906. (J. A. N.)

Gentili, Aloysius (1801-48), missionary, b. Rome; d. Dublin. Having entered Rosmini's Institute of Charity, he was sent with two companions to aid in the revival of Catholicity in England, where the labors of the Rosminians were crowned with success. While giving a mission in famine-stricken Ireland, Gentili died of fever. —C.E.

Gentis Polonæ gloria, or O Glory of the Polish race, hymn for Vespers on the feast of St. John Cantius, 20 Oct. It was written by an unknown author in the 18th century. Five translations are in existence. The English title given is by Mgr. Henry.—Britt.

Genuflection (Lat., *genu*, knee; *flectere*, to bend), an act of reverence made by touching the knee or knees to the ground. A simple genuflection, made with the right knee, is the proper mode of venerating the Blessed Sacrament enclosed in the tabernacle and, in certain ceremonies, the Cross. A double genuflection, made with both knees simultaneously, is to be made before the Blessed Sacrament, when exposed. Genuflection is a mark of homage given to the pope, to a cardinal, and to a bishop in his own diocese.—C.E.; Wuest-Mullaney, Matters Liturgical, N. Y., 1926. (F. J. C.)

Geoffrey of Monmouth or GRUFFYD AB ARTHUR (*c.* 1100-54), chronicler and Bp. of St. Asaph, b. Monmouth, Wales (now England); d. Llandaff. As archdeacon of St. Teilo's he opened schools where clerics and chieftains were educated. He was elected bishop, *c.* 1151, but died before entering his diocese. His history of British kings has influenced English literature, especially national romance, from Layamon to Tennyson. He also composed a Latin version of the Cymric "Prophecies of Merlin."—C.E.

Geography (Gr., *ge*, earth; *grapho*, write), the science which is concerned with the description of the earth's surface and the plant and animal life upon it. It may be divided into the branches of astronomical, biological, botanical, commercial, mathematical, and political geography, each of which is concerned with the subject implied in its name; it also comprehends cartography, the science of map-making, and exploration. The contributions of Catholics to every branch of the science are innumerable and of inestimable value. Motivated by a desire to spread Christianity, missionaries of the Dominican, Franciscan, Jesuit, and other orders who were the pioneers of scientific geography discovered and opened up new territories, while other Catholic scholars by their progress in the auxiliary sciences contributed much to geographical theory. CATHOLICS. *Antoine Thomson d'Abbadie* (1810-97) made invaluable contributions to the geographical knowledge of Abyssinia, drew up a map of the southern province of that country, distinguished himself as a topographist, and improved earth-measurement instruments. *Vasco Nuñez de Balboa* (1475-1519) discovered the Pacific Ocean. *Martin Behaim* (1459-1508) was a maker of the oldest geographical globe in existence. *Claudius Clavius* (b. 1388) made the first map of northwestern Europe inclusive of Greenland, and a second similar map which exercised a great influence on the development of cartography. *Elie Colin*, S.J. (19th century), in collaboration with D. Roblet, drew up a map of Madagascar which won the gold medal of the Parisian Geographical Society, and also furnished the geographical data on which Grandidier based his cartographical work on Madagascar. *Christopher Columbus* (1451-1506) discovered America. *Juan de la Cosa* (1460-1510) accompanied Columbus on his second voyage as cartographer, and drew up a celebrated world chart which is considered the first map of America. *Vasco da Gama* (*c.* 1469-1524) discovered the sea route to the East Indies. *Louis Joliet* (1645-1700) explored the Mississippi River and established the fact that it emptied into the Gulf of Mexico. *René Robert Cavalier de La Salle* (1643-87) discovered the Ohio River and made explorations of the Mississippi Valley. *Ferdinand Magellan* (*c.* 1480-1521) first circumnavigated the globe. *Albertus Magnus* (1193-1281) opened up physiography to contemporary scholars, gave proofs of the earth's sphericity, and laid the foundations of comparative geography by his exposition of Aristotle. *Bp. Olaus Magnus* (1490-1558), one of the most distinguished geographers of the Renaissance, first propounded the idea of a northwest passage. *Fra Mauro* (*c.* 1457) drew up the most famous medieval world map. *Martin Martini*, S.J. (1614-61), was the author of the "Atlas Linensis," which contains the first collection of local maps of China and a valuable geographical description of the country. *Jacques Marquette*, S.J. (1636-75), is credited with the discovery of the Mississippi River. *Alexander Neckam* (1150-1229), Abbot of Cirencester, author of the "Liber de Natura Rerum," which contains the first record of the use of the mariner's compass in navigation, and a list of remarkable rivers and lakes. *Heinrich Scherer*, S.J. (1628-1704), was the author of "Geographia Naturalis," which contained the earliest orographical and hydrographical synoptic charts. *Joseph Tieffentaller* (1710-85) is renowned for his studies on the geography of Hindustan, particularly his maps of the Ganges basin. *Martin Waldseemüller* (1475-1522) drew up the first modern atlas of the world, a Latinized edition of Ptolemy's geography with 20 additional maps, used the name America in his world map (1507), and made a translation in Latin of the voyages of Amerigo Vespucci.—C.E.

Geology (Gr., *ge*, earth; *logia*, science), the science which treats of every feature of the earth except that pertaining to its relation to other planets. In its wider sense it comprehends: hydrology, the study of the hydrosphere, i.e., the ocean, lakes, rivers, etc.; lithology, the science of the lithosphere or crust of the earth; meteorology which is concerned with the atmosphere and particularly meteors; paleontology, the science of fossils; petrology, the science of rocks; seismology, the study of earth disturbances; and vulcanology, which is concerned with the pyrosphere. Geology proper or lithology may be divided into structural geology, which as the name implies deals with the structure and composition of the earth's crust; dynamical geology which treats of the forces operating on and in the earth, and historical geology. Renowned in this science are:

CATHOLICS. *Joachim Barrande* (1799-1883), famed for his colossal work on the Silurian system in Bohemia, his research on fossilization and his extensive classification and collection of brachiopoda, trilobites, and mollusca. *Gabriel Auguste Daubrée* (1814-96) did distinguished work on Scandinavian metalliferous strata, metamorphism, thermal waters, and the formation of bog-iron ore; a mineral found in meteoric iron is known as daubréelite in his honor. *Charles Sainte-Claire Deville* (1814-76) formulated a new theory of volcanic phenomena, made important meterological researches and established meteorological stations throughout France and Algiers. *André Dumont* (1809-57) drew up a masterly geological map of Belgium, did renowned research on the stratigraphy of European geological formations, and devised nomenclature for certain divisions of the Cretaceous and Tertiary Ages. *Auguste de Lapparent* (1839-1908), professor of geology and mineralogy at the Catholic Institute, Paris, one-time President of the Geological Society of France, did outstanding work in mineralogy, aided in the preparation of a geological map of France and was the author of a classic manual of stratigraphical geology. *Jean Baptiste Julien D'Omalius Halloy* (1783-1875), founder of

Belgian geology, systematized and unified Western European geological elements, and drew up a geological chart of the French Empire. *Nicolaus Steno* (1638-87), "the Father of Geology," renowned for his geological discoveries, made the first explanation of petrifactions in the earth. *Wilhelm Heinrich Waagen* (1841-1906) made noted investigations on the fossilization of the German Jura and of the evolution of certain fossils, in which connection he was the first to apply the theory of transformism to Paleontology. *Julian Edmund Tenison Woods* (1832-89), priest, made distinguished research on the geology of South Australia and investigated the coal and mineral resources of the East. OTHER CHRISTIAN GEOLOGISTS. *Leonce Elié de Beaumont* (1798-1874) advanced a theory of the origin of mountain ranges which has exercised great influence on succeeding geologists, and did the major part of a valuable geological map of France. *Karl Gustav Bischof* (1792-1870) made notable contributions to speculative geology by his work on the rôle of water in geological processes, wrote a famous work on the heat in the interior of the earth, and on mineral springs, and was instrumental in having the well at Bad Neuehaler drilled. *Georges Léopold Chrétien Frédéric Dagobert Cuvier* (1769-1832) did extensive research on the structure and classification of mollusca, fossilized mammals, and fishes, wrote a noted treatise on extinct Cenozoic mammals of the Eocene beds of Montmartre, and is considered the founder of the branch of Paleontology treating of mammals. *James Dwight Dana* (1813-95), "the master of American geology," published valuable works on coral and crustacea, the geology of the Pacific, and organized a system of mineralogy. *Sir William Dawson* (1820-99) discovered the first remains of the Dendrerpeton, an air-breathing reptile of geological times, and accomplished monumental work on the Silurian, Devonian, and Carboniferous rocks of Canada for the Canadian Geological Survey. *Oswald Heer* (1809-83), one of the inaugurators of paleo-botany, distinguished investigator of Tertiary plants and insects and of the Arctic Miocene flora. *Edward Hitchcock* (1793-1864), first president of the American Association of Geologists and Naturalists; as state geologist of Massachusetts he was the first to complete a governmental survey of an entire state; he also made important studies of the dinosaur tracks in the Connecticut Valley. *Sir Charles Lyell* (1791-1875), renowned as the exponent of uniformitarianism as opposed to the catastrophic theory of geology, did distinguished research on marine Tertiary strata of Italy, initiated the use of the terms Eocene, Miocene, and Pliocene, and was the author of the classic "Principles of Geology."—Kneller, Christianity and the Leaders of Modern Science, St. L., 1911; Graban, A Textbook of Geology, 1920.

ST. GEORGE (Dürer)

George (Gr., farmer), SAINT, martyr (*c.* 303), patron of England, one of the Fourteen Holy Helpers, d. Lydda, Palestine. He was known to the Greeks as the "Great Martyr." His existence is established by inscriptions of ruined churches in Syria, Egypt, and Mesopotamia, by his church at Thessalonica, dating from the 4th century, and by the monastery at Baralle built by Clovis in honor of St. George, *c.* 512. During the Crusades his cult became widespread. He became the patron of the Order of the Garter which Edward III established *c.* 1347, and the cross of St. George came to be considered the symbol of knighthood. The most popular legend concerning St. George is that of his encounter with the dragon. The pagan town of Selena in Libya had been harassed by a dragon exhaling a pestilential breath; in order to placate him sheep were offered as victims, but when the supply of these was exhausted, the inhabitants of the town were substituted. The king's young daughter, having been chosen by lot, was taken to the dragon's lair and left to the mercy of the beast. St. George, riding by, slew the dragon, and the town became converted. Patron of soldiers; invoked against fever. Emblems: horse, dragon, lance, banner, armor, shield. Feast, R. Cal., 23 April.—C.E.; Butler; Bulley, St. George for Merrie England, Lond., 1908.

George the Bearded (1471-1539), Duke of Saxony; b. Dresden, Germany; d. there. He was trained for the Church, but after the death of his elder brother he succeeded to the title, 1500. Recognizing the abuses in the Church he labored to correct them, and at the Reformation held firmly to the faith, for which he was reviled by Luther. In 1525 he helped to suppress the peasant's revolt, and formed the League of Dessau to protect Catholic interests.—C.E.

Georgetown University, Washington, D. C., founded 1789; conducted by the Jesuits; preparatory school; schools of arts and sciences, commerce or foreign service, law, medicine, dentistry, graduate school; professors, 363; students, 2246; degrees conferred in 1929, 448.

SEAL OF GEORGIA

Georgia, the 20th state of the United States in size, the 12th in population, and the 4th to be admitted to the Union (2 Jan., 1788); area, 59,265 sq. m.; pop. (1920), 2,895,832; Catholics (1928), 18,700. Colonial Georgia prohibited Catholic settlers, but after the Revolution a few Catholic families moved in from Maryland, and soon after 1793 some French refugees from Santo Domingo arrived. They were ac-

companied by the Abbé Le Moine (d. 1796), who served them first in a little colony called Maryland, about 50 m. N. of Augusta. The settlement soon moved to Savannah, where the simple wooden church of St. John the Baptist was built on a lot given by the city council. In 1803 the Abbé Antoine Carles, also from Santo Domingo, was appointed pastor of Savannah by Bp. John Carroll. In Augusta the first church, that of the Holy Trinity, was built in 1810, by the Rev. Robert Browne, an Augustinian. The Diocese of Savannah (q.v.) comprises the state. Catholic influence on place-names of the state is shown in the following: St. Charles, St. Clair, St. George, St. Mary's, St. Simon's Island. The U. S. Religious Census of 1916 gives the following statistics for Church membership in Georgia:

Catholic Church	18,214
National Baptist Convention	400,214
Southern Baptist Convention	305,055
Methodist Episcopal Church South	219,755
African Methodist Episcopal Church	89,295
Colored Methodist Episcopal Church	49,976
Methodist Episcopal Church	28,749
Presbyterian Church in the U. S.	25,181
Disciples of Christ	16,885
Primitive Baptists	15,871
All Other Denominations	64,937
Total Church Membership	1,234,132

—C.E.; Shea.

Georgia, MISSION OF, United States; founded, 1907, for the Negroes of the Diocese of Savannah; entrusted to the African Missionaries of Lyons (under the direction of Society of African Missions). Visitor: Ignatius Lissner, M.A.L. Churches, 6; priests, 13; religious women, 54; schools, 12; pupils, 1627; Catholics, 2500.

Geraldton, DIOCESE OF, Australia, comprises the central part of Western Australia; area, 314,500 sq. m.; erected 1898; suffragan of Perth. Bp. William Kelly (1898-1921) was succeeded by Richard Ryan (1923), transferred to Diocese of Sale, 1926, when the Abp. of Perth was appointed Administrator Apostolic. Churches, 24; priests, 7; religious, 85; college, 1; high schools, 2; elementary schools, 14; Catholics, 2500.

Géramb, BARON FERDINAND DE (1772-1848), Abbot and Procurator-General of La Trappe, b. Lyons; d. Rome. He fought against the French Revolutionary forces, rising to the rank of lieutenant-general, and was imprisoned at Vincennes by Napoleon for 6 years. After the Restoration he joined the Trappists, and although not a priest was made a titular abbot, with ring and pectoral cross, an unusual privilege.—C.E.

Gerarchia cattolica, an annual, since 1912 called the "Annuario pontificio," printed at the Vatican Press, containing short descriptive lists of the Catholic Hierarchy, the members of the Curia, the diplomatic corps at the Vatican, the lay and clerical attendants upon the Holy See, etc.

Gerard, SAINT, confessor (890-959), Abbot of Brogne, b. Staves, Belgium; d. Brogne. Of a noble family, he adopted the career of arms, but later, entering religion, became Abbot of Brogne, and established numerous Benedictine houses in Belgium. Relics at Brogne. Feast, 3 Oct.—C.E.; Butler.

Gerard, JOHN (1564-1637), Jesuit missionary, b. New Bryn, England; d. Rome. Having studied at Douai, he entered the Society of Jesus at Rome, and was sent almost immediately to England, where he exercised a marvelous influence. He was betrayed and captured in 1594. Flung into the Tower of London, he was brutally tortured, but remained unconquerable. After two years he escaped and continued his heroic work till 1605, when he was forced to retire to the Continent. He has left an account of the Gunpowder Plot and a valuable autobiography.—C.E.

Gerard Majella, SAINT, confessor (1726-55), Redemptionist, b. Muro, Italy. Beginning life as a tailor's apprentice, he subsequently entered the Congregation of the Most Holy Redeemer, 1749. He was endowed with extraordinary supernatural gifts, and many miracles are now attributed to him. Minor patron of Muro. Canonized, 1904. Feast, 16 Oct.—C.E.; Butler.

Germain, SAINT, confessor (*c.* 380-448), Bp. of Auxerre, b. Auxerre, France; d. Ravenna, Italy. After marrying and practising law with success in Rome, Germain returned to Gaul as a provincial governor, where, against his will, he was given the tonsure by St. Amator, Bp. of Auxerre. He soon accepted Amator's act as providential, and embracing the clerical state succeeded Amator in 418. About 431 he was sent on a mission to Britain to oppose Pelagianism, and seven years later died in Italy while appealing personally to the emperor for clemency towards the rebellious Armoricans. His relics which were at Auxerre, were dispersed by the Huguenots, 1567. A finger was brought to Selby Abbey, England, 1150. Patron of Auxerre. Feast, 31 July.—C.E.; Butler.

Germain, SAINT, confessor (496-576), Bp. of Paris, b. near Autun, France; d. Paris. He was Abbot of St. Symphorien near Autun and was promoted in 555 to the See of Paris, where he exercised a reforming influence on King Childebert. In 588 he dedicated the church of St. Vincent, which, after Germain's relics had been translated there in 754, received his own name. The monastery erected close by, St. Germain-des-Prés, was famous for centuries. His relics at St. Germain-des-Prés were dispersed, *c.* 1793. Feast, 28 May.—C.E.; Butler.

Germaine Cousin, SAINT, virgin (1579-1601), shepherdess, b. Pibrac, near Toulouse; d. there. She was a cripple, and passed her short life tending sheep. Her only food was bread and water, her bed a litter of vine branches; she was noted for her intense devotion to Our Lady and the Blessed Sacrament. Forty-three years after her death her body was found perfectly intact; and a series of cures was wrought at her relics. Represented in art with a shepherd's crook or a distaff; a watchdog, a sheep, or with flowers in her apron. Canonized, 1867. Relics at Pibrac. Feast, 15 June.—C.E.

German Gardiner, BLESSED, last martyr under Henry VIII, d. Tyburn, 1544. His courage was aroused by the example of the martyrs, especially Bl. Thomas More, and he suffered the death of a traitor. Gardiner's indictment states that he was executed for endeavoring "to deprive the King of his dignity, title, and name of Supreme Head of the English and Irish Church."—C.E.

German-Hungarian College, second oldest in Rome. The initiative towards its foundation was

taken by Card. Giovanni Morone and St. Ignatius Loyola, *c.* 1552; Gregory XIII was the real founder. The Hungarian College was founded, 1578, through P. Szanto, S.J.; and the two colleges were united, 1580. In 1886 the German College was transferred to the Hotel Costanzi, and receives students from Germany and Hungary.

Germany, republic of central Europe; area, 181,714 sq. m.; pop., 63,180,619. The first appearance of Christianity in Germany is uncertain, but St. Irenæus in the 2nd century reports that the Germans have the same faith as Spain, Gaul, the Orient, Egypt, and Africa. In the cathedral of Trier is preserved the Holy Coat of Christ, which according to tradition was given to the Church of Trier by St. Helena, and in the Benedictine monastery of Trier is the grave of St. Matthias, the only grave of an Apostle in Germany. Trier was visited by the exiled Athanasius and St. Martin of Tours, and its bishop, St. Paulinus, was a steadfast opponent of Arianism. After the barbarian invasions evangelization of Germany was continued in the 6th century by Irish and Scottish monks, including St. Fridolin, St. Columban, St. Gall, St. Kilian, and St. Willibrord, but the great Apostle of Germany and organizer of the German Church was the English Benedictine, St. Boniface, who worked mainly in central Germany and Bavaria, a field also visited by Rupert of Worms (7th century), Emmeram (d. 715), and Corbinian (d. 730). Boniface dealt a death blow to paganism, symbolized in cutting down the sacred oak of Geismar, founded the monastery of Fulda, and opened the first convents for women in Germany. Once Christianity had gained a foothold, the Augustinian ideal of union of Church and State became widespread, and through the grants of princes the Church received an economic power, resulting in the development of an ecclesiastical as well as a secular aristocracy. Charles Martel, Otto I, and St. Henry II established new dioceses, built cathedrals in conquered territory, and endowed the clergy, in recognition of which services the Church granted to the emperors the right to nominate candidates for benefices, which later resulted in the dispute over investiture. Henry IV was at length obliged to go to Canossa to make peace with the pope whose opposition he dared not risk, and his attempt at schism was concluded by the Concordat of Worms in 1122, recognizing investiture as the right of the Church. This pagan imperial policy was again attempted by Frederick Barbarossa who was vanquished by Pope Alexander III. The conflict was continued by Frederick II and Louis of Bavaria. During these centuries of turmoil there appeared also great saints, including the two Gertrudes and the two Mechtildes, all of the Cistercian monastery of Helfta, St. Elizabeth of Hungary, and Sts. Bruno and Norbert, who together founded the Grand Chartreuse in France. Among the Dominicans were Bl. Jordan of Saxony, Albert the Great, and later Henry Suso.

Dispute over the nature of indulgences occasioned the revolt of Martin Luther, which was established by the burning of the papal Bull at Wittenberg, 10 Dec., 1520. Political difficulties with France and the papacy prevented Charles V from adequately combating Lutheranism, and the general state of deterioration among the clergy facilitated a victory for the heretics and subsequent moral, intellectual, and social disorder, in spite of numerous cases of heroic resistance. The Catholic cause was upheld by several princes of the Church, as Stanislaus Hosius and Giovanni Commendone, St. Fidelis of Sigmaringen, the Carthusians of Cologne, and the first German Jesuits, notably Peter Faber and Peter Canisius; after the Council of Trent Albert V and William V of Bavaria were the acknowledged leaders of Catholicism. In the 17th century the Thirty Years' War added to Protestant advantages, and the Treaty of Westphalia (1648) accorded to each prince the right of determining the religion of his subjects. Though in the 18th century many rulers returned to Catholicism, they were powerless to repair the damage wrought by their ancestors. In 1786 the Electors of Cologne, Trier, and Mainz with the Archbishop of Salzburg separated German affairs from papal authority, and the Treaty of Lunéville in 1801 completed the work of secularization, while an anti-clerical policy was popularized by authors and philosophers. The Kulturkampf (1871-77), which attempted confiscation of Church property and the establishment of a national Church transmitting to the State all the natural rights of the Church, was combated by clergy and faithful. As a result of the World War there has been a tendency to return to the Catholic Church, for the fall of the empire left Protestantism with no official head; many religious orders and congregations evicted under the imperial régime are returning, some to their original property. In 1919 the republic was established, and according to the new constitution there is no State Church, but entire freedom of conscience and equality among all religious denominations, each of which manages its own affairs and makes appointments to office without interference from the State. Germany is represented at the Holy See by an ambassador, and a nuncio resides in Berlin. Ecclesiastical administration is thus divided:

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Breslau, D.	*c.*1000	...	1830	7547	2,498,676
Hildesheim, D.	800	230	240	596	209,806
Meissen, D.	1921	...	100	...	230,856
Osnabrück, D.	772	...	295	987	236,623
Warmia (Ermland), D.	1243	...	323	557	339,521
Cologne, A.	8th cent.	...	2704	9160	3,424,375
Münster, D.	793	...	1600	5450	1,748,046
Paderborn, D.	*c.*805	830	1564	4580	1,707,610
Trier, D.	1st cent.	829	1322	3855	1,421,035
Freiburg im Breisgau, A.	1821	...	1592	4609	1,424,426
Fulda, D.	1752	...	245	693	223,647
Limburg, D.	1821	...	486	1567	482,817
Mainz, D.	2nd cent.	...	362	1427	416,621
Rottenburg, D.	1821	...	1170	3243	798,828
Bamberg, A.	1818	625	526	827	468,486
Eichstätt, D.	745	488	418	816	199,065
Speyer, D.	*c.*346	373	420	1270	469,380
Würzburg, D.	742	725	936	2725	613,312
Munich and Freising, A.	1817	...	1666	4698	1,256,304
Augsburg, D.	6th cent.	1300	1534	3622	935,000
Passau, D.	737	550	718	1270	378,950
Ratisbon, D.	739	2060	1300	2662	912,020
Northern Germany, V.A.	17th cent.	...	70	...	108,119
Schleswig-Holstein, P.A.	1868	...	38	...	47,693

Gerson, zhĕr'sôn, JEAN CHARLIER DE (1363-1429), scholar and orator, b. Gerson, near Reims, France; d. Lyons. He was a friend and pupil of Peter d'Ailly, Chancellor of the Paris University, whom he succeeded in 1395, and is particularly known for the zeal and energy with which he labored to bring to an end the Western Schism. He took a very important part in the Council of Constance (1415), where his conduct was in keeping with his principles, viz., that the Church and the œcumenical council are above the pope, as he saw no other means of ending the schism and of restoring unity. After the council, he had to take refuge in Bavaria to escape the wrath of John the Fearless, Duke of Burgundy, whom he had taken to task for the murder of the Duke of Orleans. After John's death he retired to Lyons where he spent the last ten years of his life in a monastery in which his own brother was prior. He delighted to teach catechism to little children. His principal works are: "De auferibilitate Papæ," a treatise destined to prepare the Council of Pisa; "De Potestate Ecclesiæ," in which he professes erroneous doctrines concerning the doctrine of infallibility; "De Consolatione Theologiæ," an imitation of the "De Consolatione Philosophiæ" of Boethius; and "De parvulis ad Christum trahendis." He was also among the first to recognize and to proclaim the supernatural mission of Joan of Arc. He is not, however, the author of the "Following of Christ," which has been often attributed to him. He was hailed as a great and learned doctor, an ardent lover of souls, and a model minister of the Gospel.—C.E.; Salembier, Le Grand Schisme, Paris, 1900.

(F. P. D.)

ST. GERTRUDE

Gertrude the Great, SAINT, virgin (1256-1302), Benedictine nun and mystic writer, b. Germany; d. Helfta, Saxony. At the age of five she entered the monastery of Helfta, where she lived for the rest of her life, devoting herself to study and to writing. In her twenty-sixth year there was granted to her the first of that series of visions which continued until her death. St. Gertrude's piety is characterized by her devotion to the Sacred Heart. She was buried at the monastery of Helfta where doubtless her body still lies. Many of her works have perished but those now extant are: the "Legatus Divinæ Pietatis," the "Exercises of St. Gertrude," and the "Liber Specialis Gratiæ" of St. Mechtilde. Patroness of the West Indies. Emblems: crown, taper, lily. Equipollent canonization, 1677. Relics in the old monastery at Helfta. Feast, R. Cal., 15 Nov.—C.E.; Butler.

Gervasius and Protasius, SAINTS, martyrs (*c.* 165), d. Milan, Italy. They were the sons of Sts. Vitalis and Valeria. The Roman general, Astasius, came to Milan, and ordered the death of all Christians. Gervasius was beaten with leaden whips and Protasius was beheaded. St. Ambrose, guided by a dream, discovered their burial place and transferred their remains to the basilica, which he built at Milan in 386. Patrons of the city of Milan and of hay-makers; invoked for discovery of thieves. Emblems: scourge, club, sword. Feast, R. Cal., 19 June.—C.E.; Butler.

Gesta Dei per Francos ("Doings of God through the Franks"), the title adopted by Guibert de Nogent (d. *c.* 1124) for his history of the First Crusade. He infuses an epic coloring into his contemporary account of the Crusades, and shows the profound impression created throughout Europe by the conquest of the Holy Land. The title reveals the use of the word Frank by the Orientals to indicate the Crusaders.—C.E.

Gesta Romanorum, a popular medieval collection of anecdotes with moral reflections, compiled in Latin, probably by a priest, either in the 13th or 14th centuries. Its purpose was to provide preachers with moral anecdotes. Many were taken from Roman history, and later from Latin and German chronicles, and some from Oriental sources. Many of these have been preserved in English literature by Chaucer, Lydgate, Shakespeare, and others. —C.E.

Gethsemani (Heb., *gat*, press; *semen*, oil), plot of ground on the Mount of Olives, beyond the ravine of the brook Cedron, where Jesus spent much time with His disciples (John, 18), suffered His agony (Mark, 14; Luke, 22), and was taken prisoner by the Jews (Mark, 14). Tradition places the tomb of the Blessed Virgin in the Valley of Gethsemani, near the Cedron.—C.E.

Gethsemani, ABBEY OF OUR LADY OF, Nelson Co., Ky., founded by 40 Trappists under Dom Eutrope Proust, from Mount Melleray, Ireland; made an abbey, 1850. The college was established by Dom Edward Chaix-Bourbon. Choir religious, 43.—C.E.

Gezireh, DIOCESE OF, Mesopotamia, Iraq, seat of a Chaldean and a Syrian episcopal see. (1) The Chaldean dioeese was founded, 1852. There has been no bishop since Philip Abraham, shot by the Turks, 1915. Churches or chapels, 14; priests, 17; schools, 7; Catholics, 6400. (2) The Syrian see, founded, 1863, has been vacant since the massacre of Rt. Rev. Flavian Malke, 1915. Churches or chapels, 7; priests, secular, 7; Catholics, 1300.

Gheel, town, Belgium, where a colony of lunaties has existed for centuries. Miraculous cures effected at the shrine of St. Dympna, martyred at Gheel, drew many seeking her intercession. The peasants in the neighborhood undertook their care, and sometimes as many as 1500 live in the homes of the inhabitants, where they share in the labors of the family and are treated kindly by them. This method of private persons' caring for the harmless insane who are able to work is called the Gheel system. Communities of Norbertine, Augustinian, and Annunciation Sisters aid in the care of the sick and a hospital has been established for scientific treatment.

Ghiberti, Lorenzo di Cione (*c.* 1381-1455), sculptor, b. Florence; d. there. He was the son of a goldsmith and first studied painting. In 1401, in a competition with Brunelleschi and others, he won the commission to execute the north doors of the baptistery of San Giovanni in Florence. The work was finished in 1424. Twenty small medallions were devoted to scenes from the New Testament, and eight to the Evangelists and four great doctors of the Church. In 1425 Ghiberti was appointed to design the main doors, facing the Duomo. This is his masterpiece, completed in 1452. Ten compartments represent scenes from the Old Testament. They are crowded with figures and suggest painting rather than sculpture. The doors and the panels are bordered with an elaborate frieze of flowers and small figures. Michelangelo declared them worthy to be the doors of Paradise.—C.E.

Ghirlandajo, gēr-län-dä'yō (Domenico Bigordi; 1449-94), painter, b. Florence; d. there. His name, "the Garlandmaker," was applied first perhaps to his father as a goldsmith, or to himself for his own early work in that art. He studied under Alessio Baldovinetti, and became known as a master of fresco. He went to Rome in 1483 to assist in decorating the Sistine Chapel, his "Call of the Apostles" being still there. His greatest work is the frescoed decoration of the Tornabuoni Chapel in S. Maria Novella, Florence, finished in 1490. It consists of eight scenes from the life of St. John the Baptist and twelve from that of the Blessed Virgin. They furnish a marvelous picture of contemporary life and the portraiture is remarkable. Other notable works are "The Adoration of the Magi," in the Hospital of the Innocents, "The Visitation," now in the Louvre, and "the Last Supper," in the refectory of the Ognissanti convent. His portrait of "Giovanni degli Albizzi" is famous, as is his realistic "Old Man and Child" of the Louvre. He is also celebrated as a teacher of Michelangelo.—C.E.; Berenson, The Florentine Painters of the Renaissance, Lond., 1904.

Giant, emblem in art associated with St. Christopher by reason of his supposed gigantic stature; possibly figuratively, symbolic of the excessive weight of his burden, Christ.

Giaour, a term of contempt and reproach used by the Turks to describe all non-Mohammedans, especially Christians. It became so common that many now employ it without realizing that it implies insult.

Gibbons, James (1834-1921), cardinal, Abp. of Baltimore; b. Baltimore; d. there. Receiving his early education in Ireland, he returned to the United States and was ordained a priest, 1861. Vicar Apostolic of North Carolina, he was consecrated Bp. of Adramytum, 1868, and was appointed to the See of Richmond, 1872. Made coadjutor of Baltimore, he succeeded to the archbishopric on the death of Abp. Bayley, 1877. In 1886 he was created cardinal. He occupied a conspicuous place in American public life as priest, prelate, patriot, controversialist, writer, and interpreter of the doctrines of the Catholic Church. Appointed Apostolic Delegate to the Third Plenary Council of Baltimore, he proved that there was no antagonism between the Catholic Church and progress, science, and sound industrial and political theories. He championed the rights of labor, and one of his ablest documents was a famous plea contained in his letter on the Knights of Labor to the Prefect of Propaganda, 28 Feb., 1887. Leo XIII's encyclical on labor, which soon followed, proved he had won every point for which he contended. Due to his interposition, the question of the sale of the Friar Lands in the Philippines was arranged. He took an invaluable part in adjusting the ecclesiastical status in Cuba and Porto Rico after the Spanish-American War. During the World War he organized the National Catholic War Council and the National Catholic Welfare Council (now Conference). His book "Faith of Our Fathers," a clear, simple exposition of the Catholic Faith, was one of the most remarkable books written in the 19th century. He also wrote "Our Christian Heritage" and "The Ambassador of Christ." He was remarkable for piety and sagacity.—Will, Life of Cardinal Gibbons, N. Y., 1922.

Gibraltar, crown colony of the British Empire, in the south of Spain; area, 1⅞ sq. m.; pop., 20,638. Christianity was introduced during the Roman domination. Held by the Goths and later by the Moors, Gibraltar was conquered by Alonzo de Arcos, 20 Aug., 1462, the feast of St. Bernard, who accordingly became its patron saint. Today the religion of the inhabitants is chiefly Catholic. The colony coincides with the Diocese of Gibraltar, erected, 1910, and directly dependent on the Holy See. First bishop, Henry Thompson (1910-27), succeeded by Richard Fitzgerald (1927). Churches and chapels, 7; priests, secular, 19; priests, regular, 27; Catholics, 15,600.

Giffard, Bonaventure (1642-1734), bishop, b. Wolverhampton, England; d. Hammersmith. He was appointed court preacher by James II of England, and in 1688 was consecrated bishop in charge of the newly erected Midland vicariate Apostolic. A few months later during the Revolution he was thrown into prison, but was released in 1690, and continued his perilous missionary work till his death.—C.E.

Gift, Supernatural, a particular grant of Almighty God to rational beings (men or angels) unwarranted by man's nature, natural powers or needs; a grant therefore outside the limits of God's general Providence and consistent support of human life and human activity. It may be received in the soul itself, in the soul's faculties, or even in the soul's operations. Wherever found, it is something added to God's primal gift of creation, something impossible for unaided nature to merit or achieve.—C.E. (R. J. Mcl.)

Gift of Tongues, one of the preternatural gifts mentioned by St. Paul; the gift of speaking so as to be understood by all, and the corresponding ability of the hearers to understand one who is speaking in a foreign tongue. Acts, 2, tells how men of every nation under heaven, 18 being specified, understood the Apostles in Jerusalem the first Pentecost as they spoke in diverse tongues. St. Francis Xavier and other Apostolic men had this gift.—C.E., XIV, 776. (Ed.)

Gifts of the Holy Ghost, the operations of grace and the sanctification of souls appropriated to the Holy Ghost as works of God's goodness and love. The spiritual gifts He confers on man are twofold—one class is given to the recipient as powers or "charismata" to be used primarily for the benefit of others, e.g., the gifts of miracles, of prophecy, of tongues, etc.; the second class has for its prime purpose the sanctification of the recipient. These, as enumerated by Isaias (11), are: wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. Christ had these gifts in their plenitude; all just souls receive them in various degrees. They are supernatural dispositions (over and above infused virtues) by which the soul is made docile and quickly responsive to the promptings of the Holy Spirit.—C.E., VII, 413; Manning, Mission of the Holy Ghost, Huntington, Ind. (C. F. C.)

Gilbert, Sir John Thomas (1829-98), archivist and historian, b. Dublin; d. there. His father was John Gilbert, English Protestant, Portuguese consul at Dublin, his mother Marianne Costello, an Irish Catholic. He was educated at Dublin and Prior Park near Bath. In 1848 he was made a member of the Council of the Celtic Society, in 1855 a member of the Royal Irish Academy and Secretary of the Irish Archæological Society, and subsequently was affiliated with several important historical and antiquarian societies. For 34 years he was librarian of the Royal Irish Academy. He was a prolific and erudite writer and ranks as one of the greatest historians of his country. Among his works are: "History of the City of Dublin," "History and Treatment of the Public Records of Ireland," and "History of the Viceroys of Ireland." —C.E.

—, Lady (Rosa Mulholland; 1841-1921), novelist and poet, wife of preceding, b. Belfast, Ireland; d. Dublin. She was a contributor to numerous magazines among them the "Irish Monthly"; and was the author of several novels including "A Fair Emigrant," "Banshee Castle," "Hetty Grey," "Cynthia's Bonnet Shop," "Father Tim," and "Fair Noreen"; and of a collection of poems, "Spirit and Dust."

Gilbertines, the only purely English order, founded by St. Gilbert, *c.* 1130, at Sempringham, England, starting with seven women, later increased with lay brothers and lay sisters. The Cistercian Rule was adopted. Gilbert traveled to Cîteaux, France, *c.* 1148, and asked the assembled Cistercian abbots to direct his order. His request was refused, however, as the Cistercians did not wish to take charge of the government of women. Gilbert therefore founded a community of canons regular under the Rule of St. Augustine to act as chaplains and spiritual directors to the nuns. Absolute authority was vested in a "master" called "Prior of All." During Gilbert's life 13 houses were founded, four of which were for men only; all were in England except two in Westmeath, Ireland. The order was favored by the Crown from its foundation until the dissolution of monasteries, when the last Master, Robert Holgate, surrendered the houses, 26 by that time, without resistance.—C.E.

Gilbert Islands, Vicariate Apostolic of, Micronesia, Pacific Ocean, comprises the Gilbert and Ellice Groups, Ocean Island, and Nauru; established, 1888; entrusted to the Missionaries of the Sacred Heart of Jesus. Vicars Apostolic: Joseph Leray (1898-1927), and Joseph Bach (1927); residence at Tarawa. Stations, principal, 21; stations, secondary, 81; priests, 24; religious women, 22; day schools, 119; Catholics, 16,335.

Gilbert of Sempringham, Saint, confessor (*c.* 1083-1189), founder of the Order of Gilbertines, b. Sempringham, England; d. there. He was the first "Master" of his order, and erected a convent for his nuns at Sempringham. Canonized, 1202. Relics at Sempringham. Feast, 11 Feb.—C.E.

Gildas the Wise, Saint, confessor (*c.* 516-570), b. possibly Dumbarton, Scotland; d. Houat, Brittany. He studied in Wales and Ireland, where he was ordained. He retired to the isle of Houat, and subsequently founded a monastery at Rhuys on the mainland. He is the earliest British historian; "De excidio Britanniæ liber querulus" is his chief work. Patron of several churches and monasteries in Brittany and elsewhere; invoked against rabies. Relics in cathedral of Vannes. Feast, 29 Jan.—C.E.; Butler.

Giles (Lat., *Ægidius*), Saint, confessor (7th century), abbot. Of a noble Athenian family, he went to Gaul, where he established himself first in a wilderness near the mouth of the Rhone and then by the River Gard. Later he withdrew to a forest near Nîmes, where he spent many years, his sole companion being a hind. Here he built a monastery, which he placed under the Rule of St. Benedict. The cult of St. Giles spread throughout Europe in the Middle Ages, and numberless churches and monasteries have been dedicated to him. Among the most important are the church of St. Giles, now Anglican, Cripplegate, London, and St. Giles's Cathedral, Edinburgh, now a Presbyterian church. Invoked as one of the Fourteen Holy Helpers against epilepsy, insanity, and sterility of women. Emblems: hind, crosier, hermitage. Relics dispersed during Calvinistic disturbances and partly brought to St. Sernin, Toulouse, France. Feast, R. Cal., 1 Sept.—C.E.; Butler.

ST. GILES

Gillespie, Eliza Maria (1824-87), first superior of the American Sisters of the Holy Cross, b. Pennsylvania; d. Notre Dame, Ind. She was noted for her work in the Civil War on behalf of the sick and wounded soldiers, for whom she established numerous hospitals. Her brother, Neal Henry (1831-74), the first graduate of Notre Dame University, joined the Congregation of the Holy Cross.—C.E.

Gillow, Joseph (1850-1921), English historical and archæological writer. Educated at Ushaw College, he published the first volume of his "Literary and Bibliographical Dictionary of the English Catholics," 1885, completing the set, 1902. Honorable re-

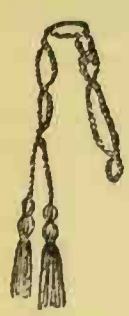
corder of the Catholic Record Society and member of its council, he was elected to the Manchester School Board 1880, and gave evidence for the cause of the English martyrs, 1888.

Gimlet or TENDRIL, emblem in art associated with St. Veronica Giuliani, symbolical of her stigmata of the instruments of the Passion.

Giorgione (GIORGIO BARBARELLI; *c.* 1476-1510), painter, b. Castelfranco, Italy; d. Venice. He was a pupil of Giovanni Bellini and one of the strongest influences in the Venetian school. He was one of the first to make beautiful landscape an integral part of the picture. He has been called "the joyous herald of the Renaissance." Ruskin declared his "Madonna," in the church of Castelfranco, one of the two most perfect pictures in the world. His skill in portraiture is shown in "The Knight of Malta," of the Uffizi gallery. "The Concert" of the Pitti is attributed to him.—C.E.; Cook, Giorgione, Lond., 1900.

Giotto, jŏt'tō, **di Bondone** (*c.* 1266-1337), painter and architect, b. Vespignano, Italy; d. Florence. Successor to Cimabue, he is the acknowledged founder of modern painting. His genius revolutionized art since he inaugurated the rounded treatment of figures, dramatic movement and the expression of feeling, and the representation of actual life. In Assisi are his frescoes representing "The Life of St. Francis" painted from 1296 to 1320 in the upper and lower church of the Basilica; and the "Triumph of St. Francis" which decorates the roof-groining above the high altar. Santa Croce in Florence has his "Death of St. Francis," and in Padua in the Capella dell' Arena is perhaps his finest work, 36 frescoes of "The Life of Christ and the Virgin," painted after 1306. The "Last Judgment" above the arch of the doorway is famous. In the church of St. John Lateran, Rome, is a fresco representing Boniface VIII announcing the Jubilee of 1300. In 1334 Giotto was appointed Master of the Works of the Cathedral of Florence and he designed the far-famed Campanile. The portrait of Dante, attributed to him, is in the Bargello of Florence in a much damaged fresco of Paradise.—C.E.; Ruskin, Giotto and His Works in Padua, Lond., 1853.

Giraldus Cambrensis or GERALD DE BARRY (*c.* 1147-1220), historian, b. Manorbeer, Wales. He was appointed Bp. of St. David's in 1180, but resigned to accompany Prince John to Ireland, where he remained two years. He visited Rome in a fruitless effort to secure his reappointment to his old see. Giraldus was a writer of remarkable brilliancy. A topography and a history of the conquest, long regarded as authoritative, were severely criticized by Dr. Lynch in his "Cambrensis Eversus," 1662, who meets his charges against the Irish people, impeaches his ignorance of their language, unfamiliarity with the country, disregard of chronology, and credulity in accepting popular rumors and unauthenticated narratives.—C.E.



GIRDLE

Girdle or CINCTURE, a priestly vestment generally made of white linen, but sometimes of silk, wool, or cotton and of the color of the day, tied around the waist to confine the alb (q.v.), worn at Mass. It symbolizes chastity. Wrapping it about the alb the priest prays: "Bind me, O Lord, with the cincture of purity and chastity." As a cord, or often as a broad sash, it is included in almost every form of religious or ecclesiastical costume. (J. C. T.)

Girl Scouts, since 1915 the official name of the incorporated organization originally termed Girl Guides; it was founded in America in 1912 by Mrs. Juliette Low of Savannah, Ga., and was based on the English group "Girl Guides," which, in turn was based on the idea of the Boy Scouts, and has been developed by the originator of the Boy Scout movement, Sir Robert Baden-Powell, and his wife. The purpose of the Girl Scouts is to develop character, mental and physical health, and patriotism, largely by means of play and group activities under trained leaders. It is a nonsectarian organization whose philosophy and principles in no way contradict the teachings of the Catholic Church. The most recent official statistics show that 10 per cent of the troops are organized in parochial schools and that 12 per cent are held in buildings connected with Catholic churches, and there are also many Catholic children in the nonsectarian troops. There are 156 colleges and universities (and of these 25 are Catholic colleges) where Girl Scout training courses are now in existence, and 1740 Catholic young women have received this training during the last 5 years. The official publication of the organization is a monthly magazine, "The American Girl." Mrs. Nicholas F. Brady, the treasurer of the National Council and one of the chief patronesses of the organization, is also the chairman of the Girl Scout Bureau of the International Federation of Catholic Alumnæ. —Annual Report.

Gl. = *Gloria* (part of the Mass).

Glabrio, MANIUS ACILIUS, Roman consul in 91, banished by Domitian and put to death for the Faith in 95; the crypt at Rome in which his remains were placed was discovered in 1888.—C.E.

Glagolitic or GLAGOLITSA (Slavonic, *glagolati*, to speak), ancient Slavic alphabet used in Slavic liturgical books of Roman rite.—C.E.

Glasgow, ARCHDIOCESE OF, Scotland, comprises the counties of Lanark, Ayr north of Lugton Water, Dumbarton, Renfrew, Baldernock, and East Kilpatrick in Stirling, and the Cumbrae Isles; directly subject to the Holy See. Founded as a diocese, *c.* 543 by St. Kentigern (or Mungo), in 1492 it was erected an archdiocese. John Eochy (or Achains) was bishop, 1115-47. His successors included Robert Wishart (1272-1316), William Turnbull (1447-54), James Beaton (retired 1560), Charles Eyre (1878-1902), John Maguire (1902-20), and Donald Mackintosh (1922). Churches, chapels, and stations, 147; priests, secular, 308; priests, regular, 49; secondary schools, 12; numerous primary schools; institutions, 24; Catholics, 500,000.

Glasgow University, Glasgow, Scotland, founded by William Turnbull, Bp. of Glasgow, and erected by Bull of Pope Nicholas V, 1450, as a *studium generale*, with faculties of theology, arts, canon and civil law, after the pattern of the papal university of Bologna; the bishop and his successors were to be ex-officio chancellors. At its inception most of the students were ecclesiastics, largely of

the Friars Preachers. Bp. William Elphinstone, David Cardinal Beaton, and James Beaton, Abp. of Glasgow, were illustrious scholars. The university occupied a site on High Street, 1460-1870, to which Mary Queen of Scots contributed 13 acres; it was almost completely destroyed at the Reformation. It reopened under Protestant control with a new charter by James VI, 1577. It moved, 1870, to Gilmore Hill, a commanding site, where it occupies a fine Early English structure with central tower and spire designed by Sir G. Gilbert Scott. It is coeducational, having incorporated St. Margaret's College for women, 1893; it includes faculties of arts, science and engineering, medicine, theology, law; there is an observatory. It counted 270 professors, 5348 students (1927-28).—Coutts, A History of the University of Glasgow, Glasgow, 1909.—C.E.

Glasilo K.S.K. Jednote, a weekly paper published in Cleveland, Ohio, in the Slovenian language as the organ of the Slovenian Catholic Fraternal Union; founded 1915; circulation, 17,900.

Glastonbury Abbey, Benedictine monastery, Somersetshire, England, the center of early Christian tradition in England, founded, according to the legendary history of William of Malmesbury, by St. Joseph of Arimathea, A.D. 63, on the Island of Ynyswitrin; he was sent to Britain from Gaul by St. Philip, Apostle. St. Patrick, 433, came and taught the hermits to live together as cenobites. Though all this is legendary it points to a very early British origin. In the 8th century, Ina, King of the West Saxons, founded the church of the Apostles Sts. Peter and Paul and endowed the monastery. St. Dunstan restored it after the Danish depredations; his shrine and King Arthur's tomb made the abbey the greatest of England's pilgrim centers. In 1539 the abbey was sacked and its treasures appropriated by the Crown; the abbot and two monks were martyred. The church was built between 1184 and 1186, to take the place of the original church which had been destroyed in the fire of 1184. The titular designation "Abbot of Glastonbury" is still used among the English Benedictines.—C.E.; Gleeson, The Month, Lond., July, 1925.

Glastonbury Thorn, a variety of hawthorn which originated from a tree on Wearyall Hill, Glastonbury, and which has the peculiarity of flowering both at Christmas time and in May; this is recorded in a letter written in 1535 to Thomas Cromwell, Earl of Essex. The tree was cut down by a fanatical Parliamentarian soldier in 1653; but slips had previously been taken from it, and from these were derived many specimens which exist today; the Christmas blossoms are usually smaller than those in May. The legend is that the original tree grew from the staff of St. Joseph of Arimathea, who came to Glastonbury A.D. 63; the story was current long before the destruction of the abbey, but the date of its origin is unknown.—C.E., VI, 581.

Glebe, land or soil, used in poetry; a farm; in law, land permanently assigned for the maintenanee of a parish incumbent. A glebe-house is a parsonage or manse.—C.E.

Glendalough, SCHOOL OF, Ireland, founded in the 6th century by St. Kevin whose fame as saint and scholar attraeted crowds of diseiples, among them St. Moling and St. Lawrence O'Toole. The ruins comprise the great church, a round tower, St. Kevin's "Cro," and the chnreh of the Blessed Virgin.—C.E.

Glengarry, county in Ontario, Canada, between the St. Lawrence and Ottawa rivers, settled by Highlanders. These were originally of Glengarry, Scotland, and had been driven by fanaticism, during the American Revolution, from their New York settlement in the Mohawk Valley. They were joined by two groups of Catholic Highlanders from Glengarry, Inverness-shire, and other districts of western Scotland: one brought out by Rev. Alexander Macdonell (Scotus), in 1786; the other in 1803-04, by Rev. Alexander Macdonell, afterwards first Bp. of Kingston. The Glengarry Fencibles, reorganized from the Catholic regiment of that name raised by the last-named in Scotland in 1794 and disbanded in 1802, fought against America in the War of 1812, with Fr. Macdonell as chaplain.

Globe, a symbol often shown beneath the feet of the Virgin Mary, to indicate that she is the Queen of the World. (J. F. S.)

Gloria in Excelsis Deo (Lat., Glory to God on High), the great doxology in the Mass beginning with the words sung by the angels at Christ's birth, said or sung after the "Kyrie" except in times of penance.—C.E.

Gloria, laus, et honor, tibi sit Rex Christe Redemptor, or ALL GLORY, LAUD, AND HONOR, hymn used in the procession on Palm Sunday. It was written by Theodulf, Bp. of Orleans (*c.* 760-821). There are twelve translations; the English title given is by J. Neale.—Britt.

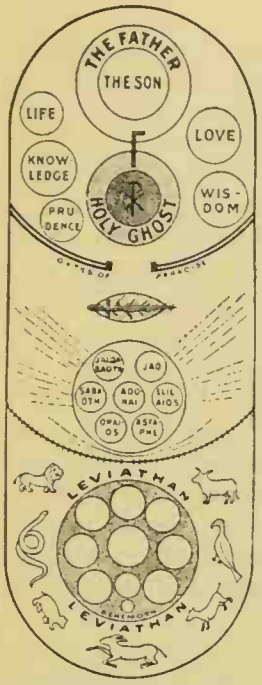
Gloria Patri (Lat., Glory be to the Father), the Latin prayer beginning with these words, with the response "sicut erat in prineipio," ete. This prayer is always appended to the Psalms in the Mass and in the Office, except in the last three days of Holy Week, and in Masses for the dead. It is called the lesser doxology. Its present form dates back to the 7th eentury. (C. J. D.)

EPISCOPAL GLOVE

Glory (Lat., *gloriare*, to glorify, to honor), term with many shades of meaning, e.g., praise, admiration, honor, celestial honor, splendor, or brightness. The word oecurs frequently in Holy Writ to denote a visible, physieal phenomenon: "And the glory of the Lord dwelt upon Sinai" (Ex., 24). Again it is used to designate the power and greatness of the Creator: "The heavens shew forth the glory of God" (Ps., 18). Sometimes the word oceurs in the sense of future eternal reward of the just: "I reckon that the sufferings of this time are not worthy to be compared with the glory to come" (Rom., 8). Glory is also employed to designate a nimbus or aureole, especially if not only the head is surrounded by the disk but if also the entire body radiates brightness.—C.E. (C. V.)

Glosses, SCRIPTURAL (Gr., *glossa*, tongue), brief notes which explain difficult words or passages of Holy Writ. Glosses in older works were written either on the margin or between the lines. Modern

works use footnotes exclusively. The most famous glosses are the "Glossa Ordinaria" of Walafrid Strabo (d. 849), and the "Glossa Interlinearis" of Anselm of Laon (d. 1117). At times glosses found their way into the text. Thus "For thine is the kingdom and the power and the glory, forever. Amen." is a liturgical gloss in King James's Bible (Matt., 6).—C.E.; Schumacher. (H. J. G.)



GNOSTIC DIAGRAM

Gloucester, ancient diocese, England, founded, 1451, by separation from the Dioecese of Worcester. Its cathedral, begun 681, has a Norman foundation and a Perpendicular choir and cloister (1351).

Gloves, EPISCOPAL, are worn by bishops and some privileged prelates at a solemn Pontifical Mass. Their color varies with the day. They signify being clothed with, acting in the name of, reliance on the merits of, Christ.—C.E. (J. C. T.)

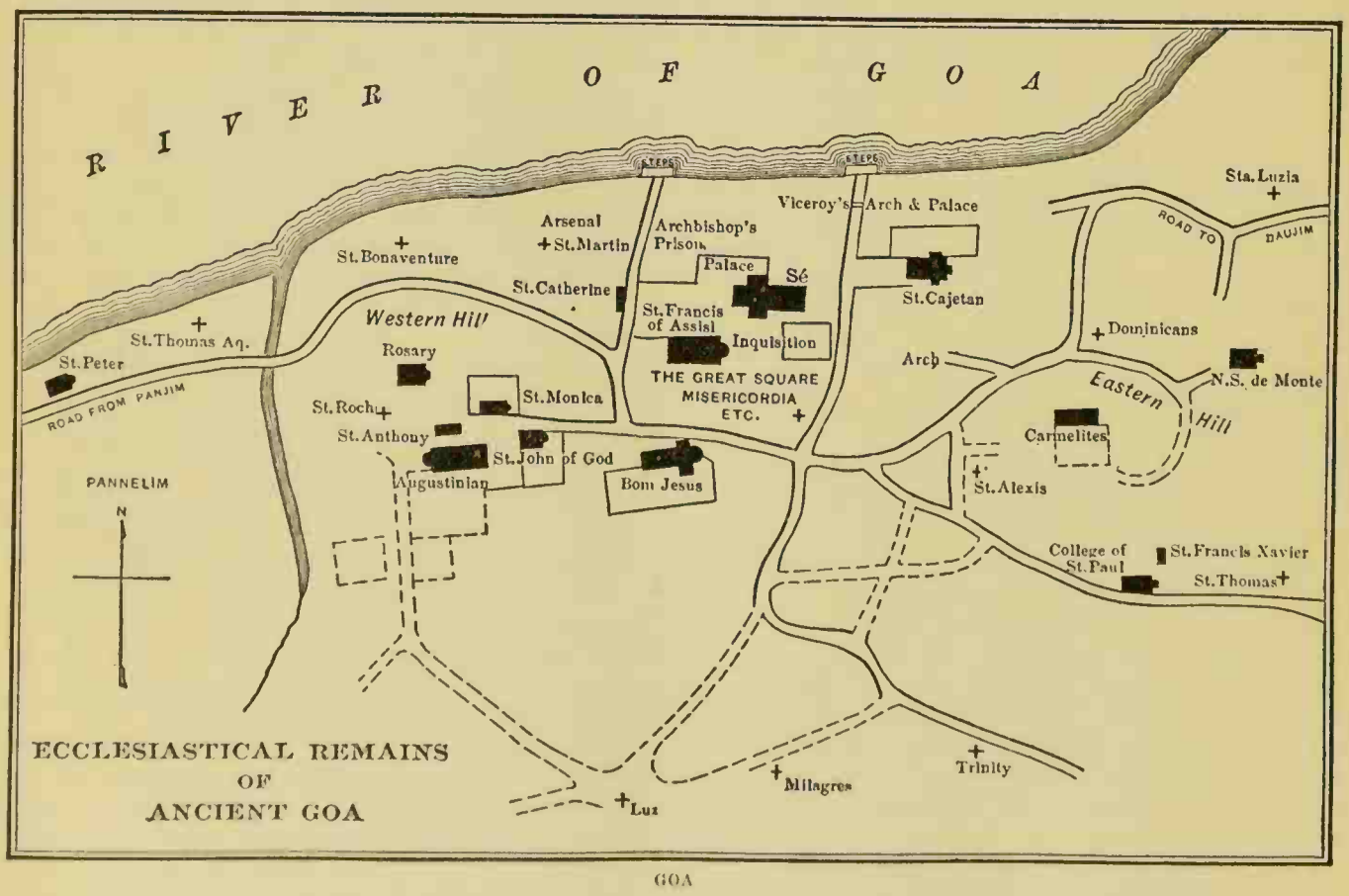
Gluttony, the inordinate indulgence in food or drink, when through appetite one anticipates frequently the proper time for taking refreshment, or partakes in excess, or demands food more costly than one can afford, or devours it voraciously, or spends too great care in the preparation of it.—C.E. (W. J. B.)

Gnidus (CNIDUS), nī'dus, city on a promontory of Caria, Asia Minor, between the islands Coos and Rhodes. St. Paul sailed by Gnidus on his journey to Rome (Acts, 17).

Gnosticism (Gr., *gnosis,* knowledge), salvation by knowledge. Gnostics were people who claimed to know mysteries of the universe; various pantheistic sects, antedating the Christian era and lasting to the 5th century and borrowing the formulas of various religious, particularly of Christianity, to express their view of matter as inimical to spirit, and of the universe as a depravation of the Deity. It is an extinct force, so far as religion is concerned today, but there are survivals of it in Swedenborgianism, New Thought, and in some of the sects of Occultism.—C.E. (ED.)

Goa, ARCHDIOCESE OF, India, in British and Portuguese territory; suffragan sees, Cochin, St. Thomas of Mylapur, and Macao in China. The archbishop is also Patriarch of the East Indies, Primate of the East, and holds the titles of Bp. of Damão (diocese suppressed, 1928), and Abp. of Cranganore. Erected into an episcopal see, 1534, it was raised to an archdiocese, 1557, and to a patriarchate, 1886. Antonio Valente was archbishop (1882-1908), succeeded by Mateo de Oliveira Xavier (1909). Churches and chapels, 511; priests, secular, 540; priests, regular, 12; seminary, 1; colleges and high schools, 6; elementary schools, 128; institutions, 8; Catholics, 326,690.—C.E.

Gobban Saer or GOBBAN THE BUILDER (*c.* 560-*c.* 640), celebrated Irish ecclesiastical architect, b. Turvey, Co. Dublin, Ireland. He has been popularly



GOA

canonized, with a feast in June.—C.E.

God (A.-S., *god,* ultimately from Skt., *hū,* to invoke, or *hu,* to sacrifice to). There is nothing better on this subject than the following passage from Cardinal Newman's "Idea of a University," dis-

course III: "I mean then by the Supreme Being, one who is simply self-dependent, and the only Being who is such; moreover, that He is without beginning or Eternal, and the only Eternal; that in consequence He has lived a whole eternity by Himself; and hence that He is all-sufficient, sufficient for His own blessedness, and all-blessed, and ever-blessed. Further, I mean a Being, who, having these prerogatives, has the Supreme Good, or rather is the Supreme Good, or has all the attributes of Good in infinite intenseness; all wisdom, all truth, all justice, all love, all holiness, all beautifulness; who is omnipotent, omniscient, omnipresent; ineffably one, absolutely perfect; and such, that what we do not know and cannot even imagine of Him, is far more wonderful than what we do and can. I mean One who is sovereign over His own will and actions, though always according to the eternal Rule of right and wrong, which is Himself. I mean, moreover, that He created all things out of nothing, and preserves them every moment, and could destroy them as easily as He made them; and that, in consequence, He is separated from them by an abyss, and is incommunicable in all His attributes. And further, He has stamped upon all things, in the hour of their creation, their respective natures, and has given them their work and mission and their length of days, greater or less, in their appointed place. I mean, too, that He is ever present with His works, one by one, and confronts every thing He has made by His particular and most loving Providence, and manifests Himself to each according to its needs; and has on rational beings imprinted the moral law, and given them power to obey it, imposing on them the duty of worship and service, searching and scanning them through and through with His omniscient eye, and putting before them a present trial and a judgment to come."

The existence of God, according to St. Thomas, is proved by five arguments: (1) Motion, i.e., the passing from power to act, as it takes place in the universe, implies a first unmoved Mover, who is God; else we should postulate an infinite series of movers, which is inconceivable. (2) For the same reason, efficient causes, as we see them operating in this world, imply the existence of a First Cause that is uncaused, i.e., that possesses in itself the sufficient reason for its existence; and this is God. (3) The fact that contingent beings exist, i.e., beings whose non-existence is recognized as possible, implies the existence of a necessary being, who is God. (4) The gradnated perfections of being, actually existing in the universe, can be understood only by comparison with an absolute standard that is also actual, i.e., an infinitely perfect Being such as God. (5) The wonderful order or evidence of intelligent design, which the universe exhibits, implies the existence of a supramundane Designer, who is no other than God Himself.

—C.E.; Chetwood, God and Creation, N. Y., 1928; Aveling, The God of Philosophy, Lond., 1906; Pohle-Preuss, God: Author of Nature and the Supernatural, St. L., 1923; Pohle-Preuss, God, His Knowability, Essence, and Attributes, St. L., 1921.

God, Name of. God is the name of the Supreme Being, the Creator, Lord, and Ruler of the Universe, as well as moral Ruler of mankind. It is a proper name, as God is one and unique, and infinite in all perfection; yet it was mistakenly used of many false and putative "gods," and so became in a sense plural or common. (C. F. C.)

Godfrey of Bouillon (1060-1100), Duke of Lower Lorraine, called "Defender of the Holy Sepulcher," b. probably Boulogne, France; d. Jerusalem. As a vassal of Henry IV, he opposed Gregory VII in the investitures controversy. In 1096 he joined the Crusade of Urban II, with 40,000 followers, and passing through Hungary, was obliged to do homage to Alexius I (Comnenus). Contrary to the legends, he played only a secondary part in the Crusaders' councils. In 1098 he took Antioch, and on 15 July, 1099, with his brother Eustace, was the first to enter Jerusalem. He accepted the sovereignty of Jerusalem after the other leaders had declined, but refused to bear the title of king. Having received investiture from the patriarch, he defeated the Saracens in Egypt, but died shortly after. His tomb in the church of the Holy Sepulcher was destroyed in 1808.—C.E.

Godparents, godfather, godmother, sureties, sponsors. The New Code of Canon Law, supporting ancient custom, forbids solemn Baptism without a godparent. One should also be called for private Baptism if possible. This is in keeping with the nature of Baptism considered as a spiritual regeneration. It is the duty of sponsors to make a profession of faith during the baptismal ceremony for the one to be baptized, when necessary; and thereafter, to assume perpetual guardianship over the baptized and instruct them in the obligations of the Christian life, to insure fulfillment of baptismal vows. This obligation binds only when parents neglect to do their duty or die. Owing to the spiritual relationship which is created, the Church makes definite requirements by law for this honorable office.—C.E., II, 272; P.C. Augustine. (F. T. B.)

Gog, name of a king of Mosoch and Thubal, or of the "land of Magog" mentioned in Ezechiel, 38. His armies came "from the northern parts," from the country bordering on the Black Sea, i.e., from Scythia. In the Apocalypse, 20, Gog and Magog (q.v.) represent the last host that makes an assault upon the followers of Christ. Gog and Magog are also the fanciful names of two gigantic wooden statues in the Guildhall in London.—C.E. (A. H.)

Gold, a precious metal, first mentioned in the Bible in Gen., 2. It was one of the gifts of the Magi to the Infant Jesus (Matt., 2) offered to Him as symbol of His kingship; a symbol of purity (Job, 23), and great value (Is., 13).

Gold, Cloth of. Vestments of cloth of gold may be used instead of white, green, or red, especially in poorer churches which are unable to possess vestments of all the prescribed colors. Gold may not replace colors of mourning or penance, i.e., black, purple, or rose color. (J. C. T.)

Gold Coast, Vicariate Apostolic of, British West Africa, established as a prefecture Apostolic, 1879, and as a vicariate, 1901; comprises the British Gold Coast Colony; entrusted to the African Missions of Lyons. Maximilien Albert was appointed first vicar Apostolic; present vicar, Ernest Hauger

(1926); residence at Cape Coast. Churches or chapels, 370; schools, 94; Catholics, 41,955.

Golden Calf, image of God made by Aaron at the foot of Mount Sinai, pursuant to the request of the Hebrews wearied by the protracted stay of Moses on the mountain (Ex., 32). It consisted probably of a wooden frame with plates of gold obtained from melting the jewelry worn by the Hebrews. Judging from the Hebrew word employed, its appearance was not so much that of a calf as of a young bull, connoting strength and vigor and symbolizing the principle of fertility. In the minds of the people the golden calf was not to be the formal object of their worship, but a representation of Yahweh, as is clear from Aaron's attributing to God the deliverance from Egypt, and proclaiming a feast to Yahweh. Any divine representation, however, contravened the prohibition to make any kind of images of God (Ex., 20); and particularly was the bovine figure objectionable, as the worship of that symbol was associated traditionally with scenes of obscenity. That is exactly what happened in this instance. After the secession of the ten northern tribes, Jeroboam, with a view to turn his new subjects away from the temple of Jerusalem, and at the same time to cater to their naturalistic propensities, set up golden calves at Dan and Bethel (3 Kings, 12). These apparently must be looked upon, like Aaron's golden calf, as representations of Yahweh. The worship carried out at their sanctuaries was likewise strongly tainted with immoral practises.—C.E. (C. L. S.)

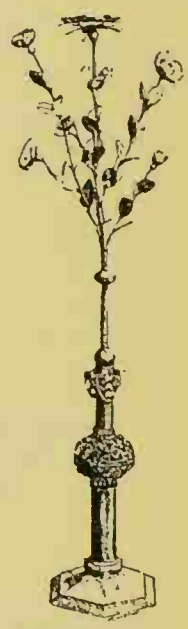
Golden Legend, a collection of biographies of saints and legends, including the apocryphal literature, the Gospel of the Nativity of Mary, Pseudo-Matthew, and the Protoevangelium of James, written *c.* 1260 by Jacopo de Voragine, and printed by Caxton, 1483. Its success was prodigious and it was translated into all the vernaculars of Europe. Longfellow's "Golden Legend" shows its influence.

Golden Mean (Lat., *medium*, middle), the midway or mean between extremes; the law or norm of virtue according to the Roman adage: *In medio stat virtus* (virtue is in the middle), like the fulcrum of a balance; the supreme characteristic and merit of the Catholic Church, always avoiding excess and deficiency, as in the matter of temperance, recreation, labor, Sunday observance, and in all other regulations of Christian life. (ED.)

Golden Militia (Golden Spur), Order of the, papal order of knighthood conferred upon those who have rendered distinguished service in propagating the Catholic Faith, or who have contributed to the glory of the Church, either by feat of arms, writings, or other illustrious acts. It is one of the oldest papal orders, and its membership is restricted to one hundred throughout the world. In 1841 it was absorbed into the Order of St. Sylvester (q.v.) but Pius X restored it to the status of a separate order and placed it under the patronage of the Blessed Virgin. The decoration consists of an eight-pointed, yellow, enamelled gold cross in whose center is a small white medal on one side of which is the word *Maria*, and on the other the year *MDCCC* and *Pius X Restituit*, and which is suspended from a white-bordered red ribbon. The badge, which is worn on the left breast, is the cross upon the rays of a silver star. The official uniform is a red tunic decorated with gilt buttons, black velvet collar and cuffs embroidered in gold, black trousers with gold side stripes, epaulettes, gold spurs, oblong two-peaked hat trimmed with gold and bearing the papal colors, and a sword.

Golden Number, name applied to each of the 19 numbers representing the cycle of lunar years into which Meton (432 B.C.) divided the calendar subsequent to his discovery that after 19 solar years had elapsed the new moon would occur on the same days in the years indicated by identical numbers. They are so called because the number for each current year was inscribed in gold on an Athenian temple pillar.—C.E., V, 481.

Golden Rose, a gold ornament set with gems which is blessed by the pope on the fourth Sunday of Lent, known as Lætare or Rose Sunday. In token of special service or loyalty to the Holy See it has been conferred on churches, cities, sovereigns, and other distinguished persons, but of recent years it has been reserved to Catholic queens, a sword being regarded as a more suitable gift for emperors, kings, and princes. It is not known when the custom originated, but it antedates 1050, and superseded the practise of bestowing the Golden Keys of St. Peter's Confessional upon illustrious Catholic rulers. The delivery of the ornament is now entrusted to the "Bearer of the Golden Rose," an office instituted in 1895. The ornament is formed of a central flower and a number of smaller roses, skilfully wrought by papal artisans. In the heart of the principal rose is a small covered cup in which musk and balsam are placed at the annual solemn blessing, the same rose being used at this ceremony until given away. The Golden Rose was last bestowed upon Elizabeth, Queen of the Belgians, in honor of her silver wedding anniversary in 1925. Among the noted recipients of the ornament have been Charles VII of France, James III of Scotland, Isabella I of Spain, Henry VIII of England (prior to 1525), Mary Queen of Scots "who like a most fair rose among thorns diffuses far and wide the sweet odor of her faith and good works" (Bellesheim, III, 56), and Eugénie, ex-Empress of the French. Charles IX of France was the only recipient of it who was unworthy at the time it was conferred; reports which reached Rome after the Massacre of St. Bartholomew's Day falsely laid the slaughter to the rivalry of the Guise and Coligny families, stating that it had taken place without the sanction of the king, who in reality had given his consent to it. It was due to the pope's misunderstanding of the affair that Charles received this mark of papal favor. "The Golden Rose" is the title of a remarkable novel by Mrs. Hugh Fraser.—C.E.



GOLDEN ROSE

Golden Rule, the first and second commandments, love of God and love of one's neighbor. (ED.)

Golden Sequence, name of the hymn "Veni Sancte Spiritus, Et emitte cœlitus."

Golden Spur, Order of the. See Golden Militia.

Golden Year. See Jubilee, Holy Year of.

Goldwell, Thomas (*c.* 1501-85), Bp. of St. Asaph, Wales, last survivor of the ancient English hierarchy, b. Kent, England; d. Rome. He was Card. Pole's secretary, and went into exile with him to Italy, in 1538. Nine years later he joined the Theatines, and under Queen Mary returned as Bp. of St. Asaph; Mary's death frustrated his transfer to Oxford, and he went into exile again. He was the only English bishop present at the Council of Trent.—C.E.

Golgotha. See Calvary, Mount.

Goliards, gōl-yärds (followers of "Golias"), wandering students and clerks, in Europe, during the 12th and 13th centuries, who demanded hospitality in monasteries and castles, and paid with songs, jugglery, and buffoonery. Proud of their scholarly achievements, they used a vulgar Latin in their compositions; thus producing a special literature or Goliardic poetry which in outward form resembled ecclesiastical sequences. Two collections exist: the Carmina Burana from the monastery of Benedictbeuren, and another among the so-called Harleian MSS., both containing songs on wine, women, nature, pious hymns of enthusiasm for the Crusades, or coarse lampoons on the clergy. Later they allied themselves with strolling players and were subject to the censure of synods and councils. Their influence on German poetry was stimulating and permanent. Among the songs attributed to them, and still popular, are "Gaudeamus Igitur" and "Lauriger Horatius."—Haskins, The Renaissance of the Twelfth Century, Camb., Mass., 1928.

Goliath, gō-lī′ăth, name of a famous giant of Geth, against whom David fought, and whom he killed. Goliath is described as being "six cubits and a span" (1 Kings, 17) in height, i.e., over 9 ft. at the likeliest reckoning; his armor and weapons were in proportion. In the time of Saul, the Philistines, having attacked the Israelites, encamped in a valley between Socho and Azeca. Each day, for 40 days, this giant came forth from the camp of the Philistines, and by words of contempt, provoked the Israelites to a single combat. David alone dared to accept the challenge; advancing with only staff, sling, and stones, towards Goliath, he struck the giant in the forehead with a stone, with such force that the latter fell to the earth. David rushed up, drew the sword of Goliath, and cut off his head. The Philistines fled in rout, and David returned in triumph to Jerusalem. Convinced that the honor of victory belonged to God alone, David saw that the sword of Goliath was placed in sanctuary at Nob, wrapped in a cloth behind the ephod of the high priest (1 Kings, 21). (F. J. L.)

Gomer. (1) Eldest son of Japheth (Gen., 10). His tribe, the Cimmerians, an Aryan people who inhabited the Crimea and the adjoining districts of southern Russia, came into western Asia through the Caucasus in the 7th century B.C. They attacked the northern frontier of the Assyrian empire, besieged Sardis, invaded Lydia and Phrygia, and conquered Cappadocia. They were finally crushed by Ardys (655-625) and the Assyrians in Cilicia. (2) Gomer, the wife of the prophet Osee (Osee, 1).

Gonfaloniere, gôn-fä-lō-nē-ā′rā, the gonfalon-bearer, or standard-bearer of the Holy Roman Church. He has the rank of lieutenant-general and is entitled to the Noble Guard uniform. (Ed.)

Gonsalo Garcia, Saint, martyr (*c.* 1556-97), missionary, b. Bassein, East India; d. Miaco, Japan. He assisted the Jesuits in Japan as a catechist for eight years, and then engaged successfully in commerce at Alacao. While in the Philippines he became a Franciscan lay brother, and returning to Japan was crucified four years later under the Emperor Taiko-Sama. Feast, 5 Feb.—C.E.

Gonzaga University, Spokane, Wash., founded 1887; conducted by the Jesuits; preparatory school; college of arts and sciences; schools of law, commerce, and finance; Saturday courses; correspondence, graduate, and summer schools; professors, 74; students, 1181; degrees conferred in 1929, 110.

Good, being when considered as having all that belongs to it, its perfection and therefore desirable; being, with its existence, its powers or activities, its acquired qualities. God, as possessing His existence, and powers in perfection, is therefore the greatest, highest, or supreme Good.—C.E.; Rickaby, Moral Philosophy, Lond., 1901. (Ed.)

Good, Moral, constitutes the natural end and perfection (in the supernatural order, the supernatural end) of the highest vital appetite of man's rational nature. God, the source of all created being and goodness, is also the last end of man, the Supreme Good "Who satisfieth thy desire" (Ps. 103). Imperfect goods of particular appetites are really good only when ordained to the attainment of man's perfection or last end. These are generally classified as: (a) external goods, (b) goods of body, and (c) goods of soul. While the goodness or badness of many acts is determined by positive law, yet ultimately, the distinction between good and evil is a natural one, right rational nature constituting the proximate norm of morality and the Divine Nature or Reason the ultimate norm. An act is morally good when directed by reason to man's ultimate end, i.e., when in conformity with right rational nature; otherwise it is evil. Some objects are naturally suitable, others unsuitable, to human nature. Hence there exists a distinction between moral good and evil, which has its origin in the nature of things; acts such as blasphemy, idolatry, lying, etc., being intrinsically evil, others such as the worship of God, pursuit of truth, etc., being by their very nature good. Although some actions, such as walking, etc., considered in the abstract, may be termed indifferent, yet every concrete human act is either morally good or bad to the extent that it conforms to the moral law, or leads towards or away from man's final end. This quality of moral goodness, which may be increased or diminished, is dependent on three factors: (a) the object of the act itself, (b) the purpose or end of the agent, and (c) the circumstances of the act. To be morally good all three elements of the act must be in conformity with the standards of morality, while if one of these determinants be evil the act itself will be

morally bad.—C.E.; Cronin, Science of Ethics, Dub., 1920; Ross, Christian Ethics, N. Y., 1919; Woods, First Book in Ethics, N. Y., 1923. (D. A. MacL.)

Good Counsel, a monthly magazine published at Philadelphia, Pa., by the Augustinian Fathers; founded, 1924; it is named after Our Lady of Good Counsel, and its purpose is to promote devotion to her; circulation, 7500.

Good Counsel, Our Lady of, a title given to the miraculous picture of the Madonna at Genazzano, honored particularly in the Order of St. Augustine. The devotion arose from the legend that the Madonna of Genazzano was "miraculously transported from Albania into Italy, accompanying across the Adriatic two Christians who fled from the Mussulman invasion. It rested in the Augustinian Church, 1467. The feast was instituted by Benedict XIII in 1727, but is not in the universal calendar. Pope Leo XIII added the title "Mother of Good Counsel" to the Litany of Loreto.—Dillon, The Virgin Mother of Good Counsel. (N. M. W.)

Good Faith, a phrase used in allusion to the holding of an erroneous belief, that is objectively untrue, due to invincible ignorance. Thus one may sincerely believe the errors of an heretical sect and be saved. Generally, such an honest state of mind should be corrected, except when prudence demands silence for the sake of a greater good, private or public. Good faith is also necessary to prescription (Can. 1512).—C.E.; Slater, Manual of Moral Theology, N. Y., 1908. (F. W.)

Good Friday, Friday in Holy Week, anniversary of the death of Christ, on which the Passion and Crucifixion of Christ are commemorated; a day of fasting and penance from the earliest ages of the Church. Black vestments are worn by the priest, and until the Mass the altar is covered only by a single linen cloth and there are no lights. The morning services are in three parts: a Prophecy; Lesson from the Scriptures, the reading of the Passion and prayers for all mankind, the unveiling and adoration of the Cross, accompanied by the chanting of the Improperia; and the Mass of the Presanctified, before which the Host, already consecrated on Holy Thursday, is taken in solemn procession from the Altar of Repose to the main altar. It is not a Mass properly speaking, as there is no consecration, but the Host is incensed, elevated before the people, and consumed by the priest. Holy Communion is given to the faithful only in case of sickness. It is customary to have services from twelve noon until three in commemoration of the Three Hours' Agony of Christ, and the office of Tenebræ is sung in the evening.—C.E.; Guéranger, tr. Shepherd, Liturgical Year: Passiontide and Holy Week, Lond., 1886.

Good-havens, a small bay on the southern coast of Crete, near Thalassa (Lassa), where St. Paul was becalmed on his voyage to Rome (Acts, 27).

Goodness, as a divine attribute, the perfection of God by the complete possession of all that is best in Himself, and as the source of all that is good in His creatures.—Pohle-Preuss, God: His Knowability, Essence, and Attributes, St. L., 1921. (Ed.)

Good Samaritan, Parable of the. The occasion of the parable (Luke, 10) was a question of a doctor of the law concerning eternal life, asked with the intention of embarrassing Our Lord. Christ refers the man to the Law and invites him to answer himself; this the questioner does by reciting the commandment of the love of God, which was part of the great daily prayer, and adding to it the precept of the love of the neighbor, as was done by Our Lord himself in His teaching. When Our Lord approves his answer, the doctor wishes to justify himself for putting a question which he was so well able to answer, by asking: And who is my neighbor? Since a more or less abstract definition could give occasion to distinctions and discussions, Jesus answered by giving a concrete illustration in the parable of the Good Samaritan. A man going down from Jerusalem to Jericho is attacked by a band of robbers who despoil him and beat him. A priest approaches, who might be expected to give good example and obey the Law's precept of charity towards the neighbor, especially as the victim is apparently a fellow countryman, but he passes by. So also a Levite. Next comes a Samaritan, chosen by Our Lord to give greater force to the lesson; for in his case, racial and religious bitterness would make the practise of charity more difficult (John, 4). At once moved by compassion, he attends to the needs of the unfortunate, then conveys him to an inn, and pays in advance for the care for the man a sum equivalent to two days' wages, promising to make good on his return any further expense incurred by the innkeeper. The story leads up quite naturally to the question with which Our Lord concludes the narrative: "Which of these three, in thy opinion, was neighbor to him that fell among the robbers?" The only possible answer to this query is given by the doctor of the law, who thus learns that a neighbor is anyone who needs any manner of assistance or help.—Fonck, tr. Leahy, Parables of the Gospel, N. Y., 1914. (E. A. A.)

Good Shepherd, Parable of the. Our Lord means to teach in this parable (Matt., 18) the care and love of God for the little ones, that is to say the weak, of whom He thinks so much that He has placed them under the protection of His angels. God wishes that not one of them should become lost; hence the duty of looking after them to secure their salvation. The lesson is conveyed in the parable of the lost sheep; a shepherd with a flock of 100 sheep will leave the 99 that are not in danger and in no special need of his care, in order to look for the one that has been lost, and will not give up the search until he has found the lost one. This parable resembles very closely that in Luke, 15, and so quite naturally the two parables are commonly identified. The differences between them are of the kind that may be expected in two parallel versions of the same discourse, teaching essentially the same lesson; the value of the soul in the eyes of God, whence flows the necessity of doing everything to reclaim one on the way to perdition, the point brought out especially by St. Matthew, and the joy of God over the conversion of the sinner, the point brought out especially by St. Luke.—Fonck, tr. Leahy, Parables of the Gospel, N. Y., 1914. (E. A. A.)

Good Shepherd, Religious of the. See Religious of Our Lady of Charity of the Good Shepherd of Angers.

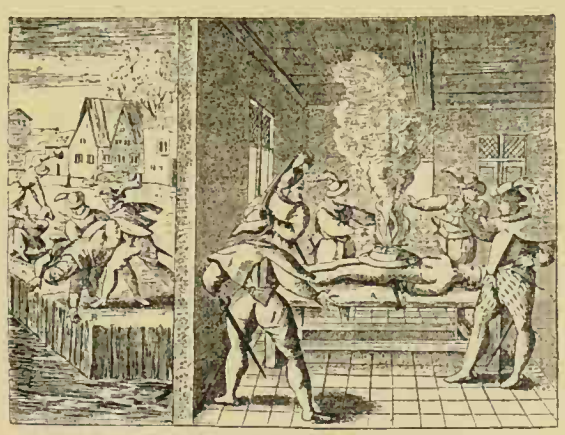
Good Thief, traditionally known as Dismas, one of the thieves crucified with Christ, who rebuked his companion for demanding that Christ should save them, prayed instead a share in His Kingdom, and received the assurance: "This day thou shalt be with Me in paradise." A portion of the cross on which he died is preserved in the Chapel of Relics, Santa Croce in Gerusalemme, Rome. He is patron of persons condemned to death. (ED.)

Gopher Wood is mentioned in the Bible, as the material out of which Noe's ark was made (Gen., 6). Translators either have not attempted to give an equivalent, or have with early Jewish interpreters read a slightly different word (Vulg.: "*Lævigatis*"; D.V.: "timber planks"). Commentators as early as St. Ambrose and St. Augustine noticed, after Celsius, the close resemblance of the words *gopher* and *kopher* (pitch, hence any pitch-exuding tree, especially cypress), and were of the opinion that a tree of the pine or cypress family might be intended. The suitableness of its wood for shipbuilding, known from very early ages, is a further argument in favor of this view. (C. L. S.)

GORDON RIOTS

Gordian, the name of three Roman emperors, who reigned between A.D. 237 and 244, all of whom met with violent deaths. Under them the Church enjoyed peace, as their rival, Maximin, had been a fierce persecutor of the Christians.—C.E.

Gordianus and Epimachus, SAINTS, martyrs (Rome, 362 and Alexandria, 250). Gordianus was a Roman judge, converted to Christianity by the priest Januarius. Under Julian the Apostate he was tortured and beheaded by the prefect Apronianus. His body was buried in a crypt on the Latin Way, beside the body of St. Epimachus, martyred at Alexandria under Decius. Relics in the Abbey of Kempten, Bavaria, and in St. John Lateran, Rome. Feast, R. Cal., 10 May.—C.E.; Butler.



MARTYRS OF GORKUM

Gordon, ANDREW (1712-51). Benedictine monk, professor of natural philosophy at University of Erfurt, b. Cofforach, Scotland; d. Erfurt, Germany. He invented the electrical whirl (an early electrostatic reaction motor), and the electric chimes, an early instance of the application of "electric convection."—C.E.

Gordon, CHARLES (1772-1855), priest, b. Bellie, Scotland; d. Aberdeen. The nephew of Bishop Geddes and brother of Fr. John Gordon, he entered the Seminary of Scalan, 1785, and went to Scots College at Douay for eight years. Ordained priest by Bp. Hay, 1795, he was placed in charge of the Mission of Aberdeen, which position he occupied until his death. In 1807 Fr. Gordon accompanied Bp. Hay to Edinburgh. He introduced music into the church in Aberdeen, 1814, and perhaps the most important work of his ministry was the erection of a parochial school, 1833, and the opening of the College of St. Mary for the education of young men destined for the Church.—Davidson, Priest Gordon, Lond.

Gordon Riots, so called from the head of the movement, Lord George Gordon, occurred in London from 2 June to 9 June, 1780. The "Protestant Association" had prevented the introduction of a Catholic Relief Bill in Scotland, and were encouraged to work for the repeal of the Catholic Relief Bill in England and Canada. Lord George Gordon, president of both the English and the Scotch associations, procured a petition for the repeal of the Relief Bill, signed by more than 30,000 names, and carried it to the House of Commons, 2 June, 1780, accompanied by a huge procession wearing blue cockades and carrying flags with the device "No Popery." Attacks were made on the property of Catholics, and as the riot spread the prisons were fired and many Protestants suffered. The crowd was finally dispersed by a military force. Lord George Gordon was acquitted. Probably he did not foresee the result of his actions. Some compensation was paid to the Catholics for their losses.—C.E.

Gorgonius, SAINT, martyr (304), d. Nicomedia. He was a trusted servant in the household of the Emperor Diocletian. When the persecution began, Gorgonius remained firm in his faith, was tortured with his companions Dorotheus, Peter, and others, and strangled. Feast, 9 Sept.—C.E.; Butler.

Gorham Judgment, decision rendered, 1850, by the judicial committee of the Privy Council of England which directed the Dean of Arches to induct the Rev. George C. Gorham into the vicarage of Brampford Speke, in spite of his denial of baptismal regeneration. Numerous protests and appeals were made by High Churchmen and the fierce controversy which arose in regard to it was the main determining factor in Manning's decision to become a Catholic.

Gorkum, THE MARTYRS OF. In 1572, following the first Calvinist synod at Embden in the Netherlands, the Watergeuzen heretics seized 17 priests and two laybrothers in Gorkum and its environs.

They threw them into prison, and, after transferring them to Brielle, cruelly mutilated and hanged them, 9 July, for refusing to deny their belief in the Blessed Sacrament and the papal supremacy; this in spite of an order of William of Orange that priests should not be molested. They were beatified in 1675 and canonized in 1865. —C.E.

Görres, gĕr'rĕs, JOHANN JOSEPH (1776-1848), author, and champion of Catholic interests in Germany, b. Coblenz, Germany; d. Munich. His earliest writings reveal his admiration for the principles of the French Revolution, but a visit to Paris in 1800 cured him of his enthusiasm. Returning to Coblenz he taught physics till 1806, when he became a docent at Heidelberg, then a center of German Romanticism, in which he was interested. Two years later he was again at Coblenz, where he devoted himself to mythology and was named superintendent of education. His struggle for civil and religious liberty provoked the hostility of the Prussian government, and to escape arrest he fled to Strasbourg. Gradually he took a more active part in the defense of the Church. In 1827 he was called to the University of Munich, and became the leading spirit in a brilliant Catholic circle including Arndts, Döllinger, Möhler, Phillips, and other scholars, who worked for a renovation of the spiritual life, and the civil liberty of Catholics. As a result of his study of the medieval mystical writers, he produced his great work on Christian mysticism, and when the Prussians arrested the Abp. of Cologne he at once opposed the infringement of ecclesiastical rights by the civil power, and became a constant contributor to the newly-established "Historisch-politische Blätter." In his last years he showed his loyalty once more by his condemnation of the schism of Johann Ronge (1845). —C.E.

Görres Society, an association of Catholic scientists and lawyers founded at Coblenz, 1876, by the poet, Alexander Kaufmann, to encourage the progress of science in Catholic Germany. It was named for Johann J. Görres (q.v.) and has its headquarters at Bonn, although annual sessions are held in other cities. It conducts discussions and lectures on philosophy, history, natural sciences, law, etc., and founded the Görres Society Historical Institute at Rome, 1889. This purely private association has, among other important works, successfully undertaken the task of editing the Acts and records of the Council of Trent.—Kirchenlexikon.

Gospel (A.-S., *godspell*, good news), an authentic and inspired document containing the glad tidings of redemption and revelation through the life, teachings, and death of Jesus. There are four such documents, the Gospels according to Matthew, Mark, Luke, and John. The titles of these books, "Gospel according to," etc., signify "the Gospel history as written by," etc. The first three so manifestly agree in many points that they are classed together as synoptic (at a glance); the fourth differs from them in content, style, language. Prior to the writing of the Gospels was the spoken record of the acts and sayings of Jesus, the "Oral gospel," as it is called, or tradition; but the writers of the Gospels were inspired to record many things not remembered or handed down by word of mouth. There are many books which claim to be "Gospels," but only the four mentioned rightly claim Apostolic authority, and they alone are received by the Church. All others, of later origin, often trivial, absurd, and legendary, were rejected as spurious and are known as Apocrypha (q.v.).—C.E.; Arendzen, The Gospels—Fact, Myth, or Legend?, Lond., 1923. (R. F. S.)

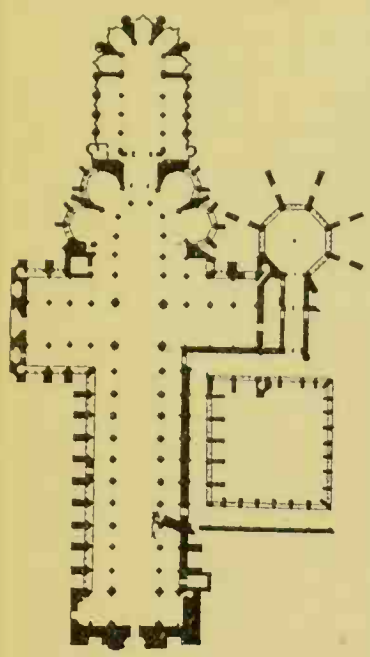
Gospel in Liturgy. From the earliest times the Gospels were read and explained during Divine services; gradually certain portions, appropriate to the chief feasts and seasons of the year, were chosen and became a fixed part of the Mass. Thus, in Advent the Gospels relate to preparation for the coming of Christ; at Christmastide and the Epiphany, to the birth and childhood of Christ; in Lent, to penance and the Passion of Christ; at Eastertide, the last discourses of Jesus; after Pentecost, the nature and development of the Kingdom of God and the duties of its members. During the reading of the Gospel all stand as a mark of reverence for the Word of God and sign their foreheads, lips, and breast with the cross as a sign of readiness to believe, profess, and cherish its truths. The Gospel is read or sung after the Epistle by the celebrant, standing at the left side of the altar, as the people face it. The Last Gospel is that regularly read at the end of Mass (John, 1); except on Vigils, days in Lent when the Mass of a feast is celebrated, and days of Special Commemoration.—C.E.; Ryan, Gospels for Sundays and Feast Days, N. Y., 1925. (R. F. S.)

Gospel Side of Altar, the left side of the altar as one faces it, so called because portions of the Gospels are read there at Mass. (J. C. T.)

Goss, ALEXANDER (1814-72), archæologist, second Bp. of Liverpool, b. Ormskirk, England; d. Liverpool. He was ordained at the English College in Rome, 1841; consecrated, 1853; and became Bp. of Liverpool, 1856. Zealous, and outspoken, he was a champion of Catholic education and of the welfare of the Church. As a member of the Chetham Society he edited several archæological treatises; he also collected materials for a history of Catholicity in the north, and edited Drioux's "Sacred History." —C.E.

Gothic Architecture. The word "Gothic," implying the extreme of barbarism, was a contemptuous and inaccurate term used by the Italians of the Renaissance to describe the architecture, Frankish-Norman in origin, of the Middle Ages. It may be fittingly called the "Catholic Style," since it was the expression of the new civilization introduced by the Church after the struggle with paganism, and since it remains today the supreme artistic achievement of that civilization. The religious orders, the Benedictines of Cluny, the Cistercians, Carthusians, and Augustinians, promoted the development of Gothic art; the Franks, Lombards, and Northmen gave it vitality; the Capetian kings and Norman dukes invested it with a sense of nationalism. From the Lombards were borrowed the pier and archivolt, the ribbed and domed vault;

from the Carlovingian builders, the basilica plan of triple aisles, transept, and three apses; and the interior system of arcade, triforium, and clerestory. To these the Normans added the vaulted roof and the principle of concentrated thrusts met by pier buttresses and hidden flying-buttresses. Gothic architecture was perfected in the Isle of France in the early 12th century. The pointed arch was introduced, the flying-buttresses emerged through the roof, the clerestory windows were heightened, and the *chevet*, with double apsidal aisles and chapels, was added. Architecture was now associated with sculpture, stained glass, and mural painting, in France. Among the cathedrals of the period may be mentioned those of Notre-Dame in Paris, Chartres, and Amiens. The last phase of Gothic architecture in France was the Flamboyant, more a form of decoration than a style. French 15th-century architecture was secular, and the best examples are found in guildhalls, palaces, manors, and memorials. In England a parallel, but individual, course of development was taking place; buildings were larger, and covered with timber roofs. Norman Romanesque was introduced with the erection of Canterbury by Edward the Confessor, 1050, and adopted by the Benedictines. The Cistercians preferred the economical Gothic. The Early English period is marked by great beauty of interior treatment, e.g., the slender shafts, lancets, and sculptured capitals, of Westminster Abbey. Perpendicular, a style distinctly English in character, was introduced, and with it the invention of the fan vault. English Gothic displayed variety and personality, rather than the uniformity of the French. Its most famous examples are the cathedrals of Lincoln and Exeter, and Westminster Abbey. In Germany, where the favorite style was Rhenish Romanesque, Gothic developed slowly. Cologne cathedral was its first example. Individual development was manifest in the *Hallenbau* scheme, which consisted of a great hall with level vaulting, supported on slender shafts which divided it into aisles. In Flanders, Gothic architecture of distinctly French influence was evident in the secular buildings; the town- and guild-halls. In Italy, Burgundy, Aquitaine, and Spain the fundamental principles of Gothic were never accepted, although it influenced decoration and design.—C.E.; Ruskin, Seven Lamps of Architecture, Orpington, 1891; Cram, The Gothic Quest, N. Y., 1905; Brandon, Analysis of Gothic Architecture, Lond., 1847.



GOTHIC: WESTMINSTER ABBEY

Gothic Rite. See MOZARABIC RITE.

Goths, a Teutonic tribe inhabiting the basin of the Vistula about the 1st century A.D. In the 3rd century they migrated south towards the Black Sea, invading Greece, Thrace, and Mœsia, and encroaching on the Roman possessions. Their kingdom extended from the Black Sea to the Gulf of Bothnia and was divided into the kingdom of the Visigoths (west) and the Ostrogoths (east). In Thrace they revolted against the Roman rule and inflicted a severe defeat on Valens, at Adrianople, in 378. The Visigothic kingdom existed in France from 478 to 507, and in Spain to 711. Under Alaric the Goths invaded Italy in the 5th century, sacked Rome twice, and were expelled by Narses in 552. They accepted Christianity very quickly and at the Council of Nicæa had a Gothic bishop. Of Gothic literature we have the Bible of Ulfilas; of Gothic legislation, the Edict of Theodoric and some law codes.

Gottschalk, SAINT, martyr (1066), Prince of the Wends, d. Lenzen, Prussia. After an unchristian military career, inspired by a desire to avenge his murdered father, Gottschalk returned to religious practises. He labored for the conversion of his people, calling in missionaries, and founding monasteries. In the midst of this work some pagan tribes rebelled and Gottschalk was martyred. Feast, 7 June.—C.E.

Goulburn, DIOCESE OF, Australia, comprises a portion of New South Wales; established, 1864; suffragan of Sydney. Bishops: Bonaventure Geoghegan (d. 1864), William Lanigan (1867-1900), John Gallagher (1900-23), and John Barry (1924). Churches, 127; priests, secular, 62; priests, regular, 17; religious women, 398; colleges, 2; high schools, 15; primary schools, 51; institutions, 7; Catholics, 43,176.

Gounod, CHARLES FRANÇOIS (1818-93), composer, b. Paris; d. there. After studies at the Lycée St. Louis and the Conservatoire, he won in 1839 the *Grand Prix de Rome* with his cantata "Fernand." He passed three years in Rome. After visiting Vienna, 1842, he became choirmaster at the Missions Etrangères in Paris, and pursued theological studies at St. Sulpice but, abandoning his intention to take orders, turned to the operatic field where his name is linked with "Faust," 1859, and "Roméo et Juliette," 1867, which occupy the lyric stage today. Returning from a five years' sojourn in London, 1870-75, he devoted his last years to religious music, composing several masses and "The Redemption" oratorio, which he considered the great work of his life. —C.E.; Autobiography, tr. Crocker, N. Y., 1895; Pagnerre, Charles Gounod, sa vie et ses œuvres, Paris, 1890.

JOHN GOWER

Gower, JOHN (*c.* 1327-1408), poet, b. probably Kent, England; d. Southwark. He was a prolific writer in three languages. His merits have been dimmed through constant comparison with Chaucer. Among his works are his French "Mirour de

l'Omme" (O.F., Mirror of Man), about 31,000 lines treating of the vices and virtues, and pardon through Christ and the intercession of Our Lady; "Vox Clamantis," 10,265 Latin elegiac verses, dealing with contemporary social history; and "Confessio Amantis," over 33,400 lines, in English, a discussion between a lover, the poet, and Venus, and subsequently between the poet, and Genius, his confessor, in which the seven deadly sins are discussed and illustrated by tales.—C.E.

Goya y Lucientes, gō'yà ē lōō-thē-ān'tās, FRANCISCO JOSÉ DE (1746-1828), painter, etcher, and lithographer, b. Fuendetodos, Aragon, Spain; d. Bordeaux, France. After studying art in Spain he went to Rome in his twentieth year for study and observation, traveling with a band of bull-fighters. On returning to Madrid, in 1775, he was engaged by Raphael Mengs to design tapestries of contemporary Spanish life for the Santa Barbara factory, but was soon famous as a painter of religious subjects and of portraits. Among the former are a "Crucifixion" in the Prado, and a "Virgin in Glory" in Saragossa. In 1789 he was appointed painter of the chamber by Charles IV. He is known in the history of Spanish art as the last of the old masters and the first of the new. He was an early exponent of naturalism and much of his work shows an almost brutal realism. Of his paintings, well-known examples are the equestrian portrait of Charles IV in the Prado, and the portrait of the Duchess of Alva in the Hispanic Society Museum in New York. His charaeteristic irony is particularly evident in his etchings, and in early experiments in lithography. Of his etchings, the series of caricatures known as "Capriccioso," 1792-96, and a later grim portrayal of "The Disasters of War" are the most famous.—C.E.; Calvert, F. J. Goya, N. Y., 1908.

FRANCISCO DE GOYA

Gozo, DIOCESE OF, comprises the island of Gozo in the Mediterranean; erected, 1863; directly dependent on the Holy See. Bishops: Francesco Butigieg, the Augustinian Fr. Micallef, Antonio G. Delicata (1868-76), Pietro Pace (1877-89), Giovanni Camilleri (1889-1924), and Michael Gonzi Tonna (1924). Churches, 42; priests, secular, 180; priests, regular, 18; seminary, 1; educational institutions (other than elementary), 21; orphanage, 1; Catholics, 23,000.

Grace (Lat., *gratia*, favor), in its widest meaning, the term signifies any gratuitous gift of God to a rational creature, the bestowal of which is motivated by divine benevolence, whether the gift be natural or supernatural, internal or external to the recipient. In its strict and ordinary sense, however, grace is a supernatural gift of God's beneficence, gratuitously bestowed upon a rational creature (angel or man), for the ultimate purpose of fitting the recipient for life eternal. It may be inward or external, as is explained under these titles. Inward grace is either actual or habitual, according as it consists in a transitory help conferred for the performance of a good act, or in an abiding perfection elevating the recipient in a manner to a divine plane of being. This latter is usually called sanctifying grace, because of its formal effect on the recipient. Its very presence sanctifies him, makes him holy, a child of God, and an heir of heaven (see ACTUAL, SUFFICIENT, EFFICACIOUS, and HABITUAL, GRACE). Sanctifying grace is always accompanied by the infused virtues and the gifts of the Holy Ghost, both of which share in the general nature of supernatural grace. They are permanent perfections of the recipient's spiritual faculties, intellect and will, bearing a somewhat similar relation to sanctifying grace as the natural faculties and their dispositions bear to the soul. Hence by sanctifying grace, and its concomitant gifts, the recipient is in a manner constituted a supernatural nature, a complete radical principle of salutary action. In reference to its origin, a distinction is made between the grace of God and the grace of Christ. All grace comes indeed from God, but since the fall every grace bestowed upon human beings is based on the merits of Christ. Before the fall Adam received grace directly from God, without reference to the Saviour of mankind; and so did the angels whilst they were on probation. But now we, the children of the fallen Adam, receive grace only through Christ Our Lord. Grace is so necessary that without it we cannot do anything for life eternal. Hence the words of Christ: "Without me you can do nothing" (John, 15).—C.E.; Pohle-Preuss, Grace: Actual and Habitual, St. L., 1921. (B. O.)

Grace, CONTROVERSIES ON, bear upon the reconciliation of grace with free will. The chief theological systems involved are: Augustinianism, Thomism, Molinism, Congruism, and Syncretism. Augustinianism and Thomism hold that grace derives its efficacy from its own intrinsic nature (*ab intrinseco*), the former ascribing it to a moral and the latter to a physical influence of grace upon the free will. Molinism and Congruism teach that grace is efficacious extrinsically (*ab extrinseco*), deriving its efficacy from the free will prepared and assisted by grace. Congruism, however, explicitly postulates that the grace be congruous (*congrua*), that is, adapted to the nature and circumstances of the recipient. For the infallibility of the connection of grace with the consent of the free will, both fall back upon God's foreknowledge through the *scientia media*. Syncretism defends the intrinsic efficacy of grace for difficult actions, and extrinsic for such as are less difficult.—C.E.; Pohle-Preuss, Grace: Actual and Habitual, St. L., 1921. (B. O.)

Grace, WILLIAM RUSSELL (1832-1904), philanthropist and merchant, b. Cork, Ireland; d. New York. To his activities is largely due the commercial development of western South America. In 1880 and 1884, he was elected mayor of New York, the first Catholic to fill that office. He took an active part in succoring the famine-stricken Irish in 1879, and in 1897 founded at New York the Grace Institute to give free tuition in clerical work, dressmaking, and housekeeping to women and girls.—C.E.

Grace at Meals (Lat., *gratiæ*, thanksgiving), prayers said before and after meals, a custom common to all Christians. The prayers implore the di-

vine blessing upon the food and upon those who are to partake of it, and express gratitude to God for the food, which is His gift.—C.E. (J. C. T.)

Grace of God and Favor of the Apostolic See, By The, formula used after a bishop's name in official documents to express that his office is from God and his designation to it from the Vicar of Christ. (ED.)

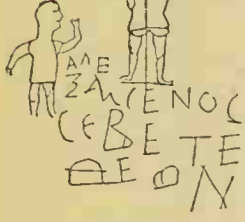
Gradual (Lat., *gradus*, step), the response and versicle to the Epistle, so called because at High Mass it was sung on the step of the altar. It ordinarily accentuates something in the Epistle, and is taken, except in rare cases, from Scripture, mostly from the Psalms.—C.E.; Fortescue, The Mass, N. Y., 1914. (ED.)

Graduale, a liturgical book containing the choral parts of the Mass. Before the time of Gregory I (590-604), the responses and antiphons for the Mass and for the Divine Office were contained in one book called the Antiphonary. At present it is customary to have two separate books, the Gradnale containing the Ordinary and Propers of the Mass, together with the *Asperges me* and the *Ordo sepeliendi*, and the Breviary with its Common and Proper Offices. (D. R.)

Gradual Psalms (Lat., *gradus,* step) or Pilgrim Psalms (Ps. 119-133) were sung by the caravans of devout Israelites on their way to Jerusalem to celebrate the great feasts in the Temple. Other commentators say they were hymns sung in the liturgical service of the Temple as the Levites ascended in procession the steps, particularly in celebrating the Feast of Tabernacles.—C.E. (T. Mel.)

Græco-Latin Rite. See Italo-Greeks.

Graffiti (It., a scribbling), term accepted by archæologists to designate the scratchings (names, ejaculations, prayers, etc.) of medieval pilgrims on early Christian monuments, particularly on tombs. Of little value artistically, they prove valuable to the historian. One of the most important examples is the *graffito* of Alexamenos, discovered 1857, and preserved in the Kircherian Museum of the Roman College. (See illustration.) It represents, derisively, a Christian worshiping a crucified figure with an ass's head; the Greek inscription signifies: "Alexamenos worships his God."—C.E.; Northcote-Brownlow, Roma Sotterranea, Lond., 1878.



GRAFFITO

Grail, Holy. See Holy Grail.

Grain of Wheat, a parable occurring in John, 12, given as an explanation, when after the triumphal entry into Jerusalem, Philip and Andrew presented to Jesus the request of some Gentiles to see Him, of why He must suffer and die before His glorification. Jesus is the grain of wheat sown and destined to bring forth much fruit. Now, just as according to the law of nature the grain of wheat, under the penalty of remaining alone to rot, be trampled upon, or eaten, must die, that is, sacrifice all that it hides within itself in support of the life that develops within it under the influence of sun and rain, so too must Jesus, according to the law of grace, suffer and die, that is, sacrifice all that He possesses according to the natural order in order that mankind may be redeemed, souls saved, honor and glory given to God. The same law holds good for all men; to encourage us we have Christ's promise of a great reward and assurance of the grace He merited for us. St. Ignatius of Antioch applied this parable to himself, just before being thrown to the lions, in the beautiful words "I am the wheat of Christ, I shall be ground between the teeth of beasts, that I may become clean bread." It can also be applied to the Holy Eucharist.—Fonck, tr. Leahy, Parables of the Gospel, N. Y., 1914. (N. G.)

Granderath, Theodor (1839-1902), historian, b. Giesenkirchen, Rhine Province; d. Valkenburg, Holland. Entering the Society of Jesus, he was appointed professor of canon law in the college of Ditton Hall, England. He was sent to Holland in 1887, and in 1893 he was called to Rome where Leo XIII placed the archives of the Vatican council at his disposal in order to help him in preparing the history of its acts and decrees. Two volumes of this work were prepared for the press by the author himself and published in 1903. He also wrote a commentary on its dogmatic constitution. —C.E.

Grand Island, Diocese of, Nebraska, comprises the counties of Arthur, Banner, Blaine, Box Butte, Brown, Buffalo, Cherry, Cheyenne, Custer, Dawes, Deuel, Garfield, Grant, Greeley, Hooker, Howard, Keyapaha, Kimball, Logan, Loup, McPherson, Rock, Scott's Bluff, Sheridan, Sherman, Wheeler, Sioux, Thomas, Valley, and those portions of Dawson, Hall, Lincoln, and Keith lying north of the South Platte River; area, 40,000 sq. m.; erected at Kearney, 1912; transferred to Grand Island, 1917; suffragan of Dubuque. Bishop: James A. Duffy (1913). Churches, 98; priests, secular, 64; priests, regular, 2; religious women, 158; academies, 3; primary schools, 14; pupils in parochial schools, 2250; institutions, 3; Catholics, 23,191.

Grand Rapids, Diocese of, Michigan, embraces the following counties of the Lower Peninsula of the State of Michigan: Alcona, Alpena, Antrim, Arenac, Bay, Benzie, Charlevoix, Cheboygan, Clare, Crawford, Gladwin, Grand Traverse, Gratiot, Emmet, Ioseo, Isabella, Kalkaska, Kent, Lake Leelanau, Manistee, Mason, Mecosta, Midland, Missaukee, Montealm, Montmorency, Muskegon, Newaygo, Oceana, Ogemaw, Osceola, Oseoda, Otsego, Ottawa, Presque Isle, Roscommon, Saginaw, and Wexford; area, 22,561 sq. m.; established, 1882; suffragan of Cincinnati. Bishops: Henry J. Richter (1883-1916), Michael J. Gallagher (1916-18), Edward D. Kelly (1919-26), Joseph G. Pinten (1926). Churches, 229; priests, secular, 182; priests, regular, 25; religious women, 907; college, 1; seminary, 1; academies, 4; high schools, 39; primary schools, 91; pupils in parochial schools, 25,249; institutions, 12; Catholics, 145.000.

Gratian, Decree of, a collection of canonical decrees and excerpts from the Fathers and from Roman Law, published on his private authority by John Gratian, a monk and professor at the University of Bologna, *c.* 1150. Before his time there were many decrees of particular councils in the East, in

Africa, Spain, and Gaul. Gratian sought to bring order into these various collections, adding brief comments and intending it as a text for the great law school of Bologna. It is divided into three parts. The first consists of 101 "Distinctions," subdivided into chapters; the second part contains 36 "Causes"; the third section is composed of 5 "Distinctions." The first part deals with the written sources of canon law and of ecclesiastical persons; the second treats of ecclesiastical administration, marriage, and penance; the third comments upon Sacraments and Sacramentals. The references to the Decree are technical, e.g., C. 24 DL means chapter 24 of the fiftieth Distinction; C. 4 C. 111 q. 2 means chapter four in the second question of the third cause. The Leipzig edition of the Decree is critically edited by Friedberg.—C.E., VI, 730. (P. J. L.)

Gratitude recognizes benefits with praise and thanksgiving, returning them according to opportunity and means. Since beneficence neither supposes title in the receiver nor creates one in the giver, gratitude is a special virtue. However, dictated by man's social nature, it is imposed by the Creator, to whom it is universally due. (H. J. W.)

Grattan, HENRY (1746-1820), patriot, b. Dublin; d. London. Entering the Irish Parliament, 1775, he won fame as an orator, advocating free trade and legislative independence for Ireland. Though a Protestant he championed the Catholic Relief Bill, and, having retired from Parliament, 1797, re-entered, 1805, chiefly to help that cause. He presented Catholic petitions, 1808 and 1810, and in 1813, with Castlereagh and Canning, succeeded in having the bill pass through a second reading.

Gratuitous Grace. The grace of God, actual or habitual is a created supernatural entity, beyond the scope of man's attainment, outside the limits of human exigencies. It is wholly and entirely within God's power to dispense or withhold. Good works cannot merit it; the most persistent natural desires cannot obtain it. In the present providence of God, we are privileged to receive and use it, simply because God's liberality and Christ's redemption have come to the support of our natural helplessness for its Attainment.—Pohle-Preuss, Grace: Actual and Habitual, St. L., 1921. (R. J. MCI.)

Grave, an excavation in the earth for the burial of a corpse. It was called *loculus* in the times of the catacombs, and was dug or hewn into the tufa or porcelain earth outside the city walls. The Church admits single and ancestral graves and family plots for members of the same family. Where there is no Catholic cemetery, the Church requires that a separate space be granted for the burial of Catholics, and, if this is refused, the single graves must be blessed (Can. 1206). No ownership can be claimed by individuals. (C. A.)

Graves, DESECRATION OF, a barbarous custom, among ancient and modern nations, punished by Church law. Whosoever desecrates corpses or graves to commit theft, or from some other evil motive, is to be punished with the personal interdict, is *ipso facto* infamous, and if a cleric, must be deposed (Can. 2328).—P.C. Augustine. (C. A.)

Great Britain. See BRITISH EMPIRE.

Great Falls, DIOCESE OF, Montana, embraces the counties of Big Horn, Blaine, Carbon, Cascade, Chouteau, Custer, Dawson, Fallon, Fergus, Hill, Musselshell, Park, Phillips, Prairie, Rosebud, Sheridan, Stillwater, Sweet Grass, Valley, Wibaux, and Yellowstone; area, 94,158 sq. m.; erected, 1904; suffragan of Oregon City. Bishop: Mathias C. Lenihan (1904). Churches, 149; stations and chapels, 156; priests, secular, 51; priests, regular, 17; religious women, 284; academies, 4; primary schools, 11; Indian schools, 7; pupils in parochial schools, 1396; students in Sunday schools, 6200; institutions, 9; Catholics, 32,425.

Great God, whatever through Thy Church, hymn written by an anonymous author, and found in "Hymns for the Year," 1867.

Great Namaqualand, PREFECTURE APOSTOLIC OF, Union of South Africa; bounded N. by the northern limits of the civil districts of Luderizbucht, Gibeon, and Rehoboth, W. by the Atlantic Ocean, S. by the Orange River, and E. by the political boundary of Southwest Africa; established, 1909; entrusted to the Oblate Fathers of St. Francis de Sales. Prefects Apostolic: Stanislaus Kbolikowski, O.S.F.S. (1910-22), Matthias Eber, O.S.F.S. (1923), residence at Heirachabis. Churches, 10; stations, 9; priests, 8; religious women, 13; schools, 10; orphanages, 2; Catholics, 3000.

Great Pastor of the sheep, title given Our Lord Jesus Christ (Heb., 13).

Great Silence, particular times, especially from night prayer, until next morning after breakfast, when speaking is more strictly prohibited among members of religious orders.

Great Supper, a parable occurring in Luke, 14. The occasion of this parable was a pious exclamation, made by one of the guests at a supper to which Our Lord had been invited. As Jesus had just mentioned the reward in store for good done unselfishly at the resurrection of the just, a man exclaimed: "Blessed is he that shall eat bread in the Kingdom of God." Jesus takes occasion to teach that the Kingdom of God is something which will require more than a pious wish, and He does so in the parable of the Great Supper. A man, who is naturally to be imagined wealthy, has prepared a great banquet and just before the feast he sends a servant to remind the guests of the invitation previously accepted by them. At the last minute each one of the guests in turn excuses himself, alleging various reasons of more or less cogent character. Angered by this refusal, the man sends his servant to bring in the poor, the lame, etc., whom he may find in the city. After these have been brought there is still room left, then he sends the servant to bring in all whom he may find on the roads leading to the city, so that there will be no room for those that were invited. The parable teaches that they alone shall enter the Kingdom of God who have listened to His call in a spirit of docility, without allowing themselves to be detained by other cares in the false hope that their place is secure. Several Catholic authors as well as most critics outside the Catholic Church hold that this parable, and that reported in Matt., 21, are two parallel forms of the same parable; still the identification cannot be re-

garded as certain.—Fonck, tr. Leahy, Parables of the Gospel, N. Y., 1914. (E. A. A.)

Greece, independent republic of southeastern Europe; area, 49,912 sq. m.; est. pop., 6,600,000. The country was evangelized by St. Paul during his second and third missions, when he visited Neapolis, Philippi, where the first Christian Church on European soil was established, Thessalonica, Berœa, Corinth, and Athens, where he converted Dionysius the Areopagite, first Bp. of Athens. The Churches of Athens and Corinth were the most important, the latter being the first center of Christianity in Greece. According to tradition, St. Andrew preached in Scythia, Thrace, Epirus, Macedonia, and Achaia, and was crucified at Patras; he is claimed by the patriarchs of Constantinople as their first predecessor. St. Thomas and St. Matthew also are said to have visited Greece, which formed part of Illyricum and was dependent on the Patriarchate of Rome. With the Eastern Schism, Greece passed to the Patriarchate of Constantinople and became embroiled in the Arian heresy, which reached its height under Michael Cærularius. The first restoration of the Latin Rite was attempted by the Crusaders, who in 1204 occupied Greece and the islands of the Archipelago; they were succeeded by the kings of Aragon (1311-94) and the dukes of Florence (1394-1458), who tried unsuccessfully to reclaim the schismatics by persecution. The Turkish conquest in the 16th century relieved the schismatics who allied themselves with the invaders. Greece threw off the yoke of Turkey (1821-29), became an independent kingdom (1830-1923), and in 1924 was established as a republic. The Greek Orthodox is the religion of the state and all activities detrimental to it are forbidden, though freedom of worship is granted to all denominations. The Apostolic delegation of Athens was erected in 1834 by Gregory XVI, and the majority of the Catholics, including many foreigners, such as Maltese, Italians, and Levantines, belong to the Latin Rite. Ecclesiastical administration is thus divided:

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Athens, A.	1875	16	26	53	20,000
Corfu and Zante, A.	1310	8	15	...	7,100
Naxos and Tinos, A.	1522	29	39	...	4,350
Chios, D.	13th cent.	5	7	...	4,000
Santorin, D.	1204	14	8	...	600
Syra, D.	13th cent.	20	31	...	11,000
Candia (suffragan of Smyrna), D. ..	1874	8	7	17	800
Thessalonica, V.A. ..	1926	...	...	...	.....
Macedonia, V.A. ..	1883	33	41	...	10,200
Thrace, V.A.	1883	20	16	...	3,000

—C.E.

Greek Church, a term very commonly misapplied, in referring to the 17 Orthodox Churches, or even to all the Eastern Churches. Properly, it belongs only to the schismatic church of modern Greece, or at most to the very few Eastern Churches whose members are mainly Greeks (Greece, Constantinople, Cyprus).—C.E.

Greek College, Rome, a school founded and endowed by Gregory XIII for Greeks of any nation in which the Greek Rite was used. Begun, 1577, and entrusted to Jesuit direction, 1591, it was closed during the Revolution, reopened, 1849, and reorganized by Leo XIII, 1897.

Greek Cross, used in later Greek architecture, has four short limbs of equal length. (J. F. S.)

Greek Rites, any rite, i.e., the form or arrangement of liturgical services, derived from the rites or liturgies originally celebrated in Greek in Antioch and Alexandria, regardless of the language in which it is now used. The following table shows the various Greek rites and the Churches which use them.

ANTIOCH.

(1) Pure, survives only in the "Apostolic Constitutions."
(2) Modified at Jerusalem in the Liturgy of St. James.
  (a) Greek St. James, used once a year by the Orthodox.
  (b) Syriac St. James (Jacobites and Catholic Syrians).
  (c) Maronite Rite.
(3) Chaldean Rite (Nestorians and Chaldean Uniats).
  (a) Malabar Rite (Uniats and non-Uniats of Malabar).
(4) Byzantine Rite (Orthodox, Bulgarians, Byzantine Uniats, and Bulgarian Uniats).
(5) Armenian Rite (Uniat and non-Uniat Armenians).

ALEXANDRIA.

(1) (a) Greek Liturgy of St. Mark; no longer used.
  (b) Coptic Liturgies of St. Cyril, St. Basil and St. Gregory Nazianzus (Uniat and non-Uniat Copts).
(2) Ethiopic Liturgy (non-Uniat Abyssinians).—C.E.

Greek Tau. See TAU.

Green, in the liturgy, as in nature, a symbol of hope, life, and growth. This color denotes that through Christ is born the hope of salvation, and that after the winter, which preceded Christ's coming, the green springtime of grace has begun for souls. It is the color for the ordinary Sundays and for week days when the Sunday Mass is repeated. (J. C. T.)

Green Bay, DIOCESE OF, Wis., embraces the 16 counties of Brown, Calumet, Door, Florence, Forest, Kewaunee, Langlade, Manitowoc, Marinette, Oconto, Outagamie, Portage, Shawano, Waupaca, Waushara, and Winnebago; area, 11,583 sq. m.; established, 1868; suffragan of Milwaukee. Bishops: Joseph Melcher (1868-73), Francis X. Krautbauer (1875-85), Frederick X. Katzer (1886-91), Sebastian G. Messmer (1892-1903), Joseph J. Fox (1904-14), Paul P. Rhode (1915). Churches, 241; priests, secular, 202; priests, regular, 69; religious women, 1759; colleges, 2; academy, 1; primary schools, 115; Indian schools, 2; pupils in parochial schools, 26,925; institutions, 13; Catholics, 175,000.

Greenland, colonial possession of Denmark; area, 46,740 sq. m.; pop., 14,355. It was a Catholic country from the 11th to the 16th century, lapsed thereafter into paganism, and since 1721 has become entirely Lutheran.—C.E.

Gregorian Altar, the privileged altar of St. Gregory the Great, in the church of St. Gregory on Monte Cœlio in Rome. It is related that St. Gregory, by saying one Mass, liberated the soul of a monk, named Justus, from Purgatory; so the faithful have confidently hoped that any Mass on this altar would free a soul from Purgatory. The Congregation of Indulgences approved this confidence (see INDULGENCE). The indulgence of the Gregorian altar is no longer granted to other altars. (J. C. T.)

Gregorian Calendar. The Church's calendar depends on the calendar in use at the present time, which is known as the Gregorian, from Pope

Gregory XIII, by whose decree it was brought to its present form. As the length of the year depends on the time of the earth's journey around the sun, and as that journey is not completed in exactly 365 days, Julius Cæsar made each fourth year a "leap year" by inserting an additional day in February. The Julian Calendar, however, was inaccurate; the journey of the earth is made in a little less than 365¼ days, and a constantly increasing error resulted. In Pope Gregory's time, 1582, it amounted to 10 days; he therefore dropped these from the calendar and ordered that the leap year should be observed in the year 1600, but not in 1700, 1800, and 1900, and that thereafter century years would be leap years only when they are divisible by 400. This gives a year so nearly exact that there will be an error of one day only in 35 centuries. The calculations were made principally by two astronomers, Lulli and Clavius. Protestant countries for a time refused to use the Gregorian Calendar. England did not accept it until 1752, and Russia, which was 13 days behind the rest of the world, adopted it only recently.—C.E., III, 168, 739; Sullivan, Externals of the Catholic Church, N. Y., 1918. (J. F. S)

Gregorian Chant, the Roman form of early plain chant, as distinguished from the kindred Ambrosian, Gallican, and Mozarabic chants, which it gradually supplanted from the 8th to the 11th centuries. Its name derives from Pope Gregory the Great (590-604) to whom tradition ascribes the final arrangement of the Roman chant. Pius X, by his "Motu Proprio" of 22 Nov., 1903, ordered the universal restoration of the authentic Gregorian as the sole chant of the Roman Church, describing it as the supreme type of sacred music (which is one and the same as liturgical music) because it contains in the highest degree the qualities characteristic of sacred music: true art, and holiness. It follows that Gregorian is altogether indispensable in the celebration of the solemn liturgy, since an integral part of that liturgy; so much so, in fact, that these liturgical functions cannot take place if the chant be lacking. Such is the relation between the litnrgy of the Church and the music it employs, as laid down by the papal code. The now flourishing Pius X Institute of Liturgical Music (q.v.) was established in New York City for the purpose of working out systematically the reform in church music thus decreed.—C.E.; Manzetti, Church Music and Catholic Liturgy, Balt., 1925; Tablet, 17 Aug., 1929; Wyatt, St. Gregory and the Gregorian Music, Lond., 1904.

Gregorian Sacramentary, a liturgical book ascribed to Pope St. Gregory I, called sometimes the Sacramentary of Adrian I, owing to the fact that he sent it to Charlemagne between the years 781 and 791 when the latter wished to introduce the Roman Rite into his kingdom. The book was copied many times so that there are many versions of it, each containing the additions made by the various scribes. At first these additions were carefully distinguished from the original text, but eventually they became part of it. The book has three parts as follows: (1) the Ordinary of the Mass; (2) the Propers of the Mass for the year beginning with Christmas Eve, but without any Masses for the Sundays after Epiphany and Pentecost; (3) the prayers for ordinations. (D. R.)

Gregorian Water, or Water of Consecration, a holy water used in the ceremony of the consecration of a church. It contains wine, salt, and ashes. It takes its name because its use was prescribed by Pope Gregory I. (J. F. S.)

Gregory I (The Great), Saint, Pope (590-604), Doctor of the Church, b. Rome, *c.* 540; d. there. A son of St. Sylvia, and prefect of the city of Rome, he gave up his career and his wealth, founded six monasteries, and entered the Benedictine Order. He was appointed cardinal-deacon, and then sent to the Byzantine court to secure aid against the Lombards. The result of his six-year sojourn was a conviction that Rome must not rely on the East for help. After his return he wished to convert the English, but the people of Rome would not allow him to leave. His desire was realized when he sent St. Augustine, with a band of missionaries to England, *c.* 590. Upon his election to the papacy, he published a work on episcopal duties, which was used for centuries. Trouble with the Lombards occupied a great part of his reign. He enforced the celibacy of the clergy, and supervised church funds. Although he strengthened the prerogatives of the papacy by demanding supreme authority over all churches, judging bishops, and hearing the complaints of prelates, he was always tactful in dealing with secular authority. He established the system of appeals to Rome, and is recognized as an administrator and lawyer. Monasteries and missionary work claimed his interest and he left many writings on these subjects. Feast, R. Cal., 12 March.—C.E.; Mann; Dudden, Gregory the Great: His Place in History and in Thought, Lond., 1905.

ST. GREGORY THE GREAT

Gregory II, Saint, Pope (715-731), b. Rome; d. there. He is the first papal almoner or librarian known to us by name. As deacon he accompanied Pope Constantine to Constantinople to discuss the canons of the Quinisext Council with Justinian II. As pope, he upheld the primacy of the Holy See, and opposed the iconoclastic edicts of Leo the Isaurian, while nevertheless giving him the allegiance due to a temporal sovereign. His opposition to the Byzantine Empire brought the Lombards in union with the papacy. He sent St. Boniface to Germany, and repaired Monte Cassino and the walls of Rome. Feast, R. Cal., 13 Feb.—C.E.; Mann.

Gregory III, Saint, Pope (731-741), b. Syria; d. Rome. A renowned ecclesiastical administrator, he continued the struggle against Iconoclasm, opposed the Lombards, aided foreign missions, and

completed the restoration of the walls of Rome. Feast, R. Cal., 28 Nov.—C.E.; Mann.

Gregory IV, Pope (827-844), b. Rome; d. there. A cardinal-priest, he was the choice of the Roman nobility. During most of his pontificate he was involved in attempts to restore harmony between Emperor Louis the Pious and his sons. He fortified Ostia against the Saracens, repaired aqueducts and churches, and made St. Anschar first Abp. of Hamburg in order to encourage his mission to the Scandinavians.—C.E.; Mann.

Gregory V (Bruno), Pope (996-999), b. Carinthia, *c.* 970; d. Rome. The first German pope, one of his acts was to crown Emperor Otto III. When Otto left Rome, Gregory was expelled by a man he had befriended, Crescentius Numentanus, who named an antipope, John Philagathus; the latter was degraded and exiled to Germany, while Crescentius was hanged. In the dispute between Arnulf and Gerbert concerning the See of Reims, Gregory upheld the former, but subsequently appointed Gerbert to Ravenna.—C.E.; Mann.

Gregory VI (John Gratian), Pope (1045-46), b. Rome; d. probably at Cologne, Germany, 1048. He was archpriest of St. John's, when Benedict IX offered to surrender the papacy for a large sum of money. Gratian paid in good faith, wishing to rid the Holy See of its unworthy occupant, and was installed, 1045. When Benedict retired, his rivals nominated an antipope, John of Sabina. A synod at Sutri sent John to a monastery, declared that Benedict IX had forfeited his rights, and claimed that the action of Gregory VI was simoniacal. Gregory resigned, 1046, and returned to Germany with King Henry III. With the aid of Hildebrand, later Gregory VII, he had attempted to bring about civil and religious order.—C.E.; Mann.

ARMS OF GREGORY VI

Gregory VI, antipope, 1012. He was elected in opposition to Benedict VIII by a small Roman faction. Unable to establish himself in the see, he sought aid from King Henry II at Pöhlde, Hanover. The latter forbade him to act as pope and promised to have his claim settled by canon law. Gregory then disappeared from history.—C.E.; Mann.

ARMS OF GREGORY VII

Gregory VII (Hildebrand), Saint, Pope (1073-85), b. Soana, Italy, *c.* 1020; d. Salerno. He entered the Benedictine Order. While chaplain to Gregory VI, he was placed in charge of the Patrimony of St. Peter and displayed the great administrative and reforming ability which later characterized his pontificate. Refusing the papacy on Leo's death, he was chief counselor to the four succeeding popes. Finally, despite his protestations, he was nominated and elected. Rapine, warfare, and corruption followed the decay of the Holy Roman Empire, threatening destruction; simony and clerical disregard of celibacy were rampant. He determined to carry out the reforms begun by his predecessors; Henry IV of Germany promised him aid. At the first synod he decreed the suspension of all simoniacal clerics and ordered the return of all purchased church property. The corrupt clergy of Italy, France, and Spain protested, and Henry IV broke his word and promoted unworthy clerics. Gregory replied by decreeing excommunication against anyone conferring investitures in connection with an ecclesiastical office. Henry was summoned to Rome and his supporters deposed Gregory, who excommunicated him. His consequent submission to Gregory at Canossa is well known, but his penitence was short-lived and he was again excommunicated. Henry's antipope, Guibert of Ravenna, was driven from Rome by the pope with the aid of the Normans, but the excesses of the latter caused the Roman people to banish Gregory to Salerno, where he died. He realized the ideal of the papacy as a temporal power more than any other pope. Feast, R. Cal., 25 May.—C. E.; Mann; Wilmot-Buxton, Story of Hildebrand, N. Y., 1919.

Gregory VIII (Alberto di Morra), Pope (1187), b. Benevento, Italy, *c.* 1100; d. Pisa. He was a Premonstratensian, cardinal-priest, and chancellor, in which capacity he was sent to England to investigate the murder of St. Thomas Becket. Elected in the midst of war with the Saracens and the capture of Jerusalem, he at once opened negotiations for a reconciliation with Barbarossa, with the purpose of organizing a Crusade. Before this could be accomplished, he died, while attempting to mediate between Pisa and Genoa.—C.E.; Mann.

ARMS OF GREGORY VIII

Gregory VIII, antipope. See Bourdin, Maurice.

Gregory IX (Ugolino, Count of Segni), Pope (1227-41), b. Anagni, Italy, *c.* 1145; d. Rome. As cardinal-deacon, and later Card.-Bp. of Ostia and Velletri, he was employed on many diplomatic missions throughout Europe. He was legate to Germany, where he effected a truce between two claimants, and mediator between Pisa and Genoa, Milan and Cremona, and Bologna and Pistoia. Commissioned to preach a crusade, 1221, he received Frederick II's vow to go to the Holy Land. When consecrated pope, he ordered the emperor to fulfill his vow, and excommunicated him when he refused. The imperial party stirred up a rebellion in Rome and drove the pope to Viterbo. Against Gregory's wish Frederick sailed for the Holy Land, and defeated the papal army in Sicily on his return. Pope and emperor were reconciled in 1230, but only temporarily, as their interests in Lombardy conflicted. Gregory allied himself with the Lombards, Tuscans, and Umbrians in vain. Efforts to stir up Germany against Frederick failed. The pope summoned a general council to meet at Rome, which was prevented by Frederick who encamped about the city, and by the death of Gregory. As pontiff he had encouraged the mendicant orders, suppressed heretics, restored Aristotle as the basis of Scholasticism, and entrusted Raymond of Peñafort with the compilation of the papal decretals.—C.E.; Mann.

ARMS OF GREGORY IX

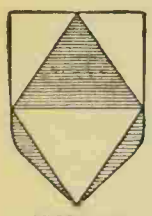
Gregory X (Teobaldo Visconti), Pope (1271-76), b. Piacenza, Italy, 1210; d. Arezzo. After the death of Clement IV, 1268, the Holy See was vacant for nearly three years. Finally the arch-

deaeon of Liége, though not yet a priest, was eleeted, 1271. He was ordained and eonsecrated, 1272. The outstanding event of his reign was the eonvocation of the Council of Lyons, in which he effected a temporary union with the Grecks, sought to restore peace between the Guelphs and Ghibellines in Tuscany and Lombardy, and made plans for a crusade to lighten the oppression of Christians in Palestine. He erowned Rudolf of Hapsburg as emperor. Because of his great virtue, he is revered as a saint in Rome and in a number of Italian dioeeses.—C.E.

ARMS OF GREGORY X

Gregory XI (Pierre Roger de Beaufort), Pope (1370-78), b. eastle of Maumont, Limoges, France, 1331; d. Rome. Canonist, theologian, and eardinal-deaeon, he was ordained priest one day before his consecration as pope. His policy of appointing Frenchmen to positions in Italy led to rebellion. At the insistence of St. Catherine of Siena he left Avignon and came to Rome, 1376. He was unable to seeure peace, and had decided to return to France when he died. He eondemned Wyeliffism in five Bulls, secured peaee for Castile, Aragon, Navarre, Sicily, and Naples, and carried on a war with the tyrant Barnabò Visconti of Milan.—C.E.; Pastor.

Gregory XII (Angelo Corrario, or Correr), Pope (1405-15), b. Veniee, Italy, *c.* 1327; d. Recanati, 1417. He was elected after swearing to resign, in order to end the Great Schism, if Benedict XIII, the Avignon pope, would do likewise. When the latter hesitated, Gregory refused to resign, and the cardinals at the Council of Pisa elected Alexander V to replace both. Gregory, who was the legal pope, pronounced both schismatics. At the 14th session of the Council of Constance which had been called by antipope Baldassare Cossa, Gregory submitted his resignation by proxy. It was aecepted, 1415, and he was made Card.-Bp. of Porto.—C.E.; Pastor.


ARMS OF GREGORY XII

Gregory XIII (Ugo Buoncompagni), Pope (1572-85), b. Bologna, Italy, 1502; d. Rome. He was instructor in jurisprudence at the University of Bologna, one of the jurists at the Council of Trent, Apostolic secretary, and cardinal-priest. Elected pope, he carried out the Tridentine reforms zealously, promulgated the revised canon laws, revised the Martyrology, condemned the errors of Bains, and stemmed the tide of Protestantism by raising the educational standards of the seminaries. To this end he founded 23 seminaries of various grades. He opposed Elizabeth's persecution of Catholics in England and attempted to effect her deposition by aiding two unsuccessful expeditions to Ireland, 1578. He was probably unaware of the circumstances of the massacre of St. Bartholomew's day, when he ordered thanksgiving festivities in Rome, having been officially notified that it was the punishment of conspirators in a plot to assassinate the royal family. When informed of the true details he condemned the slaughter. One of his achievements was the reform of the ealendar (see Gregorian Calendar) which was introduced into most Catholic eountries, 1578.—C.E.; Ranke, tr. Foster, History of the Popes, Lond., 1906.

ARMS OF GREGORY XIII

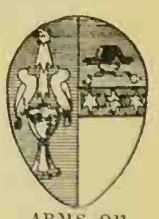
Gregory XIV (Niccolò Sfondrati), Pope (1590-91), b. Somma, Italy, 1535; d. Rome. He was Bp. of Cremona, a partieipant in the sessions of the Council of Trent, cardinal-priest, and friend of St. Charles Borromeo and St. Philip Neri. As pope he supported the Holy League in its struggle against Henry of Navarre, ordered the abolition of Indian slavery in the Philippine Islands, and appointed commissions for the revision of the Sixtine Bible and the Pian Breviary.—C.E.; Ranke, tr. Foster, History of the Popes, Lond., 1906.

ARMS OF GREGORY XIV

Gregory XV (Alessandro Ludovisi), Pope (1621-23), b. Bologna, Italy, 1554; d. Rome. He was edueated by the Jesuits, entered the papal service as a judge, was Abp. of Cremona, nuncio to Savoy, and cardinal-priest. His Bull "Æterni Patris" laid down the rules, practically unchanged today, governing papal elections. In these he introduced the secret ballot. He established the Sacred Congregation of Propaganda to regulate missionary work; founded the international eollege for Benedietines at Rome; issued the last papal ordinance against witeheraft, 1623; sent financial aid to Emperor Ferdinand II to regain Bohemia; secured more tolerance for Catholics in England; and aided the Catholic reaction in the Netherlands. War in the Valtelline, Italy, was averted when Gregory's army seized possession of it before Spain and Austria could open hostilities, and held it until its status was settled.—C.E.; Ranke, tr. Foster, History of the Popes, Lond., 1906.

ARMS OF GREGORY XV

Gregory XVI (Bartolomeo Alberto Cappellari-Colomba), Pope (1831-46), b. Belluno, Italy, 1765; d. Rome. He entered the Camaldolese Order and later was sent to Rome, where he wrote a treatise on the infallibility and temporal sovereignty of the papacy. As cardinal, and prefect of the Sacred Congregation of the Propaganda, he arranged concordats between William of Holland and the Belgian Catholics, and the Ottoman Empire and the Armenian Catholics. As soon as he was consecrated a revolution, which was subdued only with the aid of Austria, broke out in the Papal States. At the suggestion of the five great powers, Gregory introduced important judicial and administrative reforms in his domain, but he believed in the older autocratic ideas and his subjects rebelled again before his death. He censured De Lamennais and his fellow-editors of "L'Avenir" in their dispute with the French episcopate. In Germany he condemned Hermesianism; in Portugal, Spain, Poland, and France, he combated anti-clerical legislation; and attacked two Protestant societies for promoting anti-clerical free thought in Italy. He founded the Egyptian and Etruscan museums in the Vatican, the Christian Museum in the Lateran; tunneled


ARMS OF GREGORY XVI

Monte Catillo to avert the floods of the River Anio; established steamboats at Ostia, and a bureau of statistics at Rome; introduced a decimal currency; sent missionaries to China, North America, India, Abyssinia, and Polynesia; and erected numerous hospitals, orphanages, and public baths.—C.E.

Gregory of Nazianzus (Gr., *gregoreo*, watch, be vigilant), Saint, Doctor of the Church (*c.* 325-389), b. Arianzus, Asia Minor; d. there. His father, a Hypsistarian heretic, was converted to Catholicity and became Bp. of Nazianzus; his mother was St. Nonna; his brother, St. Cæsarius, and his sister, St. Gorgonia. Gregory was educated at Cæsarea, where he formed a lasting friendship with St. Basil, and at Alexandria and Athens. With Basil he lived for a time as a hermit in a secluded part of Pontus; returning to Nazianzus, he was ordained by his father, 361. In 373 St. Basil, then Bp. of Cæsarea and Metropolitan of Cappadocia, consecrated Gregory Bp. of Sasima, but Gregory, finding himself incompatible with that see, abandoned it, thereby becoming estranged from Basil. He was made Abp. of Constantinople, 381, after the conversion of Emperor Theodosius the Great. That city being almost entirely given over to Arianism, Gregory met with constant opposition, and resigned his see after a few months. He returned to Nazianzus and devoted himself to suppressing heresy. In 383 upon the appointment of his cousin as bishop, he retired to Arianzus to spend his time in literary labors. Renowned in the East as an orator and theologian, he is also famous as a literary genius, his poems, epistles, and orations being among the finest of his age. Relics in Basilica of St. Peter, Rome. Feast, R. Cal., 9 May.—Bright, The Age of the Fathers; C.E.; Butler.

Gregory of Neocæsarea (Thaumaturgus), Saint, confessor (213-270), Bp. of Neocæsarea, b. Neocæsarea in Pontus (Asia Minor); d. there. Of a noble pagan family, he was educated for the career of a lawyer. Converted to Christianity by Origen, Gregory took up the study of philosophy and theology. Consecrated Bp. of Neocæsarea *c.* 240, he converted the inhabitants by his preaching and miracles. When he became bishop there were only 17 Christians in his flock and at his death there were but 17 pagans in the whole town of Cæsarea. He was present at the First Council of Antioch against Paul of Samosata. Because of the great number of miracles he performed, Gregory is called the "Wonder Worker." He is also well known as a writer and some of his chief works are: "Oratio Panegyrica," in honor of Origen; "Tractatus ad Theopompum," on the passibility and impassibility of God; "Epistola Canonica," an explanation of the organization of the churches of Pontus under Gregory; and "Exposition of the Faith," showing Gregory's idea of the Trinity. Patron of those in desperate situations; invoked against inundations. Relics: St. Peter's, in the Vatican, and Lisbon. Feast, R. Cal., 17 Nov.—C.E.; Butler.

Gregory of Nyssa, Saint, confessor (*c.* 331-394), Father of the Church, b. Sebaste, Asia Minor, brother of Sts. Basil and Macrina. Against the wish of Basil he became a rhetorician and subsequently married, but about 371 he was consecrated Bp. of Nyssa. This appointment which Basil later thought unfortunate, stirred up jealousy, and Gregory was soon forced into exile for two years. He returned to his see 378, and was present at the Council of Antioch, 379, and probably at Constantinople, 383. Most of his writings treat of the Scriptures, which he is fond of interpreting allegorically. His "Catechesis" is an argumentative defense of Catholicism; Gregory, however, believed in the temporal nature of the punishment of hell. Among his ascetical works is an admirable treatise on virginity. Feast, 9 March.—C.E.; Butler.

ST. GREGORY OF NYSSA

Gregory of Tours, Saint, confessor (*c.* 538-593), b. Clermont-Ferrand, France; d. Tours. He was made Bp. of Clermont in 573, but was at once called to the See of Tours by King Sigebert. At that time Roman civilization in Gaul was breaking down under the Frankish invaders. The bishops, who alone were instructed, came to the rescue of the people, and Gregory was their leader in upholding the general social welfare, amidst the constant changing of temporal masters. His history of the Franks is a plain statement of what he saw and heard; but he delighted more in themes of hagiography, in which, following the credulous spirit of his day, he revels in the miraculous. Feast, 17 Nov.—C.E.; Butler.

Gregory of Valencia (*c.* 1550-1603), Jesuit theologian, surnamed "Doctor doctorum," b. Medina, Spain; d. Naples. After lecturing on philosophy with distinction in Rome, he was sent to Germany where he taught theology for 17 years at Ingolstadt, and won additional fame as a brilliant controversialist. He has been unfairly criticized for his views on witchcraft trials. Gregory played an important part in deciding the attitude of the Holy See in the dispute concerning interest. In 1598, he was sent to Rome to vindicate the teachings of Molina on grace and free will.—C.E.

Gregory Thaumaturgus (Gr., *thauma*, wonder; *ergo*, work). See Gregory of Neocæsarea, Saint.

Gregory the Illuminator, Saint, martyr (*c.* 257-337), bishop, apostle, and national Saint of Armenia; d. Thortan, Armenia. Of noble family, Gregory was educated as a Christian at Cæsarea in Cappadocia. He took an important part in freeing Armenia from the Persians, and converted Trdat, the native king, and many of the nobles. He went back to Cæsarea, was ordained, and consecrated bishop of the Armenians. On returning he made use of the national language in preaching and in the Liturgy; Christianity was made the official faith, and was soon embraced by the populace, so that Armenia became the first Christian state. Patron of Armenia. Relics in his monastery at Naples. Feast, 1 Oct.—C.E.; Butler.

Gremial (Lat., *gremium*, lap), a silken apron, trimmed with silk embroidery, of the color of the

day laid upon the bishop's lap when he sits during a pontifical Mass. A linen gremial is used when conferring sacred orders.—C.E. (J. C. T.)

Grenada, dependency of the British Empire, in the British West Indies, administered by a Legislative Council, partly nominated and partly elected; area, 133 sq. m.; est. pop., 71,621. Christianity was introduced into Grenada by the Spanish discoverers and Dominicans and other missionaries labored here until the island passed to the British and was entrusted to secular clergy. Ecclesiastically Grenada belongs to the Archdiocese of Port of Spain (q.v.), on the Island of Trinidad, B.W.I.

GREMIAL

Grey Friars, popular name in Great Britain for the Franciscan Friars because originally their habit was gray. At present they wear brown, except the Conventuals who have adopted black. The robes of Franciscan cardinals and the general of the Conventuals are also gray. Many urban districts in Great Britain, e.g., Edinburgh, are known as Grey Friars owing to the former location there of Franciscan monasteries.

Grey Nuns. See SISTERS OF CHARITY OF THE GENERAL HOSPITAL OF MONTREAL.

Grey Nuns of the Cross, a religious community founded by Sister Elizabeth Bruyère and three other nuns at Ottawa (then Bytown), 1845. These Sisters were members of the Sisters of Charity of the General Hospital of Montreal (q.v.), or Grey Nuns, and were sent to Ottawa at the request of Bp. Phelan. Teaching and the works of mercy constitute their purpose but they undertake any good work. The community has 68 houses, including schools, orphanages, and hospitals, in Canada and the United States. The mother-house is at Ottawa; total number of religious, 940.—C.E.

Grey Nuns of the Sacred Heart, a religious congregation formed as an independent foundation at Philadelphia in 1921 by a group of nuns who were members of the Grey Nuns of the Cross (q.v.). The congregation undertakes any good work, such as teaching and the direction of charitable institutions; it numbers 15 houses, including D'Youville College (Buffalo), schools and academies, hospitals, an orphanage, and a home for the aged in the archdioceses of Boston and Philadelphia, and the dioceses of Brooklyn, Buffalo, Trenton, and Ogdensburg. The mother-house is at Melrose Park, near Philadelphia; total number of professed religious, 211.

GRIFFONS

Gridiron, emblem in art associated with St. Lawrence the Deacon and St. Juliette, in the case of St. Lawrence symbolizing his martyrdom.

Griffin, GERALD (1803-40), novelist and lyric poet, b. Limerick, Ireland; d. Cork. At the age of 19 he went to London hoping to stage some plays he had written, with a view to revolutionizing dramatic taste. Unable to obtain an opening, he became a literary drudge, but after two years his talents were recognized and he published a series of novels descriptive of life in the south of Ireland. His "Collegians," dramatized by another hand under the title of "The Colleen Bawn" is perhaps the best Irish romance. In 1838 he entered the Christian Brothers after ending his literary career by destroying nearly all his unpublished manuscripts.—C.E.

Griffon, mentioned in Leviticus, II, as an unclean animal, whereas the bearded vulture, the largest bird of prey, is probably intended. The opinion that the Bible here speaks of the fabulous griffon, the monstrous progeny of a lion and an eagle, is based on a misinterpretation of the Hebrew word *pérés,* from which it is translated.

Grille, an enclosure, usually constructed of wrought iron or bronze, employed to designate the limits of the cloister in monasteries of nuns. A grille is placed in the parlor and chapel of those communities of nuns who, by solemn vows, are obliged to observe papal cloister. (A. C. E.)

Grimaldi, FRANCESCO MARIA (1613-63), Jesuit scientist, b. Bologna, Italy; d. there. He discovered the phenomena of diffraction, interference, and the dispersion of light passing through a prism.—C.E.

Groat, piece of money mentioned by Our Lord in the parable of the woman who has ten groats and loses one (Luke, 15); it is identical with the drachma (q.v.), and has the same value.

Groote, grōt, GERARD (1340-84), founder of the Brethren of the Common Life, b. Deventer, Holland. He taught theology at Cologne and after spending some years in solitude and prayer in Munnikhuizen monastery was ordained a deacon and preached at Utrecht. Many disciples flocked around him, and he founded with Florence Radewiyns his institute at Zwolle. Groote, who was the first successful practical mystic, died a martyr of charity, leaving his institute to be organized into a community of canons regular by Radewiyns.—C.E.

Grosseteste, grōs'-tĕst, ROBERT (*c.* 1175-1253), Bp. of Lincoln, 1235, one of the greatest scholars of the Middle Ages. He came from Suffolk and studied at Oxford, where subsequently he won fame as a teacher. He laid more stress on scriptural studies than on intellectual speculation. His insistence on experiment in science won the praise of Roger Bacon, and in addition to a commentary on Aristotle's "Physics," he wrote original treatises in meteorology and optics, and pointed out the defects of the Julian calendar. His studies on Christian antiquities were so important that the beginning of the Christian Renaissance has been dated from him. He befriended the Franciscans on their arrival at Oxford, and encouraged their work throughout his life. From the inception of his episcopate he revived diocesan visitations, which he carried out thoroughly, though this involved him in difficulties with the Cistercian monasteries, on account of the exemptions they claimed. In these disputes he appealed to the supreme

authority of the Holy See, yet he did not hesitate to oppose the abuses of the papal administration in regard to English benefices. The Bp. of Lincoln held a high position in the state. Personally on friendly terms with Henry III, he was frequently obliged to oppose the royal policy in both ecclesiastical and civil matters. After his death, he was regarded throughout England as a saint, but though efforts were made by several prelates to procure his canonization, they were unsuccessful.—C.E.

Grottaferrata, Abbey of, a Basilian monastery 2½ m. from Frascati, Italy, founded 1004 by St. Nilus, a Calabrian Greek, who obtained the site from Gregory, Count of Tusculum. Extensive possessions were bestowed upon the abbey, and its head was created Baron of Rossano, with a fief. Opposing factions brought much trouble to the monastery between the twelfth and fifteenth centuries. In 1608 it became a member of the Basilian congregation established by Gregory XIII, and in 1881 Leo XIII restored the Greek Rite at the abbey, which has always been a center of Greek learning. Declared a national monument, 1874, it was raised to the rank of a Roman basilica, 1903. About 1905 the archæologist Lanciani discovered catacombs near Grottaferrata which had remained untouched since the early days of the Church. These were acquired by the abbey and excavations begun in 1912 yielded much of interest.—C.E.; The Catacombs at Grotta-Ferrata, in The Tablet, Lond., 20 Sept., 1913.

Grouard, Vicariate Apostolic of, Alberta, Canada; comprises the region bounded N. by 60° N. lat.; E. by 113° W. long.; S. by 55° N. lat. and W. by the Rocky Mts.; suffragan of Edmonton. Vicars Apostolic: Henry Faraud, O.M.I. (1864-90), Emile Grouard, O.M.I. (1891-). Churches, 41; priest, secular, 1; priests, regular (Oblates), 21; religious women, 105; convents, 7; Catholics, 11,000.

Guadalupe, Feast of Our Lady of, 12 Dec., patronal feast of Mexico and a holy day of obligation there, commemorating the apparition of the Blessed Virgin to an Indian convert, Juan Diego, in 1531, whom she instructed to convey to the bishop her desire that a chapel be erected in her honor on the spot where she had appeared. As a sign she imprinted her image on the peasant's mantle, which is preserved in the shrine and to the intercession of which many miracles have been attributed. Pilgrimages have been made almost uninterruptedly since the apparition. The picture, which is on coarsely woven Indian cloth, is assumed to represent the Immaculate Conception, being the figure of a maiden with the sun, moon, and stars, and an angel under the crescent. Its marvelous tints and perfect proportions have puzzled many painters. Devotion to Our Lady of Guadalupe was encouraged by many popes and Benedict XIV named her patroness of Mexico. The special Mass and Offices of the feast may be said by Mexican priests on the 12th day of every month.—C.E., VII, 43.

Guam, dependency of the United States, in the Mariana Archipelago, northern Pacific, under the jurisdiction of the U. S. Navy Department, with the naval commander acting as governor; area, 210 sq. m.; pop., 17,018. Catholicity is the sole religion of the island, which comprises the Vicariate Apostolic of Guam, erected 1911, and entrusted to the Order of Friars Minor Capuchins. Vicars Apostolic: Francisco Vila (1911-13), Augustinus Bernaus (1913-14), Joachim Zabalza (1914); residence at Azana. Churches, 12; priests, 8; schools, 12; Catholics, 15,800.

Guardian Angel, an angel who is assigned by God to watch over and care for a man during his life upon earth. The general doctrine that angels are thus deputed to protect men in their pathway through life is a matter of Catholic faith, clearly expressed in Scripture. Moreover, theologians commonly teach that every member of the human race at the moment when the soul is infused into the body, is entrusted to the keeping of an individual angel; and that this angel remains his guardian until death, whether the child grow into sinner or saint, pagan or Christian. The guardian angels are selected generally from the lowest choir of angels. A feast in their honor, kept locally in the 16th century, was extended to the Universal Church by Pope Paul V in 1608.—C.E.; O'Connell, The Holy Angels, N. Y., 1923; Vonier, The Angels, N. Y., 1928. (A. J. S.)

Guatemala, independent republic of Central America; area, 42,353 sq. m.; est. pop., 2,004,900. It was discovered in 1524 by Pedro de Alvarado, lieutenant of Cortes, and Christianity was introduced by Spanish missionaries. The See of Santiago de Guatemala was erected by Paul III in 1534, with Francisco Marroquin as first bishop. After three centuries under Spanish rule Guatemala won its independence with the rest of Central America in 1821, and in 1839 was established as a republic. In 1872-74 religious orders were expelled, and the Fundamental Law of the Republic (1879) forbade the establishment of conventual congregations or monastic associations; much Church property was confiscated, and there is no government aid in any ecclesiastical work. Catholicity is the prevailing religion, but there is equality and religious freedom for all denominations. Ecclesiastical administration is thus divided:

	Year	*Pp.*	*Caths.*
Guatemala, A.	1743	132	878,630
Quezaltenango, D.	1921	...	.....
Verapaz and Peteu, V.A...	1921	...	.....

Gudula, Saint, virgin (7th century), religious, b. Brabant, Belgium. She was the daughter of St. Amalberga, and sister of Sts. Reinelda and Emembert, Bp. of Cambrai. Patroness of Brussels. Relics in church of Saint-Michel, Brussels. Represented in art holding in her right hand a candle, and in her left a lamp, which a demon endeavors to extinguish. Feast, 8 and 19 Jan.—C.E.; Butler.

Guelphs and Ghibellines, two political factions which kept Italy divided during the later Middle Ages. The names originated in Germany during the rivalry between the house of Welf (Bavaria) and the house of Hohenstaufen, whose ancestral castle was Waiblingen in Swabia. When Otho of Bavaria and Philip of Swabia fought for the imperial crown in Germany and in Italy, at the close of the 12th century, the names of the rival parties were introduced into Italy, Guelfo and Ghibellino being the Italian forms of Welf and Waiblingen; the former designated the partisans of the pope and the

latter the partisans of the German emperor. The popes fostered and favored the popular liberties and the growth of the communes, so that the Guelphs were in the main the republican party, while the Ghibellines represented the feudal lords of Teutonic descent. The cities of Italy were divided in their allegiance, Florence and Milan, for instance, being Guelph, while Siena and Pisa were Ghibelline. The principal episodes of the conflict, which lasted from the 12th to the 15th century, were the battle of Legnano (1176), won by the Lombard League against Frederick Barbarossa, with the help of Pope Alexander III; the battle of Tagliacozzo (1268), another Guelph triumph; and the battle of Montecatini (1315), a famous Ghibelline victory. The rivalry flared up again during the fight between Louis of Bavaria and Pope John XXII in the 14th century, but before the return of the popes from Avignon (1376), the names of Guelph and Ghibelline had lost all real significance.—C.E. (F. P. D.)

Guéranger, Prosper Louis Paschal (1805-75), liturgist, b. Sablé-sur-Sarthe, France; d. Solesmes. Ordained, 1827, he labored, 1831-37, to reestablish the Rule of St. Benedict at Solesmes, and was appointed Superior general of the Benedictines of France by Pope Gregory, 1837. An ardent servant of the Church, Dom Guéranger tried to establish more filial relations between France and the Holy See. He was a prolific writer, devoting his talents to historical and liturgical subjects and to controversial works, which are, however, of slight interest today. In 1841 he began to publish his most famous work, "Liturgical Year" (Paris, 1841-1901; London, 1923), in which he endeavored to familiarize the faithful with the official prayers of the Church, by introducing fragments of the Eastern and Western liturgies with interpretations and commentaries.—C.E.

Guerin, Belle (*c.* 1880-1929), feminine leader, d. Montreal. She founded the Catholic Women's League of Canada, 1910, of which she was first president. By request of Card. Vannutelli, she was awarded the Cross *Pro Ecclesia et Pontifice* (for Church and Pope), 1922.

Guest-house, one of the component parts of a monastery, used for the reception and entertainment of visitors.

Guibert of Ravenna (Clement III), antipope (1080, 1084-1100), b. Parma, Italy, *c.* 1025; d. Cività Castellana. He was imperial chancellor for Italy, 1057-63; helped secure the election of the antipope Cadaloüs, and accepted the Archbishopric of Ravenna to which he had been nominated by Henry IV. Disliking the reforming policy of Gregory VII, he joined the opposition party and was suspended, 1075, when he violated his oath to attend the Lenten Synod. The following year he was excommunicated because he sided with the German bishops and declared Gregory deposed. Henry IV secured his nomination, 1080, and installed him in St. Peter's, 1084. He was soon forced to leave Rome but returned at intervals and exiled the legitimate pontiffs Victor III and Urban II. His attempt to expel Paschal II failed and he died on the way to Ravenna.—C.E.; Mann.

Guicciardini, Francesco (1483-1540), historian and statesman, b. Florence; d. there. He represented Florence at the Spanish court; later governed Modena and Reggio for Leo X; aided in forming the anti-imperial League of Cognac, and in subjugating Florence to the Medicean rule; but fell into disfavor on opposing the absolutism of Cosimo de' Medici. His chief work is a history of Italy from 1492 to 1534.—C.E.

Guido d'Arezzo, gwē'dō dä-rĕt'sō, Guido Aretinus, Fra Guittone, or Guy of Arezzo (*c.* 995-1050), reformer of musical notation, b. probably near Paris; d. Avellano, near Arezzo, Italy. Educated by the Benedictines at Paris, he became a monk there, removing later to the monastery of Pomposa, near Ferrara, and thence to Arezzo, where he probably died as prior of the neighboring monastery of Santa Croce. Called to Rome, *c.* 1022, by Pope Benedict VIII to explain his new teaching method of staff-notation, he was later invited by Pope John XIX to instruct the clergy there, but the unfavorable climate prevented his acceptance. A transcription of the "Antiphonarium" from sign to staff notation was his text-book of the system, since called "Guidonian," though his employment and improvement of the four-lined stave must not be confounded with the invention of melodic recording. His "Micrologus" and "Epistola" were written at Pomposa. —C.E.

Guido of Crema (Paschal III), antipope (1164-68), d. Rome. He was elected at Lucca, by the schismatic cardinals, in opposition to Pope Alexander III and as successor to the antipope Octavian. He was established at Viterbo and successfully prevented the legitimate pontiff from reaching Rome. Frederick Barbarossa supported his claims, installed him in St. Peter's, and forced him to canonize Charlemagne. The Church never ratified this act, and the Third Lateran Council, 1179, annulled all his ordinances.—C.E., XI, 515; Mann.

Guild of Our Lady of Ransom, or Catholic Church Extension Society of England and Wales, founded in London, 1887, by the Rev. Philip Fletcher and Lister Drummond, a metropolitan police magistrate. Its headquarters are in London. The three special intentions of the Guild are: the conversion of England and Wales in general, and of individuals in particular; the rescue of apostates and those in danger of apostasy; the forgotten dead, who, owing to the Reformation, or to being isolated converts, or other causes, are without special Masses and prayers. The White Cross Ransomer, a priest, pledges himself to offer up the Holy Sacrifice at stated intervals for the intentions of the guild, and the laity undertake to say daily the special "Ransom" prayer. Blue Cross Ransomers' obligations are purely spiritual; Red Cross Ransomers engage in some active work for the conversion of England and Wales, e.g., outdoor speaking from Evidence Guild platforms. The Ransom Guild is responsible for organizing annual processions through the streets in about 40 parishes in Greater London, and also the famous "Tyburn Walk" from the site of old Newgate Prison to Marble Arch, in honor of the martyrs who there suffered for the faith. Nine English pilgrimages are also conducted annually: to York, King's Lynn (the shrine of Our Lady of Walsingham), Glastonbury, St. Albans, Canterbury, Chelsea (Bl. Sir Thomas

More), Padley Wood, Hastings, and Chichester. The Guild of Ransom engaged in outdoor preaching for some 30 years before the Catholic Evidence Guilds were established. Between these different organizations there is now sympathetic cooperation. The Ransom Guild has developed a most important activity in the form of church extension work. Funds are collected for the building of churches and for the maintenance of priests in poor districts, grants being made from time to time to the bishops of various dioceses according to their needs. The guild has a constitution approved by the hierarchy of England and Wales, and is controlled by an elected executive committee of which the Rev. John H. Filmer, Master of the Guild, is chairman. The president is His Holiness Pope Pius XI, who on a number of occasions has shown a cordial personal interest in the work. In recent years the Guild has obtained permission from the different local authorities for the celebration of Mass on the site of the high altar in a number of the ruined abbeys of England. Its activities are recorded in the monthly magazine "The Second Spring." (E. V. W.)

Guild of St. Luke, St. Cosmas, and St. Damian, composed of Catholic members of the medical profession resident in Great Britain, Ireland, and British dominions beyond the seas. It was founded, 27 July, 1910, by Surgeon-General Thomas Maunsell, C.B., LL.D., and is now affiliated to the French guild bearing a similar title. Its principal purpose is the study and discussion of medical questions, especially those which bear on deontology and philosophy, and the upholding of principles of Catholic morality against unscientific materialism. The guild is thus a symbol of the connection between medical science and the master science of theology. It has issued a special form of medical certificate which it recommends for the use of sick pilgrims visiting shrines of reputed miraculous healing; it seeks to quicken and sustain a corporate sense among Catholic medical practitioners; and it urges its members to take an active part in parochial and diocesan life. At the annual meeting of the British Medical Association the guild arranges for a paper to be read before a meeting open to all medically-qualified Catholics. Its quarterly organ is "The Catholic Medical Guardian," devoted mainly to medico-moral jurisprudence, deontology, and medico-ethics. (E. V. W.)

Guilds, voluntary associations for commercial, social, and religious purposes, established during the Middle Ages.

Merchant Guilds. In the days of feudalism the lords quickly perceived the advantages of taxing the various trades that flourished in the towns of their respective estates. When trade increased this levy became excessive, and the townsmen, seeing that individual resistance was unavailing, formed an association which was known as the merchant guild. Relations between the lord and the tradesmen thereafter became better regulated. As the town grew and prospered, the guild usually bought a charter from the lord for a fixed sum or annual payment, and thus became free from his interference. The merchant guild controlled the entire trade of the town. This monopoly included the right to fine all traders who were not members of the guild for illicit trading, and also to inflict punishment on those who violated the regulations of the guild. The guildsmen took part as a corporate body in all religious celebrations in the town, organized festivities, provided for sick and impoverished brethren, undertook the care of their orphan children, and provided for Masses for deceased members. After its emancipation from the demands of the lord the merchant guild became identical with the municipality itself. Its spokesman became mayor; its delegates, aldermen; its members, burghers. The regulation of the particular crafts became an important issue for the citizens in order to restrain high prices, to secure honest work, and to stabilize the market supply. The individual trades or crafts soon realized that their interests were being jeopardized by these ordinances, and accordingly they rose against the merchant guild as the merchant guild had risen against the lord. The individual trades then established their own guilds, which were known as craft guilds.

Craft Guilds. There were three classes of persons in these guilds; the apprentices or learners, the journeymen, and the masters or employers. Apprenticeship usually lasted from three to ten years. The master was held responsible not only for the professional but also for the moral training of his apprentices. Upon the completion of his apprenticeship the young artisan became a journeyman qualified to work for other masters. To become a master, a journeyman was obliged to pass an examination before the elders of the guild. All the work was done in the house of the master, with whom the apprentices lived. The goods were made by hand with simple implements, and, as communication between towns was difficult, were usually sold at the town market or fair. Everyone in the town knew his neighbor, and an individuality stamped each man's work. This stimulated a spirit of emulation which resulted in the production of excellent work. The craft guilds cared for both spiritual and temporal interests of their members after the manner of the merchant guilds. The altered industrial and social conditions of Europe after the Reformation deprived the craft guilds of their power in England, while in France, Germany, and Italy, they were abolished by the authorities in the 18th and 19th centuries.

Religious Guilds. These existed in Europe before the rising merchant guilds secured their liberation from the feudal lords, and continued throughout the Middle Ages. Each guild had a peculiar religious purpose, usually manifested by some charitable service. The guild was placed under the patronage of a saint to whom special devotion was paid, and whose festival day became the particular gala day of the guild. The Church encouraged these associations, but it was the members of the guild who personally administered its affairs, such as almsgiving, assistance to those setting out on pilgrimages, repairing churches, and the establishment of free schools. These religious guilds were comprised of members in all classes of society, rich and poor, clerical and laical, who were thus joined in brotherhood.—C.E.; Walsh, Thirteenth, Greatest of Centuries, N. Y., 1907. (M. F.)

Guile, sin against prudence, being reducible to the vice of prudence of the flesh. It executes, principally by word, deceits conceived by astuteness so as to end in fraud. Its opposite is that simplicity of the just scorned by the wicked, but praised in Nathanael by Our Lord Himself. (H. J. W.)

Guiney, gī'nē, Louise Imogen (1861-1920), poet and essayist, b. Boston, Mass.; d. Chipping Campden, England. Educated in Boston and at the Sacred Heart Convent, Elmhurst, R. I., her earliest literary work appeared in the "Boston Post" and the "Boston Courier"; in 1887 she was a contributor to "Harper's," "Scribner's," and the "Atlantic Monthly." Among her writings are: "Patrins," "The White Sail," "Monsieur Henri," "Edmund Campion," and "Robert Emmet"; she edited the works of Matthew Arnold, James Clarence Mangan, Henry Vaughan, and others. Her poetry was delicate and cultivated, yet virile; her prose had a rare distinction of thought and diction. As essayist she takes high rank.—Guiney, Letters of L. I. Guiney, N. Y., 1926; Tenison, Louise Imogen Guiney, Her Life and Works, N. Y., 1923.

CONSPIRATORS IN THE GUNPOWDER PLOT

Guiscard, Robert (*c.* 1016-85), founder of the Norman state of the Two Sicilies, d. Cephalonia, Greece. He was the son of Tancred, seigneur of Hauteville-la-Guichard, Normandy. Entering the Lombard service, he took part in the defeat of Pope Leo IX at Civitella, and in 1057 became leader of the Normans in their conquest of southern Italy. Two years later he became a vassal of the Holy See, as duke of the lands conquered in Apulia, Calabria, and Sicily. He was excommunicated by Gregory VII for attacking papal territory, but was subsequently pardoned. Having set out to conquer the Byzantine Empire, he was recalled to save Italy from Henry IV, and he rescued Gregory VII in Rome. He died shortly after resuming his eastern campaign.—C.E.

Guise, name of a Catholic ducal family of Lorraine, whose members played an important part in 16th-century France. —— Claude (1496-1550), 1st Duke of Guise, b. Condé, France; d. Joinville. His success in the war against Charles V was rewarded with a peerage from Francis I. He expelled the invading Anabaptist bands from Lorraine, 1525; and was later made governor of Burgundy. —François (1519-63), son of Claude, 2nd duke of Guise, b. Bar, France. He defended Metz against Charles V, 1552; invaded the territory of Naples, 1557; expelled the English from Calais, 1558; and frustrated a Huguenot plot to murder him, 1560. He was assassinated while attempting to take Orléans during the war in the cause of religion. —Charles (1524-74), known as the Cardinal of Guise, brother of François, was Abp. of Reims, and founded a university there. He was present at the Council of Trent, where his advocacy of the views of Charles IX of France, distinctly Gallican in character, brought him into disfavor with Pius IV.—Mary (1515-60), sister of François, d. Edinburgh. The widow of Louis II d'Orléans, she married James V of Scotland, and on his death was made regent for her daughter, Mary, Queen of Scots. During the politico-religious disturbances of the times she was deprived of her office through the agency of John Knox.—Henri (1550-88), Prince of Joinville, son of François, d. Blois. He fought against the Turks, 1566, returned to France and joined in the second and third Huguenot wars, and took an active part in the massacre of St. Bartholomew's Day. When the Catholic League was formed, 1576, he became its hero, and virtual leader against the Protestants under Henry of Navarre. During the ensuing civil war, 1585-88, his victories over the Protestants forced King Henry III, who feared his influence, to have him assassinated. —Charles (1554-1611), Duke of Mayenne, brother of the preceding; d. Soissons. He fought against the Turks, and subsequently took part in the fourth, sixth, and seventh Huguenot wars. After his brother's assassination he led the Catholics against Henry III and Henry of Navarre, but was forced to yield. Henry of Navarre embraced Catholicism, 1593, Charles made peace with him, 1596, and dissolved the League.—C.E.

Gulf of Saint Lawrence, Vicariate Apostolic of, Quebec, comprises the northeastern part of the Province of Quebec, east of the diocese of Chicoutimi; prefecture Apostolic, 1882; vicariate Apostolic, 1905; suffragan of Quebec; all residences and missions situated in Saguenay County. Vicars-Apostolic: Gustave Blanche, C.J.M. (1905-16), Patrick Alexandre Chiasson, C.J.M. (1917-20), Julian M. Leventoux, C. J. M. (1922). Churches, 42; chapels, 33; priests, regular (Eudists), 16; religious women, 27; parochial and mission schools, 42; Catholics, 11,000 (including 1000 Indians).—C.E.

Gunpowder Plot, a conspiracy in English history, formed by Catesby, Percy, Digby, Winter, Guy Fawkes, and others, to blow up the Parliament Houses in London, 1604. It was discovered by the arrest of Guy Fawkes, 1605, and the conspirators were put to death. An attempt was made to incriminate the Church by arresting the Jesuit priests Greenway and Garnet, to whom the conspirators had made their last confession; but the priests kept the seal of confession. Garnet was executed, 1606. The effect of the plot was the passage of new drastic measures of persecution against the Catholics.—C.E.

Gury, Jean Pierre (1801-66), moral theologian, b. Mailleroncourt, France; d. Mercœur. His compendium of moral theology and his cases of conscience, based on Busenbaum and St. Alphonsus, have been repeatedly reprinted and adapted, and have contributed largely to the extirpation of Jansenism.—C.E.

Gutenberg, Johann (Henne Gansfleisch Zur Laden; *c.* 1400-67), inventor of printing, b. Mainz,

Germany; d. there. About 1434 he joined the goldsmith's guild at Strasbourg, and experimented in typography. Shortly after 1444 he printed two short works, still extant, with a type used later in the "26-line Bible." With the financial aid of Johann Fust he made a new type for the famous Mazarin "42-line" Bible, 1455, but became insolvent when Fust required repayment. In 1460 he printed a grammar and lexicon, with a new set of small type fashioned after the contemporary cursive handwriting. Gutenberg spent his declining years in the service of Abp. Adolf of Nassau.—C.E.

Guy Fawkes (1570-1606), conspirator, b. York, England; d. London. He was educated at York free school where he knew the Wrights and Fr. Greenway, later also implicated in conspiracy. Of Protestant parents, he became an ardent Catholic, and was solicited as a "confident gentleman," courageous and cool, with a military reputation in Continental wars, by Winter and Catesby, the originator of the Gunpowder Plot, to return to England and actually accomplish it, 1604. Suspicions having been aroused, he was arrested, Nov., 1605, on lonely vigil at the "mine" (a cellar adjoining the House of Parliament where the gunpowder was stored), and though at first courageously defiant, was horribly tortured for nine days into confession. After trial he was executed, Jan., 1606, at the Tower with Thomas Winter, Rokewood, and Keyes.

Guyon, gē-ôṅ′, JEANNE MARIE BOUVIER DE LA MOTTE, mystic (1648-1717), b. Montargis, Loiret, France; d. Blois. Due to ill health her education was neglected. Married at 16, she was a widow at 28. In 1680 she became acquainted with Fr. Lacombe, a Barnabite; and soon she adopted the erroneous theories of her director who was a follower of Molinos (q.v.). According to her, "perfection consists in a perpetual act of contemplation and love, comprising in itself all the other acts of religion." She set forth her views in her "Short and Easy Method of Prayer" and in "Spiritual Torrents." She traveled over France and Italy, giving spiritual conferences with great success. Then for a while she was shut up in a convent as suspected of heresy, but regained her liberty after a few months, and won the favor of Mme. de Maintenon, who invited her to give lectures to the young ladies of St.-Cyr. In 1689 she became acquainted with Fénelon (q.v.) over whom she wielded an extraordinary influence. In 1694 her theories were submitted to a critical examination and condemned during the famous conference of Issy in which Bossuet, Fénelon, Olier, and Mgr. de Noailles took part. Later Mme. Guyon was arrested and imprisoned in the Bastille until 1703. She spent the remainder of her life in silence and solitude and in the composition of religious poetry. Her ideas have found great favor among Protestants, especially the Methodists.—Masson, Fénelon et Mme. Guyon, Paris, 1895. (F. P. D.)

Gwenhael, SAINT, confessor (d. Landevenec, Brittany, *c.* 518), Abbot of Landevenec. The son of a Breton chieftain, he accompanied St. Winwaloe to Landevenec, 489, where he entered the monastic life. He was elected abbot, 532. He journeyed to Britain and Ireland, where he abolished the last of the pagan customs. Returning to Brittany, he established foundations at Cornouailles, 546. Patron of Landevenec, Corbeil, and Vannes. Represented causing a spring to gush forth. His body, preserved at Corbeil, was lost during the Revolution. Feast, 3 Nov.

H

Haakon the Good (d. 961), King of Norway, son of Harold Fair Hair. He was educated as a Christian by King Athelstan in England, and was recalled to Norway, *c.* 935, to drive out his tyrannical half-brother, King Erie. Subsequently he introdueed judicious reforms, but his efforts to crush paganism failed, leading to civil war, in which he was slain by Eric's sons.—C.E., VII, 116.

BENEDICTINE

Habacuc, Book of, in the O.T., contains the prophecies of Habacue, foretelling, as a thing incredible to Juda, the invasion of the Chaldeans. The temple of Jerusalem, which was to be destroyed by Nabuchodonosor, King of the Chaldeans, 587 B.C., was still standing (2, 20), and the fact that the Chaldean conquest did not seem likely makes it probable that the prophet's predietion dates from before 606 B.C., when the victory of Nabuchodonosor over the Egyptians at Carchemish assured his domination over western Asia. However the work of Habacuc's contemporary, Jeremias, shows that Jerusalem remained rather blind to the Chaldean menace even after that time and some scholars regard the period, 606-600, as the most likely date. The prophet foretells the chastisement of his guilty country, Juda, by the Chaldeans, whom God uses as His scourge, and then the chastisement of the still more wicked Chaldeans. God's assurance that whereas "the just shall live in His faith" the proud oppressor shall be destroyed, is followed by a taunting song in which the prophet represents the people pronouncing "Woes" against the rapacious violence of the Chaldeans and the dishonesty and cruelty by which the magnifieence of their cities was maintained, as well as against their idolatry. The book ends in a beautiful lyric ode in which God is represented as appearing in judgment, to execute vengeance on the nation's foes and to ensure His people's salvation.—C.E.; Seisenberger, tr. Buchanan, Practical Handbook for the Study of the Bible, N. Y., 1911.

CHRISTIAN BROTHER

CISTERCIAN

(W. S. R.)

Habit (Lat., *habere*, to acquire, possess), a disposition to do certain things with ease, or to act the same way in given circumstances; with ease because the disposition proceeds into action without much reflection or deliberation, and at times without consciousness. Habit is acquired by repeated acts. It becomes like a second nature; it determines character and personality; and may be good or bad. It is a very great aid in the performance of virtuous actions and a fatal influence in evil-doing, though there is no evil habit that, with divine grace, cannot be resisted and corrected.—C.E.; Maher, Psychology, N. Y., 1909. (ED.)

DOMINICAN

FRANCISCAN

Habit, Religious, the dress of a monk or a nun. Each order has a habit peculiar to it. The rule of several, e.g., Jesuits, is to use the habit worn by the priests in the country in which they reside, but long established eustom has supplanted this rule in many places.

Habitual Grace, a supernatural quality infused by God into the soul at the moment of justification, perfecting the soul in a supernatural way, establishing it in justice and sanctity, making it a sharer in the Divine Nature, truly constituting it an adopted son of God with a title to eternal life, and conseerating it as a living temple of the Most High God. By habitual grace, a free gift of God, the soul is privileged to enter on a state of friendship with God, which is of its nature permanent, but may be broken temporarily or forever by the abuse of free will and the introduction of sin. Cherished and guarded in the soul it is an unfailing pledge of everlasting life with God.—C.E., VI, 701; Pohle-Preuss, Grace: Actual and Habitual, St. L., 1921.

JESUIT

(R. J. Mcl.)

PASSIONIST

Habitual Sin, the sinful state of a soul resulting from actual sin. After the act of sin has been accomplished, the soul remains in a state of aversion from God. This state, considered as destroying the due order of man to God, is habitual sin or guilt (*reatus culpæ*); considered as depriving the soul of the beauty of grace, it is a stain (*macula peccati*). This sinful state is imputable to the sinner because it follows from a voluntary sinful act. It remains until satisfaction is made.—C.E., XIV, 9; Manning, Sin and Its Consequences, N. Y., 1904. (R. G. B.)

REDEMPTORIST

Habsburgs, a family of sovereigns in Germany, Austria, and Spain. The name was taken from the castle of Habsburg built on the Aar River in Aargau, Switzerland, by Werner, Bp. of Strasbourg in 1020. Rudolph, the first to ascend the Germnn throne, 1273, aequired

Austria and founded the imperial line which reigned as emperors, 1273-91, 1298-1308, 1438-1740. In 1477 Maximilian acquired by marriage with the heiress Mary, the domain of the ducal house of Burgundy, and in 1490 by the abdication of Count Sigismund all the Habsburg domains were united. His son married Joanna the Insane, Queen of Aragon and Spain. Their son became King of Spain as Charles I in 1516, and emperor as Charles V in 1519. Their second son received the Austrian crown to which he added Bohemia and Hungary. The Spanish line reigned 1516-1700. The last male representative of the line in Austria was Charles VI who was succeeded by Maria Theresa in 1740 by virtue of the so-called Pragmatic Sanction. By her marriage with Francis I of Lorraine the house of Habsburg-Lorraine was founded, which ruled as emperors of the Holy Roman Empire until its abolition in 1806, and as emperors of Austria until 1918.

Haceldama (Aramaic, *hagal dema*, field of blood), name given to the potter's field, purchased with the price of the treason of Judas to be a burial-place for strangers (Matt., 27; Acts, 1). Tradition places it S. of Mt. Sion.—C.E.

Hadrian, SAINT, martyr (*c.* 306). According to legendary records he was an officer in the body-guard of the Emperor Galerius. Having witnessed the fortitude of 22 Christians who were tortured and martyred in Nicomedia by his master, he became converted to the faith, was imprisoned, tortured and burned. Patron of soldiers and butchers; invoked against pestilence. Relics at Grammont (Geertsbergen). Feast, R. Cal., 8 Sept. —C.E.; Butler.

Hadrian I-VI, POPES. See ADRIAN.

Hæc est dies, qua candidæ, or BEHOLD THE BLESSED MORNING, hymn for Lauds on 15 Oct., Feast of St. Teresa. It was written by Pope Urban VIII (1568-1644). Five translations are in existence; the English title given is by D. Donahoc.—Britt.

Haggai, BOOK OF. See AGGEUS.

Hagiography (Gr., *agios*, holy; *grapho*, write), writings or documents about holiness, holy persons, the saints. Beginning with martyrologies, or lists and brief records of those who suffered for the faith, and calendars giving the dates of their martyrdom or feasts, these writings soon included lives, passions, or acts, the narratives of their sufferings, known, when collected together, also as passionaries or legendaries and later as sanctorals, sanctuaria, or sanctilogia. The modern collections began in the 15th century. The Bollandists in the century following were the first to put the study of these writings on a scientific basis in their great collection of "Acta Sanctorum." Mabillon, Ruinart, Assemani, have also done their share. "Les Petits Bollandistes" is a most useful collection, but Alban Butler's "Lives of the Saints" is for English readers a treasury of sacred lore and piety.—C.E. (ED.)

Hagioscope. See SQUINT.

Haileybury, DIOCESE OF, Ontario; comprises that part of the provinces of Ontario and Quebec bounded N. and W. by the Prefecture Apostolic of Northern Ontario; E. by 72° W. longitude; S. by the height of land, except in the Temiskaming district, of which the southern boundary is 47° N. latitude; established as a vicariate, 1908; diocese, 1915; suffragan of Ottawa. Bishops: Elie A. Latulipe (1908-22), Louis Rheaume, O.M.I. (1923). Churches, 100; priests, secular, 78; priests, regular, 6; religious women, 225; preparatory schools, 8; institutions, 6; Catholics, 60,972 (including French, English, Italian, and Polish-speaking groups, also 1700 Indians).

Hail Mary, most familiar prayer used by the Church in honor of the Mother of God, made up of the salutation of Angel Gabriel, the greeting of St. Elizabeth (Luke, 1), and a petition framed by the Church.—C.E.

Hail, Queen of heaven, the ocean Star! hymn written by Rev. John Lingard (1771-1851).

Hail, thou Star of Ocean! See AVE MARIS STELLA.

Hair, emblem in art associated with St. Agnes, St. Madeleine (Mary Magdalen), and St. Mary of Egypt. With reference to St. Agnes and St. Mary of Egypt, it symbolizes the miraculous growth of hair covering their nakedness, and in the case of St. Mary Magdalen the wiping of Our Lord's feet.

Hair (IN CHRISTIAN ANTIQUITY). The paintings in the catacombs showed that the Christians followed the fashion of their time. The short hair of the men and the waved tresses of the women were toward the end of the 2nd century curled, frizzled, and arranged in tiers. Images of Christ retain the long hair parted in the middle and flowing to the shoulders; those of the Blessed Virgin wear the veil. In mosaics, emperors, bishops, priests, and the faithful wore their hair of medium length cut across the forehead. The barbarians wore long hair, but later adopted the Roman custom. Various church synods regulated the modes of hairdressing. The tonsure and removal of beards were very early interposed as an obstacle to fantastic styles, though they also occasioned some strange styles.—C.E.

Hairshirt, a garment of coarse cloth made in Cilicia from goat's hair and worn in the form of a shirt or girdle by way of penance and mortification; probably the same as the scriptural sackcloth, or haircloth in Judith, 9. In use from the early ages of Christianity, even among lay people, it was adopted by many religious orders in the Middle Ages and worn by penitents on Ash Wednesday. At present, Carthusians and Carmelites wear it by rule, others as a matter of custom or voluntary mortification.—C.E.

Haiti, independent Negro republic occupying the western part of the island of Haiti in the West Indies; area, 10,204 sq. m.; est. pop., 2,028,000. The island was discovered in 1492 by Columbus who returned in 1493 bringing several Dominican missionaries; since then the western part of the island has never lacked pastors. In 1511, it was divided between the dioceses of Santo Domingo and Concepción de la Vega. Settlements were established, 1659, by the French, who took possession of the western part of the island in 1697. Continual insurrections of the Negroes against French and Spanish rulers were disastrous to the missions, and the massacre of whites in 1804 when Haitian independence was established caused nearly all the clergy to leave the

colony, though several missionaries returned in 1806. There was no hierarchy from 1804 until 1860 when a concordat was signed with Rome, guaranteeing the protection and support of the government for the Catholic religion, which is the only source of order and progress in a country hampered by disorder, illiteracy, and instability. In 1861 five sees were erected. Haiti is represented at the Holy See by an envoy extraordinary and minister plenipotentiary, and an internuncio resides in Port-au-Prince. Ecclesiastical administration is thus divided:

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Port-au-Prince, A. ...	1861	140	97	210	790,000
Les Caies, D.	1861	95	35	...	524,450
Cap Haitien, D. ..	1861	63	45	...	406,300
Gonaives, D.	1861	26	13	27	198,000
Port de Paix, D. ..	1861	7	12	...	60,000

—C.E.

Halifax, Archdiocese of, Nova Scotia, comprises all but three counties of Nova Scotia proper, and the Bermuda Islands; Vieariate Apostolic of Nova Scotia, 1817; dioeese of Halifax, 1842; arehdiocese, 1852; suffragans: Antigonish, Charlottestown, Chatham, and St. John. Bishops: Edmund Burke (1818-20), William Frazer (1825-44). Arehbishops: William Walsh (1844-58), Thomas L. Connolly, O.S.F. (1859-76), Michael Hannan (1877-82), Cornelius O'Brien (1883-1906), Edward J. McCarthy (1906). Churehes, 86; priests, secular, 62; priests, regular, 25; religious women, 632; seminary, 1; eolleges, 2; aeademies, 9; paroehial sehools, 13; institutions, 10; Catholies, 54,000.

Hallahan, Margaret (1803-68), foundress of the Dominiean tertiary Congregation of St. Catherine of Siena; b. London. She obtained the consent of the Dominiean fathers to form a community of Dominican tertiaries, who were to devote themselves to works of charity. It was approved by the Holy See, 1851.—C.E.

Hallel (Heb., praise), a Jewish ritualistie term to designate Psalms 113-118 (Vulgate 112-117) inclusively, known as the "Hallel of Egypt." It was chanted in the Feasts of the New Moons, the Feast of the Dedieation, the Feast of Weeks, the Feast of Tabernacles, and in the Paseh. Buxtorf believes that its origin is quite ancient. Paul of Burgos believes that Christ chanted the Hallel or a part thereof at the Last Supper (Matt., 26). Some of the later rabbis disturbed the ancient liturgieal ordinanee by assigning other Psalms, but they do not agree, and their opinions were not adopted. (A. E. B.)

Hallelujah, or Halleluiah (Heb., praise ye Yahveh), an ejaculation, which motivates or sums up an act of praise of God. It is found at the end of Psalms 105 and 106, inclusively; also in the beginning of Ps. 106, in the beginning of 111 to 113 inclusively; at the end of 115 and 117, inclusively; in the beginning of Ps. 85 and in the beginning and at the end of Psalms 147 and 150, inclusively. From very early times the liturgy of the Church used this term to express glad praise of God. (A. E. B.)

Halley's Comet. See Platina, Bartolomeo.

Hallowe'en, 31 Oct., eve of All Hallows, i.e., All Saints; a day on which many quaint customs are revived. It is popular in the United States and Scotland, but not in England.—Walsh, Curiosities of Popular Customs, Phila., 1897.

Halo, in Christian art, a glow of light or an ornamented eirele often shown around the head of the Saviour or of a saint, symbolizing holiness, the light of grace.—C.E., XI, 80. (J. F. S.)

Hamilton, Diocese of, Ontario; comprises Brant, Bruce, Grey, Haldimand, Halton, Waterloo, Wellington and Wentworth Counties; founded, 1856; suffragan of Toronto. Bishops: John Farrell (1856-73), P. F. Crinnon (1874-82), Jas. J. Carberry, O.P. (1883-87), Thos. J. Dowling (1889-1924), J. T. McNally (1924). Churehes, 76; priests, secular, 72; priests, regular, 30; religious women, 492; college, 1; seminary, 1; academies, 3; parish sehools, 60; institutions, 8; Catholics, 70,000.

Hammurabi, sixth king of the first Babylonian dynasty (*c.* 2130-2088 B.C.). His warlike exploits together with his skill in governing his kingdom and his code of laws, plaee him among the greatest men of aneient history. He is probably the Amraphel, King of Senaar, mentioned in Gen., 14. His code, unearthed at Susa, Persia, 1901, by Freneh excavators is a legal masterpieee, dealing eomprehensively with eivil and criminal matters.—C.E.

Hands, Laying on of (Consecration). See Imposition of Hands.

Happiness. Very early in the history of Greek philosophy, happiness beeame the eenter of keen speeulation and the seienee of ethies had its origin in these theories. Aeeording to Socrates, happiness consists in the eultivation of the mind and must not be built on the perishable things of the external world. The Cyrenaies and the Stoies, assuming happiness to be the result of following nature, diverged to opposite poles. The former elaimed that felieity signified gratifieation of the senses which are the voices of nature; the latter advoeated the satisfaetion of reason by the entire suppression of the lower appetites. Plato and Aristotle rejected these two extreme views and both agreed in considering happiness as the highest good. Plato defines it as that harmonious functioning of the parts of man's soul which shall preserve the subordination of the lower to the higher faenlties. Aristotle was distinetly human in eoneerning himself with the happiness which it is possible for man to gain in this life, a felicity which springs from the highest virtue. He asserts that there are two virtues: the ethical or praetical attainable by the majority, which does not exclude wealth, pleasure, friends, ete., and the intellectual or speculative which is acquired by the exereise of the best faenlties and which only a few philosophers may achieve. It remained for Christian philosophers to go beyond the present life. St. Thomas taught that happiness, the supreme end of man, is open to all but is unattainable in this life. It consists in the exercise or activity of man's highest faculties, the intellect and the will, in the contemplation and possession of the one object of infinite worth, God, and in a consequent felieity of the lower powers so that the whole of man's complex nature may enjoy perfect beatitude. Relative and incomplete happiness in this world may be obtained by self-restraint, detachment, and sacrifiee of transitory enjoyment for the sake of the eternal end. Since Descartes, philosophy has been separated

from theology and the problem of modern thought is temporal happiness which is identified with pleasure. Some stress the difference between higher and lower pleasures, between active and passive pleasures, between pleasures that endure and those that pall by repetition. John Stuart Mill and others, departing somewhat from these hedonistic principles, adopted a theory of utilitarianism which teaches altruism and the happiness of the community. Finally, the extremists degenerate into pessimism declaring that human misery outweighs happiness and that supreme felicity is altogether impossible.—C.E.; Rickaby, Moral Philosophy, N. Y., 1893; Cronin, The Science of Ethics, Dub., 1909.

Harbor Grace, DIOCESE OF, Newfoundland; comprises the northeast portion of the island of Newfoundland, and Labrador; established 1856; suffragan of St. John's. Bishops: Dalton (1856-69); Carfagnini (1870-80); R. McDonald (1881-1906); John March (1906). Churches, 36; priests, secular, 26; academies, 2; convents, 5; Catholic schools, 115; Catholics, 24,000.

Hardey, MARY ALOYSIA (1809-86), religious of the Sacred Heart, b. Piscataway, Md.; d. Paris. She established all the convents (30) of her order up to the year 1883 in eastern United States, Canada, and Cuba. In 1871, she was appointed assistant to her mother-general at Paris. Her remains were transferred from Conflans, France, to Kenwood, Albany, N. Y., in 1905.—C.E.; Garvey, Mary Aloysia Hardey, N. Y., 1925.

Hare Indians, a Déné tribe, one of the northernmost redskins in America, inhabiting a region that extends from Ft. Norman, on the Mackenzie, west of Great Bear Lake to the confines of the Eskimos not far from the Arctic Ocean. They are a timid and kindly people but very superstitious. The first Hare Indian was baptized by Fr. Belcourt, a famous missionary of the Red River Settlement, 1839. In 1859, his tribe was first evangelized by Fr. Grollier, a French Oblate of Mary Immaculate. Today they do not number more than 600 and these are all Catholics.—C.E.

Harland, HENRY (1861-1905), American novelist; b. St. Petersburg, Russia; d. San Remo, Italy. A Catholic convert, he showed his interest in the Jewish race in his novels, "As It Was Written" and "Mrs. Peixada." Settling in London he wrote short stories, projected and published the quarterly "The Yellow Book," and after his conversion, wrote "The Cardinal's Snuff Box," and "The Lady Paramount," his masterpiece.—C.E., XVI, 44.

Harmony, term used in Scripture studies, especially of the four Gospels, to designate: (1) an explanation of differences found in various accounts of the same events; (2) a combination of all four Gospels into one continuous narrative of which a good example is H. Beauclerk's "Jesus: A Diatessaron" (Lond., 1896); (3) an arrangement of the Gospels, each in proper narrative, according to historical order. (R. F. S.)

Haroun-al-Raschid, Caliph of Baghdad (786-809), b. Rai, Persia; d. Tus, the 5th and most renowned of the Abbassides. Under him the Eastern Caliphate attained the height of its splendor with Baghdad as the center of learning and culture, and extended from the Jaxartes and Indus to Gibraltar. He invaded Greece, forced Nicephorus to pay tribute to him, and acknowledged the protectorate of the Franks over the Christians in Jerusalem by delivering to Charlemagne the keys of the Holy Sepulchre, the banner of Jerusalem, and some precious relics. He is best known as a hero of "Arabian Nights."

Harp (Lat., *harpa*), a musical instrument, roughly triangular in form, whose strings of various lengths are plucked by the fingers in order to produce sound. Drawings of the harp appear on early Egyptian, Assyrian, Hebrew, and Celtic monuments; it is mentioned in the Bible, e.g., Gen., 4; 2 Par., 9; Ps., 70; Apoc., 5; and was used by the minstrels of the Middle Ages. The modern pedal harp was perfected by Sebastian Erard, 1810. As an emblem in art it is associated with St. Cecilia as a musician and patroness of music.

Harris, JOEL CHANDLER (1848-1908), b. Eatonton, Georgia; d. Atlanta. Adopting journalism as his profession, he was long associated with the Atlanta "Constitution." He is best known by his "Uncle Remus" stories of negro folk-lore, which created an original department in American literature, and were translated into 27 languages. Although his wife was a Catholic and he had long admired the Catholic religion, he did not embrace it until a few weeks before his death.—C.E.; Harris, Life and Letters of Joel Chandler Harris, N. Y., 1918.

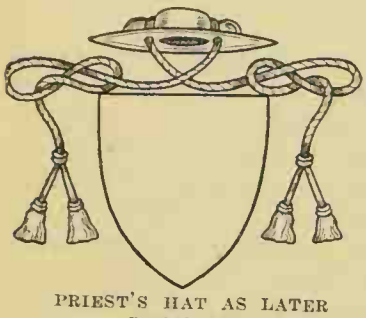
Harrisburg, DIOCESE OF, Pa., embraces the counties of Dauphin, Lebanon, Lancaster, York, Adams, Franklin, Cumberland, Perry, Juniata, Mifflin, Snyder, Northumberland, Union, Montour, and Columbia; area, 7565 sq. m.; established, 1868; suffragan of Philadelphia. Bishops: J. F. Shanahan (1868-86), Thomas McGovern (1888-98), John W. Shanahan (1899-1916), Philip R. McDevitt (1916). Churches, 82; missions and chapels, 41; priests, secular, 119; priests, regular, 26; religious women, 1071; academies, 3; high schools, 7; primary schools, 53; pupils in parochial schools, 14,839; institutions, 4; Catholics, 81,997.

Harrowing of Hell, an Old English and Middle English term for the triumphant descent of Christ into hell between the time of His Crucifixion and Resurrection. The word first occurs in Ælfric's homilies (1000), and is used by the Old English poets, Cædmon and Cynewulf, also in the Old English homilies and lives of the saints. It is the subject of the earliest extant specimen of English religious drama and is given a separate scene in the four cycles of the English mystery plays. It is also found in ancient Cornish plays. Its origin is traced to the well-known apocryphal gospel of Nicodemus (Latin) of the 2nd or 3rd century, which was familiar to English writers, e.g., Bede, and translated into English in the Middle Ages.—C.E.

Hartford, DIOCESE OF, Conn., embraces the state; area, 5004 sq. m.; established, 1843; suffragan of Boston. Bishops: William Tyler (1844-49), Bernard O'Reilly (1850-56), F. P. MacFarland (1858-74), Thomas Galberry (1876-78), Lawrence S. McMahon (1879-93), Michael Tierney (1894-

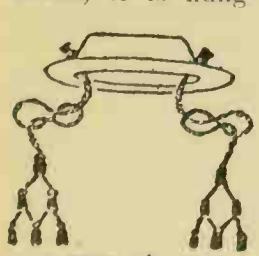
1908), John J. Nilan (1910). Churches, 272; stations and chapels, 129; priests, secular, 436; priests, regular, 80; religious women, 2091; college, 1; seminaries, 3; academies, 8; primary schools, 98; pupils in parochial schools, 47,227; institutions, 18; Catholics, 602,329.

Harvest and Few Laborers, parable of Our Lord occurring in the Gospels of St. Matthew, 9, and St. Luke, 10, in slightly different settings. In the former it is a reflection of Our Lord saddened at the sight of the multitude but poorly cared for by their spiritual guides; in the latter, it is a part of the instruction given to the 72 disciples as a preparation for their mission as forerunners of Jesus. It is very probable that Our Lord uttered this entreaty more than once and in different circumstances. In any case the meaning is the same: God, the Father, or even Christ Himself, is the Lord of the Harvest, the field is the world, the crops to be harvested are first the Jewish people, then the Gentiles, the laborers the Apostles, their coworkers, and successors. These verses form part of the Gospels read in the Masses of various saints noted for Apostolic zeal: e.g., St. Mark and St. Ignatius Loyola (Luke, 10) and St. John Francis Regis and St. Vincent de Paul (Matt., 9).—Fonck, tr. Leahy, Parables of the Gospels, N. Y., 1914. (N. G.)



PRIEST'S HAT AS LATER DEVELOPED

Hat, Ecclesiastical. A red, broad-brimmed hat is chief among the cardinal's insignia; it was granted to secular cardinals by Pope Innocent IV, 1245, and to cardinals belonging to religious orders by Gregory XIV, 1591. It is bestowed on the newly-appointed cardinal at a public consistory, and is not commonly worn; in the absence of the cardinal, and sometimes after his death, it is hung from the roof of the cathedral church. The insignia of a bishop and priest in heraldry include respectively a green and a black hat, of the same shape as the cardinal's, but they have no existence as articles of apparel.

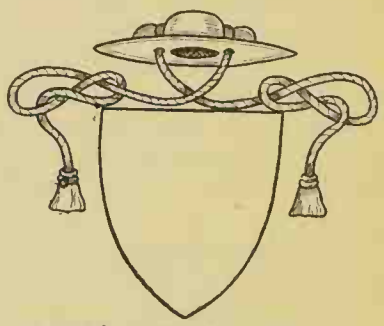


CARDINAL'S HAT

Hatred, the passion opposed to love, aversion for a thing, for a person, or for his actions or qualities. It is justifiable to hate or loathe the evil deeds or habits of another, as this can be done without hating the person. It is never permitted to hate another with hostile sentiment or action, wishing him ill, rejoicing over his sufferings, injuring him in any way no matter how abominable his deeds or qualities may be. Hatred for things appears chiefly in what is known as *odium theologicum*, the hatred of a religion or of those who profess it.—C.E. (ED.)

THE BROTHERS HAÜY

Hatto (*c.* 850-913), Abp. of Mainz, a Swabian Benedictine of Fulda, Abbot of Reichenau and Ellwangen. He labored to consolidate Germany under a strong central ruler, and so incurred the hatred of the nobles. He has been grossly maligned by historians; and the story of his having been eaten by mice and rats in punishment for his callousness during a famine has no historical foundation.—C.E.



PRIEST'S HAT AS ORIGINALLY ALLOWED

Haughery, Margaret (*c.* 1814-82), philanthropist, b. Cavan, Ireland; d. New Orleans. She was brought to Baltimore by her father, Charles Gaffney, but at an early age was left a homeless orphan. After her husband's death at New Orleans, 1836, she consecrated her life to succoring the orphans and the poor, and died mourned as "the mother of the orphans." Two years later her statue was unveiled in a small park called after her in New Orleans.

Haüy, â-wē, René Just (1743-1822), priest, mineralogist, b. Saint-Just, France; d. Paris. He was one of the pioneers in pyro-electricity, and merited by his discoveries of the laws of the formation and structure of crystals the title of "Father of Crystallography." —Valentin (1745-1822), pioneer instructor of the blind, brother of preceding; b. Saint-Just, Picardy, France; d. Paris. He was educated at the abbey school of the Premonstratensians, and in Paris. While an interpreter attached to the Ministry of Foreign Affairs, he became interested in the education of the blind. In 1786 he discovered the art of embossed printing and made use of it to instruct his blind pupils. His efforts were successful and he extended his work to Russia, Prussia, and Germany. He wrote an "Essay on the Education of the Blind" (Paris, 1786).—C.E.

Hawaii, territory belonging to the United States, and comprising a group of islands situated in the Pacific Ocean between 18° 54′ and 22° 15′ N. lat., and between 154° 50′ and 160° 30′ W. long.; area, 6406 sq. m.; pop., 255,912. The first Catholic priests arrived at Honolulu, 1827, but their labors were interrupted by persecutions of their converts by the Protestants, who had established missions there in 1820. In 1839 the French government put an end to the persecutions. The Cathedral of Our Lady of Peace was dedicated, 1843, and the Sisters of the Sacred Heart of Jesus and Mary arrived,

1859, to assist in the education of Hawaiian girls. One of the eight inhabited islands, Molokai, is the government settlement for lepers. It was here that Fr. Damien carried on his heroic work, 1873-89, assisted, 1886, by Br. Joseph Dutton, who continued in his stead. The territory is included in the Vicariate Apostolic of the Hawaiian Islands (q.v.).

Hawaiian Islands, Vicariate Apostolic of the, comprises all of the Hawaiian Islands, besides the Equatorial Islands: Palmyra, Washington, Fanning, and Christmas; area, 6449 sq. m.; prefecture, 1826; vicariate, 1844; entrusted to the Fathers of the Sacred Hearts of Jesus and Mary. Prefects Apostolic: Alexis Bachelot (1827-37), Louis Maigret (1837-44). Vicars Apostolic: Herman Koeckemann (1881-92), Gulstan Ropert (1892-1903), Libert H. Boeymaems (1903-26), Stephen P. Alencastre (1924); residence at Honolulu. Churches, 112; priest, secular, 1; priests, regular, 47; religious women, 154; college, 1; academy, 1; grade schools, 11; pupils in schools, 4437; institutions, 6; Catholics, 109,000.

Hay, George (1729-1811), bishop and author, b. Edinburgh; d. Aquhorties, Scotland. While studying medicine he became a Catholic, and proceeded to Rome and was ordained, 1751. His remaining years were spent on the Scottish mission, where he was appointed vicar Apostolic. He wrote "The Sincere, Devout and Pious Christian," an excellent treatise on Catholic doctrine.—C.E.

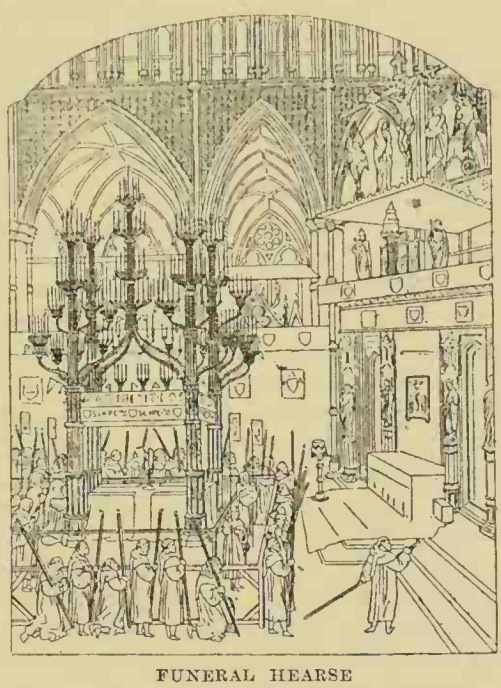
Haydn, hī'd'n, Franz Joseph (1732-1809), founder of the Viennese school of composition, b. Rohrau, Austria; d. Vienna. He became a chorister at St. Stephen's, Vienna, 1740, but his voice failing, he turned to composition basing his style chiefly on Bach. Devoted to religion, he recognized that his talents came from above and made use of the endowment for the glory of God. He always inscribed his compositions: "Laus Deo." He composed masses and oratorios, notably the "Creation," his masterpiece, and other sacred music. The "Seven Words" and the "Seasons" are well-known oratorios. His masses, though not reconcilable with present liturgical requirements, are genuine masterpieces. Called "the inventor of the symphony," his knowledge of instrumentation raised that high form of composition to a classic level on which future development was based. He wrote 125 symphonies. Chamber-music he also enriched by his contributions in quartet form and he wrote twenty operatic scores. His brother, Johann Michael (1737-1806), organist at St. Peter's, Salzburg, was a prolific composer with a predilection for liturgical texts, but lacking in originality. —C.E.; Brenet, Haydn, Oxford, 1926.

Haymo of Faversham (d. 1243), general of the Franciscans; b. Faversham, England; d. Anagni, Italy. He had already gained fame as a lecturer in the University of Paris when he entered the Order of Friars Minor, *c.* 1225. He was one of the Friars sent by the Holy See to negotiate for the reunion of the Greek and Latin Churches. The revision of the Roman Breviary, 1241, is chiefly his work. He was an energetic opponent of Br. Elias, and when elected general rectified the disorders caused among the friars by Elias.—C.E.

Head, The, Christ, so designated by Paul writing of the faithful as His Mystical Body in the letter to the Ephesians (4). (Ed.)

Head Cleft by Axe, emblem in art associated with St. Peter Veronese as first means of his martyrdom. A severed head is associated with St. Denis, St. John the Baptist, and St. Solange.

Health and Apostolical Benediction, form of salutation in letters written by the pope, first used by Pope Cletus (Anacletus), second successor of St. Peter. (Ed.)



FUNERAL HEARSE

Healy, George Peter Alexander (1808-94), painter, b. Boston; d. Chicago. He studied in Europe, 1834-50, a pupil of Baron Antoine Gros and Thomas Couture among others, and lived there again from 1869-90. The interval was spent mainly in Chicago, where he finally established himself in 1892. He is chiefly known as a portrait painter. Among his subjects were Pius IX, U. S. Grant, Louis Philippe, Cardinal McCloskey, and Henry W. Longfellow. His most celebrated historical painting, "Webster's Reply to Hayne," is in Faneuil Hall, Boston.—C.E.; Autobiography, Reminiscences of a Portrait Painter, Chicago, 1894.

Hearse (Lat., *hirpex*, harrow), a vehicle for conveying the coffin, named from a wooden or metal framework for candles which formerly surmounted the bier and supported the pall, at funeral services, and is still in use at the funeral service of the pope. The Tenebræ hearse is a triangular candlestick for fifteen candles; its use at Tenebræ dates from the 7th century, and the number of candles has varied at different times and places.—C.E.

Hearts. In Christian art a wounded heart, encircled with thorns and surmounted by a cross, represents the Sacred Heart of Jesus. A heart surrounded by a wreath of roses and transfixed by a sword is the Heart of Mary. Sometimes seven swords are shown, emblematic of the Seven Dolors or Sorrows of the Mother of God. A heart is also a symbol of one of the theological virtues, Charity. A flaming heart is associated with St. Augustine of Hippo, in allusion to a passage in his "Confessions." (J. F. S.)

Heaven (A.-S., *heofon*). In Holy Writ the term heaven is used to designate the dwelling-place of God, His angels, and saints, as well as their happiness, and is called the kingdom of heaven (Matt., 5), the kingdom of God (Mark, 9), the kingdom of

Christ (Luke, 22), the house of the Father (John, 14), the city of God, the heavenly Jerusalem (Heb., 12), the holy place (Heb., 9), paradise (2 Cor., 12), life everlasting (Matt., 19), the joy of the Lord (Matt., 25), crown of life (James, 1), crown of justice (2 Tim., 4), crown of glory (1 Peter, 5), eternal inheritance (Heb., 9). The existence of heaven is denied by atheists, materialists, pantheists, and those rationalists who deny the existence of God and the immortality of the soul. Reason proves that God in His infinite wisdom and justice must give virtue its due reward. Experience teaches that the just do not receive an adequate reward here, since evil often triumphs over good. Hence there must be an eternal recompense hereafter for the soul which is immortal. The supernatural beatitude of heaven fundamentally consists in the intuitive vision of God, i.e., the seeing of God face to face and in experiencing perfect happiness through this beatific vision. Texts of Holy Writ, such as, "I will be thy reward exceeding great," "I shall be satisfied when Thy glory appeareth," prove that God, the Supreme Author of creation, will be the object of the creature's eternal delight. Finally, such texts as: "In My Father's house there are many mansions" (John, 14), "Each shall receive his own reward according to his own toil" (1 Cor., 3), indicate that there are various degrees of happiness among the blessed.—C.E.; Pohle-Preuss, Eschatology, St. L., 1924; Delloue, tr. Leahy, Solution of the Great Problem, N. Y., 1917. (C. V.)

Hebdomadarian (Gr. *hebdomas*, week), name applied in monasteries and churches to the priest officiating for the week who makes the intonations at the beginning of the various canonical hours, gives the required blessings, of holy water, etc., and sings the conventual Mass each day during the week.

Hébert, Louis Philippe (1850-1917), sculptor, b. Sainte-Sophie d' Halifax, Quebec. He won a prize for wood-carving at the Provincial Exhibit, Montreal, 1873, studied in Paris, and in 1882 won the prize donated by the Dominion government for his full length statue of Cartier. He was elected to the Royal Canadian Academy, 1883; was made a Knight of the Legion of Honor, 1901; a Companion of St. Michael and St. George, 1903; and a Knight of St. Gregory the Great, 1914. Among his principal works are monuments to Queen Victoria, Ottawa; Bp. De Laval, Quebec; King Edward VII, Montreal; the South African Soldiers, Calgary.

Hebrew Bible. Except Wisdom and 2 Machabees, which were composed in Greek, all of the O.T. books were written originally in Hebrew, in the old Phenician characters (later exchanged for the "square" script), but without vowels, separation of words, or division into chapters and verses. These elements were introduced later. The present Hebrew Bible contains only the protocanonical books (see Canon); the deuterocanonical books, except a part of Ecclesiastiens, are no longer extant in Hebrew.—C.E.; Vigouroux, Dict. de la Bible; Gigot. (L. O.)

Hebrews, Epistle to the, was written at Rome, *c.* A.D. 63, after St. Paul's release from his first Roman imprisonment. It was addressed to a Church whose members were almost entirely converts from Judaism, who were subject to persecutions, and for whom the splendor of the Temple and the pomp of its services were a constant danger; all of which shows that the Christians of Jerusalem were the recipients of this epistle. Its purpose is to encourage the Christians to perseverance in the faith, and to warn them against apostasy to Judaism; to accomplish this purpose, it sets forth the excellence of Jesus Christ and the superiority of the New Law. The epistle is divided: (1) the dogmatic part (1-10, 17), in which is shown the Dignity of Christ who, as the Son of God, is far superior to the Angels and Moses through whom the Old Law was given (1 to 4, 13), the eternal Priesthood of Christ, which is infinitely superior to the priesthood of the Old Law (4, 14 to 7, 28), and the Sacrifice of the New Law which possesses an excellence and efficacy far superior to the sacrifices of the Old Law (8-10, 18); (2) the Moral Part (10, 19 to 13, 17), in which the Christians are exhorted to perseverance in the faith and to Christian life according to the faith. The unbroken testimony of the Eastern Fathers, the perfect accord in the Western Church since the 4th century, the decrees of popes and councils, the constant practise of the universal Church, the similarity and harmony existing between this and other epistles of St. Paul prove that he is its author; the differences in style and language are perhaps due to one of St. Paul's disciples who put it in the form in which it now stands (Biblical Commission, 24 June, 1914).—C.E.; Boylan, The Epistle to the Hebrews, Dub., 1922: Prat, tr. Stoddard, Theology of St. Paul, N. Y., 1926. (R. F. S.)

Hebron (Heb., league), ancient royal city of Chanaan, famous in biblical history; mentioned in O.T. (Gen., 13), when Abraham went to the vale of Mambre, a name given to Hebron. On the death of Sara, his wife, he bought there the cave of Machpelah as a burial-place for her, Isaac, Jacob and himself. David was anointed King of Juda at Hebron and made it his capital (2 Kings, 2), and all the tribes of Israel came and made submission to him there (5). The modern El-Khulil, s. of Jerusalem, occupies the site.—C.E.

Hecker, Isaac Thomas (1819-88), founder of the Paulists, b. New York; d. there. Owing to family reverses, Hecker began to work as a baker's assistant before completing his education. Although his parents also neglected his religious instruction, he was naturally studious and thoughtful. He read Kant, but found him over-exalting human reason. Luther and Calvin, by their doctrines of man's utter depravity and moral helplessness, repelled him, and he finally entered the Catholic Church, 1844. In 1845 he joined the Redemptorists in Belgium, and in 1851 returned with four companions to the American mission. A misunderstanding between them and their European brothers having arisen, Hecker went to Rome to obtain an authoritative solution, and there received his *exeat* from the congregation. With the approval, however, of Pius IX, he returned to New York to found with his companions a new institute, the Paulists, to conduct missions, especially for Protestants and

for others who are not even Christians. He met with great success and in addition became an apostle of the Catholic press. His Congregation of Missionaries of St. Paul the Apostle, the only community of men of United States origin, has prospered and has widely influenced Catholic life, especially in devotion to the liturgy and preaching.—C.E.; Elliott, Life of Isaac Thomas Hecker, N. Y., 1891.

Hedge-schools, IRISH, a term which originated in Ireland during the 18th century and denoted the proscribed gatherings of Catholic children and their teachers, when the repression of the Catholic schools by the Penal Laws made secret meetings necessary for the continuation of Catholic education. The forbidden classes were held in the open fields, generally near a hedge for shelter, hence the name.

Hedonism, hē'dŏn-ĭsm (Gr., *hedomai*, take pleasure), a group of ethical systems holding that feelings of pleasure or happiness are the highest and final aim of conduct, so that actions increasing the sum of pleasure are thereby right and those increasing pain are thereby wrong. This happiness may be that of the agent, or that of the greatest number. —C.E.

Hedwig, SAINT, widow (1174-1243), Duchess of Silesia, b. Andechs castle, Bavaria; d. Trebnitz. Daughter of Berthold IV, Duke of Croatia, she was married, 1186, to Henry I of Silesia to whom she bore seven children; after the birth of their last child, she and her husband vowed continency. Hedwig was a great influence for good in the history of the duchy; she endowed monasteries of the Cistercian, Premonstratensian, Augustinian, Dominican, and Franciscan orders, thus introducing German culture into Silesia. The best known of these religious foundations is probably the Cistercian convent at Trebnitz to which she retired at Henry's death; although she did not take the veil, she led a life of great austerity. Patroness of Silesia. Canonized, 1267. Relics at Trebnitz. Feast, 17 Oct. —C.E.; Butler.

Heeney, CORNELIUS (1754-1848), philanthropist, b. Ireland; d. Brooklyn. On coming to the United States he engaged in business and, in association with John Jacob Astor, amassed a fortune, which he devoted to religion and charity. In 1845 he obtained permission of the legislature to form a trust of his estate, the annual income of which amounts to about $25,000, for the benefit of the poor and orphaned.—C.E.

Hefele, KARL JOSEPH VON (1809-93), historian, Bp. of Rottenburg, b. Unterkochen, Württemberg; d. Rottenburg. He taught church history at Tübingen (1836-69), where he opposed Illuminism and laid special emphasis on Christian archæology. Hefele accepted the definition of papal infallibility after opposing it during the deliberations of the Vatican Council. His best-known work is a great history of the councils.—C.E.

Hegesippus, SAINT, confessor (d. 180), ecclesiastical writer, b. Jerusalem; d. there. According to Eusebius he was a convert from Judaism. He visited Rome during the pontificate of St. Anicetus, remaining there until 177, when he returned to the East. In his work against the Marcionites and Gnostics, of which only a few chapters remain, he appealed to the tradition of Apostolic preaching handed down in the churches through the succession of bishops. He compiled a list of popes and a catalogue of heresies. Feast, 7 April.—C.E.; Butler.

Hegira, hĕj'ĭ-ra (Ar., *hejira*, flight), the flight of Mohammed from Mecca to Medina, 16 July, 622; the beginning of the Era of the Hegira followed in Mohammedan countries. Its years are lunar of 354 days, except in the 11 intercalary years in each cycle of 30, consisting of 355 days.

Hegumenos (Gr., *ago*, lead), title applied in Asia Minor and among the Greeks, to the superior of a cœnobium or conventual monastery. He must be a priest-monk, elected by the members of the community, and confirmed by the bishop of the diocese. His assistants are two counselors, elected by the congregation from among the monks who have been professed not less than six years.

Heidelberg, UNIVERSITY OF, Germany, founded by Rupert I of Wittelsbach, 1386, after Pope Urban VI had issued the Bull of authorization, 1385. It was modeled on the University of Paris with faculties of theology, law, medicine, and art and was under the patronage of St. Catherine of Alexandria. According to the papal Bull of authorization, the provost of the cathedral of Worms was chancellor of the university. Pope Boniface IX, 1399, relinquished twelve important livings and several patronages to the university. In 1432 the university sent two delegates to the Council of Basel in support of the legitimate pope. During the reign of Otto Henry, 1556-59, it became a school of the Evangelical-Lutheran and later of the Calvinistic stamp. Its progress was destroyed by the Thirty Years' War and in 1629 it was reorganized as a Catholic institution and some chairs filled by the Jesuits, but the work was entirely suspended, 1631-52, when it was restored as a Protestant institution. In 1703 under the Catholic Elector John William of the House of Palatine-Neuburg, the first Jesuits were appointed as professors and a Catholic faculty of theology was established. Through the Jesuits a preparatory seminary was established, the Seminarium ad Carolum Borromæum. After the suppression of the Jesuit Order, 1773, the university declined in importance during the following decade. In 1803 it became the State university and the faculty of Catholic theology was removed to Freiburg, 1807. Among the famous Catholic professors of Heidelberg were Rudolph Agricola, Conrad Celtes, Jakob Wimpfeling, Johann Reuchlin, and the Jesuit, Christian Meyer. Æneas Silvius Piccolomini, later Pius II, was its chancellor at one time. It now has 2892 students.—C.E.

Heis, EDUARD (1806-77), astronomer, b. Cologne, Germany; d. Münster. He taught mathematics and sciences in the gymnasium of Cologne (1827-37), in the high school at Aix-la-Chapelle (1837-52), and in the Academy (now University) of Münster (1852-77). His treatises dealt with his observations of auroral light, sun-spots, comets, zodiacal light, etc. During the Kulturkampf (q.v.) he championed Catholicity.—C.E.

Helena (Gr., light), SAINT, widow (*c.* 247-330), wife of Emperor Constantius Chlorus and mother of Constantine, b. probably Drepanum (Helenopolis), Bithynia; d. probably there. She was converted to Christianity by her son after his victory over Maxentius, and thenceforth lavished her wealth and influence on behalf of the faith. About 324 she visited Jerusalem, and from this visit arose the tradition of her discovery of the Holy Cross. She lived for some time at Rome, and her tomb is venerated in S. Maria in Cœli; some of her relics were transferred to the Abbey of Hautvillers, France, 849. Feast, 18 Aug. —C.E.; Butler.

ST. HELENA

Helena, DIOCESE OF, Montana, comprises the western part of the state, embracing the following counties: Lewis and Clark, Glacier, Pondera, Flathead, Lake, Lincoln, Missoula, Mineral, Sanders, Powell, Granite, Ravalli, Deer Lodge, Silver Bow, Jefferson, Broadwater, Gallatin, Madison, Beaverhead, Meagher, Wheatland, parts of Golden Valley, Teton, and Toole; area, 51,922 sq. m.; erected, 1884; suffragan of Oregon City. Bishops: John B. Brondel (1884-1903), John P. Carroll (1904-25), George J. Finnigan (1927). Churches, 100; priests, secular, 87; priests, regular, 13; religious women, 380; college, 1; academies, 4; high schools, 7; primary schools, 22; pupils in parochial schools, 5988; institutions, 15; Catholics, 40,849.

Heli, Jewish high-priest and judge at Silo, with whom Samuel's early history in the Bible is connected. Another Heli is mentioned in the N.T. (Luke, 3), as the father of St. Joseph in accordance with the levirate law, though in reality he was his uncle.—C.E.

Heliand, THE (Ger., *Heiland,* Saviour), the oldest complete work of German literature, an epic poem on the life of Christ, composed in the Saxon language, *c.* 830, under Emperor Louis the Pious. A fragment of the manuscript was discovered before 1587, and the full text appeared in 1830, from a Munich manuscript. The poem, written in alliterative verse, either by a priest or a layman, has a purely German atmosphere.—C.E.

Hell (prob. from A.-S., *helan,* conceal), theologically, a place of privation and punishment after death. In the strict sense of the term, hell (*infernus*) is the place of eternal punishment for the damned, whether demons or men. In a broad sense it may mean: (1) the limbo of infants (*limbus parvulorum*), where those who die in original sin, but without personal mortal sin, are deprived of the happiness which would come to them in the supernatural order, but not of happiness in the natural order; (2) the limbo of the Fathers (*limbus patrum*), where the souls of the just who died before Christ awaited their admission to heaven, which had been closed against them in punishment for the sin of Adam; (3) purgatory, where the just who die in venial sin or who still owe a debt of temporal punishment for sin are cleansed by suffering before their admission to heaven. Under this heading only the strict sense of the word will be treated. The existence of hell is shown from innumerable passages of Holy Scripture where it is referred to, not only as a place of punishment, but as a place of eternal punishment of fire for those who die in the state of mortal sin. The chief punishment is of course loss of God. The location of hell has never been revealed and is a matter on which the opinions of theologians differ. That there should exist a place of punishment as well as a place of reward for men after death is readily admitted by all who believe in the existence of God and the immortality of the human soul. Human reason, however, unaided by revelation, could not know with certainty all that is actually known of hell. Although this is the case, there is no contradiction between faith and reason. One of the most common objections offered to belief in the eternity of hell is that it is repugnant to Divine goodness. This objection is often due to the fact that men fail to remember that: God is infinitely just and holy as well as infinitely good; no man will be damned who does not deserve it; God is infinitely wise, and it would be repugnant to this infinite attribute for Him to establish laws which man can violate with impunity in this life without endangering his eternal happiness; the damned persevere forever in their evil dispositions and impenitence. See PAIN.—C.E.; St. Thomas, Summa Theologica (trans., Benziger, 1925); Pohle-Preuss, Eschatology, St. L., 1924; Chetwood, God and Creation, N. Y., 1928. (A. L. F.)

Hell (IN THE APOSTLES' CREED) occurs in the phrase "He descended into Hell," and refers not to the abode of the damned, but to the abode of the just who had died before Christ's death, limbo, as it is called, a place where they were awaiting Him so as to enter Heaven with Him.

Hell, MAXIMILIAN (1720-92), Jesuit astronomer, b. Schemnitz, Hungary; d. Vienna, where he directed the Imperial Observatory. At the request of the King of Denmark he made observations of the transit of Venus of 1769 at Vardöhuns, Norway, which owing to a delay in publication were considered forgeries. Later research proved this charge false. He published a valuable annual astronomical review for over 30 years, and wrote several astronomical works.—C.E.

Help of Christians, FEAST OF OUR LADY, 24 May, established by Pope Pius VII, 1814, in thanksgiving for his safe return to Rome after five years captivity at Savona. It is the patronal feast of Australasia and has spread throughout nearly the whole Church but is not in the universal calendar. The invocation "Auxilium Christianorum" (Lat., Help of Christians) was inserted in the litany by Pius V in gratitude to Our Lady for the Christian victory over the Turks at the battle of Lepanto, 1571.—C.E. XI, 360.

Helvetic Confessions. See CREEDS, PROTESTANT.

Henderson, ISAAC AUSTIN (1850-1909), writer, b. Brooklyn; d. Rome. Adopting journalism as a profession, he was associated with the "New York Evening Post," and wrote several novels and plays. He became a Catholic in 1896, and both in New

York and Rome devoted himself to the welfare of children.—C.E.

Hengler, LAWRENCE (1806-58), inventor, b. Reichenhofen, Württemberg; d. Tigerfeld. He was a priest, and he invented the horizontal pendulum commonly used in seismographs.—C.E.

Hennepin, LOUIS (*c.* 1640-1701), Franciscan explorer, b. Ath, Belgium; d. probably Rome. After engaging in missionary work in Flanders and Holland, and braving the dangers of the Franco-Spanish war, he was sent to the Canadian mission in 1675, where for four years he labored in Quebec. He then proceeded to the Iroquois station at Catarokouy, now Kingston, Ontario, and in 1679 joined La Salle's expedition to the West. Leaving the Niagara River, he journeyed to the Detroit, up Lake Huron, through the Straits of Mackinac, and on to Green Bay, thence finally by the Kankakee and Illinois to Fort Crèvecœur. From there La Salle returned to Quebec, and Hennepin with two companions explored the upper Mississippi; near Mille Lacs they were captured by the Issati Sioux, who took them on their wanderings to Rum River, and St. Anthony's Falls, Minn. A few months later they were rescued by the explorer Du Lhut and returned by the Wisconsin to St. Ignace, and on to Quebec. On proceeding to Europe, Hennepin wrote two works descriptive of his travels in which he made the claim, not undisputed, of having visited the lower regions of the Mississippi.—C.E.

HENRY VIII
(after Holbein)

Henoch, the name of (1) a son of Cain; (2) a nephew of Abraham; (3) a son of Ruben; (4) a patriarch, son of Jared and father of Mathusala, who according to St. Paul "was translated that he should not see death."—C.E.

Henry II (1133-89), King of England, b. Normandy, France; d. near Saumur. He was the grandson of Henry I, married Eleanor of Aquitaine, and succeeded Stephen on the English throne in 1154. He at once took up the work of constitutional and legal reform inaugurated by his grandfather, with the assistance of Abp. Theobald, and Chancellor Thomas Becket. He also brought a large part of France under English control. After subduing his troublesome barons he attacked the jurisdiction of the spiritual courts. Whatever abuses may have existed therein have been grossly exaggerated. Henry's course of action brought him into conflict with Thomas Becket, who in 1162 had become Abp. of Canterbury. The dispute culminated in the assassination of Becket, for which Henry did due penance. The fact that he proceeded no farther against the Church is proof that Becket had not taken up an indefensible position. Henry's last years were embittered by the rebellion of his sons in France.—C.E.

Henry VIII (1491-1547), King of England, b. Greenwich; d. Westminster. The second son of Henry VII, he was intended in his youth for the Church; he married Catherine of Aragon, his brother Arthur's widow, 1509, after obtaining the requisite dispensation. He succeeded to the throne in 1509. Intelligent, devoted to letters and skilled in sport, he was intensely popular. With the aid of Card. Wolsey he made England a European power, strengthened his position at home, and remained on excellent terms with Rome. His work against Luther, in defense of the Seven Sacraments, the Mass, and papal supremacy, won for him the title "Defender of the Faith," conferred by Leo X. His life, however, had not been stainless: he had immoral relations with Elizabeth Blount and Mary Boleyn. About 1527 he conceived a violent passion for Mary's sister, Anne, and having only a daughter (later Queen Mary) by Catherine, he endeavored to procure a divorce on the grounds of nullity. When he failed to obtain it through Wolsey, the cardinal fell into disgrace and was replaced by Cranmer. In January, 1533, to anticipate the birth of Anne's child, the future Queen Elizabeth, he went through a form of marriage with Anne; in May, Cranmer declared the marriage valid, and Elizabeth was born in September, 1533. In 1534 the breach with Rome was complete, and Henry was declared Supreme Head of the Church of England. Thomas Cromwell, Cranmer's abettor, who had first suggested this step, inaugurated a reign of terror; priests and nuns were put to death, over 8000 religious were expelled from their homes, more than 200 monasteries and churches confiscated and plundered, under grossly exaggerated accusations of monastic immorality. Protestants, too, were sent to the stake, for Henry, schismatical rather than heretical, insisted on the recognition of the ancient sacramental system. Anne Boleyn fell into disfavor and was executed; Henry's third wife, Jane Seymour, mother of Edward VI, died naturally; Cromwell procured him a fourth wife, Anne of Cleves, who, proving uncomely, was divorced, and Cromwell was executed; the fifth wife, Catherine Howard, was executed on an accusation of infidelity, being succeeded by Catherine Parr, who survived Henry. The last 15 years of his reign contain hardly a feature not exciting repulsion; Henry was to the end cruel and inconsistent, one of his final acts being to suppress chantries, which, however, he virtually reestablished for his own interest by making testamentary provision to have Masses said for the repose of his soul.—C.E.; Gairdner, History of the English Church in the 16th Century, Lond., 1902; Gasquet, Henry VIII and the English Monasteries, Lond., 1925.

Henry IV (1553-1610), King of France and Navarre, b. Pau; d. Paris. He was educated a Calvinist, and from 1569 he led the Protestants in French wars on account of religion. In 1572 he married Margaret of Valois, sister of Henry III whom he supported. The Catholic princes, alarmed when he became heir-presumptive to the French crown through the death of Henry's brother, ap-

pealed to the pope, who, relying on the public right acknowledged in those days, released his subjects in Navarre from their allegiance. Supported by the Parliamentarians and appealing to the people, Henry took up arms and, despite the Catholic League headed by the Guises, succeeded Henry III, 1589. His religion remained a barrier between him and the main body of his subjects; however, after lengthy discussions between rival theologians, he became a Catholic, 1593, and two years later was fully reconciled with the Holy See. Shortly after, his arms were successful in Burgundy, Picardy, and Brittany. In 1599 his marriage was annulled by Clement VIII. The reasons approved were lack of necessary dispensations (the ceremony had been performed by the Cardinal of Bourbon, before the dispensations necessary because of difference in religion were granted) and want of consent of one of the parties (Margaret claimed that she had never consented to the contract and had been forced by her brother, Charles IX). A few months later, he took Marie de' Medici as his consort. With the aid of his minister, Sully, he centralized public authority, and developed industry, commerce, and agriculture. He secured liberty for Protestants by the Edict of Nantes, and refused to allow the publication of the decrees of Trent. Henry, who for his frivolity was surnamed the *Vert Galant* (ladies' man), was notoriously immoral and perished by the dagger of the maniac Ravaillac.—C.E.

Henry II, Saint, confessor (972-1024), German king and Roman emperor, son of Duke Henry II, b. Bavaria; d. Göttingen, Prussia. He was educated for the priesthood, but was elected emperor, 1002, and crowned at Rome in 1015. He inaugurated needed reforms in the monasteries and strengthened the various ecclesiastical sees of his kingdom, built churches and monasteries, and ruled wisely, tempering justice with mercy. He was buried in the cathedral at Bamberg. Feast, R. Cal., 15 July.—C.E.; Butler.

SEAL OF HENRY III

Henry III (1017-56), German king and Roman emperor, son of Conrad II, d. Bodfeld, Germany. He obtained the imperial crown in 1039. Early in his reign he checked Bohemia and made Hungary his vassal. A man of profound piety, he looked on himself as a priest-king, like David. He aimed at Church reform, presided over synods, passed sentence in ecclesiastical affairs, and held inflexibly to the right of investiture. He put an end to the papal troubles caused by the resignation of Benedict IX, but claimed control of nominations to the papacy. Towards the end of his reign Hungary revolted, and Saxony, Lorraine, and Tuscany were disputing his authority when he died.—C.E.

Henry IV (1050-1108), German king and Roman emperor, b. Goslar, Germany; d. Liége, Belgium. He was the son of Henry III and was educated under the influence of Abps. Anno of Cologne and Adalbert of Bremen, the latter the *de facto* ruler during his minority. Henry assumed control in 1070, when the papacy had emancipated itself from the imperial power. He determined to subdue both the temporal and spiritual princes. Bavaria and Saxony were soon crushed, but he was confronted with Hildebrand, who in 1073 became Pope Gregory VII, the great ecclesiastical statesman, who determined that bishops should be dependents of the papacy, not of the empire. A synod at Worms pronounced Gregory deposed, 1076, whereupon the pope excommunicated Henry. When the German nobles decided to elect another emperor, Henry fled to Italy where he penitently craved forgiveness from Gregory at Canossa. After his return to Germany a revolution broke out, but his rival, Rudolf of Swabia, was defeated and slain in 1080. Having been again excommunicated, Henry retorted by setting up the simoniac Guibert of Ravenna as antipope Clement III. Gregory's second successor, Urban II, continued the struggle. In 1098 the emperor had his son Henry elected king of Germany, but in 1104 the latter revolted and compelled his father to abdicate.—C.E.

Henry V (1081-1125), German king and Roman emperor, d. Utrecht, Netherlands. He was the son of Henry IV, and last of the Salic princes. Though he succeeded to his title under a pact with the pope and princes, he refused later to yield his claim to the right of investiture. He seized Pope Paschal II and forced him to order all the clergy to turn over the entire church property to him; this illegal agreement was repudiated at once by the princes and by Guido, Abp. of Vienna, who excommunicated Henry. When Guido became Pope Callistus II, Henry, to procure internal peace, agreed to a treaty by which the Church alone was to appoint bishops and abbots, while the king, abandoning the ring and crosier at investitures, was entitled to confer the temporalities on ecclesiastics by investing them with a scepter.—C.E.

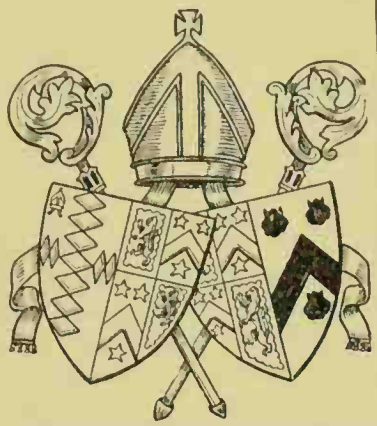
Henry Suso, Blessed, confessor (*c.* 1295-1366), Dominican mystic, b. Constance, Germany; d. Ulm. He studied at Cologne under Eckhart the celebrated mystic. From his eighteenth year his life was dominated by a burning love for the Eternal Wisdom. Though an esteemed preacher his great work was as a spiritual director, his influence being particularly noticeable in the convents of Katherinenthal and Töss. His "Little Book of Eternal Wisdom" (tr. McKenna, New York, 1889) is a most beautiful fruit of German mysticism. For centuries his works influenced spiritual writers and have contributed much to the formation of German prose. Represented with the Holy Name on his chest. Cult approved, 1831. Feast, 2 March.—Thuente, Blessed Henry Suso, N. Y., 1926.

Henry the Navigator (1394-1460), son of King John I of Portugal, b. Oporto; d. Sagres. In 1415 he captured Ceuta in Morocco, Portugal's first over-sea conquest. As Grand-Master of the Military Order of Christ he carried on constant war against the infidels; and his swift caravels, making continual voyages down the west coast of Africa, discovered the Azores, the Madeira, and Cape Verde Islands, and traced the coast as far as Sierra Leone.—C.E.; Major, Life of Prince Henry of Portugal, Lond., 1868.

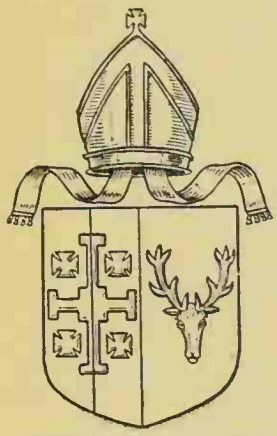
Heortology (Gr., *heorte*, feast; *logos*, knowledge), the study of the feasts of the Church, their origin, meaning, and observance. See FEASTS.—C.E.; Kellner, Heortology, St. L., 1908. (ED.)

Heptateuch, hĕp'ta-tūk (Gr., *hepta*, seven; *teuchos*, case, book), the first seven books of the Bible: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Josue, and Judges. They are treated as a section having some historical unity.

Heraldry, ECCLESIASTICAL, is divided into various branches, principally, the arms of religious corporations and other bodies; the insignia of ecclesiastical dignity, rank, or office; the charges, terms, and forms of general heraldry having a religious or ecclesiastical origin, usage, or character; the emblems or devices attributed to or typifying particular saints or other beings venerated by the Church. The earliest ecclesiastical seals were undoubtedly personal, bearing the effigy, arms, or device of a bishop or abbot, but in England, by law of Edward I, 1307, religious houses were ordered to have a common seal and there finally developed the idea of an impersonal coat of arms for each community. There is little, if any, evidence of a regularized sovereign control of ecclesiastical heraldry before the Reformation, hence the arms of abbeys and priories have little of the exactitude that characterizes other heraldry of the period. A large number of ecclesiastical coats of arms are based upon the figures and effigies of patron saints and the oval cartouche was often substituted by supposedly peace-loving ecclesiastics for the shield which is the ordinary vehicle of a coat of arms but is essentially a military institution. The chief distinction in the bearing of personal arms by an ecclesiastic is found in the use of the miter, the crosier, and the ecclesiastical hat.



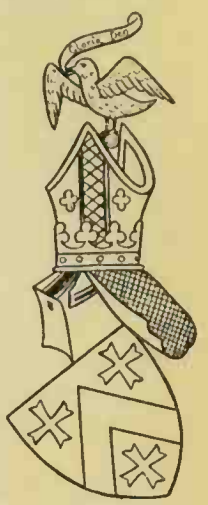
ANGLICAN BISHOP, SEE, AND BISHOP'S WIFE



BISHOP AND HIS SEE, IMPALED

The heraldic use of the hat dates from the early 14th century, and in the 17th century its use for the lower ranks of the Church became fairly universal. It is low, flat, wide-brimmed, and depending from either side are cords and tassels (*houppes* or *fiocci*). Originally the number of tassels was indeterminate but in early representations six tassels on either side are usually found. The cardinal's hat is scarlet and has fifteen tassels on each side. The hats of a patriarch, an archbishop, and a bishop are green. A patriarch also has fifteen tassels but the cord and tassels are interwoven with gold; an archbishop has ten tassels and a bishop has six. Archabbots possess episcopal rank and use the same hat as a bishop. The ordinary ecclesiastical hat of a simple priest is black and had originally on either side a single tassel of the same color, but this later developed into a double tassel. The prelates of the papal chamber use a violet hat with ten red tassels on either side. Apostolic prothonotaries are entitled to a violet hat with six red tassels at each side. Domestic prelates, privy chamberlains, and privy chaplains of His Holiness have a violet hat with six violet tassels. Honorary chamberlains and chaplains have a violet hat with three violet tassels.

The heraldic miter is placed above the arms of all who are entitled to wear it. It is always represented as of gold and the labels or infulæ depending from within it are of the same color. That of a bishop and an archbishop are identical. The crosier is another external ornament to the shield, widely made use of by ecclesiastics and as a sign of episcopal dignity is said to be traceable to the 4th century. The processional cross which is carried in front of an archbishop is also used armorially, being represented in pale behind the shield. The cross of an ordinary archbishop has but a single traverse which distinguishes it from the primatial cross, which has the double traverse, and the papal cross with the treble traverse. The pallium is also used armorially. The emblems of the papacy consist of the tiara and the crossed keys of St. Peter, one of gold and the other of silver, the two being usually tied together with a cord. Crests and helmets are not usually borne by ecclesiastics but the use of mottoes is quite correct. Members of a regular order frequently impale the arms of the order with their personal arms, and cardinals have often impaled with their personal arms the arms of the pope who has raised them to that rank. Precentors denote their office by placing a baton behind their shields and the arms of a canon are often displayed upon his almuce (tippet or hood). Priors and prioresses place a bourdon (or knobbed staff) of silver in pale behind their shields. Armenian archbishops use a green hat with ten green tassels. Behind the shield are placed a Latin crosier and a Greek crosier in saltire, the shield is ensigned by a miter and in pale is a cross with a double traverse. —C.E.; Woodward, Ecclesiastical Heraldry, Lond., 1894.



BISHOP'S ARMS, WITH HELMET

Herbert of Lea, ELIZABETH, LADY (1822-1911), authoress and philanthropist, b. London; d. there. The daughter of General Charles A'Court, M.P., and niece of Lord Heytesbury, British ambassador at St. Petersburg, she married, in 1846, Sidney Herbert, son of the Earl of Pembroke. In 1861, her husband died; she became interested in Catholicism through the influence of Card. Manning and was converted at Palermo (1866). Lady Herbert soon became a most zealous promoter of all Catholic charities and interests. She devoted most of her energy to writing, translating a number of biog-

raphies from the French, among them those of St. Monica, St. John Baptist de Rossi, Mgr. de Mérode, etc., and producing several original works: "Impressions of Spain" (1866), "Wives and Mothers of the Olden Time" (1871), "Wayside Tales" (1880), etc.—C.E., XVI, 44.

Herbermann, CHARLES GEORGE (1840-1916), educator and author, editor-in-chief of THE CATHOLIC ENCYCLOPEDIA, b. Saerbeck, Germany; d. New York. Graduated from the College of St. Francis Xavier, New York, he was professor of Latin language and literature at the College of the City of New York, 1869-1914, and from 1873 also librarian. He was a founder of the Xavier Alumni Association and the Catholic Club of New York, and president of the Catholic Congress convened at Newark, N. J., 1892. In 1898 he assisted in the restoration of the United States Catholic Historical Society, being named its president, and was editor of the "Historical Records and Studies," as well as of a series of monographs. In 1905 he became editor-in-chief of THE CATHOLIC ENCYCLOPEDIA, and, by the aid of accomplished sons and daughters completed his part of the work despite the handicap of partial and finally complete blindness. He was editor and author of numerous papers on educational and historical topics. He was made a Knight of St. Gregory, 1909, and awarded the medal *Pro Ecclesia et Pontifice*, and the Lætare Medal, 1913.—C.E. Suppl.

Herd, or FLOCK, emblem in art associated with Sts. Joan of Arc, Geneviève, Germaine, and Solange as shepherdesses or tenders of flocks.

Herdtrich, CHRISTIAN WOLFGANG (1625-84), Jesuit missionary in China, b. Graz, Styria. In 1671 he became court mathematician of Emperor Kang-he. His Chinese-Latin dictionary was probably the first written, and he collaborated with his fellow-Jesuit, Intorcetta, in making Confucius known to Europeans.—C.E.

Hereford, ancient diocese, England, founded, probably 676, by partition from Lichfield, with Putta as first bishop. The shrine of the martyred Ethelbert, dating from 793, was destroyed by the Welsh in 1055. The cathedral has suffered from unskilful additions. Included among its bishops is St. Thomas of Hereford, the last English saint canonized.—C.E.

Hereford, USE OF, form of liturgy commonly used in some of the northwestern counties of England and in parts of Wales, prior to the Reformation. Only one printed edition of this rite, that of Rouen, dating from 1502, is still in existence.

Heresy (Gr., *hairesis*, choice), deciding for oneself what one shall believe and practise instead of accepting the truth taught by Christ, and His moral teachings; e.g., Arianism, denying the divinity of Christ; the various sects of Protestantism denying almost every Christian doctrine.—C.E.; Koch-Preuss; Schaff, The Creeds of Christendom, Lond., 1878. (ED.)

Heretic, one who having professed the faith of Christ corrupts its dogmas. He may be a material heretic, adhering to heresy innocently or from involuntary causes, or a formal heretic, knowingly and freely adhering to heresy. One who holds opinions at variance with recognized teachings in philosophy, science, or art; since the term is somewhat odious, it is more properly applied to the originators of heresy than to their descendants and remote followers.

Hergenröther, JOSEPH (1824-90), cardinal, historian, and canonist, b. Würzburg, Germany; d. Mehrerau. In 1852 he was appointed professor of canon law and church history and in addition lectured on patrology. He was particularly interested in the origin of the Greek Schism and as a result of his twelve years' research published his classic, "Photius Patriarch von Constantinopel." In the meantime he had written numerous historico-canonical and historico-apologetic treatises, and as early as 1861 had opposed the dangerous tendencies of Döllinger and Michelis. In 1868 he was called to Rome to prepare the way for the Vatican Council, writing his "Anti-Janus" in reply to Döllinger's notorious work, "Janus." His "Catholic Church and the Christian State," 1872, is a great thesaurus of information on the politico-ecclesiastical conflicts of the past. Besides supplementing Hefele's "History of the Councils" with two volumes, he wrote a manual of church history in 1876. He was raised to the cardinalate in 1879, and appointed first cardinal-prefect of the Apostolic archives when these Vatican treasures were opened to scholars by Leo XIII.—C.E.

Hermandad (Sp., brotherhood), originally a voluntary organization (Santa Hermandad or Holy Brotherhood) for maintenance of public order, in Spain. Throughout the Middle Ages such alliances were formed by combining towns to protect the roads and were extended to political purposes. At one time they formed a general police force under officers appointed by themselves, endowed with large powers of summary jurisdiction.

Hermann Contractus (1013-54), chronicler, mathematician, and poet, b. Althausen, Swabia; d. island of Reichenau, Lake Constance. Though a helpless cripple from birth he took monastic vows, 1043, and became a brilliant scholar, compiling the first medieval chronicle, a monument of erudition. He wrote several mathematico-astronomical works and was a gifted poet, and has been considered the author of the "Salve Regina" and the "Alma Redemptoris Mater."—C.E.

Hermann Joseph, BLESSED (1150-1241), b. Cologne, Germany; d. Hoven. At a very early age, Hermann had a tender devotion to the Blessed Virgin. Entering the monastery of the Premonstratensian Canons at Steinfeld (1162) he was ordained and appointed chaplain of the Cistercian nuns at Hoven. He soon became known by the name of Joseph, which the Blessed Virgin, calling him her chaplain and spouse, bestowed on him. Represented in art, offering an apple to the statue of the Virgin and Child. The cause of his canonization was begun, 1626, but interrupted. Relics at Steinfeld, Cologne, and Antwerp. Feast, 7 April.—C.E.; Butler.

Hermeneutics (Gr., *hermeneuo*, interpret), the art and science of interpreting the Sacred Writings and of inquiring into their true sense. This science defines the laws which exegetes must follow in order to determine and explain the sense of Holy Writ.

It presupposes that the interpreter have a knowledge of scriptural languages, Hebrew, Aramaic, and Greek, and of Semitic languages generally. Other subsidiary languages and sciences that contribute greatly to the literature of the subject or to a knowledge of the various biblical periods, their social and cultural setting, etc., are regarded as preliminary knowledge required of the exegete. Hermeneutics recognizes a twofold sense of Holy Writ, a literal and a typical. Since the literal sense is also the basis of the typical it is always present. Not every passage of the Bible has a typical sense. Before determining rules of interpretation, it must be kept in mind that the Bible has a twofold aspect: it is a literature written by men, and it is God's Word entrusted to the Church to guard and explain. As a literature the Bible requires the application of grammatical and rhetorical rules if the literal sense is to be determined. The class of literature to which each book or passage of the Bible belongs must be ascertained. The sense is then arrived at by studying the signification of the words themselves, of these words in their context, proximate and remote, in parallel passages, and in the light of the author's purpose. Because the Bible is God's Word the interpreter must treat it with reverence. He cannot admit in it errors attributable to the Author. Primitive texts, i.e., autographs, have to be free from mistakes, but textual corruptions frequently occur in the transmission of the Bible text, however not in matters of faith or morals, and not of a kind that would affect the substantial integrity or trustworthiness of the Text. The Catholic interpreter must accept the Church's definitions of the sense of Bible passages. The Church, however, has defined but few texts expressly, although in the definition of dogmas and the condemnation of errors many texts are implicitly defined. Furthermore the unanimous consent of the Fathers in interpreting any text of the Bible that pertains to faith or morals cannot be set aside, since the consent of the Fathers in such matters is proof that their interpretation has descended, as a matter of Catholic Faith from the Apostles. The sense once determined is given in translations, paraphrases, glosses, dissertations, and commentaries. See EXEGESIS.—C.E.; Grannan. (H J. G.)

HERMITS OF THE DESERT

Hermengild, SAINT, martyr, d. 585. Son of Leovigild the Visigoth king, a follower of the Arian heresy, he married the Catholic princess of the Franks, and was converted to the faith by St. Leander, Bp. of Seville. He took arms against his father in defense of the Catholics; betrayed by the Byzantines, he was captured in 583 by Leovigild who brought him in chains to Toledo, stripped him of his royal garments, and banished him to Valencia. What his fate was after that is not certain; however, Gregory the Great relates that Leovigild sent an Arian bishop to him on Easter Eve, 585; upon refusing to receive communion from the heretic bishop, Hermengild was beheaded. He is invoked against thunderstorms, drought, and inundations. Relics at Seville. Feast, R. Cal., 13 April. —C.E.; Butler.

ST. HERMENGILD

Hermes, SAINT, martyr (132), d. Rome. According to legend he was a wealthy freedman; a catacomb in the Salesian Way bears his name. Relics at Aequapendente. Salzburg, Cornelimünster, S. Marco (Rome), and Seligenstadt. Feast, R. Cal., 28 Aug.—Butler.

Hermit (Gr., *eremites*, inhabitants of a desert), or ANCHORITE, a man who dwelt alone in retirement to pray and meditate. This mode of religious life is considered to date from the early persecutions of the Church, though its O.T. precursor is found in Elias. St. Anthony popularized it at Pispir early in the 4th century, and after the persecutions hermits increased in Egypt, Palestine, the Sinaitic peninsula, Mesopotamia, Syria, and Asia Minor, and spread to the West. Eventually monasteries combining the advantages of the cenobitical and ere-

mitical types of religious life were founded. Many isolated hermits were formed into congregations, e.g., Hermits of St. Augustine (1256), of St. Ambrose (1441), of St. John the Baptist, approved by Gregory XIII, and many others. Individual hermits were numerous in the 17th century in Italy, Spain, France, and Flanders, but it has ever been the wish of the Church that the hermits be united into communities.

Hermitage, the dwelling of a hermit.

Hermits of St. Augustine or AUGUSTINIANS, a religious order formed by the union of several monastic societies following the Rule of St. Augustine, in imitation of the monastic community established by St. Augustine of Hippo among his clergy, 391. The original branches of the Hermits were: the Williamites, the Bonites, the Brittinians, the Hermits of the Holy Trinity in Tuscany, and other houses in Italy. These were united in 1256 through the efforts of Pope Alexander IV, and monasteries were soon established in Germany, France, and Spain. In 1299 the German province was subdivided into the Rhenish-Swabian, the Cologne, the Bavarian, and the Saxon. At the period of its greatest prosperity, in the 15th century, the order had 42 provinces and 2 vicariates numbering 2000 monasteries and about 30,000 members. Several reformed congregations known as "Regular Observants" were instituted about this time. The most important of these were the Hermits Recollects of St. Augustine, a reform begun in Spain, 1438, established, 1588, and formed into a distinct order in 1912, and the German or Saxon Reformed Congregation, recognized in 1493 and comprising many important convents in Germany afterwards affiliated with the Lombardic Congregation. After the 16th century the order lost numbers of monasteries as a result of the Reformation. Most of the French houses were destroyed during the French Revolution, losses resulted from the secularization of religious houses in Germany, Austria, and Italy, and in 1835 nearly all the houses in Spain were suppressed. The Philippines also suffered losses due to the political disturbances of 1896, and the order was suppressed in 1864 in Russia and in 1860 in Mexico where it was later reestablished though suppressed with other religious in 1926. The work of the order is cure of souls, including missions, and the advancement of learning through teaching and scientific study. They conduct academies, colleges, seminaries, and missions in Italy, Spain, Netherlands, Belgium, Germany, Czechoslovakia, Malta, England, Ireland, Australia, China, Philippines, Colombia, Peru, Brazil, Argentina, Ecuador, Chile, Cuba, and the United States. Statistics: 18 provinces, 2 congregations, 5 commissariats, and about 400 houses. The mother-house is in Rome. The mother-house of the order in the United States is at Villanova, Pa.

AUGUSTINIAN NUNS. Monasteries of women following the Rule of St. Augustine have existed as independent communities since the 11th century.—C.E.

Hermon (Heb., sacred), MOUNT, group of mountains in Palestine forming the southern extremity of Anti-Lebanon, marking on the east of the Jordan the northern boundary of Israel.—C.E.

Hermopolis Magna, DIOCESE OF (Coptic Rite), Egypt, comprises central Egypt, bounded N. by the patriarchate; E. by the Gulf of Hermopolis; S. by 27° and 28° N. lat.; W. by the Libyan Desert; established, 1895; suffragan of Alexandria. Bishops: Joseph M. Sedfaoui (1896-1926), Francis Bistauros (1926); residence at Minieh. Churches, 11; missions and stations, 5; priests, secular, 15; priests, regular, 7; seminary, 1; elementary schools, 16; pupils, 1130; Catholic Copts, 5000; Catholics of other rites, 2565. There is a titular see of the Latin Rite.

Herod, name of many rulers mentioned in the Bible. (1) Herod the Great (73-4 B.C.), son of Antipater, an Idumæan. He became governor of Galilee and in 40 B.C. King of Judea, by the favor of the Romans. He was barbarous, a slave to his passions, jealous, and ambitious; he put several of his own children to death and was responsible for the massacre of the Holy Innocents. (2) His son, Archelaus, succeeded as ethnarch of half his father's kingdom, but excited opposition by marrying his brother's wife, and was finally exiled to Gaul, A.D. 7; through fear of him the Holy Family went to reside in Nazareth. (3) Another son Antipas, tetrarch of Galilee, put John the Baptist to death after the latter had censured his adulterous union with Herodias, wife of his own half-brother. It was before him that Christ was led in His Passion. Antipas was banished to Lyons a few years later. (4) Agrippa I the Great, grandson of Herod the Great, after being a prisoner in Rome under Tiberius, was restored to his throne by Caius, 37. He imprisoned St. Peter and beheaded St. James, and died in 44, eaten up by worms. (5) His son, Agrippa II, received the throne of Chalcis, 50, and became titular King of Judea. He opposed the Jewish rebellion against Rome, and after the fall of Jerusalem went to Rome. St. Paul pleaded before him.—C.E.

Herodians, a political party, not a religious organization, probably adherents of the Herodian dynasty, mentioned in the N.T. as plotting against Our Lord (Matt., 22; Mark, 3). The origin of Herod the Great is involved in obscurity, but it is certain that he was not of pure Jewish pedigree. This fact and his cruelty made him odious to many Jews. He ruled by the good will of Rome, which he drew to his side by bribes and adulation. By the exile of Archelaus, son of Herod the Great, the Jews were made more subject to Rome. Every Jew hated this foreign domination, but the more prudent veiled their true feelings, because of the power of Rome. The Herodians are not believed to have borne any love to their alien subjugators, but they simulated loyalty to Rome in a hope thereby to restore the national kingdom under the Herodian dynasty. Therefore, although the Pharisees detested the Herodians, the two bodies made common cause against Jesus. It was the Herodians, sent by the Pharisees, who, in the discussion of the tribute, strove to entrap Jesus, that they might accuse him of sedition. (A. E. B.)

Herodias, daughter of Aristobulus, son of Herod the Great and Mariamne, descendant of the Machabees. She entered into an adulterous union with Herod Antipas, Tetrarch of Galilee, who was

thereupon rebuked by John the Baptist. Her hatred aroused, she, by the dance of her daughter Salome, brought about the death of the saint. She preferred a life of exile with Antipas at Lyons, Gaul, to one of splendor in the palace of her brother, Agrippa.—C.E.

Heroic Act of Charity, an act by which a member of the Church on earth, in virtue of the doctrine of the Communion of Saints, offers to God (or to the Blessed Virgin), for the benefit of the souls in Purgatory, all the works of satisfaction he will perform during his life, and all the suffrage which will accrue to him after death. It is commonly regarded not as a vow, but as an offering which can be revoked at will. Heroism is manifested in the willingness to bear the dreadful pains of Purgatory, that other souls detained there may suffer less, and may sooner enjoy the Beatific Vision. The Church's approval is attested by the many favors she bestows upon those making it.—C.E. (R. J. M.)

Heroic Virtue, the performance of "virtuous actions with uncommon promptitude, ease, and pleasure, from supernatural motives and without human reasoning, with self-abnegation and full control over natural inclinations." It is so defined by Benedict XIV in his treatise on beatification and canonization. It means eminence in practise of the social or cardinal virtues, prudence, justice, temperance, and fortitude, and in the theological or godly virtues, faith, hope, and charity. The principal requirement in the process for the beatification and canonization is to prove that a servant of God practised these virtues in an extraordinary or heroic manner.—C.E.; Devine, A Manual of Mystical Theology, N. Y., 1903. (ED.)

Herrera, Francisco, "El Viejo," or "the Elder" (1576-1656), painter, b. Seville; d. Madrid. Famous for his bold realism, he is considered the founder of the Spanish school. He was the teacher of Velasquez until his temper drove the pupil away as it had many others. His paintings were mainly religious and genre subjects. His masterpiece is the "Last Judgment," in the church of San Bernardo in Seville. In the archiepiscopal palace in Madrid is his "Moses smiting the Rock," and in the Louvre "St Basil dictating his Doctrine."

—Francisco, "El Mozo," or "the Younger" (1622-1685), son of the preceding, b. Seville, d. Madrid. Having gone to Rome to escape his father's tyranny, he was noted there as a painter of still life, especially of fish. In 1656 he returned to Spain and soon after founded the Seville Academy. His masterpiece is a "St. Francis" in the Seville cathedral. The Prado has his "Triumph of St. Hermengild."—C.E.

Herring Procession, a curious festival held in the Middle Ages by the chapter of Reims, France, at the beginning of Lent. The canons went in single file from the cathedral to St. Remi, each dragging a herring, symbol of abstinence, and trying to put his foot on the one dragged by the next canon ahead of him.—Walsh, Curiosities of Popular Customs, Phila., 1897.

Hervás y Panduro, Lorenzo (1735-1809), famous Jesuit philologist, b. Horcajo, Spain; d. Rome. On the suppression of the Jesuits he returned to Europe from America, where he was a missionary, and wrote in Italian an extensive treatise in several volumes on cosmography, in which he investigates the development and ethnological relationship of the different nations on the basis of language, and also the origin of language.—C.E.

Hessians, inhabitants of Hesse, descendants of the Chatti. They were converted by Sts. Lubentius and Goar, but their chief missionary was St. Boniface. They formed minor states as Hesse-Darmstadt and Hesse-Nassau. During the Revolution Hessian troops were hired by England to help hold her American colonies.—C.E., VII, 298.

Hesychasm (Gr., *hesychos*, quiet), a system of mysticism defended by the monks of Athos in the 14th century. It is the only great mystic movement in the Orthodox Church, and reopened the controversy with Rome. The Hesychasts maintained that it is possible by means of asceticism, detachment from earthly cares, submission to an approved master, prayer, and perfect repose of body and will, to see the uncreated light of God. There seems to have been a strong element of Pantheism and a tendency to neo-Platonism in the fully developed system. From one point of view the Hesychast controversy may be considered an issue between Greek Platonist philosophy and Latin rationalist Aristotelcanism. The Hesychasts were vehemently Byzantine and bitter opponents of the West, while their opponents were Latinizers, eager for reunion. By the end of the 14th century, Hesychasm had become a dogma of the Orthodox Church and is so still. Interest in the question gradually waned and although there was a faint echo of Hesychasm in the West, it never has achieved a following among Catholics. —C.E.

Hethites, or Cethites (Ezech., 16), a people of Asia Minor, descendants of Chanaan (Gen., 10), occupying the territory between Chaldea and Egypt, one of the richest commercial countries in the East. When Abraham came to Chanaan, he found a Hethite colony clustered around Hebron (Gen., 23; 26). Little is known of their language and religion.—C.E.

Heude, Pierre (1836-1902), Jesuit zoologist, b. Fougères, France; d. Zi-ka-wei, China. Going to the Far East mission in 1868, he seized the opportunities offered by his pastoral wanderings to continue his scientific studies. His writings on the land molluscs of China are the standard authority. He was one of the chief contributors to the Jesuit review of oriental natural history and specialized in the systematic and geographical propagation of east Asiatic mammals, and comparative morphology of classes and groups according to tooth formation and skeleton.—C.E.

Hewit, Augustine Francis (1820-97), second superior general of the Paulists, b. Fairfield, Connecticut; d. New York. Ordained a Congregationalist minister, after visiting England he embraced Anglicanism, and following Newman in the Oxford Movement became a Catholic. He then joined the Redemptorists and a few years later associated himself with Fr. Hecker in establishing the Paulist Institute, for which he drafted the first laws and constitution. He was a prolific writer, aiming always at popularizing Catholic teachings. His "King's

Highway" has proved very useful for non-Catholics seeking the truth from Scripture.—C.E.

Hexaemeron (Gr., six days' work). The account, in Genesis, 1, of the formation of the world. On three days God separates: light from darkness; water above from water below; water from dry land. On three more God peoples the world with living beings. The presentation of God's work in six natural days is stylistic embellishment of the essential truth that the world comes from God, and allegorical: as God did, so should man work six days and rest after that. No clash between Bible and science is possible.—C.E.; Schumacher. (J. L. S.)

Hexapla, Origen's (186-254) colossal critical edition of the O.T. in Hebrew and Greek. This "sixfold" Bible, comprising about 50 large volumes, is arranged in six parallel columns which contain the Hebrew text in Hebrew (square) and Greek characters, the Septuagint, and three other Greek versions. Origen's purpose, as regards the Septuagint, was to show its relation to the Hebrew text and the other Greek versions. Only one of the columns has survived, which is that exhibiting the text of the Septuagint.—C.E. (J. A. C.)

Hexateuch, hĕx'ą-tûk (Gr., *hex,* six; *teuchos,* case, book), the first six books of the Bible: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and Josue, so called to mark the fact that they form a literary whole.—C.E.

Hexham Abbey (Hextold, Hagustald), founded by St. Wilfrid of York (674) on land given by the Northumbrian queen, St. Etheldreda. It became the seat of a bishopric in 678, received a grant of sanctuary from the king, and was administered by several saints, among whom were St. Acca, St. Eata, and St. John of Beverley. After the Danish invasions, the monastery was rebuilt in 1113 and transformed into a priory for Austin Canons which flourished until its dissolution under Henry VIII when the last prior was hanged at Tyburn. The Saxon crypt of St. Wilfrid, a wonderful example of the earliest architecture, built of Roman stones, lies under the abbey church of St. Andrew, a beautiful relic of the 13th century. The name survives in the modern Catholic Diocese of Hexham and Newcastle (q.v.).

Hexham and Newcastle, Diocese of, England, comprises Northumberland and Durham; suffragan of Liverpool. In 1861 the See of Newcastle was united with that of Hexham, founded 674 as an abbey by St. Wilfrid of York, and revived in 1850. Eleven of the early bishops were saints. William Hogarth was appointed to the see (1850-66), succeeded by James Chadwick (1866-82), John Bewick (1882-86), Henry O'Callaghan (1888-89), Thomas Wilkinson (1889-1909), Richard Collins (1909-24), and Joseph Thorman (1925); residence, Newcastle-on-Tyne. Churches and chapels, 167; priests, secular, 236; priests, regular, 27; elementary schools, 118; other schools, 15; institutions, 12; Catholics, 220,533.—C.E.

Hic breve vivitur, hic breve plangitur; hic breve fletur, or Brief life is here our portion, hymn not in use in the Breviary. It was written about 1140 by Bernard of Morlaix and translated by J. Neale.—Britt.

Hic est dies verus Dei, Ambrosian hymn used by the Mozarabic and Ambrosian Offices for Lauds and Vespers on Easter Sunday. The melody of this hymn is the one to which the Veni Creator Spiritus, written several centuries later, has always been sung.

Hickey, Patrick Vincent (1846-89), founder of the "Catholic Review," b. Dublin; d. Brooklyn. His periodical adopted the ideals of progressive modern journalism, and for a time met with success as a high-class weekly. Hickey also printed in 1888 "The Catholic American" and the "Illustrated Catholic American." He was noted for his zeal for religion and generosity to the Church, and in 1888 received the Lætare Medal.

Hidden Treasure, parable in St. Matthew's Gospel, 13, one of the parables of the lakeside reproduced by St. Matthew, in which different aspects of the Kingdom of Heaven are brought out by Our Lord. This parable is followed by that of the pearl of great price and that of the fishing net and forms with those a group of parables found only in the Gospel of St. Matthew. The two parables of the hidden treasure and of the pearl of great price are closely related and teach the same lesson, namely the supreme value of the Kingdom of Heaven, for which all else must be sacrificed without any hesitation. The lesson comes out so clearly that Our Lord does not give an explanation of these two parables to the disciples. In appreciating the lesson taught in the parable of the hidden treasure, we must keep before our mind, the special point which Our Lord intends to teach and not press every single detail of the story as if meant to convey a lesson. Thus in the case of the parable of the hidden treasure Christ does not mean to hold up to our imitation the manner in which the finder gets possession of the treasure. The sole point which Our Lord intends here is the eagerness of the man who is willing to sell everything he owns in order to get the treasure, the latter being supposed naturally to be of much greater value; the application to the spiritual religious life is that the Kingdom is something of such incomparable value that no sacrifice made to enter it will be too great.—Fonck, tr. Leahy, Parables of the Gospel, N. Y., 1914; Ollivier, Parables of Our Lord, Lond., 1927. (E. A. A.)

Hierarchy (Gr., *hierarchia,* sacred rule), in general, sacred rule or government; hence the totality of sacred ministers in the Church, of distinct and various grades, in which the lower is subordinate to and yields obedience to the higher. Since one is constituted a member of the hierarchy by ordination, the sacred ministers of the ecclesiastical hierarchy are by Orders and office essentially distinct from the laity. In the Church we distinguish a twofold hierarchy, one of Orders, the other of jurisdiction.

Hierarchy of Orders. By divine institution, we have the episcopate, the priesthood, and the diaconate (Trent, sess. 23, can. 6); this threefold gradation corresponds to the three grades of the Sacrament of Orders. By ecclesiastical institution, next in order of rank and dignity we have the

subdiaconate; then the four minor orders acolyte, exorcist, reader, porter.

Hierarchy of Jurisdiction. By divine institution of Christ, the pope, the successor of Saint Peter, is the supreme head of the visible Church. By his sacred office, the Roman pontiff has supreme jurisdiction over the universal Church, in matters of faith and morals, in discipline, and rule. This power is ordinary, and immediate over all churches, all pastors, all the faithful, and comes to him immediately from God (Vatican Council, sess. 4, can. 3). Next by divine institution we have the episcopate; while the bishops of the Church are subject to and subordinate to the Roman pontiff, by ordinary jurisdiction they rule over a portion of the Church, called a diocese. As to the source of episcopal jurisdiction, the more common opinion is that power to rule a diocese comes to the bishop immediately from the pope, since no bishop is made without the consent and confirmation and the approbation of the Holy See. Since the episcopate was constituted by Christ as part of the divine organization of the Church, the pope as supreme head of the Church cannot suppress the episcopate, but must appoint bishops who in the diocese committed to their care enjoy ordinary jurisdiction. As the power of Orders and jurisdiction are really distinct, it can happen that a bishop can have the fullness of the episcopal order but lack jurisdiction, e.g., a titular or auxiliary bishop. The priesthood is divinely instituted by Christ. By the Sacrament of Orders, priests receive the spiritual power to offer the Eucharistic sacrifice and to administer the Sacraments; by jurisdictional power received from their superiors, they exercise the sacred ministry over a portion of the Church, either as pastors of souls or as curates. Finally from ecclesiastical institution, we find a number of administrative and judicial offices in the Church; thus we number as members of the ecclesiastical hierarchy, cardinals, patriarchs, primates, archbishops, whose powers ultimately proceed from the pope; also diocesan authorities as vicar general, rural deans, diocesan consultors whose powers proceed from the bishop. First tonsure is not an order; it is an ecclesiastical ceremony by which a person is made a cleric and is made eligible to receive Orders.—C.E. (R. B. M.)

High Church Party, members of the Church of England who stress the authority and claims of the episcopacy and priesthood, maintain a sacerdotal view of the Sacraments and give a high place to those points of doctrine, discipline, and ritual which distinguish the Anglican Church from other forms of Protestantism. They cultivate orthodoxy in doctrine and rigorism in discipline. The extreme wing has reintroduced practises such as the Mass, veneration and adoration of the Blessed Sacrament, auricular confession, communion under one species, Extreme Unction, and the establishing of monastic orders.

High Mass, the complete rite of the Mass, the priest assisted by the deacon and subdeacon, and all the rubrics of the Order of Mass observed, such as chanting the Gospel, incensing altar, ministers, and people; also called solemn Mass.—O'Brien, History of the Mass, N. Y., 1882; Fortescue, The Mass: A Study of the Roman Liturgy, N. Y., 1914. (ED.)

High Places, probably originally altars on any slight elevation, mentioned in the O.T. Before the Temple was built, there was nothing contrary to the law in the "high places" provided God alone was worshipped there, and no incense or victims were offered to idols. During the period of the Judges and the Kings, the Israelites erected idolatrous altars and Solomon built a temple for the idol of the Moabites on the hill near Jerusalem (3 Kings, 11).

High Priest, the chief priest of the Jews, whose special duties were to officiate on the Day of Atonement, preside over the court of judgment, and consult the Divine oracle; his office was usually for life. It is a title of Christ in the N.T.: "a merciful and faithful high priest before God" (Heb., 2). See Chief Priest.

Hilarion, Saint, abbot (*c.* 291-371), b. Tabatha, near Gaza, Palestine; d. Paphos, island of Cyprus. While studying at Alexandria he was converted to Christianity; he visited St. Anthony (q.v.) in the desert, and stayed with him for two months. Returning to Palestine, 307, and finding both his parents dead, he distributed his wealth among the poor, and retired to a little hut in the desert of Majuma near Gaza, where he lived as a hermit. He fasted rigorously, for six years taking only fifteen figs a day which he ate at sunset, and supported himself by weaving baskets. The miraculous cures and exorcisms which he effected attracted numerous disciples to him, 329. He returned to Egypt, 360, to seek greater solitude, journeyed to Sicily and for some time lived as an anchorite near Pachinum; but his disciples discovered his retreat and again surrounded him. He went then to Dalmatia, and later to the island of Cyprus where he spent the remaining years of his life. Hilarion is honored as the founder of the anchoritic life in Palestine. Relics at Majuma. Feast, R. Cal., 21 Oct.—C.E.; Butler.

Hilarius (Hilary or Hilarus), Pope (461-468), b. Sardinia; d. Rome. He attended the "Robber Synod" of Ephesus, 449, as a legate and upheld the rights of the papacy until Dioscurus of Alexandria forced him to flee. As pope he continued Leo I's vigorous policy, strengthening ecclesiastical government in Gaul and Spain. He erected churches, convents, libraries, and two public baths, and his synod of 465 is the earliest Roman synod whose records are extant.—C.E.

Hilary (Lat., joyful), Saint, Doctor of the Church (d. 368), Bp. of Poitiers, b. Poitiers, France; d. there. Brought up in paganism, he later embraced the Catholic Faith and in 350 was made Bp. of Poitiers. Opposing the introduction of Arianism into Gaul, he was exiled to Phrygia, 356, where he assisted at the synod of Seleucia, 359; so well did he defend the Church against the Arians that the heretics had him sent back to Gaul, 361. Invoked against snakes. Emblems: a stick, and pen. Relics burnt by the Calvinists, 1572. Feast, R. Cal., 14 Jan.—C.E.; Butler.

Hildebrand. See Gregory VII, Saint, Pope.

Hilton, WALTER (d. 1396), English Augustinian mystic. He was a man of great sanctity, and an able spiritual writer. The most famous of his writings is the "Scala Perfectionis" (Ladder of Perfection). Among his many other works, the one that deserves special mention is styled "To a Devout Man in Temporal Estate." It is written for the spiritual guidance of religious people of wealth and social position in the world, and explains how they can sanctify their lives, and turn all to the honor and glory of God.—C.E.; Inge, Studies of English Mystics, Lond., 1906. (R. J. M.)

Hincmar (806-882), theologian, Abp. of Reims, d. Epernay, France. He was educated at the Abbey St. Denis by Hilduin, whom he accompanied in 822 to the court of Louis the Pious. In 844 he became the trusted counselor of Charles the Bald, was made archbishop, 845, and for 40 years was a decisive factor in the policies of the West-Frankish Empire. Hincmar took a leading part in opposing the predestination theories of Gottschalk. He vigorously defended ecclesiastical rights against secular aggression, but was censured by Pope Nicholas I for his conduct as metropolitan towards Rothard of Soissons. In 858 he procured the appointment of his nephew Hincmar (d. 879) to the See of Laon, but the latter's ambitious violent disposition led to such trouble that he incurred his uncle's censure and was deposed in 871.—C.E.

Hindering Impediment, one that renders a marriage unlawful unless a dispensation be obtained, but does not affect its validity. It is also called an impedient impediment. There are three kinds: a simple vow; mixed religion; and *legal relationship* under certain conditions. Each is explained under its proper title. (J. F. S.)

Hind or Doe, emblem in art associated with St. Giles the Hermit, symbolizing the hind saved from the huntsman by him.

Hinduism, in a restricted sense, the total of religious beliefs and practises in India, growing out of ancient Brahmanism, and contrasting with the present orthodox Brahmanism. In its broader and generally accepted application Hinduism comprises all religious, social, and intellectual life popularly accepted as compatible with Brahman tradition. It extends to orthodox Brahmanism, and to popular Vishnuism and Shivaism with their numerous schisms. The Brahman priests require but recognition of their supremacy and of certain fundamental traditions. The elastic pantheistic all-god Brahma admits all varieties of worship from the higher monotheistic to the popular depraved worship of nature, demons, animals, and trees, together with fetishism, totemism, and animism. Hinduism is of wide adaptation with its spiritual and abstract, practical and concrete, ethical and ceremonial, and quiescent and contemplative sides. Bound up with its castes, and its intricate social customs, it is a national, not a world religion. Hinduism numbers over 200,000,000 followers. India's remaining population of about 100,000,000 is composed mostly of the heretical Jainists, Buddhists, and Sikhs, of 62,000,000 Mohammedans, and of Christians. See BRAHMANISM.—C.E.; Mitchell, The Great Religions of India, N. Y., 1906; Monier-Williams, Brahmanism and Hinduism, Lond., 1891; Monier-Williams, Hinduism, N. Y., 1898.

Hippolytus, SAINT, martyr (*c.* 252), d. Rome. He was the jailer of St. Lawrence who converted him. Racked and scourged, he was finally tied to the tail of a horse and dragged to death. His nurse, Concordia, and 19 members of his household suffered martyrdom with him. The catacomb of St. Hippolytus, in which he is buried, is near the grave of St. Lawrence not far from the city. Feast, R. Cal., 13 Aug.—C.E.; Butler.

Hippolytus of Rome. SAINT, martyr (236), antipope (217-235), d. Sardinia. Little historically certain is known of his life due to the discordant traditions which are extant. After the death of Pope Zephyrinus he secured his election by a small band of followers in opposition to Callistus I whom he considered a heretic. He remained antipope during the reigns of Urban I and Pontian, and was banished to Sardinia, 235, where he became reconciled with the Church. Hippolytus was one of the most important and prolific theological writers of the Roman Church in the pre-Constantinian era. Most of his writings have been lost but his "Philosophumena" (Refutation of all Heresies) was discovered in a monastery at Mount Athos, 1842. Of the 10 books the second, third, and part of the fourth are missing. The "Philosophumena" is written in Greek, as are all his writings, and discusses the early heresies under five headings: Ophites; Simonists; Basilidians; Docetæ; Noetians. It comprises the most valuable source for the history of the early heresies. Feast, R. Cal., 22 Aug.—C.E.; Butler.

Hireling, contemptuous name for one who works for wages only, and makes the reward his only motive (Job, 7); through Our Lord's use of the word, it has come to express one who has no interest in his work and is unfaithful in performing it (John, 10), the difference between the true and the mercenary shepherd of souls.

His Holiness, designation of the pope on account of his office as chief administrator of holy things.

History, CHURCH, the record or narrative of the origin and internal and external development of the religious society founded by Jesus Christ. It forms the most valuable part of history, since it deals with the vicissitudes of the Church of Christ, the greatest institution ever established to lead men to salvation. As universal history deals with the history of man, so church history concerns itself with that of the Christian. In its treatment it must fulfill the conditions required of all history writing. It must therefore be: impartial, i.e., state the facts without bias and in their proper perspective, as found in the sources; based on original sources, i.e., derived from the most authentic and reliable documents furnishing first-hand information concerning the facts to be narrated; critical, sifting, weighing, and estimating at its true value the existing evidence and distinguishing carefully between possibility, probability, or certainty of an event; philosophical, i.e., stating not merely the facts, but investigating their causes and following up their results. Besides fulfilling these conditions,

the ecclesiastical historian must ever be mindful of the fact that the Church of Christ is a Divine institution with supernatural means, leading to a supernatural end and with the promises of infallibility and indefectibility, received from its Founder. A special Providence watches over this simultaneously Divine and human institution and an exclusive study of human causes and effects will fail to furnish a satisfactory and exhaustive account of ecclesiastical events.

From a topical viewpoint, church history is divided into internal and external. The internal history of the Church treats of such subjects as her membership, nature, constitution, doctrine, worship, and discipline; the external history considers the Church's relations with persons and institutions which, while not belonging to her, have nevertheless some connection with her, as schismatics, heretics, and infidels, whom she seeks to convert, and secular powers with whom she comes into contact. From the chronological standpoint the division into three great periods is pretty generally accepted, although there is considerable divergence in determining the years in which these periods open or close. The following divisions and subdivisions with respective dates are suitable: (1) Christian antiquity (1-692), from the birth of Christ to the Council in Trullo (so called from the hall in Constantinople where it was held). During this period the Greeks and Romans were the chief representatives both of civilization and Christianity. It is subdivided into two epochs by the Milan Agreement (313). (2) The Middle Ages (692-1517), from the Council in Trullo to the beginning of the Protestant Revolt. It is the period of transition from ancient to modern civilization, the period during which religious unity prevailed in the Christian Church and the new western nations became the main representatives of civilization. It is subdivided into three epochs: (a) from the Council in Trullo to the beginning of the pontificate of Gregory VII (692-1073); (b) from the pontificate of Gregory VII to the beginning of the pontificate of Boniface VIII (1073-1294); (c) from the pontificate of Boniface VIII to the beginning of the Protestant Revolt (1294-1517). (3) Modern times (1517 to the present day). It is a period of discord among Christians and of important changes in the life and organization of State and Church. It is divided into two parts by the beginning of the French Revolution in 1789. By sources of history are meant accounts, reports, narratives, inscriptions, and relics of all kinds left us by the past generations. In church history Divine and human sources must be distinguished. The former are found in the written word of God, the Sacred Scriptures of the Old and New Testament; the latter have man as their origin and authority. For the proper use and evaluation of historical sources the so-called auxiliary sciences are of great assistance. Among them are philology, epigraphy, palæography, numismatics, diplomatics, but particularly geography and chronology. A knowledge of general history, of the history of philosophy, literature, and religion will also greatly help to an understanding of the history of the Church.

The first important author of a history of the Church was Eusebius (d. 340), Bp. of Cæsarea in Palestine, who has rightly been styled the "Father of Church History." His narrative comes down to the year 324; it was later continued by Sozomen to the year 423, by Theodoret, Bp. of Cyrrhus in Syria, to 428, and by Socrates to 439. In the Latin Church, Rufinus of Aquileia and St. Jerome published translations and wrote continuations of the works of Eusebius. St. Augustine in his "City of God" gave to the world the first great philosophy of history. The historians of the Middle Ages paid little heed to general church history. As their interests were local, they have left mostly histories of dioceses or tribes, annals of a limited period, or chronicles of a reign. With them church history served the purpose of edification rather than of truth, and it was only with the appearance of humanism in the later Middle Ages that historical criticism came into honor. With the beginning of modern times the writing of church history assumed a polemic tone in the Protestant "Centuries of Magdeburg" and in the Catholic "Annals of Baronius." Both collections however brought home to the educated world the need and importance of a study of the sources. Monumental editions of texts of the Fathers of the Church were soon prepared by the Maurists; and the "Lives of the Saints" were critically examined and published by the Bollandists. More recently numerous text-books have been prepared for teachers and students. Among those available in English are: Alzog-Pabisch-Byrne, "History of the Church" (New York, 1912); Funk-Cappadelta, "A Manual of Church History" (St. Louis, 1910); Wedewer-McSorley, "A Short History of the Catholic Church" (St. Louis, 1916).

John G. Shea was the earliest author of an important "History of the Catholic Church in the United States" (1886-92). A new history of the American Church in the form of biographies of its most illustrious churchmen is now being written by Rev. Dr. P. Guilday. The lives of Abp. Carroll and Bp. England have so far appeared. The important "Dictionary of American Biography" in course of publication under non-sectarian auspices will also contain many articles concerning American Catholic celebrities. An invaluable contribution to general church history in America was the publication of the CATHOLIC ENCYCLOPEDIA (16 vols., New York, 1907-14). Among important contributions to church history in various countries are the following. England: Dodd, "Church History of England, 1500-1688" (ed. Tierney, London, 1839); Canon Flanagan, "History of the Church in England" (London, 1850); Butler, "Historical Memoirs of English, Irish and Scottish Catholics since the Reform" (London, 1819); Ullathorne, "History of the Restoration of the Catholic Hierarchy in England" (London, 1871); Lingard, "History and Antiquities of the Anglo-Saxon Church" (London, 1846); Ward, "Dawn of the Catholic Revival" (New York, 1909); "Eve of Catholic Emancipation" (New York, 1912); "Sequel to Catholic Emancipation" (New York, 1915). Ireland: H. Lanigan, "Ecclesiastical History of Ireland" (Dublin, 1829);

Brenan, "Ecclesiastical History of Ireland" (Dublin, 1864); Malone, "Church History of Ireland from the Anglo-Norman Invasion to the Reformation" (Dublin, 1882). Scotland: Canon Bellesheim, "History of the Catholic Church in Scotland" (Glasgow, 1874). Canada: Garneau, "Histoire du Canada" (Quebec, 1848); Leclerq, "The Establishment of the Faith in New France" (tr. Shea, New York, 1881); Faillon, "Histoire de la Colonie française au Canada" (Montreal, 1865). Australia: Card. Moran, "History of the Catholic Church in Australasia" (Sydney, 1896); Abp. Carr, "Fifty Years of Progress"; O'Brien, "Life of Archpriest J. J. Therry" (Sydney, 1922).

—C.E.; Guilday, An Introduction to Church History, St. L., 1925; Idem, Church Historians, N. Y., 1926. (N. A. W.)

Hive, emblem in art associated with Sts. Ambrose, Bernard, and Blaise. A bee-hive is sometimes placed at the feet of St. Ambrose as patron of bees; it symbolizes also eloquence. With Bernard it is a symbol of eloquence, allusive also to his title of "Doctor Mellifluus" (Mellifluous Doctor). In the case of St. Blaise it typifies his miraculous command over beasts.

Hlas, a Catholic paper published twice a week in St. Louis, Mo., in the Bohemian (Czech) language by the Bohemian Literary Society, Inc.; founded, 1871; circulation, 7600.

Hobart, Archdiocese of, Australia, comprises the Island of Tasmania, Bruni Island, and the Islands in Bass Straits; established as a diocese, 1842, erected into an archdiocese, 1888. Frs. Philip Connolly, Cotham, and John Therry carried on missionary work in the 19th century. Bp.: Robert Willson (1842-66). Abps. Daniel Murphy (1866-1907), Patrick Delany (1907-26), and William Barry (1926). Churches, 72; priests, secular, 29; priests, regular, 2; religious women, 183; high schools, 34; primary schools, 26; institutions, 2; Catholics, 33,016.—C.E.

Hofer, Andreas (1767-1810), patriot, b. St. Leonhard, Passeyrthale, Tyrol; executed at Mantua. He took part in the uprising of 1806 against the Bavarians who had acquired the Tyrol by the Treaty of Presburg, and won fame by defeating them at Sterzing. Later he assisted in defeating the French at Berg Isel. Relying on Austrian promises he aided Haspinger in opposing Marshal Lefebvre, but was defeated and fled to the mountains; there he was betrayed by a Tyrolese and dragged to Mantua where his execution was ordered peremptorily by Napoleon.—C.E.

Hogan, John Baptist (1829-1901), priest, b. near Ennis, Ireland; d. Saint-Sulpice, France. After studying at Bordeaux, he joined the Sulpicians at Issy and taught theology and liturgy with great success. In 1884 he was sent to the United States and later obtained a chair in the Catholic University, Wash., D. C. He was a highly esteemed spiritual director, and wrote a useful ecclesiastical manual entitled "Clerical Studies," besides many articles for the "Ecclesiastical Review."—C.E.

Holbein, Hans, the elder (*c.* 1460-1524), painter, b. Augsburg, Germany; d. Isenheim. Little is known of his life. In art he was influenced by Roger Van der Weyden, and as an excellent painter of religious subjects he is well represented in the galleries of Germany. His masterpiece is "The Martyrdom of St. Sebastian" in the Old Pinakothek of Munich.

—Hans, the younger (*c.* 1497-1543), Renaissance painter, son of the preceding, b. Augsburg, Germany; d. London. He was the pupil of his father. Going to Basel in 1514, with his brother Ambrose, they first did illustrations for the printers there but were soon engaged on religious paintings and portraits, Hans showing early the extraordinary skill that made him one of the world's greatest portrait painters. He became the friend of Erasmus and executed several portraits of him, among them the well-known one in the Louvre. In 1526 he completed his most beautiful religious picture, the "Madonna of the Burgomaster Meier," now in the Darmstadt Gallery. The same year he went to London with letters from Erasmus to Sir Thomas More. Several portraits of the latter and his family exist now only in sketches and it is doubted that the familiar portrait of the Louvre represents More. After a brief sojourn in Basel Holbein returned to London, 1531, and increased his fame by works executed for the Steelyard colony of the German Hanseatic League, among them the "Portrait of George Gisze," of the Berlin Gallery. In 1536 he was named a royal painter by Henry VIII. His representations of that monarch are among his best-known works. His portrait of Anne of Cleves is now in the Louvre, and his reputed masterpiece of portraiture, "The Duchess of Milan," of the National Gallery, was done when she was a princess of Denmark and a prospective candidate for Henry's hand. The woodcuts of the so-called "Dance of Death," were published in 1538. They give Holbein his rank with Dürer as one of the greatest draughtsmen in the history of art. Holbein's life was cut short by the plague. Among his many superb portraits are those of "Robert Cheseman, the King's Falconer," at the Hague, "The Ambassadors," in the National Gallery in London, and the "Sieur de Morette" in Dresden. In Windsor Castle is a most valuable collection of his drawings.—C.E.; Chamberlain, Hans Holbein, Lond., 1902.

Holiness, (A.-S., perfect, or whole). In the O.T. the Hebrew, *kadosch* (holy), signified separation from the profane, dedication to God's service, e.g., the Israelites as people of God (Lev., 20); Aaron as priest (1 Par., 23). Applied to God it sets forth His separation from, and opposition to, all evil. Outside of God only that is holy which has some relation to Him. Holiness of creatures can be subjective, objective, or both. Subjective holiness in rational creatures consists essentially in sanctifying grace (separation from sin, possession of virtue). Objective holiness in any creature denotes its exclusive dedication to the service of God: priests by ordination, religious by vows, sacred vessels, vestments, etc., either by consecration or by blessing. —C.E. (D. M.)

Holiness (Mark of the Church), one of the four marks by which the true Church of Jesus Christ can be recognized and distinguished from false Churches. There is no doubt that Christ in-

tended holiness to be a note of His Church. St. Paul writes to the Ephesians: "Christ also loved the church, and delivered himself up for it: that He might sanctify it, cleansing it by the laver of water in the word of life: That he might present it to himself, a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish" (Eph., 5). The question at once arises as to what constitutes this holiness, as a visible note of the Church. We say the Church is holy for many reasons. (1) It is essentially holy, i.e., all its intrinsic constitutive elements are holy: its final cause, the sanctity of men; its ministry, because endowed with a multiple power of sanctifying; its doctrine, both theoretic and practical, because it regulates and develops a holy life; its material cause, viz., those regenerated into the Sonship of God by baptism. (2) The Church is holy because it very evidently cultivates the Christian virtues, not only in the common sense of that term, but even in the more perfect sense. The Church cultivates the highest possible virtue in many ways. (a) By its doctrine, concerning faith and morals, including the integral doctrine of Scripture and tradition; a complete code of morality, certain and clear in content, with sufficient and efficacious sanctions; the ceaseless proposition of the perfection humanly attainable with God's help through the practise of the Evangelical Counsels. (b) By its cult. It worships God through the offering of the Sacrifice of Calvary again in the Mass. It administers the seven sacraments, which sanctify the whole life of a Christian, and supply a special grace for every necessity. Prayer is constantly commended and urged upon men. (c) By its laws. These move men to a more perfect and complete fulfilment of the Law of God. The Holiness of the Church consists not merely in its abundant means of holiness but also in the manner in which its members avail themselves of these, in its hosts of saints canonized and in the far greater number uncanonized; in the zeal of its missionaries, priests, and religious communities which are veritable schools of holiness; in the response of the faithful in general to the exhortations of their pastors, in their fine sense of obligation to observe not only the commandments, but to perform even acts of heroism for their faith and for the welfare of their neighbors. (3) Finally the Church is holy because of the miracles which have always attended its existence. Christ promised these charismata to the Church: "Amen, amen, I say to you, he that believeth in me, the works that I do, he also shall do; and greater than these shall he do" (John, 14). The historical truth of miraculous powers in the Church is a certain fact. This power, promised by Christ to His Church, and actually exercised by the Church throughout the ages, is a sure proof of the indwelling of the Holy Ghost in the Church, and consequently of the sanctity of the Church.—C.E., XIII, 428; Devivier-Messmer, Christian Apologetics, N. Y., 1903; Kempf, Sanctity of the Church in the Nineteenth Century. (C. D. MCI.)

Holocaust, hŏ'lọ-kôst (Gr., *holos*, whole; *kaustos*, burnt), an offering entirely consumed by fire, in use among the Jews and some pagan nations of antiquity. Only animals could be offered in holocaust, which was regarded as the highest and most complete expression of man's reverence to God. There were two general kinds, according as to whether the offering was prescribed by the Law or the result of a private vow or devotion. The chief purpose of the holocaust was (1) to recall vividly to the Hebrews of old the supreme dominion of God over His creatures; (2) a means of atonement for sin; and (3) to foreshadow the sacrifice which Jesus Christ, the true Lamb of God, was to offer in fulfilment of all the bloody sacrifices of the first covenant (Heb., 9).—C.E.

Holofernes, hŏl-ō-fûr'nēz, general of the army of Nabuchodonosor, King of Assyria (Jud., 2). Nabuchodonosor, who reigned at Ninive, had sent Holofernes at the head of a considerable force to bring all the earth under his empire. Only the Jews resisted (5). Holofernes besieged Bethulia, a city of the Jews. Soon they decided to surrender. God raised up a pious widow, named Judith, of extraordinary virtue and courage (8), who reanimated the confidence of her compatriots. Gaining the good graces of Holofernes, Judith, at a certain great feast, captivated the general. Having drunk to excess, Holofernes fell into a deep sleep, and Judith, praying for strength, cut off his head, which she carried back to her people (13). The heroine celebrated the victory of the Jews by a canticle (16) and all the people thanked God. (F. J. L.)

Holy. See SANCTUS.

Holy Alliance, name given to the treaty signed by Emperor Francis I of Austria, King Frederick William III of Prussia, and Alexander I of Russia. It was distinctly religious in character and states that the rule of their future administration is to be based on Christian morality. The Church authorities regarded the alliance with coldness. It was due to the transitory pietistic feeling of the Czar Alexander, and was afterwards replaced by purely political alliances. The treaties of the era (1815-23), when Metternich's influence was at its height, revive the conception of a centralized Europe and a common European responsibility. The revival of religious feeling induced him to allow the words "proper application of the principles of Christianity to politics."—C.E.: Guggenberger, General History of the Christian Era, St. L., 1908.

Holy Childhood, ASSOCIATION OF THE, a children's association for the benefit of foreign missions, founded, 1843, by Charles de Forbin-Janson, Bp. of Nancy, France. Its chief ends are: to draw young children near to the Infant Jesus that they may practise Christian charity and contribute to the salvation of pagan children; to procure baptism for these infidels, and educate them to spread Christianity among their countrymen. Children may be enrolled in this association immediately after Baptism, by contributing one cent monthly, and reciting a Hail Mary daily, for the poor pagans. The parish priest is the regular director of the work in his own parish; the affairs of the association are managed by an international council at Paris, consisting of 15 priests and as many laymen. Bp. Forbin-Janson traveled and lectured in France, Belgium, and England, in the interests of this as-

sociation, and in 1846 it was introduced into New Orleans and Baltimore, from which places it spread to other cities in the United States and Canada. In 1890 Pittsburgh, Pa., became the central bureau of the association in America, and in 1893 the entire work was entrusted to the Holy Ghost Fathers. At present the association is known throughout Austria, Asia, Africa, Belgium, Canada, Denmark, England, France, Germany, Greece, Holland, Italy, Ireland, Malta, Norway, Oceania, Portugal, South America, Spain, Switzerland, and the United States. The "Annals of the Holy Childhood" is issued bimonthly in 7 languages.—C.E.

Holy Childhood, PONTIFICAL SOCIETY OF THE. See PONTIFICAL SOCIETY OF THE HOLY CHILDHOOD.

Holy Coat of Trier and Argenteuil. The cathedral of Trier (Fr., Treves), Germany, and the parish church of Argenteuil, France, both claim to possess the seamless garment of Christ, *tunica inconsutilis* (John, 19) for which the soldiers cast lots at the Crucifixion. The Trier tradition which affirms that the relic was sent there by St. Helena, is substantiated by a tablet of the 6th century and several documents of the 12th century. The coat of Argenteuil is mentioned in a document dating from 1156 as the *Cappa pueri Jesu* (garment of the Child Jesus). The intermingling of these two traditions gave rise to the legend that the garment woven by the Blessed Virgin for the Child Jesus grew with Him and was worn by Him during His whole life on earth. Modern advocates of the Argenteuil tradition now claim the Trier relic is not the *tunica inconsutilis* but the outer garment of Christ. The veneration of both these relics has been the occasion of many pilgrimages.—C.E.

Holy Communion. See COMMUNION, HOLY.

Holy Chrism, one of the three holy oils, the matter or essential substance of the Sacrament of Confirmation. It is olive oil in which a small quantity of balm or balsam has been mixed; this is a perfumed resin from the terebinth tree and other oriental and tropical plants. The word chrism signifies a scented ointment. Besides its use at Confirmation, it is also employed in the ceremonies of Baptism, in the consecration of a bishop and of a church, and in the blessing of chalices, patens, baptismal water, and church bells.—C.E., III, 696. (J. F. S.)

Holy Cross Abbey, near Thurles, Co. Tipperary, Ireland, founded, 1169, by Donald O'Brien, King of Thomond. It owes its fame to the relic of the Holy Cross enshrined there, and was for three and a half centuries one of the most frequented places of pilgrimage in Ireland. The Abbey was suppressed under Henry VIII, 1536. The year 1632 seems to have been the last during which the relic of the True Cross was exposed for public veneration. The preservation of the abbey ruins is now the charge of the Board of Works.—C.E.

Holy Cross Abbey, Canon City, Colo., founded by the Benedictines, 1886; abbey since 1925; conducts the Abbey School; students, 100; priests, 10; brothers, 5.

Holy Cross College, Worcester, Mass., founded, 1843; conducted by the Jesuits; college of arts and sciences; professors, 75; students, 1050; degrees conferred in 1929, 255.

Holy Days of Obligation, feasts with the obligation to hear Mass and rest as far as possible from servile work. There are ten such feasts for the universal Church, though certain countries are exempt from the observance of some of these: Christmas, New Year's Day, Epiphany, Ascension, Corpus Christi, Immaculate Conception, Assumption, St. Joseph, Sts. Peter and Paul, All Saints. Suppressed feasts are not to be restored without permission of the Holy See. Thus in the United States, Epiphany, Corpus Christi, St. Joseph, and Sts. Peter and Paul, in England the feasts of St. Joseph and the Immaculate Conception, in Ireland the feast of St. Joseph, and in Australia the feasts of the Epiphany, Corpus Christi, St. Joseph, Sts. Peter and Paul, and the Immaculate Conception are not observed. St. Patrick's is a holy day in Ireland. In the course of centuries feasts of precept increased, so that more than a hundred were observed in some countries. Urban VIII in 1642 decreed the observance of 36. On all these, whether now observed or suppressed, pastors must apply Mass for their parishioners.—C.E., VI, 21. (D. B.)

Holy Face, ARCHCONFRATERNITY OF THE, established at Tours, France, 1884, through the piety of Leo Dupont, for the prevention of blasphemy and the observance of Sunday. The insignia of the brotherhood is the Face of the Suffering Saviour on the veil of St. Veronica, worn by the members on a scapular, cross, or medal.

Holy Family, DEVOTION TO THE. Since the three holiest persons the world has ever beheld, Jesus Christ, the Incarnate Son of God, His immaculate mother, Mary, and His foster-father, St. Joseph, dwelt together for many years in the humble home of Nazareth, it is natural that Catholics should venerate them not only as individuals but also as a family. The cult of the Holy Family, however, did not manifest itself to any extent in the Church until the 17th century. At that time this devotion became popular throughout Europe, and was introduced into Canada through the zeal of F. de M. Laval, first Bp. of Quebec. This period witnessed the establishment in France of a religious congregation of women known as Daughters of the Holy Family. At the present day there are several religious congregations both of brothers and of sisters under the patronage of the Holy Family. In 1861, Fr. Francoz, a Jesuit, founded at Lyons an association of Christian families consecrated to the Holy Family. Pope Leo XIII, in his Apostolic letter "Neminem fugit" (14 June, 1892) and in his brief "Quum nuper" (2 July, 1892), affiliated to this society all the similar organizations throughout the world and enriched it with many privileges and indulgences. The Card.-Vicar of Rome is the protector of this association. The Archconfraternity of the Holy Family differs from the preceding association in that it is composed, not of families as such, but of individuals. It owes its origin to the zeal of a Belgian military officer of the 19th century, Henri Belletable. Perceiving the havoc that was being wrought among the working classes by socialism, Belletable established at Liége, 1844, a confraternity

of working-men under the patronage of the Holy Family. Its first spiritual director was the Redemptorist, Fr. Victor Dechamps, later cardinal and Abp. of Malines. In 1847 the organization was approved by Pope Pius IX, who elevated the confraternity of Liége to the dignity of an archconfraternity, with the right to affiliate to itself other confraternities throughout the world and to communicate to them its spiritual privileges. The confraternity is now extensively spread through Europe and America and has a membership of several hundred thousand. It is no longer limited to working-men; any Catholic, man or woman, child or adult, may join this association. It is, to a great extent, under the direction of the Redemptorist Fathers, the rector of the Redemptorist community at Liége being its chief director. One of the most celebrated confraternities is that in the Redemptorist Church at Limerick, Ireland, which counts more than 6,000 men as practical members. By decree of the Congregation of Rites, 26 Oct., 1921, a feast of the Holy Family was instituted for the universal Church, to be celebrated on the Sunday within the octave of the Epiphany. Among the many masters who have represented the Holy Family in art are: Alberti, Baroccio, Batoni, Bartolommeo, Burckmair, Annibale Carracci, Agostino Carracci, Cignani, L. Cranach the Elder, Credi, Da Vinci, El Greco, Fra Bartolommeo, Francia, Imola, Lanzano, Luini, Mantegna, Mengs, Michelangelo, Murillo, Perugino, Pinturicchio, Piombo, N. Poussin, Raphael, Rembrandt, Reni, Ribera, Romano, Rottenhammer, Rubens, Sarto, Schongauer, Signorelli, Titian, Trevisani, Van der Weyden, Van Dyck, Van Orley, Vasari, Veronese, Zaleski.—C.E., VII, Lejeune, L'Archiconfrérie de la Sainte Famille, Tournai, 1894. (F. J. C.)

Holy Father, title of the pope as father of all the faithful. (ED.)

Holy Ghost (A.-S., *gast*), the Third Person of the Blessed Trinity (q.v.); He is the Spirit of the Father and of the Son and proceeds alike from Both, as from one common principle. He is the personal infinite term of the eternal act of mutual love of the Father and the Son; hence His name of Spirit or Holy Ghost, as the issue or term of God's eternal love or act of will. He is also called the Spirit of Truth, the Creator Spirit, the Sanctifier, as the gifts of creation (or recreation, or regeneration), of revelation, and of sanctification are the outpourings of God's love, and so appropriated to the Spirit of Love, though all external Divine effects belong to the common or united action of the Three Divine Persons. He is called Dove, as in this form He descended visibly upon Christ at the Jordan (Mark, 1), the dove being a symbol of innocence and of peace. See Fruits of the Holy Ghost; Gifts of the Holy Ghost; Novena of the Holy Ghost. —C.E.; Pohle-Preuss, The Divine Trinity, St. L., 1922. (C. F. C.)

Holy Ghost, ORDER OF THE, created by Innocent III, had its inception in the Hospital of the Holy Ghost, Rome, and spread throughout the Christian world, rendering invaluable services. Repeated attempts were made to make the Hospitallers of the Holy Ghost military, although they never resorted to arms. The institution was granted several privileges by Innocent III, among them exemption from all spiritual and temporal jurisdiction save his own, the right to build chapels, etc., which provided an impetus to the rise of other houses modeled on the one at Rome enjoying the same privileges, provided they submitted to periodical visitation and contributed alms to their metropolitan. The central authority was a commander, resident at Rome. The great temporal wealth of the order was responsible for an administration similar to that of the military orders, and abuses crept in, including indiscriminate bestowal of honors, which necessitated reform measures, culminating in 1700 when religious of the order published an edict declaring the order regular and in no way military. Under papal government the Arcispedale di Santo Spirito of Rome was open to all Catholics without regard to country, condition, or fortune, but later became a municipal institution restricted to inhabitants of Rome.—C.E.

Holy Ghost, THE. A monthly bulletin published at Holy Trinity, Ala., by the League of the Holy Ghost in order to promote devotion to the Third Person of the Holy Trinity; founded, 1923; circulation, 12,000.

Holy Grail, THE, a legendary sacred vessel, identified with the chalice of the Eucharist or the dish of the Paschal Lamb, and the theme of a medieval cycle of romance. These romances may be styled "Quest versions" when concerned with the quest of the Grail; and "Early History versions," when tracing the history of the vessel itself. To the first class belong: the poetic "Conte del Graal" of Chrestien de Troyes (1180-1240) in which the Grail (not explained) has no religious character and the hero is Percival; "Parzival" by Wolfram von Eschenbach (1205-15), based on the work of the French Guiot (Kyot), which conceives of the Grail as guarded in a castle by a special order of knights, Templeisen, who are nourished by its miraculous food-giving power; the Welsh folk-tales or the "Mabinogion" (13th century); and the English poem "Sir Percyvelle" (15th century). To the Early History class belong: "Joseph d'Arimathie" and "Merlin" by Robert de Boron (1170); the "Grand St. Graal" (13th century); and the French prose romance, "Queste del St. Graal," which was embodied in Malory's "Morte d'Arthur." In all of these the quest assumes a sacred character. The Grail is said to have been the dish used by Christ at the Paschal supper, to have been used by Joseph of Arimathea to gather the Precious Blood of Christ, and to have been brought to England. Galahad (in "Queste" and "Grand St. Graal") achieves the quest, in which the other knights of the Round Table participate. The origin of the legend is obscure; it may be traced to the Apocryphal Gospel of Nicodemus (popular in Britain in the 12th century); the Arthurian legend and the Percival story are probably of Celtic origin. Walter Map, who probably wrote a Grail-Launcelot cycle, perhaps got his information from the Abbey of Glastonbury, the center of many Arthurian legends. Robert de Boron, an English knight, used this work as a basis. The legend was connected later with that of Lohengrin,

the swan knight, of Prester John, and also of Klinschor, the magician. The most famous modern versions are Tennyson's "Holy Grail" in the "Idylls of the King" (1869), and Wagner's "Parsifal" (1882). As the early legend claimed for the Church of Britain an origin as illustrious as that of Rome and independent of Rome, it was in the opinion of the Church calculated to encourage separatist tendencies in Britain, and therefore was ignored. Edwin Abbey has beautifully represented the "Quest of the Holy Grail" in 15 mural paintings in the Boston Public Library.—C.E., VI, 719; Nutt, Legends of the Holy Grail, Lond., 1902.

Holy Hour, THE, a pious exercise of mental or vocal prayer, in union with the prayer of Our Lord in the Garden of Olives on Maundy Thursday night, when He was abandoned by the Apostles. It was taught as a practise to St. Margaret Mary Alacoque by Our Lord Himself, who appeared to her in 1673, as she was in adoration before the Blessed Sacrament. In 1829 Fr. Debrosse, S.J., founded a confraternity at Paray-le-Monial for the purpose of spreading this devotion, and in virtue of a rescript of Pius IX, 1875, the associates of the Apostleship of Prayer can gain a plenary indulgence by keeping the Holy Hour. It may be practised publicly, when any hour may be named for any day in the week by the local directors; or in private, when the time is restricted between 2 P.M. on Thursday and 6 P.M. on Friday. No special prayers are obligatory but the Holy Hour should be offered in memory of Our Saviour's Passion, and in particular of His prayer and agony in the Garden of Gethsemani. It has become a general and popular practise weekly in some parishes, and a favorite termination for parish missions, and for retreats of clergy and religious. The best way of making it is by dividing the hour into quarters, devoting five minutes to points for reflection, five for silent prayer or meditation, and five for congregational singing.

Holy Innocents, martyrs, male children slain by Herod. Matthew, 2, recounts that Herod, angered because he had been deluded by the wise men, ordered the massacre of all male children of two years or under in Bethlehem. The Greek Liturgy numbered the martyrs at 14,000; the Syrians named 64,000; medieval records, 144,000; and modern authors have reduced the number considerably, some even so low as 15. The year of their death is unknown; however, it is generally accepted that the slaughter occurred about two years after the apparition of the star to the wise men. Patrons of choir boys. Relics partly in St. Paul's-Outside-the-Walls and in St. Mary Major, Rome. The feast of the Holy Innocents commemorated in the Roman Calendar, 28 Dec., is of ancient origin; the first extant mention of it is in the Leonine Sacramentary, *c.* 485. Mass is celebrated in purple and the Gloria and Alleluia are omitted. In England it was known as Childermas and, as in some other European countries, on this day a boy-bishop, consecrated on the feast of St. Nicholas, 6 Dec., officiated at cathedral services.—C.E.

Holy League. Discontent following the Peace of Beaulieu (1576) by which the Protestants gained important concessions from Henry III led to the formation of the Holy League, an alliance of nobles, clergy, and people under Henry of Guise in 1576 to defend the Catholic religion in France, and to restore the ancient rights and liberties. Supported by Catherine de' Medici, Philip of Spain, Pope Gregory XIII, and led by King Henry III, it was finally disbanded in 1595 after the conversion of Henry IV.—C.E., IX, 98.

Holy Name, FEAST OF THE, Sunday between 1 and 6 Jan., if one occurs, otherwise on 2 Jan.; instituted in the 15th century by the bishops of Germany, Scotland, England, and Belgium; extended to the universal Church in 1721. There is a commemoration in the Mass of the Octave of St. Stephen if the feast is kept on the second, of St. John on the third, and of the Holy Innocents on the fourth of January.—C.E.

Holy Name Journal, THE, official publication of the Holy Name Society in America, published monthly in New York City by the Dominican Fathers; founded 1907; circulation, 15,500.

Holy Office, CONGREGATION OF THE. It was founded by Paul III in 1542. The pope is prefect with a cardinal as secretary. Besides officials common to other congregations it has an assessor who acts as secretary, a commissary, a Dominican, who conducts the trials, his two companions who are also Dominicans, a prosecuting attorney and one for the defense. Besides consultors there are also qualifiers or theologians who advise the cardinals on the degree of truth or error in the theses and books submitted to the congregation. This congregation defends Catholic teaching of faith and morals. Its decrees are not infallible, even when specifically approved by the pope, but they call for a true assent. It censors and condemns books judged dangerous to faith or morals, and can grant permission to read such books. It can dispense priests from the fast required before celebrating Mass. It has exclusive jurisdiction over questions about the Pauline Privilege and the impediments of disparity of worship and mixed religion. As a tribunal it judges all cases of mixed marriages carried to the Roman Curia. It also judges heresy and all offences leading to a suspicion of heresy. Its members are bound to the strictest secrecy, called the secret of the Holy Office.—C.E., XIII, 137. (C. E. D.)

Holy of Holies, the innermost room of the Tabernacle and of the Temple of Jerusalem. The expression is a Hebrew idiom meaning "the most holy" thing or place. In the Tabernacle this inner room measured 10 × 10 cubits (about 15 × 15 ft.) and was separated from the outer room, or holy place, by means of a veil, or portière, of rich woven fabric, hanging from four pillars overlaid with gold and standing on sockets of silver. In Solomon's, Zorobabel's, and Herod's temples, the holy of holies was 20 cubits square and 20 high. No windows admitted light into it; it was entered into, at least in the first temple, by a double folding door of olive wood with cherubim carved upon it. Whether that door remained closed or open, a veil (2 Par., 3) maintained the separation of the two places. In the middle of the holy of holies of Solomon's temple stood the Ark of the Covenant, overshadowed by the

wings of the two colossal cherubim. As the Ark disappeared at the time of the ruin of that temple (586 B.C.), the holy of holies of Zorobabel's and Herod's temples contained nothing. The high priest entered into this inner recess only once a year, on the Day of Atonement, to offer incense and the blood of the bullock and of the goat destined to atone for himself, his house, and the people. (C. L. S.)

Holy Oils, a sacramental blessed by a bishop. There are three kinds: oil of catechumens, holy chrism, and oil of the sick. The first and third are pure olive oil; the chrism contains an admixture of balm or balsam. Each of them and their uses are described under their own titles. The use of oil for the administering of Sacraments undoubtedly goes back to the beginning of the Church (James, 5). Gradually it was employed also for various consecrations and blessings. Its use is mentioned frequently in the O.T. The blessing of oils for each diocese takes place on Holy Thursday in the cathedral church, near the end of the Mass. It is given by the bishop, who is attended by twelve priests wearing priests' vestments, seven vested as deacons, and seven others in the garb of subdeacons, besides other ministers. This practise goes back to about the 6th century. Holy oils are preserved in metallic bottles, kept in an ambry or locked box affixed to the wall of the sanctuary. The oil of catechumens is labeled O C or O S (*oleum catechumenorum* or *oleum sanctum*); the holy chrism has the letters S C (*sanctum chrisma*); and the oil of the sick has I O (*oleum infirmorum*). The O S and the S C are kept also at the baptismal font, to be used in the ceremonies of Baptism. For sick-calls, the oils are kept in a metal case known as an oil-stock. After Holy Thursday of each year the unused oils are burned in the sanctuary lamp, like ordinary oil. Oil, because it is a food and a remedy, is symbolic of spiritual nourishment and curing; because it gives light, it signifies the light of grace; because it may be used as a liniment, it denotes the giving of strength. The balm in the holy chrism is symbolical of the sweet odor of virtue. —C.E. (J. F. S.)

Holy One, THE, Our Lord, according to Acts, 3.

Holy Orders. See ORDERS.

Holy Place, in both the Tabernacle and the Temple, the outer or easternmost room. This room in the Tabernacle measured 20 × 10 cubits (about 30 × 15 ft.); that of the Temple was 40 × 20 cubits. Whilst only a heavy screen of rich tapestry, hanging from five wooden posts, extended on the whole front of the Tabernacle, in the first Temple a double folding door of cypress wood with doorposts of olive wood closed the holy place from the porch. A veil probably covered this door in Herod's temple. Inside the holy place, just in front of the veil screening the entrance of the holy of holies, stood the altar of incense; along the north wall stood the table of the shewbread, and the ten lamp-stands, five on the right side and five on the left, which seem to have superseded the seven-branched lamp-stand of the Tabernacle. It was in the holy place that the angel appeared to Zachary and told of the birth of John the Baptist (Luke, 1). (C. L. S.)

Holy Roman Empire, the medieval union of Church and State, strengthened by the ties of morality and culture created by Christianity, founded on Christmas Day, 800, when Pope Leo III crowned Charlemagne emperor at Rome. From the first, it was an abstract concept; the relationship between Pope and Emperor was defined in various ways at different times, and but seldom agreed to by both; even the territorial extent of the Empire was always vague, though it may be stated roughly as comprising: all the German-speaking lands in Europe; certain territories to the west of these; and a shadowy claim, never substantiated, to the whole of Italy, though at one period the emperors had a firm hold on Sicily and resided there. Its history is inextricably bound up with that of the Papacy and of Germany; its throne, at first nominative, came to be elective, the electors being seven princes of the Empire, of whom three were the Archbishops of Mainz, Cologne, and Trier; it was abolished by Napoleon in 1806, many centuries after it had lost all vestiges of real political importance. —Hayes and Moon, Ancient and Medieval History, N. Y., 1929.

Holy Rood, name applied to the True Cross or any representation of it.

Holyrood Abbey, Edinburgh, Scotland, founded, 1128, by King David I, for the Canons Regular of St. Augustine. It possessed a fragment of the True Cross which disappeared at the Reformation. The abbey suffered from attacks by Edward II, in 1322, and Richard II, in 1385, but was restored. In 1670 Charles II rebuilt the adjoining palace of Holyrood. The ruined and roofless nave, of purest early English architecture, is all that remains.—C.E.

Holy Rosary, FEAST OF THE, 7 Oct., commemorating the remarkable response to the prayers of the rosary of the Blessed Virgin, notably the preservation of Europe from the Turks by the victory of Lepanto, 1571, after which St. Pius V ordered a commemoration of the rosary on that day. Gregory XIII allowed the observance of the feast of the Holy Rosary on the first Sunday in October in all churches having chapels or altars dedicated to the Blessed Virgin under that title. Clement X granted it to all Spain, and Clement XI extended it to the universal Church after the victory of Prince Eugene over the Turks at Peterwardein, Hungary, in 1716. Leo XIII inserted the invocation "Queen of the Most Holy Rosary" into the Litany of Loreto. On this feast in every church which has a rosary confraternity, a plenary indulgence is granted on certain conditions to those who visit the rosary chapel or a statue of Our Lady.—C.E., XIII, 189.

Holy Saturday, eve of Easter Sunday, closing of the season of Lent and penance and the beginning of paschal time. In the early Church no Mass was said, services starting about three o'clock in the afternoon and ending with the Mass of the Resurrection on Easter morning, but the services have been gradually anticipated so that the Mass now celebrated on Saturday morning is by origin the first Mass of Easter Sunday, and Lent is over at noon. The present ceremonies consist of the blessing of the new fire, the lighting of lamps and candles and the paschal candle, the recitation of the 12

prophecies, the blessing of the baptismal font or water, and the recitation of the Litany of the Saints. After this the altar is decked with lights and flowers and the Mass is celebrated in white, as a symbol of joy. It contains no Offertory, and the Communion and Postcommunion are replaced with Vespers. At the Gloria the bells, which have been silent since Maundy Thursday, are rung.—C.E.; Guéranger, tr. Shepherd, The Liturgical Year; Passiontide and Holy Week, Lond., 1886.

Holy See, a synonym of Apostolic See, designating Rome, the official seat of the Pope, as well as the power of the Pope personally or that of the various Roman congregations, Tribunals, and Offices.—C.E. (J. D.)

Holy Sepulcher, the tomb outside the walls of Jerusalem, in which the Body of Our Lord was laid after His death on the Cross. It was a new monument, belonging to Joseph of Arimathea, hewn out of a rock, and closed by a great stone (Matt., 27). It was situated in a garden in the place of the Crucifixion (John, 19) outside the city (Heb., 13), because the Jews did not permit burial inside the city except for their kings. No further mention of the place of the Holy Sepulcher is made until the 4th century, but scholars maintain that knowledge of it was handed down by oral tradition, and investigated by the Emperor Constantine, 326, who erected a basilica over the tomb of Jesus, in place of which now stands the church of the Holy Sepulcher.—C.E.

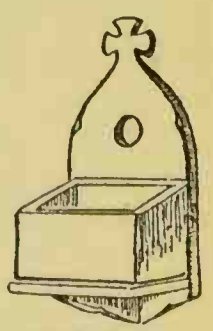
Holy Sepulcher, KNIGHTS OF THE, a papal order of knighthood. The founder of it is uncertain and the credit has been variously attributed to Empress St. Helena, Charlemagne, Godfrey de Bouillon, and Baldwin I. According to some authorities it was a branch of the Knights of St. John of Jerusalem. It was approved in 1113 by Pope Paschal I but with the downfall of the Latin Kingdom of Jerusalem was expelled from there, whence members came to Perugia. Pope Innocent III united it to the Knights Hospitallers in 1489, but it was restored to its former status as an independent order by Alexander VI, who conferred the honor upon those who visited the Holy Land and aided holy places. He authorized the Franciscan custodian of Mount Sion, the Commissary Apostolic of the Holy See, to confer the honor by virtue of papal authority; but on the restoration of the Latin Patriarchate of Jerusalem in 1847 patriarchs alone were empowered to create Knights of the Holy Sepulcher in the name of the pope. There are three classes in the order: Grand Cross Knights, who wear the grand cross suspended from the ribbon worn saltire-wise from the right shoulder to the left side, and a badge on the breast; Commanders, who wear the cross and ribbon fastened at the neck; and Knights, who wear the badge on the left breast. The decoration, which is suspended from a black ribbon, consists of a gibbet-shaped cross with four small red enamelled crosses attached. The badge is an eight-pointed silver star, in the center of which is a red cross surrounded by a green oak and laurel branch. The rarely worn collar is made of small golden Jerusalem crosses and rings. The official uniform is a white evening dress coat trimmed with black velvet, gold embroidery, and gold epaulet, white trousers with gold side stripes, sword, plumed hat, and a white woolen mantle with a red Jerusalem cross on the left breast. The decoration may be conferred on women, who are then known as Dames or Matrons of the Holy Sepulcher, and wear the insignia on the left side of the breast.—C.E.

Holy Souls, the souls of the departed dying in the grace of God, but still, for certain faults, in purgatory. They are the object of prayers for their release, and also of prayers for their intercession on our behalf, especially on All Souls' Day (q. v.) and during the entire month of November. (ED.)

Holy Synod, or MOST HOLY DIRECTING SYNOD, name of the council by which the Churches of Russia and Greece, and other Orthodox churches are governed. In 1721 Peter the Great abolished the patriarchate at Moscow and established a Most Holy Directing Synod, absolutely dependent on the state, whose members were ecclesiastical and lay persons all appointed by the czar, having jurisdiction over all ecclesiastical matters. This council, which was adopted by the Greek Church in 1833, is considered a more democratic system of government, though scarcely in harmony with the strict monarchy of the Church Fathers, than the autocratic rule of the patriarch.—C.E.

Holy Thursday. See MAUNDY THURSDAY.

Holy Water, a sacramental blessed by a priest to invoke God's blessing on those who use it. There are four kinds: ordinary holy water, blessed by the priest for the sprinkling of the people before Mass (see ASPERGES), for use at the door of the church, and for the blessing of persons and things in the church and at home, sometimes used with salt, as a symbol of wisdom and of preservation from corruption; Baptismal water, in which the oil of catechumens and the holy chrism are mingled, used only in the administration of Baptism; water of consecration, or Gregorian water, and Easter water (qq. v.). As used in nearly all the blessings of the Church's ritual, it is usually contained in a bowl-shaped vessel having a swinging handle and provided with a sprinkler. At the church door it is kept in a fixed vessel called a font, so that the people may use it conveniently when entering or leaving. There is an indulgence of 100 days for using it. Water is the natural element for cleansing; and symbolically it denotes interior purification. It has been used in many religions. The laws of Moses enjoined the sprinkling of the people, the sacrifices, etc. In the Christian Church its use goes back probably to the 2nd century. Holy water is usually blessed just before the principal Mass on Sunday, but may be blessed at any other time. The priest reads several prayers, including an exorcism (q.v.) of the salt and the water, and puts the salt into the water in the form of a threefold cross, in the name of the three Persons of the Blessed Trinity. He then asks God's blessing on it.—C.E.; Sullivan, Externals of the Catholic Church, N. Y., 1918. (J. F. S.)



HOLY WATER FONT

Holy Water Fonts (Lat., *fons*, fountain), vessels for holding holy water. They are sometimes imbedded in the walls, and sometimes rest on a pedestal. The shell-shaped font which has persisted was introduced in the 17th century. The most ancient portable fonts for use in aspersions were pails of lead or bronze covered with silver. The present form of the aspersorium was introduced in the 13th century. Private fonts are usually in the shape of a very small basin attached to the wall by means of a plate.—C.E.

Holy Water Vessel, emblem in art associated with Sts. Margaret and Martha; it is commemorative of their having overcome dragons. St. Martha is often represented with a holy-water pot.

Holy Week, week preceding Easter. The commemoration of Christ's sufferings determines many of its functions: the reading of the Passion on Palm Sunday, Tuesday, Wednesday, and Friday, respectively according to Matthew, Mark, Luke, and John; the silence of the bells from Holy Thursday to Holy Saturday; the stripping of the altars on Thursday; the unveiling and adoration of the Cross on Good Friday; Tenebræ on the last three days. The termination of the catechumenate with Baptism on Saturday determined other functions: the blessing of the Holy Oils on Thursday; the prophecies and blessing of the baptismal font on Saturday. The function of Holy Saturday originally took place during the following night. In great part the ceremonies of Holy Week originated in Jerusalem.—C.E.; Guéranger, tr. Shepherd, The Liturgical Year: Passiontide and Holy Week, Lon., 1886. (D. B.)

SPRINKLER
HOLY WATER VESSEL

Holywell, market town of Flintshire, North Wales, taking its name from the miraculous well of St. Winefride. According to legend, a stream burst from the ground on the spot where St. Winefride was slain by Caradoc, *c.* 634, and has flowed ever since. The 14th-century Gothic chapel, which encloses it, is now used for Welsh services of the Anglican church and the well itself which sends up 21 tons of water a minute has been leased by the Jesuits of the mission. For more than a thousand years, the town has been a place of pilgrimage and there have been numerous cures. The parish church is built over the remains of Basingwerk Abbey, used as a monastery before 1119. The Catholic buildings are the church of St. Winifred, a convent, and a hospice for poorer pilgrims.—C.E.

Holywood, John (Joannes de Sacrobosco; d. 1256), a monk of English origin, professor of astronomy at Paris. He wrote the "De sphæra," an astronomical text-book which had an immense vogue in the 13th century and was published in almost a hundred editions before the adoption of the new Copernican theory (17th century).

Holy Writ (A.-S., *halig*, holy; O.E., *writan*, to write) one of the titles of the Bible; the more English equivalent of the expression Sacred Scripture. (J. A. C.)

Homes, a common name for asylums for the helpless and needy. Thus, homes for the aged, the destitute, or wayward children are familiar examples of charitable effort. This name emphasizes a quality which is necessary, but too often absent from such institutions, i.e., that the refuge offered those who have not a normal family life, should, as far as possible, approximate a real home. Mere food, shelter, and clothing must of course be provided, but beyond this every effort should be made to secure peace and content of spirit, the conscious presence of a mutual sympathy based on human kindness, if not religious charity, and the entire absence of any feeling of inferiority or degradation. A charity which deliberately falls short of this is almost not charity at all, for it is of the essence of the virtue to do all the good that one well can. According to a report of the U. S. Department of Labor, 1929, there are 475 homes for the aged and infirm operated in the United States by religious organizations; of these 156 are conducted under Catholic auspices.—C.E.; Henderson, Modern Methods of Charity, N. Y., 1904. (E. F. Mack.)

Homicide (Lat., *homo*, man; *cædere*, to kill), destroying a human life, taking the life of another unjustly. Its malice consists in interfering with God's right over life as its author and owner, and with the God-given right of man to life.—C.E.; Rickaby, Ethics and Natural Law, Lond., 1908. (ED.)

Homiletic and Pastoral Review, The, a monthly magazine published in New York City by Jos. F. Wagner, Inc., under the editorship of Chas. J. Callan, O.P., and J. A. McHugh, O.P., for the Catholic clergy; founded 1900; circulation, 8300.

Homiletics, the science or study of composing and preaching sermons, so called from homily, the name applied to familiar explanations of the Gospel. (ED.)

Homiliarium (Gr., *homilos*, gathering), a collection of homilies or familiar explanations of the Gospels. Read in early times after the recitation of the Divine Office, in the 8th century, numerous collections were compiled from the homilies of the Fathers, Gregory the Great and others, for the purpose of preaching. The most famous of these is the "Homiliarium" of Paul the Deacon, made by order of Charlemagne.—C.E.

Homily, name applied, since the time of Origen (*c.* 185-253), to a didactic commentary, without formal introduction, division, or conclusion, on some part of Sacred Scripture, the aim being to explain the literal, and evolve the spiritual, meaning of the text. Among the famous homilists are Origen, Sts. Hilary, Ambrose, Chrysostum, Augustine, and Bernard of Clairvaux. The oldest homily extant is the so-called Second Epistle of Clement to the Corinthians. At present there are four methods of treating the homily: (1) to treat separately each sentence of the Gospel; (2) to focus the entire content of the Gospel in a single idea; (3) to select some virtue or vice arising out of the Gospel, and to treat it to the exclusion of all else; (4) to paraphrase and explain the entire Gospel, and then make an application of it.—C.E.

Hominis superne Conditor, or MAKER OF MAN, WHO FROM THY THRONE, hymn for Vespers on Friday, written probably by Pope St. Gregory the Great (540-604). There are 16 translations. The English title given is by J. Chambers, as changed in the "English Hymnal."—Britt.

Homoousion (Gr., of the same substance) and HOMOIOUSION (Gr., like in substance), two words used attributively of Christ; the former by the Council of Nicæa (325) which declared that Christ was consubstantial and, consequently, coeternal and cocqual with the Father, in order to offset the use of the latter by a sect of the Arians which maintained that Christ, although He was not a creature, was not of one and the same substance as the Father, that He had a beginning and was only like unto the Father.—C.E. (R. G. B.)

Honduras, independent republic of Central America; area, 44,275 sq. m.; pop., 773,408. It was discovered in 1502 by Columbus on his fourth voyage, and the first settlement was made in 1524 by Cristobal de Olid, lieutenant of Cortes. The first missionaries were Franciscans who entered the country with Cortes, *c.* 1525, but their records were destroyed in the insurrections of the 19th century during which much church property was confiscated. The Diocese of Honduras was erected by Clement VII in 1527, with residence at Trujillo in 1540, Comayagua in 1561, and Tegucigalpa in 1907. The Church grew rapidly, but in the 17th century English pirates scattered the missionaries. Honduras threw off Spanish rule in 1821 and in 1839 became established as an independent republic. Catholicity is the prevailing religion, but freedom of worship is granted to all, and no denomination receives support from the state. It is divided for ecclesiastical administration into the Archdiocese of Tegucigalpa (Catholics, 338,759) and its two suffragans, the diocese of Santa Rosa de Copan (Catholics, 198,453) and the Vicariate Apostolic of San Pedro Sula (Catholics, 51,558), all founded in 1916.

Hong Kong, crown colony of the British Empire, at the mouth of the Canton River, China, administered by a governor assisted by an executive and a legislative council; area, 391 sq. m.; pop., 625,166. The religious history of Hong Kong is indissolubly connected with that of China. Ecclesiastically the colony belongs to the Vicariate Apostolic of Hong Kong, established, 1874, and entrusted to the Seminary of Foreign Missions of Milan. Vicars Apostolic: Giovanni Raimondi (d. 1894), Luigi Piazzoli (1895-1905), Domenico Pozzoni (1905-24), Henri Valtorta (1927). Churches, 54; chapels, 151; priests, 43; seminaries, 2; schools, 84; Catholics, 30,639.

Honor, the deferential recognition by an external sign of another's position or authority, the sensible expression of another's worth; reputation, virtue or dignity; veneration paid to God by worship, or to the saints by prayer asking their intercession.—C.E., VII, 462. (C. J. D.)

Honoratus, SAINT, confessor (350-429), Abp. of Arles; b. probably Toul; d. Mondon, Greece. He was born of pagan parents in northern Gaul, and after his conversion to Christianity, embarked, *c.* 368, to visit Palestine and Egypt. Returning to Gaul through Italy, he founded the celebrated monastery of Lérins, and in 426 was appointed Abp. of Arles. Relics at Lérins. Feast, 16 Jan.—C.E.; Butler.

Honorius I, POPE (625-638), b. in the Campagna, Italy; d. Rome. As pope he did much for the embellishment of ecclesiastical Rome, arranged for the conversion of the West Saxons, bestowed the pallium on St. Paulinus of York and Honorius of Canterbury, and urged the Irish to adopt the Roman system of reckoning Easter. He died with an untarnished reputation but notoriety has come to him from the fact that he was condemned as a heretic by the Sixth General Council, 680, which based its condemnation on a letter of his to Sergius, Patriarch of Constantinople. The latter wrote for advice on an expression relating to the Incarnate Word which was being used to refute the Monophysite heresy, and which he considered not in accord with Catholic doctrine. The papal answer, which was undogmatical, smoothed over the error and gave no decision, but since Honorius neither defined nor condemned anything and did not speak *ex cathedra* the papal infallibility was not involved. However, the idea prevails that Honorius may have been wrong in fact but not in intention.—C.E.; Mann.

Honorius II (LAMBERTO SCANNABECCHI), POPE (1124-1130), b. Fagnano, Italy; d. Rome. He was Archdeacon of Bologna, canon of the Lateran, and cardinal-priest. As Card.-Bp. of Ostia he accompanied Gelasius II into exile, and through his efforts Henry V was reconciled with the papacy at the Concordat of Worms. As pope his first success was the elimination of friction concerning the right of investiture by securing the succession to the German throne of Lothair of Supplinburg who renounced many of the ecclesiastical claims which former kings had seized from the papacy. He was forced to compromise with Roger of Sicily concerning the lands bequeathed to the Holy See by William of Apulia.—C.E.; Mann.

Honorius II, antipope. See CADALOUS, PIETRO.

Honorius III (CENCIO SAVELLI), POPE (1216-27), b. Rome; d. there. He was papal chamberlain and cardinal-priest. As pope his two great aims were the recovery of the Holy Land and the spiritual reform of the Church. The Crusade, provided for by the Lateran Council of 1215, proved unsuccessful. Honorius, in an attempt to engage the aid of the emperor Frederick II approved the election of his son Henry as King of the Romans, thereby uniting the empire and the Sicilian Kingdom, a measure which was detrimental to the papacy. Frederick would not, however, fulfil his vow to engage in a Crusade and the pope abandoned the idea and set about making peace in Europe. His activities in behalf of peace brought him in touch with France, Bohemia, Denmark, Sweden, Hungary, Greece, and Spain. He induced the King of France to suppress the Albigenses, aided in the conversion of Prussia, confirmed the Dominican, Franciscan, and Carmelite rules, and bestowed privileges on the universities of Paris and Bologna. His letters are of great historic value, and in addition to a work on papal economics he wrote the lives of Celestine

III, Gregory VII, and made the Fifth Collection of Decretals.—C.E.; Mann.

Honorius IV (Giacomo Savelli), Pope (1285-87), b. Rome, *c.* 1210; d. there. Cardinal-deacon, and papal prefect in Tuscany, he did not receive ordination until six weeks after his election. Sicilian affairs demanded his immediate attention. While not renouncing the claims of the Church and the Angevins over Sicily, he did not approve of Charles of Anjou's tyrannical government which resulted in the massacre known as the Sicilian Vespers. In his Constitution, 1285, he laid down ordinances to protect the Sicilians. He supported the French in their struggle against Aragon and refused to allow Charles of Salerno to surrender his Sicilian claims to the Aragonese. In order to prepare missionaries he advocated the teaching of Oriental languages in the University of Paris, and aided the mendicant orders.—C.E.

Honorius, Saint, confessor (d. 653), Abp. of Canterbury. He was probably a Benedictine and came to England with St. Augustine in 596 or 601. To his inspiration the conversion of the East Angles by St. Felix is due. Relics in St. Peter and Paul's church, Canterbury. Feast, 30 Sept.—C.E.; Butler.

Hood, a flexible, conical, brimless, head-dress, enveloping the entire head except the face, and worn either as a separate garment or as part of a cloak. Under the Roman Empire it was separate but both styles were used during the Middle Ages. It was the customary head-dress of monks and mendicant friars, and constituted part of the religious habit. The hood of the 13th and 14th centuries, called *liripippium*, usually formed a long peak, extending down the back, and frequently served as a neck-cloth. It has been retained by the old Orders ever since the adoption of hats by both clerics and laymen.—C.E.

Hope, one of the three theological virtues infused into the soul together with sanctifying grace and having God as its primary object. It makes us desire eternal life or the possession of God and gives us the confidence of receiving the grace necessary to arrive at this possession. The grounds of our hope are: the omnipotence of God, or the fact that He can give us eternal life and the means to attain it; His goodness, or the fact that He wills to give us eternal life and the means to attain it; and His fidelity to His promises, or the fact that He has pledged Himself to give us eternal life and the means thereto. Since the virtue of hope is based on God's power, goodness, and fidelity to His promises, it must be sure and unshakable in the sense that God will certainly offer us the means necessary for the attainment of eternal life and that if we employ our free-will to cooperate with the grace of God we shall certainly be saved. Hence, we alone can make hope void by our wilful refusal to work with the proffered grace of God. Hope is necessary to salvation. The virtue of hope infused into the soul at Baptism is sufficient for those who have not attained the use of reason; in all others an act of hope is required, such at least as is included in living a Christian life. The sins against hope are: despair or wilful diffidence about obtaining heaven and the means necessary thereto, since this implies mistrust of God's power or goodness or fidelity to His promises; and presumption or the unreasonable confidence of obtaining eternal salvation without taking the necessary means.—C.E.; Slater, Manual of Moral Theology, N. Y., 1908. (L. A. A.)

Hope-Scott, James Robert (1812-73), barrister, benefactor, b. Great Marlow, England; d. London. Grandson of the second Earl of Hopetoun, he was educated at Eton and Christ Church, Oxford, and was a fellow of Merton College. He was called to the bar at the Inner Temple, 1838, chancellor of the Diocese of Salisbury, 1840-45, D.C.L., Oxford, 1843, and Q.C. with right of precedence, 1849. He specialized in parliamentary practise, and as counsel for nearly every railroad in the kingdom, his success and emoluments were phenomenal. With Newman he was one of the foremost spirits in the Tractarian Movement at Oxford, and after the Gorham Judgment (q.v.), with his friend the future Card. Manning, became a Catholic (1851). He was Newman's counsel in the libel case Achilli vs. Newman. His first wife, who followed him into the Church, was Charlotte Lockhart, granddaughter of Sir Walter Scott. At her death he became the owner of Abbotsford, assuming at the same time the additional name Scott. He was a generous benefactor of Catholic institutions, and notable for his abounding but unostentatious charity. His funeral sermon was preached by Card. Newman, and he was buried in St. Margaret's Convent, Edinburgh, of which he was the chief benefactor.

Hora novissima, tempora pessima sunt; vigilemus, or The world is very evil, hymn not found in the Breviary. Written about 1140 by Bernard of Morlaix, it was translated by J. Neale.—Britt.

Horeb, Mount. See Sinai, Mount.

Hormisdas, Saint, Pope (514-523), b. Frusino, Italy; d. Rome. As pope he opened his pontificate by receiving into communion the last adherents of the Laurentian Schism, and then devoted himself to reunion with the Greek Church, while condemning Acacianism and Monophysitism. Emperor Anastasius I refused to admit the condemnation of Acacius and thus frustrated the pope's wish to have the "Formula Hormisdæ" signed at the projected synod at Constantinople. When Anastasius died the union was effected, 519, the emperor, patriarch, and all the bishops signing the "Formula." Hormisdas finished a translation of the Apostolic Canons. Feast, R. Cal., 11 Aug.—C.E.

Horn, emblem in art associated with St. Hubert and St. Eustachius, symbolical of the former as huntsman and of the latter as huntsman and soldier.

Horn (in the Bible), a symbol of strength because of its use as a weapon by horned beasts (Deut., 33; Ps. 74; 131). It is frequently mentioned to signify power and glory: "in my name shall his horn be exalted" (Ps. 88); "his horn shall be exalted in glory" (Ps. 111); "my horn is exalted in my God" (1 Kings, 2); "the horn of Moab is cut off, and his arm is broken, saith the Lord" (Jer., 48). The horn was used as a vase among the Hebrews and other nations, and held the oil used for anointing: "The Lord said to Samuel . . . fill

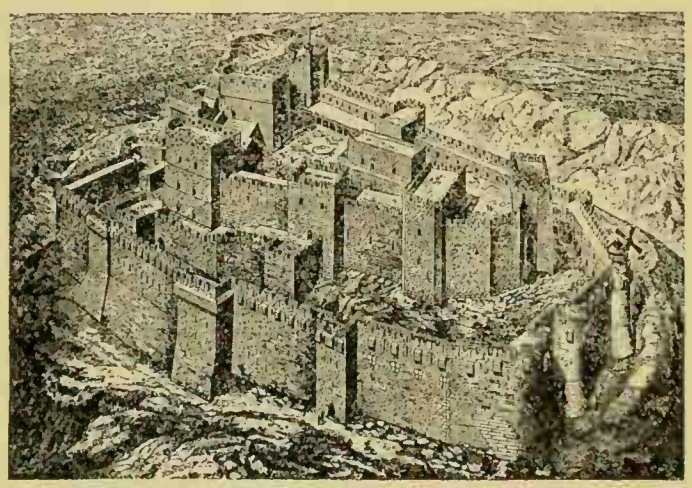
thy horn with oil, and come, that I may send thee to Isai. . . . Then Samuel took the horn of oil, and anointed him" (1 Kings, 16). The projecting points on the altar of the holocaust were called horns (Ex., 30), and were smeared with the blood of the sacrificial victim (Ex., 27; Lev., 4). Criminals were free from danger as long as they took hold of these horns (3 Kings, 1; 2.)

Horologion, in the Greek Church, office book corresponding to part of the Roman Breviary, giving the choir part of the different antiphons for the various feast days of the year.

Horse, emblem in art associated with St. Martin, St. George, and St. Hubert. St. Martin was a cavalry soldier; St. George is commonly represented on horseback against the dragon; St. Hubert as huntsman is often represented therewith.

Hortulus Animæ (Lat., Little Garden of the Soul), prayer-book popular in the early 16th century, printed in Latin and German.—C.E.

Hosanna (Heb., *hoshi'a na*, save me), exclamation of joy. Its origin is traced to the 117th Psalm, which was recited daily by a priest in the procession around the altar during the Feast of Tabernacles, when the people were commanded to rejoice before the Lord (Lev., 23), and on the seventh day it was recited in each of the seven processions. When verses 25 and 26 were said, the trumpet sounded, and the people waved branches of palms and myrtle and shouted the words with the priest. *Hoshi'a na* was repeated so often that it became abbreviated into hosanna; the feast being an occasion for rejoicing, hosanna and palm-branches became associated with joy. In the Mass it is said twice during the Sanctus at the end of the Preface, and is sung at High Mass by the choir; also during the distribution of palms and the solemn procession on Palm Sunday, in imitation of the reception Our Lord received on entering Jerusalem before His seizure and Passion.—C.E.



A STRONGHOLD OF THE HOSPITALLERS OF ST. JOHN

Hosea, Book of. See Osee.

Hosius, Stanislaus (1504-79), cardinal, theologian, b. Krakow, Poland; d. Capranica, near Rome. After studying at Krakow, Padua, and Bologna, he became secretary of the Polish chancery, and in 1543 received the priesthood. He negotiated the alliance between Poland, Bohemia, and the Empire, 1550, and soon was raised to the See of Culm. He at once devoted himself to the extirpation of heresy, a policy he continued successfully after his translation to the Prince-Bishopric of Ermland, 1557. Mainly through his efforts was Poland saved to the faith. His *Confessio fidei*, an elaborate exposition of Catholic doctrine, written in elegant Latin, is one of the masterpieces of the Reformation period. In 1518 he was called to Rome to aid the Curia; he arranged for the reopening of the Council of Trent and converted Prince Maximilian of Bohemia from heresy. He supported energetically the reform work of St. Pius V and Gregory XIII, and died highly esteemed for his sanctity.—C.E.

Hospice (Fr., a refuge), an asylum; especially an institution providing shelter to travelers. Such assistance was commonly rendered by all monasteries; but in places where travelers were common, and the difficulties and dangers of the road brought many into need, the work of aiding and sheltering the needy became a special work. Perhaps the most famous example, enduring to our day, is the Hospice of Saint Bernard, conducted by Augustinian monks, upon the passes of Saint Bernard across the Alps.—C.E. (E. F. Mack.)

Hospital (Lat., *hospes*, guest), an institution for the care of the sick. Today they are highly specialized centers, not merely for nursing of patients, but for all sorts of preventive medical care of individuals and of society. Disease is no longer viewed as an individual affliction, but as a menace to the community, and as a cause of economic loss and waste. Hence the extended service given by hospitals, in outpatient departments, dispensaries and clinics for the poor, and medical social service. For this reason also, in theory and practise, the state is assuming the responsibility, to an ever larger degree, for the prevention and cure of disease. Hospitals are intimately connected with the history of Christian charity. The first public hospital was founded in the 4th century by the pious Roman lady, Fabiola. Others were founded about the same time by St. Pammachus and St. Basil. The latter institution at Cæsarea, had a section for lepers, and was perhaps the first asylum provided for these unfortunate sufferers. The monasteries and religious bodies adopted the care of the sick and lepers as a common feature of their work. The oldest hospital in existence is the Hôtel-Dieu, founded under religious auspices in Paris, *c.* 660. At the time of the Reformation, there were some 460 foundations for the care of the sick and the destitute in England alone. Today there are many religious orders for work in hospitals and among the sick, and such sisterhoods have won love and veneration in communities otherwise hostile to the Church. Catholic charity is given to hospital work, not merely because of the service afforded the body, but also because in so many cases souls are won from sin and sped in safety from earth to heaven.—C.E., VII, 480; Wylie, Hospitals, their History, Origin and Construction, N. Y., 1877. (E. F. Mack.)

Hospitallers, religious of either sex following the Rule of St. Augustine, and vowed to perpetual chastity and the service of the sick and poor. Their

most famous hospital during the Middle Ages was the Hôtel-Dieu of Paris. Certain communities of women formed during the Middle Ages to aid the military orders in the care of the sick were also known as hospitallers.—C.E.

Hospitallers of St. John of Jerusalem, military order founded by one Gerald (Gerard), probably *c.* 1113, to care for the poor and strangers in the Holy Land; known as Knights of Rhodes, 1309-1522; Knights of Malta since 1530. Infirmaries were established under Raymond of Provence (1120-60); their military character grew out of the armed escorts provided to pilgrims. The fall of Jerusalem, 1187, and Acre, 1291, greatly depleted their possessions and they took refuge in the Island of Rhodes until vanquished by Solyman II, 1522, when they were offered Malta. Grave abuses crept in and the religious vows were frequently ignored. Protestantism caused their suppression in many countries, and from 1805 they were without a grand master, until Leo XIII filled the office, 1879. Admission now rests upon strict conditions. There are four great priories in Bohemia and Italy.—C.E.

KNIGHTS OF ST. JOHN OF JERUSALEM

Hospital Sisters of the Mercy of Jesus, a congregation of the Order of St. Augustine, traditionally dating from the first community of women founded by St. Augustine at Hippo, 423. The sisters appeared in the 12th century as Hermit Sisters at the Hôtel-Dieu of Dieppe, France. While leading a contemplative life, they are dedicated by special vow to the care of the sick. The congregation has 30 houses, including hospitals, in France, England, Canada, and Africa. Each monastery is independent and has its own novitiate. The total number of religious is 1226.—C.E.

Host. See SACRED HOST.

Host, emblem in art associated with St. Yves, typifying his youthful devotion; St. Barbara, symbolizing her promise that those devoted to her shall not die without the Sacraments; St. Clare of Assisi, who by holding a monstrance before the advancing Saracens miraculously dispersed them. Sts. Barbara and Clare are the only female saints bearing this attribute.

Host (Lat., *hostia*, hostage, victim), title of Our Lord as Victim for our sins, familiar in the hymn sung at Benediction of the Most Holy Sacrament, "O Salutaris Hostia," and used in the Mass at the oblation and immediately after the Consecration.

Hôtel-Dieu (Fr., House of God), name applied in general to a large hospital. Specifically, it refers to the hospitals established throughout the West during the Middle Ages by religious who usually followed the Rule of St. Augustine. Among the most famous Hôtels-Dieu of the present are those at Paris, Quebec, and Montreal.

Hound of Heaven, title of Francis Thompson's poem, or allegory, of the pursuit of the wayward soul by the Infinite Love of God.—Mégroz, Francis Thompson, Lond., 1927; Le Buffe, Thompson's Hound of Heaven, N. Y., 1922.

Hours, CANONICAL, the fixed portion of Divine Office appointed by the Church to be recited at different hours by clerics in Holy Orders, beneficiaries, and religious bound to the Office of Choir.—C.E.

Hours, SCRIPTURAL. In both Greek and Roman times the idea of an hour as the twenty-fourth part of a day, appears occasionally in scientific works but never in popular literature, or common life. In the time of Our Lord there were only three divisions of time which the people were used to note, the third, sixth, and ninth hours; the sixth being midday, was better marked than the others; the third was the modern 9 A.M., the sixth, noon; and the ninth, at about three. These three divisions were used vaguely by most people without any accurate estimate of the duration of an hour.

House of Gold, a symbolic title given the Blessed Virgin in the Litany of Loreto denoting her personal perfection and her office of Divine motherhood. She was the house wherein God dwelt, and for His sake, a house of gold, that is, adorned with the most precious virtues. (N. M. W.)

House of Prayer, a church, the house of God, as Our Lord designated the Temple of Jerusalem: "My house is the house of prayer" (Luke, 19). (ED.)

ST. HUBERT

Hubert, SAINT, confessor (*c.* 656-728), apostle of the Ardennes, and first Bp. of Liége, d. Tervueren, Brabant. Son of Bertrand, Duke of Aquitaine, he was educated at the Neustrian court, and married the daughter of Dagobert, Count of Louvain. While hunting one Good Friday he was converted from his worldly life on beholding a miraculous crucifix between the antlers of a stag. Placing himself under the direction of St. Lambert, Bp. of Maastricht, after the death of his wife, he distributed his wealth to the poor and became a priest. Succeeding St. Lambert he transferred his see to Liége and spent his life in extirpating idolatry. He was widely venerated in the Middle Ages and many military orders were named after him. Patron of hunters, and healer of hydrophobia. Relics elevated at Liége, transferred to Amdain monastery, dispersed by the Huguenots, 1568. Feast, 3 Nov.—C.E.; Butler.

Huc, EVARISTE RÉGIS (1813-60), Vincentian missionary and traveler, b. Caylus, France; d. Paris. He went to China in 1839, and five years later was

sent to explore Tartary and Mongolia. With a companion, Joseph Gabet, he visited the nomadic tribes of those regions and on encountering a Tibetan embassy accompanied it to Lhasa, where he was well received. Owing to the enmity of the Chinese commissioner, however, he was expelled and sent to Canton. Returning to France, Hue joined the secular clergy, after publishing an account of his voyage that enjoyed extraordinary popularity.—C.E.

Huddleston, JOHN (1608-98), Benedictine, b. Lancashire, England; d. London. He sheltered Charles II at Moseley, Staffordshire, after his defeat at Worcester, and many years later reconciled him to the faith on his deathbed.—C.E.

Hudson Bay, PREFECTURE APOSTOLIC OF, Canada, between the 102nd meridian and the eastern boundaries of Canada, reaching to the North Pole, the southern boundary being the 58th parallel of latitude W. of Hudson Bay and the 56th E. of it; established in 1925 from the northern portion of the Vicariate of Keewatin; suffragan of St. Boniface. Prefect Apostolic: Arsène Turquetil, O.M.I. (1925); residence at Chesterfield Inlet. Missions, 4; priests, regular (Oblates), 8; brothers (Oblates), 2; Catholics, 1670 (of whom 1010 are Indians and 660 are Eskimos).

Hugh, SAINT, martyr (*c.* 1246-55), called LITTLE ST. HUGH OF LINCOLN, supposed to have been tortured, crowned with thorns, and crucified by the Jews. His martyrdom was the subject of many popular medieval ballads. Miracles were said to have been wrought at St. Hugh's tomb. Whether there was any truth in the accusation against the Jews, there is now no means of ascertaining. Relics found in a well, brought to the cathedral of Lincoln. Feast, 27 July.—C.E.; Butler.

Hughes, JOHN (1797-1864), fourth Bp. and first Abp. of New York, b. Annaloghan, County Tyrone, Ireland; d. New York. Arriving with his father in America in 1817, he lived for a time at Chambersburg, Pa. In 1819 he entered Mt. St. Mary's College at Emmitsburg, working his way as gardener and then as teacher. Ordained in St. Joseph's Church, Philadelphia, in 1826, he served later as pastor there and at St. Augustine's, and built the church of St. John in 1832. Named coadjutor to Bishop Dubois of New York in 1837, he was consecrated in old St. Patrick's Cathedral on Mott Street. He put an end to the vicious trustee system in 1839. From 1840-42 he engaged in fruitless efforts to have the public school moneys fairly apportioned, succeeding, however, in promoting the parochial school movement. He succeeded Bp. Dubois in 1842. He established St. Joseph's Seminary at Rose Hill, Fordham, in 1840, and St. John's College in 1841, the Jesuits being put in charge in 1846. By upholding the rights of Catholic citizens to defend their property he prevented an outbreak in New York of the fanatical Native American riots in 1844. He was invited in 1847 to address Congress. In 1851 he was named Archbishop of New York, receiving the pallium in Rome from the hands of Pius IX. In 1858 the corner-stone of St. Patrick's Cathedral was laid. During the Civil War he went, in 1861, at the request of the government, to France, where he helped to secure French loyalty to the federal government. St. Joseph's Seminary was opened at Troy in 1864. Before his death four bishopries had been created within the territory of his first diocese: Albany, Buffalo, Brooklyn, and Newark. His body, buried first in old St. Patrick's, was removed to the present cathedral in 1883.—C.E.; Brann, Most Rev. John Hughes, N. Y., 1892.

Hugh Faringdon (or COOK), BLESSED, martyr (1539), b. Faringdon, Berkshire, England; d. Reading. Although he was usually called Faringdon, he bore the arms of Cook of Kent. Elected Abbot of Reading, 1520, he enjoyed the special favor and friendship of Henry VIII. He served as a royal chaplain, sat in Parliament, and sang the requiem and dirge for Queen Jane Seymour. Refusing to surrender his abbey, he was accused of high treason and put to death with the priests, John Rugg and John Eynon. Beatified, 1895.—C.E.

Hugh of Lincoln, SAINT, confessor (*c.* 1135-1200), Bp. of Lincoln, b. Avalon, Burgundy; d. London. He entered the Augustinian monastery at Villard-Benoît near Grenoble and, *c.* 1159, was made prior of St. Maximin near Avalon. About four years later he became a Carthusian, and in 1180 was sent as prior to Witham, Somerset, England. He was consecrated Bp. of Lincoln, 1181, and at once began his reforming work. His episcopate was a model; conspicuous for his unbounded charity to the poor, he was also a protector of the Jews, and vigorously opposed the unjust taxation of Richard I. He built the Gothic cathedral of Lincoln. Sent as ambassador to France he concluded a treaty of peace between France and England. The Carthusians honor him only second to St. Bruno and the great modern Charterhouse at Parkminster, Sussex, is dedicated to him. Canonized, 1220. Relics at Lincoln. Feast, 17 Nov.—C.E.; Butler; Thurston, Life of St. Hugh of Lincoln, Lond., 1898.

ST. HUGH OF LINCOLN

Hugh of St. Victor (1096-1141), writer on philosophy, theology, and mysticism, b. probably in Saxony. He was the eldest son of Conrad, Count of Blankenburg. In 1133 he became head of the School of St. Victor, Paris, which under him acquired great celebrity. His writings cover the whole range of the arts and sacred science of his age. After synthesizing the dogmatic teachings of the Fathers, he systematized them into a coherent body of doctrine, influencing the whole development of Scholasticism, of which he is a founder. He was no less remarkable as leader of the great mystical movement of which St. Victor's was the center.—C.E.

Hugh the Great, SAINT, confessor (1024-1109), Abbot of Cluny, b. Semur, France; d. Cluny. Entering the monastery of Cluny at 14, he was ordained priest at 20, and in 1049 was elected abbot. He immediately engaged in the task of clerical reform

and vigorously opposed the investiture abuses, the source of many of the Church's misfortunes. The improvement he effected in Cluny induced many cloisters to seek affiliation with his abbey, and these together with the monasteries he founded in Spain formed a powerful weapon in the hands of the popes in their struggle against imperial interference. Hugh's reforming efforts won the approbation of the popes from Leo IX to Paschal II, and especially of Gregory VII, with whom he temporarily reconciled Henry IV. Through his assistance the Mozarabic Liturgy was replaced by the Roman in Castile, whose sovereign, Ferdinand the Great, made his kingdom tributary to Cluny. He imparted the utmost solemnity and splendor to the liturgical services in his abbey and his ordinance regarding the singing of the Veni Creator at Terce on Pentecost has since become universal in the Church. His fostering of the trade guilds and emancipating the abbey's bondsmen and feudatories had an immense influence on the progress of civilization. Canonized 1120. Relics dispersed by the Huguenots, 1574. Feast, 29 April.—C.E.; Butler.

Huguenots (Ger., *Eidgenossen*, confederates, popularized under the influence of the name *Hugues*, from Besançon Hugues, a Protestant leader), term used in a popular sense after 1560 to designate the French Protestants of the 16th and 17th centuries. Their sect, which received its organization and form from Calvin, gained a foothold in France where the Faith had been weakened by the Western Schism, the growth of Gallicanism, the Pragmatic Sanction (1438), and the opposition to the Holy League of Pope Julius II. They provoked serious opposition, which abated, 1535, when Calvin championed their cause, only to break out again as a result of more stringent laws, 1540. They held a national synod, 1559, and gradually increased in strength under the leadership of d'Andelot, Admiral Coligny, and Henry of Navarre. The last-named secured for them the free exercise of their religion by the Edict of Nantes, 1598. Not content with liberty, they sought to become a political and even a military power, and were disloyal to France. Their power was crushed, 1628, when La Rochelle surrendered, and they lost their political and religious freedom when Louis XIV revoked the Edict, 1685. They fled to England, South Africa, America, and the Netherlands.—C.E.

Hujus oratu Deus alme nobis. See Virginis Proles, Opifexque Matris.

Human Figure, Winged, emblem in art associated with St. Matthew as typifying the human descent of Our Lord in His Incarnation.

Humanism (Lat., *humanus*, human), name given to the intellectual, literary, and scientific movement from the 14th to the 16th centuries, which aimed at basing every branch of learning on the literature and culture of classical antiquity. It had both a pagan and a Christian aspect. On one side, it signified a pagan conception of life, as extolled by classical writers, which consisted in the full development of man, towards a better enjoyment of life and nature and in a consequent rejection of the supernatural and unworldly ideals of the Scholastics. In opposition to this spirit, the Christian humanists encouraged the free use of the treasures of antiquity without sacrificing Christian principles. The history of humanism begins with Dante (1265-1321), who, with true genius, combined classical materials with Christian ideals, and Petrarch (1304-74), who represents the pagan side of the movement. It extended through Italy, where it reached its height, receiving the support of the popes, notably Pius II, Sixtus IV, and Leo X, and the Medici. From Italy the movement spread throughout Europe; into Germany under Reuchlin (1455-1522) and Erasmus (1466-1536), who both exemplified its Christian spirit; into England where Sir Thomas More (1478-1535) was its chief exponent; into the French universities. The extreme humanistic spirit rebelled against theology and the Church, and the moral and religious views of pagan antiquity led many humanists to live dissolutely.—C.E.; Glenn, History of Philosophy, St. L., 1929.

Humanitarianism, False, an ethical system which places the welfare of the human race as the exclusive goal of human effort and the basic standard of conduct. It rejects, commonly, any consideration of God, of God's Will expressed in Revelation, and the immortality of the soul. In place of these external values, it considers the welfare of the continuing human race as the only abiding good, and hence the only rational object of will and endeavor. While this philosophy inculcates much good, it is fundamentally wrong in its view of God and man, and often teaches positive wrong, e.g., negative eugenics. The Christian duty of charity and justice includes all the best elements of this system, and avoids its errors. (E. F. Maek.)

Humanity of Christ. Jesus Christ as man was in every respect like unto us, except in sin and the consequences of sin. Christ could not have been mediator between God and men (1 Tim., 2) and the head of humanity, He could not have called Himself "Son of Man," unless He was a true and perfect man. A complete human nature implies, in the first place, a rational soul. Christ's soul differed from ours only in the marvelous perfections and graces with which it was enriched. His human intellect did not possess infinite knowledge which belonged only to His Divine intellect, but it possessed in the highest degree the beatific vision, infused knowledge, and acquired knowledge. By the first He saw the Divine essence from the first instant of the creation of His human nature; by the second, He knew like the angels by means of infused ideas, without sensible images and reasoning; and by the third He apprehended by means of His senses and reason (Luke, 2). By making use of the senses and reason Christ learned from experience what He already knew theoretically and supernaturally (Heb., 5). Christ possessed not only a human intellect but also a human will: "Father, not my will (human will) but Thine (Divine will) be done" (Luke, 22). Besides being impeccable, Christ's human will was in perfect conformity to His Divine will, because one and the same Divine Person operated through both. Christ also had a true and real body and not an imaginary or

heavenly body, as certain heretics claimed. The view of the latter would imply that Christ did not truly suffer and die for us and that He deceived us. Since Christ's body was conceived miraculously by the supernatural operation of the Holy Ghost, it did not possess those infirmities which flow from sinful fallen nature. Christ's body was perfect, complete, and becoming His condition. Being fashioned directly by the Holy Ghost it possessed a beauty worthy of its Divine nature. Christ assumed only those infirmities which in the present order flow from the natural constitution of the body, such as hunger, thirst, sufferings, and death. Christ willed to experience bodily suffering in order to expiate our sins and to give us a superlative example of all virtues.—Arendzen, Whom Do You Say? St. L., 1927. (R. G. B.)

Human Race, all men taken collectively or specifically as a class of beings having the same essential characteristics and essentially different from every other class. Concerning the human race, two points are often discussed today: its unity and its age. As regards the first, faith clearly teaches that all men are descended from one pair, Adam and Eve. History has not yet succeeded in proving this thesis; perhaps it never will; its documents are too scanty. Reason, however, arguing from the data of science, does prove that all men can have descended from one pair; for all men belong to one species. The different races existing among men do not militate against this unity of species and descent. There is no essential difference between them, but rather a gradual transition. Nor is it necessary to postulate new species for the Neanderthal race or the Cro-Magnon race; they differ in no essential point from man as he exists today. Concerning the age of the human race, there is much difference of opinion as to how many years ago man first appeared on this earth. Neither faith nor history give a definite answer. Certainly it is on the flimsiest evidence that evolutionists measure the age of the human race by millions of years. Sober anthropology hardly demands more than 10,000 to 15,000 years to explain the ascertained facts. On the other hand, that man was created only 4000 years, as our years measure, before Christ, is no longer held; nor are the data contained in the Bible a guarantee for this figure.—Kroeber, Anthropology, N. Y., 1923. (A. C. C.)

Humiliati, a penitential order probably dating from the early 12th century. After suppressing a revolt in Lombardy, Emperor Henry II took a number of nobles to Germany as captives. These devoted themselves to works of charity and mortification, and adopted a penitential robe. They were called Barrettini from their headdress. Later allowed to return to Italy, they introduced improved German methods of woolen manufacture there. In 1134 their first monastery was founded at Milan; some years later they adopted the Rule of St. Benedict. They became prominent in every community in which they were established. St. Charles Borromeo, appointed to correct serious abuses which had developed within the order, was murderously attacked by a member of a minority group opposing reform, and the society was suppressed, 1571. The wives of the first Humiliati formed a community under Clara Blassoni, and were joined by a number of followers. They engaged in the care of lepers, and were sometimes called Hospitallers of the Observance. Though the suppression of the male branch of the order was a serious misfortune to the congregation, some houses continued their existence and are still found in Italy.—C.E.

Humility, a moral virtue which restrains the inordinate appetite for high things. Its foundation is the knowledge of ourselves and of our relations to God. The former recognizes our natural weakness, checking presumption; and our defects and sins, forbidding self-exaltation over others. The latter acknowledges our subjection to God's law and His providence, inclining to submission to creatures for God's sake. Thus humility is necessary for salvation. "Unless you become as little children you shall not enter the Kingdom of Heaven" (Matt., 18).—C.E.; Liguori, Christian Virtues and Means of Obtaining them. (H. J. W.)

Humphrey Middlemore, BLESSED, martyr (1535), d. Tyburn, England. He belonged to an ancient family of Warwickshire, joined the Carthusian Order, was ordained priest, and appointed procurator in the Charterhouse, London. Refusing to recognize the validity of Henry VIII's marriage with Anne Boleyn, he was arrested, imprisoned, and put to death. Beatified, 1886.—C.E.

Hungary, independent kingdom of central Europe, bounded N. by Czechoslovakia, Poland, and Ukraine, E. by Rumania and Ukraine, S. by Yugoslavia, W. by Austria; area, 35,164 sq. m., est. pop. 8,457,852. Christianity was introduced into the region in the 8th century when the greater part of Hungary was included in the Diocese of Esztergom, raised to metropolitan rank by St. Stephen (*c.* 1000-38), first King of Hungary, under whom the country was converted to Catholicity and the Church organized. It was placed under the patronage of St. Adalbert, Bp. of Prague and martyr, who had converted the royal family and evangelized the country. In the 16th century Hungary was overrun by the Turks, Church discipline became lax, and Protestantism gained a strong footing. Peter Pazmany, greatest of the archbishops of Esztergom (1616-37) checked the decline of the Catholic faith and brought about a counter-reformation with ecclesiastical reorganization, after which the Church continued to recover strength, assisted by the Habsburgs until the time of Joseph II (1780-90). The country remained part of Austria-Hungary until the fall of that empire in 1918, when it was reestablished as an independent monarchy. All religions recognized by law, including the Catholic, Greek Orthodox, Evangelical, Unitarian, Baptist, and Jewish, enjoy equality and each manages its own affairs. Hungary is represented at the Holy See by an envoy extraordinary and minister plenipotentiary, and a nuncio resides in Budapest. Ecclesiastical administration is thus divided:

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Eger, A.	1009	...	400	...	745,198
Esztergom, A.	*c.* 1000	...	1245	...	1,594,515
Gyor, D.	1009	675	460	...	497,263
Pecs, D.	1009	268	431	...	510,330
Szekesfehervar, D.	1777	132	179	...	237,739
Szombathely, D.	1777	711	326	...	455,882

	Year	Chs.	Pp.	Srs.	Caths.
Vacs, D.	1052	187	349	...	709,309
Veszprem, D.	1009	...	511	...	595,564
Kalocsa-Bacs, A.	1135	246	354	560	679,257
Hajdudorog (Greek Rite), D.	1912	...	...	...	73,225
St. Martin of Pannonia, A.N.	997	...	...	...	33,333

—C.E.

Hunter, SYLVESTER JOSEPH (1829-96), Jesuit educator, b. Bath, England; d. Stonyhurst. Graduating at Cambridge with high mathematical honors, he subsequently adopted the legal profession, becoming rapidly noted as a practitioner and author. He embraced Catholicity in 1857 and four years later joined the Jesuits. He modernized the course of studies in Stonyhurst College and later directed the Jesuit house of studies at St. Beuno's, where he wrote his valuable "Outlines of Dogmatic Theology."—C.E.

Hunter's Mass (*Missa venatoria*), said for hunters in a hurry, was a kind of dry Mass (*Missa sicca*), a common form of devotion used for funerals or marriages in the afternoon, when a real Mass could not be said. It consisted of the Mass with the Offertory, Consecration, and Communion omitted.

Hunting, CANONS ON. The Church does not absolutely forbid all hunting to clerics. The law distinguishes between ordinary hunting, described by the authors, as that species in which a man goes out for game with one or two dogs and without much paraphernalia; and the chase (*venatio clamorosa*) again described as that which is attended by a large number with many dogs, horsemen, and the like. The former is not to be habitual with clerics as we gather from the words "Ne indulgeant"; to do so occasionally would therefore be no fault against this law; the chase, however, they are never to follow.—C.E.; Ayrinhac, General Legislation in the New Code of Canon Law, N. Y., 1923. (W. G.)

Hunyady, JÁNOS (*c.* 1400-56), defender of Christendom against the Osmanli, b. Castle Hunyad, Hungary. He was probably of Rumanian extraction, and began his military career in the service of the Serbian despot, Lazarevics, later distinguished himself in that of Kings Sigismund and Albert of Hungary, who ennobled him. Under King Wladislaw he was named Voivode of Transylvania and commander of Belgrade, an appointment marking the beginning of his great wars against the Turks. Defeating them at Szendrö, 1441, the following year he conquered Wallachia, and then invaded Bulgaria. In 1444 he was defeated at Varna, Wladislaw himself falling in the fight. In 1446 he was elected Governor of Hungary, acting as regent for the youthful Ladislaus V, and had to defend the realm against Emperor Frederick III. In 1448 he was again beaten by the Turks at Amselfelde, Servia, a defeat he reversed in 1454 at Szendrö. Having retired into private life due to the intrigues of his hereditary enemy, Czilley, he was called again to repulse the Turks and, uniting his army with the peasant forces of the Franciscan, John Capistran, he won a brilliant victory at Belgrade, 21-22 July, 1456, but died shortly after of the plague. He was buried at Gyulafehérvár. His second son, Matthias, succeeded Ladislaus as King of Hungary, 1458.—C.E.

JOHN HUS

Hus, JOHN (1369-1415), heresiarch, the "spiritual inheritor" of John Wyclif, b. Husinetz, Bohemia; d. Constance, Baden. He received the degrees of Bachelor of Arts and Master of Arts from the University of Prague in 1393 and 1396, respectively. Four years later he was ordained a priest, and became rector of the university, 1402-03. He was greatly influenced by the writings of Wyclif, translated his "Trialogus" into Czech, and helped to circulate it even after the ecclesiastical authorities had condemned 45 of Wyclif's propositions, 1403. In 1408, however, when all the writings of Wyclif were ordered handed over to the archdiocesan chancery for correction, Hus obeyed the order and declared that he condemned whatever errors these writings contained. The following year Hus again became rector of the university, and was reported to Rome for his Wycliffite tendencies, with the result that Abp. Zbyněk (Sbinco) received a Bull from Alexander V ordering him to withdraw Wyclif's writings from circulation, and forbid any preaching except in cathedral, collegiate, parish, and cloister churches. Hus and his adherents protested to John XXIII against these measures, and were excommunicated by the archbishop, 10 July, 1410. Hus was summoned to appear before the pope but sent representatives in his stead, and sentence of excommunication was pronounced against him in Feb., 1411. Besides continuing to defend Wyclif, he attacked the Bulls issued by John XXIII proclaiming indulgences to all who would supply funds for the crusade against Ladislaus of Naples, and when he aroused the university and populace to treating with indignity the members of the papal commission, the Roman authorities took the more vigorous action of not only reiterating his former excommunication, but also placing his residence under interdict, and finally ordering his imprisonment. Late in 1412 Hus left Prague for Austi, where he wrote his principal work "De ecclesia." As no effort was made to imprison him he returned to Prague, 1414, and posted his treatise "De sex erroribus" on the walls of the Bethlehem chapel, where he had been preacher. From these two treatises a number of propositions of a heretical character was submitted to the new archbishop, and when the Council of Constance assembled in Nov., 1414, Hus appeared before that body, gave an account of his doctrine, was tried, condemned, and finally burnt at the stake, 6 July, 1415.—C.E.

Hus, LAND OF (AUSITIS in Jer., 25), the home of Job (Job, 1), situated N. of the Sabeans and W. of Chaldea, near the great desert.—C.E.

Husenbeth, FREDERICK CHARLES (1796-1872), liturgist, b. Bristol, England; d. Norfolk. He was ordained in 1820 and shortly afterwards was sent to Cossey Hall, Norfolk, as chaplain to Sir George Stafford Jerningham, where he remained for 52 years, devoting himself to the ministrations of his office, and to literary pursuits. From 1823 till his death, he wrote numerous works on historical, liturgical, or doctrinal matters, e.g., "The Emblems of the Saints" and "The Life of Bishop Milner," published admirable editions of the Missal, and contributed to many periodicals.—C.E.

Hussey, THOMAS (1746-1803), ecclesiastic and diplomat, b. Ballybogan, Co. Meath, Ireland; d. Tramore, Co. Waterford. He was educated at Salamanca and appointed chaplain to the Spanish embassy at London, 1767. Twenty-five years later, when Spain and France broke with England, he took care of the Spanish interests in England; subsequently he was entrusted by the British with diplomatic missions in Madrid and Ireland. In 1795 he was appointed first president of Maynooth College, and shortly after was consecrated Bp. of Waterford and Lismore.—C.E.

Hussites, a religious sect which arose in Southern Bohemia in the early 15th century; the followers of Hus (q.v.); also known as Wycliffites, as they professed the teaching of Wyclif (q.v.) and as Utraquists, as their distinctive dogma was Utraquism, i.e., the necessity of receiving Communion under both species. The followers of Hus, venerating him as a holy martyr of the old religion rather than as a founder of a new one, objected to the appellation "Hussites," which implied separation from the Universal Church, for they believed their creed to be truly Catholic; but during the Hussite Wars the name became commonly applied both to the original followers of Hus and to the subsequent smaller sects into which they divided. The dogma of Utraquism, introduced by Jacobellis von Mies, was never preached by Hus, who first thought it "wise not to introduce such an innovation without the approbation of the Church." Later, however, he maintained that the chalice should be given to the laity if Christ and the Apostle Paul were to be obeyed. The Council of Constance, realizing the danger of the heresy, ordered its extirpation by the civil and ecclesiastical authorities of Bohemia, but the Bohemian and Moravian nobles considered the "unjust" martyrdom of Hus, and the assertion that a heresy existed in Bohemia, insults to their country, and therefore banded together in an offensive and defensive league. Dissensions soon arose among the Hussites; the Taborites, so called because they met at "Mount Tabor," completely set aside the authority of the Church and admitted no other rule than the Bible; the Calixtines only demanded Communion under both species for the laity, and free preaching of the Gospel; they were called Calixtines because of the chalice which they displayed on their flag, weapons, clothes, etc. Under the leadership of Ziska of Troznow, however, the two factions successfully resisted both the imperial armies and the papal crusaders sent to subdue them. Civil war and the destructive forces of the Hussites ravaged Bohemia for over fifteen years, but finally peace was obtained by the Compactata of Basle, 1433, which permitted Communion under both forms to those who had reached the age of discretion and were in the state of grace, under these conditions: that the Hussites confess that the Body and Blood, Soul and Divinity of Christ was contained whole and entire both under the form of bread and under that of wine, and that they retract the statement that communion under both forms is necessary for salvation. Though the Compactata pleased the moderate Utraquists, the Calixtines, it found little favor with the Taborites (also, since the death of Ziska in 1424, called "Orphans"), but the Taborites were nearly exterminated at the Battle of Lippau, 1424, and the Compactata was finally accepted at the Diet of Iglau, 1436. (For further history of the Taborites, see MORAVIANS). Various troubles with Rokyzana, a leader of the Calixtines, eventually led to the nullification of the Compactata by Pius II, and his refusal to recognize the Utraquist rite, and other religious and civil wars followed, until in 1485 both parties were granted equal rights and liberty by King Wladislaw. By degrees the Utraquists conformed to the Roman rites so as to be hardly distinguishable from them, except through the chalice for the laity.—C.E., VII, 585.

Huysmans, ụ-ēs-mäṅ, KARL (1848-1907), novelist, b. Paris; d. there. Although he was a civil service employee for 30 years, this did not interfere with his literary career. He was one of the founders of the Goncourt Academy. After 1895 he made open profession of the Catholic faith and became an Oblate in the Benedictine Monastery of Ligugé. After the expulsion of the monks, he returned to Paris where he died after cruel sufferings heroically endured. He belongs to the realistic school and his descriptions are of a vividness sometimes bordering upon brutality. His chief works are: "En route," "La Cathédrale," "L'Oblat," "Les Foules de Lourdes," an answer to Zola, and "Ste. Lydwine de Schiedam."—C.E.; Calvet, Le Renouveau Catholique. (F. P. D.)

Hyacinth (Gr., purple), SAINT, confessor (1185-1257), apostle of the North, b. castle of Lanka, Kamin, Silesia, Poland; d. Krakow. He was a relative of St. Ceslaus. He studied at Krakow, Prague, and Bologna and received the title of Doctor of Law and Divinity. Accompanying his uncle, Bp. Ivo Konski of Krakow, to Rome, he there met St. Dominic and was among the first to be enrolled in the new Order of Friars Minor. After his profession he was appointed head of a band of missionary preachers sent into Poland. There he established numerous communities and preached in Prussia, Pomerania, Lithuania, Denmark, Sweden, Norway, and Lower Russia. Many miracles are credited to him. Canonized, 1594. Relics at Paris. Feast, 17 Aug.—C.E.; Butler.

Hyacintha Mariscotti, SAINT, virgin (1585-1640), Franciscan tertiary and foundress of the Sacconi, b. Vignanello, Italy; d. Viterbo. After a frivolous youth and disappointment in love, she entered St. Bernardine's convent, Viterbo, where for ten years she lived in unbefitting luxury; then,

touched by grace, she repented and gave herself up to a life of charity and intense mortification, nursing the plague-stricken and establishing the Sacconi, or Oblates of Mary, for the relief of the poor and aged. Canonized, 1807. Feast, 30 Jan.—C.E.

Hyderabad, Diocese of, India, bounded E. by the Bay of Bengal, N. by the River Godavari, W. by the Bombay Presidency, and S. by the Tungabhadra and Kistna rivers; suffragan of Madras; established, 1886; entrusted to the Society of Foreign Missions, Milan, and secular clergy. Early vicars of the territory were Fr. Mateo de Castro, Don Custodius de Pino, and Don Bisconti. Bishops: Peter Caprotti, vicar Apostolic from 1882, bishop 1886-97; Peter Vigano (1898-1908), and Dionysius Vismara (1909); residence at Secunderabad. Churches and chapels, 233; priests, secular, 27; priests, regular, 5; religious women, 128; schools and orphanages; Catholics, 35,937.

Hyginus, Saint, Pope (*c.* 138-142), b. Greece; d. Rome. Little historically certain is known about his pontificate. Feast, R. Cal., 11 Jan.—C.E.; Butler.

Hylozoism (Gr., *hylē*, matter; *zoē*, life), term used to designate a doctrine according to which all matter possesses life, and which forms the basis of many false philosophical systems. Animism (q.v.), the earliest form of hylozoism, was the basis of primitive religion, and on it the Ionian school of philosophers built their system. This primitive form disappeared when Plato and Aristotle differentiated between mind and matter, and hylozoism became materialistic with Strato, who explained life as a property of matter. It grew pantheistic with the later Peripatetics, the Neo-Pythagoreans, and the Neo-Platonic school of Alexandria, which explained that there was life in all material beings but that perfections proceed from the soul. The doctrine reappeared in Christian countries with the nature philosophers of the Renaissance, Paracelsus, Cardanus, Giordano Bruno, etc. Spinoza combined the materialistic and pantheistic forms, and reduced mind and matter to the rank of attributes of one infinite substance. Scientific hylozoism, as adhered to by Häckel, Spencer, Lotze, etc., protests against a mechanical view of the world, but tends to make all beings conform to a uniform pattern.—C.E.; Turner, History of Philosophy, Boston, 1903; Gerard, The Old Riddle and the Newest Answer, Lond., 1904.

Hymn (Gr., *hymnos*), a song of praise. In ancient pagan literature a hymn was a song in honor of gods or heroes. The noun occurs in two passages in the N.T. (Eph., 5; Col., 3). From the spiritual contents of such songs it is difficult to distinguish the three kinds of Divine praise indicated by the different terms, psalms, hymns, and canticles. St. Augustine, commenting on Ps. 148, defines hymn as "a song with praise of God," but praise of God must be understood to include the praise of His saints. Moreover a song can be composed in prose, but by hymn is understood a song whose sequence of words is ruled by a symmetrical arrangement of verses, with or without rhyme. The term song must not be limited to songs actually set to music and sung, but may be given to any religious lyrical poem capable of being sung and set to music.—C.E.; Britt.

Hymnody, religious lyric poetry as distinct from epic and didactic poetry, and contradistinct from profane lyric poetry; hymns taken collectively. According to whether it is used for public and official worship or for private devotion, the entire Latin hymnody is divided into liturgical and non-liturgical. Liturgical hymnody is again divided into the hymns belonging to the sacrificial liturgy of the Mass (Missal and Gradual), or to the liturgy of canonical prayer (Breviary and Antiphonary). Non-liturgical hymnody is divided into that intended for singing and that intended for silent, private devotion. The study and science of hymnody is called hymnology.—C.E.; Julian, Dictionary of Hymnology, Lond., 1907.

Hyperdulia (Gr., *hyper*, over; *douleia*, service), the technical name for homage paid to the Blessed Virgin Mary as the Mother of God. Recognizing the unique dignity to which God raised her and the fulness of grace conferred on her, both supereminent, she receives a higher homage than any saint; needless to say, however, an homage infinitely below that paid to God.—Pohle-Preuss, Mariology, St. L., 1922. (A. T. Z.)

Hypnotism (Gr., *hypnos*, sleep), that artificial form of profound sleep in which the body of a person is apparently in a state of complete lethargy, while his mind appears to be perfectly awake, but only within the range in which he is subject to the operator. The operator has the subject in his power, and can make him do his will. The subject passes under the absolute rule of the operator, who assumes full command of the subject's senses and mental faculties. Most of the various phenomena of hypnotism, if not all of them, are of a natural character. The mystery which originally surrounded hypnotism has long since been removed. The all-potent factor and the exclusive cause of the phenomena are suggestion and the absolute surrender of the patient to the practitioner. When practised by reliable medical men for therapeutic purposes, or by physiologists for the sake of research, hypnotism may be made use of, provided the necessary precautions are taken to avert bodily and spiritual dangers. Hypnotism when practised by ordinary jugglers and charlatans is a perilous undertaking, and should be discountenanced and forbidden by law.—C.E.; Sidis, The Psychology of Suggestion, N. Y., 1898; O'Malley and Walsh, Essays in Pastoral Medicine, N. Y., 1907. (F. S.)

Hypostasis (Gr., *hypo*, under; *histemi*, stand), literally, that which lies beneath as basis or foundation. During the early Christian centuries the term was frequently used as synonymous with *ousia* (nature). The distinction between hypostasis and *ousia* was brought about gradually by the controversies concerning Christ and was definitely established by the Council of Chalcedon (451), which declared that in Christ the two natures are united in one person (*hypostasis*). (R. G. B.)

Hypostatic Union, a theological term succinctly expressing the definition of the Council of Chalcedon (451) concerning the Incarnation: that

in Christ the two natures, each retaining its own properties, are united in one Person; not, therefore, two persons morally or accidentally united (according to Nestorius), nor two natures commingled (Eutyches), but two perfect natures united hypostatically, i.e., in the one Person of the Word, who is thus both perfect God and perfect man.—C.E.; Pohle-Preuss, Christology, St. L, 1913. (A. C. K.)

Hyssop, a plant of unknown identity, mentioned in Scripture, and found in Egypt, Sinai, and Chanaan, used in sprinkling the blood of the paschal lamb or victims of sacrifice. The plant of the Mosaic ritual is the *Origanum maru* of the family of labiatæ, growing on the terrace walls of Palestine and Syria. It is referred to in the Miserere (Ps. 50).—C.E.

I

Ibar (Iberius or Ivor), Saint, abbot (d. *c.* 500), Bp. of Begerin, Wexford, Ireland. A native of Ulster, he preached Christianity in the south, and later became a disciple of St. Patrick, by whom he was consecrated to his episcopate. He became spiritual director of St. Brigid's convent at Kildare, and about 480 he settled at Begerin where he built an oratory and cell, around which numerous disciples gathered. Feast, 23 April.—C.E.; Butler.

Iberville, Pierre Le Moyne, Sieur d' (1661-1706), founder of Louisiana, b. Villemarie, Montreal; d. Havana. He was a brilliant soldier and sailor, fighting against the English, and capturing Fts. Rupert, Nelson, and Pemaquid, and the coastal settlements in Newfoundland. In 1698 he sailed from Brest and established a French colony on the Bay of Biloxi, Louisiana. While in Cuba obtaining reinforcements for an attack on the Carolinas he died of yellow fever.—C.E.

Iceland, kingdom of northeastern Europe; area, 39,709 sq. m.; pop., 101,764. It is united to Denmark through the identity of the ruler. It was evangelized by Irish monks early in the 10th century, became Lutheran in the 16th century, and received Catholicism again *c.* 1850, though Catholics constitute only a small minority of the inhabitants. It constitutes a prefecture Apostolic, established 1923.—C.E.

Ichthus. See Fish.

Icon (Gr., *eikon*, image), sacred pictures of the Eastern Church, generally painted on wood and covered, excepting the face and hands, with relief of gold, silver, or seed pearls. In churches, placed on the iconostasis screen.

Iconoclasm, ī-ĕŏn'o-klăsm (Gr., *eikon*, image, and *klaein*, to break), a heresy that disturbed the peace of the Eastern Church in the 8th and 9th centuries. It rejected both the use and the veneration of images. The first storm against images was raised by an Emperor, Leo the Isaurian, 726, and brought to an end by the Seventh General Council, 787, under the protection of the Empress Irene; the second, inaugurated by Emperor Leo V, was ended by the establishment of the feast of Orthodoxy (19 Feb., 842), under the Empress Theodora. In the West there was an echo of the controversy under Charlemagne, 790. Here the controversy turned about the veneration of images. In an interchange of letters between the pope and the Frankish bishops the principles were gradually clarified and the decrees of the Seventh General Council accepted. —C.E. (A. T. Z.)

Iconography (Gr., *eikon*, image; *graphia*, writing), Christian, the science of the description, history, and interpretation of the traditional representations of sacred symbols in art. The walls of churches have always been decorated with scenes from the Bible and legends of saints. These representations are often of historical and doctrinal importance.—C.E.; Twining, Symbols and Emblems of Early and Mediaeval Christian Art, Lond., 1860.

Iconostasis (Gr., a picture screen), the chief and most distinctive feature in most Eastern churches, consisting of a solid screen which divides the sanctuary from the body of the church, shutting off the altar from the worshippers. The central one of the three doors is the great royal door. A large cross is on top and there must be two pictures but there are often more. As the Gothic builders used the reredos to beautify the altar so the Eastern Church uses the ornamental screen in front. Its nearest approach in the West is the rood screen. Originally the Eastern churches had only a slight barrier between the altar and nave. The open form of screen which adorned St. Sophia was copied by other churches. The present form of wall-like barrier was adopted gradually, not coming into general use until after the Council of Florence, 1438.—C.E.; Forteseue, Orthodox Eastern Church, Lond., 1906.

Idaho, the 12th state of the United States in size, the 42nd in population, and the 43rd state to be admitted to the Union (3 July, 1891); area, 83,888 sq. m.; pop. (1920), 431,866; Catholics (1928), 21,000. As a result of a visit to the Cœur d'Alène Indians of Idaho by Fr. Pierre De Smet, S.J., and in response to requests from the Indians themselves, the Sacred Heart Mission was established, 1842, by Fr. Nicholas Point and Br. Charles Huet. The first chapel, a simple wooden structure put together with wooden pegs, was built about 16 m. from Cœur d'Alène Lake by Frs. Gazzoli and Ravalli. In 1863, after the mines had attracted white settlers, the secular priests, Rev. Toussaint Mesplié and Rev. A. Z. Poulin were sent to Idaho by Abp. François Blanchet of Oregon City, and the first churches were built the same year in Idaho City, Placerville, and Centerville. The Diocese of Boise (q.v.) comprises the state. Catholic influence on place-names in the state is shown in the following: Priest River, St. Anthony, St. Charles, St. Joe, St. Maries. The U. S. Religious Census of 1916 gave the following statistics for church membership in Idaho:

SEAL OF IDAHO

Catholic Church	17,947
Church of Jesus Christ of Latter Day Saints	72,439
Methodist Episcopal Church	11,373
Presbyterian Church in the U.S.A.	6,943
Northern Baptist Convention	5,682
Disciples of Christ	5,065
Congregational Churches	2,827

Protestant Episcopal Church	2,404
Seventh-day Adventists	1,065
All Other Denominations	9,641
Total Church Membership	135,386

—C.E.; Shea.

Idealism, ī-dē′ăl-ĭzm (Gr., *idein*, see). In philosophy this term has various significations. As applied to the philosophy of Plato it signifies his theory that the visible things of this world are merely copies of the perfect realities of another supersensible, ideal world. The idealism of St. Augustine and the Scholastics is the doctrine that the ideal, the type according to which every sensible thing is made, is the idea in the mind of God. In modern times, idealism is the theory which denies reality to the external, physical world, and attributes real existence only to things as they are in the mind. In this sense it is opposed to Realism. In its extreme form idealism is absolute subjectivism denying the existence of anything outside the mind of the thinking subject. More modified theories admit the problematical existence of the material, sensible world, but hold that things are known only as they appear to us and not as they are in themselves.—C.E.; Dubray, Introductory Philosophy, N. Y., 1925; Bradley, Appearance and Reality, Lond., 1897. (R. V. W.)

Idolatry (Gr., *eidololatreia*, image worship), broadly, extends to all divine worship given to anyone or anything but the true God. Opposed to the virtue of religion it bestows reverence due to God alone directly on the image itself or on the creature represented. All religious systems indicate a primitive, pure Monotheistic concept degraded by man and devil. Disordered affections, need of sense-images, ignorance of God's excellence, and diabolical agency have led unbridled imagination to attribute divine power to myriad false gods of every kind. Idolatry was Israel's national sin. Absolutely considered, idolatry and atheism are the greatest sins, a direct attempt to despoil and dethrone God and to substitute a creature. Circumstances determine the actual guilt. Inculpable ignorance and right intent divert the worship to the one true God. Catholic veneration of images is not directed to the images as such, but is a form of respect paid to them as representative of the original to whom alone honor is due and attributed.—C.E.

I dwell a captive in His Heart, hymn written by St. Alphonsus (1696-1787). The English title given is by Rev. E. Vaughan.

Ignatius de Azevedo (Lat., *igneus*, fiery), BLESSED, martyr (1528-70), Jesuit missionary, b. Oporto, Portugal. With 39 companions he was martyred off Palma, Canary Islands, by Huguenot pirates. The forty martyrs were beatified 11 May, 1854. Ignatius is represented standing on a ship's deck; and holding up an image of the Blessed Virgin. Feast, 15 July.—C.E.

Ignatius Loyola, SAINT, confessor (1491-1556), founder of the Society of Jesus, b. Loyola Castle, Guipuzcoa, Spain; d. Rome. He was educated in the atmosphere of the Spanish court of Ferdinand and Isabella, entered the army, 1517, and served in several campaigns. While recuperating from injuries received in battle he came to realize the frivolity of his life, and was inspired with zeal to serve Christ. He retired to Montserrat, and later to Manresa where he lived in austerity and prayer; he wrote his religious experiences and later made them the foundation for the spiritual exercises which he drew up for his Order. In 1523 he set out on a pilgrimage to the Holy Land, but the Franciscans did not permit him to remain there. He returned to Barcelona, and went to Paris, 1528, where he persevered through sickness and poverty until he received his degree in arts and theology. There he became intimate with Peter Faber, Francis Xavier, James Lainez, Alonso Salmerón, Nicholas Bobadilla, and Simón Rodriguez, who united with him in vows of poverty and chastity, and of going on a pilgrimage to the Holy Land. The Turkish war making this journey impossible, the companions offered their services to the pope. Ignatius called his Order the Society of Jesus, and never used the term Jesuit, which was first used in derision by his adversaries. The Society was approved by the pope, 1541, and Ignatius was chosen general. He died of the Roman fever. Patron of retreats. Emblems: a chasuble, communion, a book, apparition of Our Lord. Canonized, 1622. Relics in the Gesú, Rome. Feast, R. Cal., 31 July.—C.E.; Butler; Pollen, Saint Ignatius of Loyola, N. Y., 1922.

ST. IGNATIUS LOYOLA

Ignatius of Antioch, SAINT, martyr (*c.* 50-107), Bp. of Antioch, b. Syria; d. Rome. He was known also as Theophoros, "God-Bearer," and from that, was said to have been the infant whom Christ took up in His arms (Mark, 9). St. Peter appointed Ignatius Bp. of Antioch, and he vigilantly protected his flock during the persecution of Domitian. Trajan sent him in chains to Rome; during this last journey he was welcomed by the faithful of Smyrna, Troas, and other places along the way; he addressed epistles, of supreme interest and value, to various congregations, for, as a disciple of the Apostles, Ignatius testifies to the dogmatic character of Apostolic Christianity. His name occurs in the "Nobis quoque peccatoribus" in the Canon of the Mass. Relics at Rome. Feast, R. Cal., 1 Feb. —C.E.; Gasquet, St. Ignatius and the Roman Primacy, in Studies, Lond., 1904.

Ignatius of Constantinople, SAINT, confessor (*c.* 799-877), Patriarch of Constantinople, b. Constantinople. He was the son of Emperor Michael I and was called Nicetas. Leo the Armenian imprisoned him in a monastery in 813, and while there he embraced the religious life, adopting the name Ignatius. In 847 he was made Patriarch of Constantinople. For rebuking the profligacy of Michael III and his uncle Bardas, he was exiled and deposed about 858. Ignatius appealed to Pope Nicholas I and despite much duplicity on the part of his enemies was finally upheld by him. It was not, however, until the assassination of Michael II in 867 that he obtained possession of his see. His relics were preserved in the church of

St. Michael, Constantinople. Feast, 23 Oct.—C.E.; Butler.

Ignorance (Lat., *ignorare*, to have no knowledge of), the state of being without knowledge; more precisely, the want of knowledge in a subject capable of possessing this knowledge. Taking account of the person in whom ignorance exists, it is either privative or negative. The former is ignorance properly so-called, the absence of that knowledge which one can and should have, as the lack of medical knowledge in a physician. Negative ignorance, or nescience, is the absence of knowledge not required by one's position in life. Ignorance is deemed invincible when it persists in spite of ordinary diligence to dispel it; it is reckoned morally vincible and culpable when it is due to the failure to utilize one's natural resources. Ignorance which is purposely fostered is termed affected; if it is a product of sheer negligence, it is called crass or supine. No ignorance of nullifying laws, e.g., of irregularities or impediments, excuses from their observance; if not affected, ignorance excuses from incurring penalties (can. 2229).—C.E.; Rickaby, Ethics and Natural Law, Lond., 1908.

I H S, originally the first three letters of the name of Jesus in Greek. These letters are very commonly, though erroneously, taken to be the initials of *Jesus Hominum Salvator* (Jesus, Saviour of men).—C.E.

Illegitimacy (Lat., *in*, not; *legem*, law), not according to the law, the condition of one who is born out of wedlock. See LEGITIMATION.—C.E.; Leffingwell, Illegitimacy, Lond., 1892. (ED.)

Illinois, the 23rd state of the United States in size, the 3rd in population, and the 21st state to be admitted to the Union (3 Dec., 1818); area, 56,665 sq. m.; pop. (1920), 6,485,280; Catholics (1928), 1,495,763. The first mission for the Illinois Indians, that of the Immaculate Conception, was established 1675, two months before his death, by Fr. Jacques Marquette, S.J., at the original village of Kaskaskia near the present Utica. Here he had preached to the Indians two years before, on returning from his voyage of discovery down the Mississippi. He is also known to have wintered, 1674, near the present site of Chicago. After his death the mission was taken in charge for a time by Fr. Claude Allouez, S.J., and, 1678, by three Recollects who accompanied La Salle, Fr. Louis Hennepin, Fr. Zenobius Membré, and Fr. Gabriel de la Ribourde. They built a chapel near the present Starved Rock, La Salle having established Fort St. Louis there. They also officiated at Fort Crèvecœur, near Peoria. Fr. Ribourde was killed soon after by wandering Indians and the mission was abandoned until Fr. Allouez returned, 1684. He was succeeded, 1687, by Fr. Jacques Gravier, S.J., who assisted in removing the mission, 1700, to the present Kaskaskia near the junction of the Kaskaskia River with the Mississippi, one of the first white settlements in the Mississippi valley. The records of the church of the Immaculate Conception in Kaskaskia are still preserved, and date from 17 June, 1719. About 1696, Fr. Pierre Pinet, S.J., established the Mission of the Angel Guardian on the site of Chicago. Priests of the Quebec Seminary, among them Fr. Jean Bergier, had also labored among the Illinois Indians from about 1698, especially at Cahokia opposite St. Louis, and when the French post of Fort Chartres was established near Kaskaskia, 1718, they served the little church of St. Ann there, and also that of St. Joseph at Prairie du Rocher, 5 m. away. Included within Illinois are the Archdiocese of Chicago, and the dioceses of Springfield, Peoria, Belleville, and Rockford (qq.v.). Catholic influence on the place-names of the state is shown in the following: Assumption, Hennepin, Mount Carmel, Olivet, St. Anne, St. Augustine, St. Charles, St. David, St. Elmo, Ste. Marie, St. Francisville, St. Jacob, St. James, St. John, St. Joseph, St. Libory, St. Peter, San José. The U. S. Religious Census of 1916 gave the following statistics for church membership in Illinois:

Catholic Church	1,171,381
Methodist Episcopal Church	287,931
Lutheran Synodical Conference	121,342
Disciples of Christ	116,639
Presbyterian Church in the U.S.A.	114,857
Northern Baptist Convention	84,406
German Evangelical Synod	71,274
Southern Baptist Convention	62,822
Congregational Churches	57,926
Lutheran General Council	42,726
Protestant Episcopal Church	40,725
Jewish Congregations	33,377
Lutheran General Synod	23,678
National Baptist Convention	23,224
United Brethren in Christ	23,000
All Other Denominations	247,062
Total Church Membership	2,522,373

—C. E.; Shea.

SEAL OF ILLINOIS

Illinois Indians, important confederation of Algonquian tribes formerly occupying Illinois with portions of adjacent states, numbering from 8000-10,000. To both French and English they were friendly, the pioneer Fr. Allouez being the first white man to make their acquaintance. To Fr. Gravier we owe the first grammar and dictionary of the language. The Jesuit missions were suppressed, 1763. The Illinois were receptive but fickle and were ruined by contact with French garrisons.—C.E.

Illuminati, name assumed by the members of a secret society founded by Adam Weishaupt (1748-1830) of Bavaria. Lay professor of canon law at the University of Ingolstadt (1773), he soon became influenced by rationalism and felt the need of a society to support his principles. Modelling the degrees and ceremonials of his order on Freemasonry and basing its organization on the Society of Jesus, he was joined in 1780 by the Mason, Von Knigge, and together they endeavored to convert the whole Masonic body to the "Illuminated Freemasonry." Its doctrines coincided with the teachings of the "enlightenment" in France and as such exerted an important influence on the intellectual and social development of the 19th century. On account of its anarchistic tendencies the society

was suppressed by the Bavarian government in 1787.—C.E.

Illuminative Way, the second degree of perfection in the spiritual life. The soul having advanced in excellence, easily avoids mortal sins, strives more earnestly towards perfection, but is still weak regarding venial sins. The characteristic feature of this state is determined by the soul anxiously hoping to advance in virtue.—Devine, Manual of Ascetical Theology, Lond., 1902. (M. J. W.)

Illyrian College, Rome, founded in the Illyrian hospice, 1863, by Pius IX to prepare priests for Dalmatia, Croatia, Bosnia, and Slavonia. Reorganized by Leo XIII, 1900.

Image of God. Man is made according to the image of God (Gen., 1). This image or likeness lies chiefly in the soul, intellect, and free will distinguishing him from the brute. It overflows from the soul to the body, making him fit to rule over lower creation. Essential likeness is perfected accidentally by natural and supernatural virtues, especially by charity and justice. (D. M.)

Images, VENERATION OF. Images may be used to adorn, to instruct, to excite to piety by recalling the persons represented. As images of sacred persons, they are treated with becoming reverence, even as the picture of one's mother would be. Their representative character, on account of which the thing is lost sight of in the recollection of the person represented, leads naturally to bestowing upon the image the marks of reverence and love we would bestow upon the person himself were he present. These are the natural foundations of veneration of images. This process can be followed in the practise of the Christian conscience from the earliest times. Images were used from the beginning, in the catacombs, in places of worship, in private homes. In the East, where homage paid to the statues of emperors, like our salute to the flag, was the order of the day, this veneration developed early and freely; in the West, more slowly. St. Basil (379) enunciated the principle: We must distinguish between absolute and relative veneration; that paid to images is relative, i.e., it refers to the original. When the Iconoclastic heresy forced the Church to declare upon the matter, the Seventh General Council, the second of Nice (787), defined the Catholic position, distinguishing between divine (latreutical) adoration and veneration of honor (Gr., *time*), between absolute and relative veneration, the latter due to images, because referred to the original. It declared the practise of the faithful and of the Church legitimate. In 1562, the Council of Trent (session XXV) restated the doctrine in still clearer terms.—C.E.; Tixeront, History of Dogmas, St. L., 1916. (A. T. Z.)

Imagination (Lat., *imago*, image), the faculty of representing to oneself objects not present, characters not existing in real life, conjunctions of events or circumstances never actually witnessed. This faculty takes the impressions by external objects made on eye, ear, and other senses at one time or other, and presents them in the form of an image to the intellect. It may present them just as they occur to the memory, or it may alter them, combine several together, and even create entirely new images. These may be the result of voluntary and deliberate recollection, as of scenes of the past, or they may spring up spontaneously as in moments of reverie or the familiar day-dream. The imagination exercises a motive force on the intellect and will. It may be a power for evil and for good. It may present a forbidden thing so vividly and alluringly as to excite passion, darken the intellect, and captivate the will. On the other hand, it is a force in meditation helping to focus attention on the person, place, or event, chosen as the subject of meditation. It is the starting point of all our intellectual and moral operations. The intellect depends on it, but should always control it. Unfortunately most people live more by imagination than by intellect; hence the misconceptions, misjudgments, prejudices, and even fears, or phobias, particularly in matters of religion. The new psychology, so called, or the study of the soul which ignores the soul's existence, is largely to blame for this, since it stops at the imagination, or consideration of images, and never rises to the study of intellect and ideas.—C.E.; Maher, Psychology, N. Y., 1909. (ED.)

Imitation of Christ, a devotional book sometimes called the "Following of Christ," published anonymously in 1418. Its authorship, once in dispute, is now attributed to Thomas a Kempis, a Canon of Windesheim, Netherlands, whose autographed manuscript of the work appeared in 1441. It is a series of counsels of perfection written in Latin in a familiar style, and divided into four books: (1) Useful admonitions for a spiritual life; (2) Admonitions concerning spiritual things; (3) Of interior consolation; (4) Of the Blessed Sacrament, usually omitted in Protestant editions. It aims to instruct the soul in Christian perfection with Christ as the Divine Model and, next to the Bible, is perhaps the most widely read spiritual book in the world.—C.E.

Immaculata College, Immaculata, Pa., founded 1920; conducted by the Sisters, Servants of the Immaculate Heart of Mary; preparatory school; college of arts and sciences; special, extension, and correspondence courses; summer school; professors, 32; students, 488; degrees conferred in 1929, 42.

Immaculate Conception (Lat., *immaculata*, stainless). The Blessed Virgin Mary was preserved from the stain of original sin in the first instant of her conception in the womb of her mother. This was a singular privilege and grace of God, granted in view of the merits of Jesus Christ. By her conception is meant not the act or part of her parents in it, nor the formation of her body, nor the conception of Christ later in her own womb; from the moment her soul was created and infused into her body, it was free from original sin and filled with sanctifying grace. Her soul was never stained by original sin, nor by the depraved emotions, passions, and weaknesses consequent on that sin, but created in a state of original sanctity, innocence, and justice. She had at least the graces of the first Eve before the Fall and more. This privilege was befitting the one who was to be mother of the Redeemer. The doctrine was defined by Pius IX, 8 Dec., 1854, and the feast is observed on this day. It is in accord with the texts of Scripture (Gen.,

3), "I will put enmities between thee [the serpent] and the woman, and thy seed and her seed"; (Luke, 1), "Hail, full of grace." It is established by tradition, by the writings of the Fathers, by feasts observed in honor of this prerogative, by the general belief of the faithful. The very controversies over it among theologians brought about a clear understanding and acceptance of the doctrine long before it was declared by Pius IX. Under this title the Blessed Virgin is Patroness of the United States. It is the title she used when appearing at Lourdes. After the declaration some Protestant writers denounced what they styled Mariolatry (idolatry of Mary) but this is no longer heard of, on the contrary there is a constantly-growing devotion among Catholics, and respect among Protestants for the prerogatives of the Mother of Our Redeemer. Among the many masters who have represented the Immaculate Conception in art are: Carducci, Carreño de Miranda, Falco, Holbein, Montanes, Müller, Murillo, Reni, Ribera, and Signorelli.—C.E.; Pohle-Preuss, Mariology, St. L., 1922; Coleridge, The Mother of the King, Lond., 1890; Ullathorne, The Immaculate Conception of the Mother of God, Westminster, 1905; The Immaculate Conception (collection of documents), ed. McKenna and Kennedy, Wash., 1928. (ED.)

Immaculate Conception, COLUMN OF, erected by Pius IX to commemorate the definition of the dogma of the Immaculate Conception (1854), is surmounted by a bronze statue of Our Lady and stands in the Piazza di Spagna, the center of the English quarter in Rome, opposite the palace of the Spanish ambassador.

Immaculate Conception, FEAST OF THE, 8 Dec., commemorating the preservation of the Blessed Virgin from the stain of original sin from the moment of her conception. It originated in the East about the 8th century where it was celebrated on 9 Dec. In the Western Church it appeared first in England in the 11th century and was included in the calendar of the universal Church in the 14th century. It has a vigil and an octave and is a holy day of obligation in the United States, Ireland, and Scotland; it is the patronal feast of the United States.—C.E., VII, 677.

Immaculate Conception Theological Seminary, Darlington, N. J., formerly at Seton Hall; founded, 1856; under secular clergy; faculty, 12; students, 86.

Immaculate Heart College, Los Angeles, Cal., founded, 1906; conducted by Sisters of the Most Holy and Immaculate Heart of the Blessed Virgin Mary; college of arts and sciences; professors, 28; students, 132; degrees conferred in 1929, 13.

Immanence (Lat., *in*, *manere*, to remain in), the quality of any action which begins and ends within the agent. In modernistic theology immanence has pantheistic connotations. God is in and of the essence of the universe. In man God unfolds Himself through the natural processes of the soul. Such doctrines of immanence are destructive of the truths of a personal God distinct from the universe, as also of all things pertaining to supernature.—C.E. (A. J. M.)

Immanent Action (Lat., *actio immanens*, action remaining in), an operation whose term or effect remains in the agent eliciting the action; e.g., thought, elicited or performed by the mind and terminating in this same faculty. Immanent action is the scholastic definition of life; only organic beings have the capacity for this kind of action. It is opposed to transient action, which is proper to inorganic beings, i.e., action which terminates in an object distinct from the eliciting agent. Immanent action is perfect or imperfect according as it terminates in the same faculty or in another faculty of the eliciting agent. (C. J. D.)

Immense cæli Conditor, or O GREAT CREATOR OF THE SKY, hymn for Vespers on Monday. It was probably written by Pope St. Gregory the Great (540-604). There are 17 translations in existence. The English title given is by J. Neale.—Britt.

Immensity (Lat., *immensus*, boundless), the attribute of God by which we understand Him not to be circumscribed by any place. By His substance He is in every place, He permeates all things, in heaven and on earth; and He is infinitely greater so that He, by His very substance could permeate a thousand other worlds which might be created by Him.—Pohle-Preuss, God: His Knowability, Essence, and Attributes, St. L., 1921. (A. C. A.)

Immersion (Lat., *immergere*), the act of dipping or plunging the subject into the water used in the administration of Baptism; called triple or trine immersion when the candidate is dipped three times, in the name of each Person of the Holy Trinity. Immersion was the method generally employed in the early Church. The Greeks still retain it; but though valid, for obvious reasons immersion has practically become obsolete in the Latin Church. It is practised by Brethren (Dunkers) and other religious bodies in America. (F. T. B.)

Immortality (Lat., *in*, not; *mortalis*, mortal), ordinarily understood as the doctrine that the human soul will survive after separation from the body, continuing in the perpetual possession of an endless conscious existence. Together with the question of the existence of God, it forms from a practical point of view the most momentous question with which philosophy has to deal; for the practical attitude of a man towards the present life is necessarily affected by the position he takes respecting immortality. Belief in a future life of some sort seems to have been almost universal at all times. Immortality in the strict sense forms the foundation of the whole scheme of Christian faith. The doctrine received its complete philosophical elaboration from St. Thomas Aquinas in the 13th century. Following his lead, Catholic philosophers, with few exceptions, have rightly maintained the demonstrability of immortality without appeal to revelation. They argue on the one hand from the substantiality and especially spirituality of the human soul, on the other from man's innate natural desire of perfect happiness, and from an adequate sanction for the moral law. The first line of argument alone can be summed up here. The objects of the activity of the human intellect are intrinsically independent of matter and material conditions, being concerned with immaterial things, and with material things in universal (general) and intel-

ligible ways, in ways independent of time and space; moreover the human intellect is capable of strict reflection, i.e., of turning about and as it were grasping itself, while material or corporeal agents always grasp something else than the agent. Now activities such as these demand a subject or agent (the soul) that is intrinsically independent of matter and material conditions, an agent that is immaterial or spiritual. Now an agent that is spiritual must be incorruptible, i.e., imperishable, and hence capable of surviving separation from the material conditions in which it exists in man, and be immortal. And since the soul's faculties (intellect and will) remain rooted in the soul with the latter as an ever-present object, the immortal duration of the soul will be a vital or conscious existence.—C.E.; Fell, The Immortality of the Human Soul, St. L., 1906; Schneider-Thurston, The Other Life, N. Y., 1920; Arendzen, What Becomes of the Dead? Lond., 1925. (J. B.)

Immunity of Clergy, an exemption from a legal obligation. By this privilege clerics, according to can. 121 of the Code of Canon Law, are exempt from military service, and from all civil public offices that are not in keeping with the clerical state. What these latter offices are, the present law does not explicitly indicate; we may, however, say the offices of judge in secular courts, jurors, and magistrates. In general clerics should not be forced to accept any of those offices that are forbidden to clerics as unbecoming or not proper. Beyond the declaration that clerics are exempt from military service, there is intimation of what measures might on occasion be taken, as with France during the late war, to make the declaration effective. Governments as a rule recognize the propriety of this immunity.—C.E.; Ayrinhac, General Legislation in the New Code of Canon Law, N. Y., 1923. (W. G.)

Immuration, act of immuring or enclosing. (1) A method of burial by which bodies are enclosed in oven-like chambers constructed of solid masonry. It is sometimes used in places where the soil is such that ordinary burial is impracticable, e.g., Mexico City. Upon clearance of these chambers, bodies are sometimes found mummified. These have upon occasion been sold and exhibited as "walled-up nuns," or "victims of the Inquisition." (2) Voluntary permanent closing-up of the door of the cell of a religious, who continued to receive food, light, and air through a window, and followed the ceremonies of the Church through an opening or "squint" in the chapel wall. Rider Haggard exploited and exaggerated the practise in one of his novels; Enid Dinnis has written charmingly of it in "The Anchorhold."

Immutability (Lat., *immutabilis*, unchangeable), attribute of God. Every change implies something new which was not there before, implies, therefore, an imperfection which can not be in God. God is absolutely immutable, in every sense, be it in His substance, His knowledge, His will, His decrees; one simple eternal act is His essence.—Pohle-Preuss, God: His Knowability, Essence, and Attributes, St. L., 1921. (A. C. A.)

Immutable (Lat., *in*, not; *mutabilis*, changeable), unchangeable, an attribute of God, the same forever and ever, in whom there is not change nor the shadow of alteration (James, 1).—Pohle-Preuss, God: His Knowability, Essence, and Attributes, St. L., 1921. (ED.)

Impanation (Lat., *in*, in; *panis*, bread), a word coined, like Incarnation, to express the heretical opinion that as Our Lord is God in the flesh, Incarnate, so in the Holy Eucharist He is God in the bread, without change of the substance of the bread into His substance. It was never held by any large number of adherents without variations, and is clearly opposed to the doctrine of transubstantiation.—C.E. (ED.)

Impeccability (Lat., *in*, not; *peccare*, to sin), the impossibility of sinning. Christ's human will was impeccable because of its personal union with a Divine Person. A Divine Person cannot from its very nature possess the faculty of committing sin. Concupiscence and actual sin flow from original sin which we contract by reason of our carnal descent from Adam, but Christ was conceived miraculously through the operation of the Holy Ghost. Christ Himself said: "Which of you shall convince me of sin?" (John, 8). This word is often confused with infallibility. Impeccability has to do with the will and with sin; infallibility, with the intellect and with opinion or doctrine. The pope is infallible, but not impeccable. (R. G. B.)

Impediment, in matrimony, is a condition or circumstance which, under natural, Divine, or Church law, renders a marriage unlawful or invalid. The two classes, hindering and diriment, are treated under those heads.—C.E., VII, 696; Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (J. F. S.)

Impenitence, the negation or rather privation of repentance in a sinner. This negation may be simply a continuation and permanence in a state of sin, or it may be a deliberate resolution not to repent. A conscious, deliberate, and absolute impenitence implies special malice and is one of the sins against the Holy Ghost, unpardonable because not repented (Matt., 12). (R. G. B.)

Impetration (Lat., *impetrare*, to ask and obtain a request). (1) The begging of favors. (2) Theologically, one of the fruits of good works and especially of the Mass and prayer; one of the four ends of the Mass, which regards man. Impetration accompanied by right dispositions and certain conditions will infallibly gain us every gift and avert every evil. (C. J. D.)

Impiety (Lat., *impietas*), any act committed against the reverence due to God, or to a person or thing referring to God. The principal forms of impiety are: atheism, blasphemy, sacrilege, simony, and perjury. A book, a work, etc., are only metaphorically said to be impious. (F. W.)

Imposition of Hands (Lat., *imponere*, to place or lay), placing upon, or laying on, of hands. A perfectly natural gesture signifying the communication of some favor, blessing, power, or duty; mentioned in the O.T. in connection with patriarchs blessing their children, the consecration of priests, and sacrifice. Christ used it in working miracles; the Apostles, in conferring the sacraments of Confirmation and Holy Orders. Catholic liturgy em-

ploys it in the sacraments of Baptism, Confirmation, Extreme Unction, and Holy Orders, and in many blessings. In the Mass the priest holds his hands over the bread and wine just before the consecration.—C.E. (J. C. T.)

Impostors (Lat., *imponere*, to place or put upon; impose), in the religious significance, various charlatans and false prophets. The Bible foretells them and warns against them in numerous instances, as in Matt., 7; Mark, 13; 1 John, 4; the fulfilment of such prophecies being attested to in the "Didache" (the Teaching of the Twelve Apostles) and by Justin Martyr *c.* A.D. 150. Apart from such pseudo-Messiases as John of Gischala and Simon Bar-Giora, the first notorious impostor of Christian church history was Simon Magus, the sorcerer, of whom we read in Acts, 8. Although there is much legend associated with him, such as the story that in attempting to fly by demoniac power he was confounded and brought to earth by St. Peter, there appears to be some foundation in fact for statements that he received Divine honors for his sorcery in Samaria and at Rome.

Of the great number of impostors of the 2nd and 3rd centuries and onward, may be mentioned: Alexander of Abonoteichos, called the oracle-monger, the most notorious impostor of the 2nd century; the Greek mountebank, Marcus; possibly the women, Priscilla and Maximilla; a fanatic of the 6th century mentioned by St. Gregory of Tours; Adelbert and Clement, who opposed St. Boniface in Germany *c.* 744; Benedict Levita (Benedict the Deacon), author of a forged collection of documents (848-850); Leotardus and Wilgardus, in the 11th century; the Anabaptist John of Leyden (John Bokelzoon), who flourished in 1533 and who was possibly insane; the Pseudo-Isidore (Isidore Mercator), author of a whole series of apocrypha, including the False Decretals; Paulus Tigrinus, pretended Patriarch of Constantinople, who deceived Clement VII; the Franciscan friar, James of Jülich, who performed all the functions of a bishop without having received consecration; several individuals contemporary with and imitative of St. Joan of Arc; Sir John Oldcastle, the Wycliffite, possibly deluded; those connected with the veneration of the ashes of Richard Wyche (burned 1440); Johann Böhm, the Hussite, possibly a mere tool; Jack Cade, whose rebellion, however, was of no religious significance any more than that of Wat Tyler; Lambert Simnel (1487); and Perkin Warbeck (1497). Numerous other secular pretenders to royal thrones include Alexis Comnenus; the false Baldwin; the impersonator of Frederick II; and, after the death of Sebastian of Portugal, a whole series of pretenders to the throne. The "false Demetrius," however, was never proved to be an impostor; the six impersonators of Louis XVII were unquestionably such. The fantastic Paracelsus, who illustrates the case of a charlatan who had no need to be one, was followed by Nostradamus and the famous or infamous Cagliostro. Among the most famous of later charlatans was Magdalena de la Cruz (1487-1560), a Franciscan nun of Cordoba, for many years honored as a saint. Others include: Joseph Francis Borro or Borri (1627-95); and Matthew Hopkins (active 1645-46), the "witch-finder"; the cases of the priest Louis Gauffridi, Madeleine Bavent, and Urbain Grandier are doubtful.

The discovery of the supposed Popish Plot toward the end of the 17th century resulted in an epidemic of religious impostures which included the activities of James Wadsworth and of James La Cloche, a supposed natural son of Charles II, who was for a time a Jesuit scholastic. Israel Tonge and Titus Oates are infamous for the concoction of a mythical plot between the pope and the Jesuits; they were emulated by Thomas Dangerfield, an impersonator of the Duke of Monmouth; to these must be added William Fuller. Robert Young (executed 1700) fabricated pretended Jacobite plots, as did Robert Ware, the forger, who remained undetected almost up to modern times; he is characterized by Fr. Bridgett as "this literary skunk." Other impostures, chiefly of a literary turn, number among them that of the expelled Jesuit, the Abbé Zahorowski, author of the notorious "Monita Secreta," a pretended "exposure" of "Jesuitical" tricks; the fictitious "Hungarian Confession" or "Fluchformular," a profession of faith supposed to have been exacted of Hungarian Catholic converts, probably the work of one George Lani, although possibly it was a satirical composition taken by him in good faith; the misuse of what was obviously intended as a skit, "The Letter of the Three Bishops." Of the same character are an indulgence supposed to have been granted by Tetzel, and the fabrication of the ex-Capuchin, Norbert Parisot, libeling the Jesuit missions. Of the crowd of impostors flourishing at the beginning of the 18th century the most conspicuous were the ex-Jesuit, Archibald Bower, author of a scurrilous "History of the Popes"; the fantastic Psalmanazar (1679-1763), who, among other activities, calumniated the Jesuits; Joanna Southcott (d. 1814); Richard Brothers (*c.* 1792); Anna Lee (d. 1784), foundress of the American Shakers; and Joseph Smith (1805-44), the first apostle of Mormonism, who created an entire sect by fraud. A similar movement was that of the English Agapemonists, founded by H. S. Prince in 1848. The celebrated Tichborne case, involving a suit by an impostor and pretended heir, failed probably by reason of the impostor's ignorance of Jesuit college life and practise.

Returning to religious impostures, there is the case of the pseudo-nun, Maria Monk, whose anti-Catholic accusations were refuted by Protestant testimony; and that of Dr. Achilli (q.v.). Various "ex-monks" and "escaped nuns," such as Edith O'Gorman, may be referred to, as well as the case of the infamous Pastor Chiniquy (1809-99), among whose fraudulent publications may be particularly mentioned "The Priest, the Woman, and the Confessional," illustrating alleged abuses. In modern times perhaps the most cynically unscrupulous impostor was "Léo Taxil" (G. Jogand-Pagès), long known as one of the most blasphemous and obscene of the anti-clerical writers in France. Lastly, in our own day, we have Rasputin, "the mad monk"; Dowie, of "Elijah" fame; Mary Baker G. Eddy, Christian Scientist; Madame Blavatsky and A. P.

Sinnett, prophets of Esoteric Buddhism; and Mrs. Annie Besant; beside the host of mahatmas, yogis, and charlatans of every sort. The bogus Knights of Columbus oath has been circulated freely in spite of much counter-publicity, and, in several cases, court sentences for Protestant ministers who circulated it among their flocks.—C.E.

Impotency, physical unfitness for connubial union, a diriment impediment to matrimony, provided that it is incurable, and that it existed before the attempted marriage. Sterility, or inability to generate or to bear children, is not an impediment. —Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (J. F. S.)

Imprecatory Psalms (Ps. 17, 34, 51, 58, 68, 108, 136), those marked by strong expressions and denunciations of the foes of Israel and God. Since these psalms no less than other portions of Holy Writ are Divine utterances, their interpretation must not make God the author of breaches of that love which we are bound to have even with regard to enemies. Not all may be explained in the same way. Many of them express national sentiments which while not intrinsically bad are not on the same spiritual plane as the injunctions of the Sermon on the Mount. They are utterances of a warlike people. Again these so-called imprecations at times refer to the fulfillment of prophecies which God had made concerning the fate of Israel's enemies because of their evil ways and defiance of God. Thus St. Peter (Acts, 1) interprets Psalms 67 and 108. Hatred being excluded, a desire for just vengeance and reparation to be executed by the Almighty is not in itself unlawful. At times the poetic form includes dialogue so that not all statements should be regarded as expressive of the mind of God. Thus Psalm 108, 6-19, may be explained as imprecations uttered by enemies of the psalmist. Finally the implications which individual passages are capable of in our translated idiom, of another time and manner of speech, cannot always be urged as the absolute and native meaning of the Oriental (ancient) words in their poetic setting.—Bird, A Commentary on the Psalms, Lond., 1927. (T. MEL.)

Imprimatur, im-pri-mä'-tûr (Lat., it may be printed), word placed at the beginning or end of certain things published. It shows that those publishing them have complied with the law of the Church, which requires that writings on given topics, or even some images, be submitted to an ecclesiastical censor for examination before they are put forth. See CENSORS OF BOOKS.—P.C. Augustine. (W. C. H.)

Improperia (Lat., reproach). Reproaches of the Saviour to the Jews sung by the choir during Veneration of the Cross on Good Friday.—C.E.

Impulse (Lat., *in*, on; *pellere*, to drive), a movement, whether of the sensitive or mental faculties, urging the will to make some choice or perform some action, usually without mature deliberation, though often, as with one habituated to virtuous actions, no deliberation is needed. (ED.)

Impurity (Lat., *impuritas*, lack of purity), one of the seven capital sins. It is any unlawful indulgence in the pleasures of sex: in the unmarried, by wilful desire for or satisfaction in venereal pleasure; in the married, by any violation of marital rights, as by adultery, or by any deliberate sex irregularity of thought or deed; the vice of lust or luxury. (W. O. B.)

Inca, a highly civilized Indian tribe of South America, whose empire comprised Peru, Ecuador, and part of Chile. Manco Capac, who led his people to the valley of Cuzco, is the legendary founder of the Inca dynasty. This empire, called by its inhabitants, Tahuantin Suyo, at the time of its greatest extent (*c.* 1492) had a population estimated at ten millions. It had a highly organized government, and system of land tenure. Ruins of towns and fortresses indicate an extraordinary knowledge of architecture, engineering, and metal work. Their religion, based upon the reverence of natural phenomena, had an elaborate ritual. All of the Inca tribe were devoted to the worship of the Sun. In 1532 Pizarro invaded the Inca's dominions, captured the Inca Atahualpa, and wantonly slew thousands of his tribe. The city of Cuzco was captured, and Atahualpa executed in 1535. Pizarro founded the city of Los Reyes, now known as Lima (1535). The last of the direct claimants to imperial dignity was beheaded by the Spanish viceroy, 1571.—Robertson, History of the Latin-American Nations, N. Y., 1925.

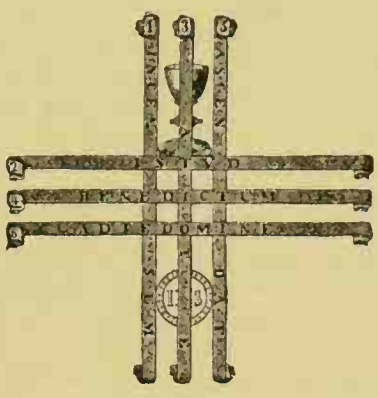
Incantation, the chanting or saying of a magical formula to produce a magical effect. Sometimes employed to force a god to fulfill the magician's will, an incantation often recites the effect intended to be produced. The language of the formula generally differs from that of daily life. The term also denotes the manual act or ceremony performed in connection with the oral rite.

Incardination (Lat., *incardinare*, to hang on), the absolute and perpetual affiliation of a cleric to a diocese, vicariate or prefecture Apostolic. The ordinary method of incardination is by the reception of first tonsure, whereby the cleric is affiliated to the diocese for whose service he is promoted. A cleric may likewise be validly incardinated into a diocese if he has received letters signed by his own Ordinary freeing him from his own diocese absolutely and perpetually (see EXCARDINATION) and similar letters, signed by the Ordinary who is accepting him into his diocese. The Ordinaries in question are not the vicars general without a special mandate, or the vicar capitular, unless the diocese has been vacant for a year and he has the consent of the cathedral chapter (in U.S.A., consultors). Incardination also takes place if a cleric receives a residential benefice in another diocese with the written permission of his Ordinary, or with the Ordinary's written permission to leave the diocese forever. Secularized religious may likewise be incardinated by a bishop if he accepts them without any conditional trial, or if they have been accepted on trial. If he does not dismiss them after a period of 6 years they are thereby incardinated. The purpose of incardination is to do away with vagrant clerics. An Ordinary is not to incardinate an extern cleric unless the necessity or the utility of the diocese demand it. In such cases he should be assured of the cleric's legitimate excardination, and have sufficient knowledge of the character of

the one whom he is to incardinate. The cleric must likewise take an oath before the Ordinary, or his delegate, that he will serve the new diocese perpetually.—C.E.; Ayrinhac, General Legislation in the New Code of Canon Law, N. Y., 1923.

Incarnate Word College, San Antonio, Tex., conducted by the Sisters of Charity of the Incarnate Word; preparatory school; college of arts and sciences; school of music; summer school; professors, 31; students, 639; degrees conferred in 1929, 36.

Incarnation (Lat., *in*, in; *caro*, flesh), the word used to express the union of the Divine nature of the Son of God with human nature, in the Person of Jesus Christ. The Apostle, St. John, says: "The Word was made Flesh" (John, 1). The Word is the Son of God; by flesh in Scripture is meant mankind, human nature, man, body and soul, as in Luke, 3: "And all flesh shall see the salvation of God." The Son of God assumed our flesh and dwelt among us like one of us in order to redeem us. His Divine nature was substantially united to our human nature. In the old calendars the feast of the Annunciation was called feast of the Incarnation. In the Orient the mystery is commemorated by a special feast, 26 Dec. The third versicle of the Angelus is: "The Word was made Flesh, and dwelt among us."—C.E.; Coleridge, The Nine Months, Lond.



INCENSING, CRUCIFORM AND CIRCULAR

Incense, a granulated aromatic resin obtained from certain trees in eastern and tropical countries. When blessed, it becomes a sacramental. It is sprinkled upon a glowing coal in a covered vessel called a censer, and emits a fragrant smoke. The incense is kept in a vessel known as a "boat," from its shape. Incense has been used in many lands, in worship, and to do honor to kings. In Christian churches of the East its use probably began before the 5th century. In the Latin Rite it is used at Solemn Masses, and at certain other services. Five grains of incense, each incased in a piece of wax resembling a nail, are inserted in the paschal candle, symbolic of the Five Wounds of Our Risen Saviour. When an altar or an altar-stone is consecrated, grains of incense are burned upon it, and other grains are put into the "sepulcher" or cavity in the stone, containing the relics of saints. Incense is a symbolic sacramental. Its burning signifies zeal; its fragrance, virtue; and its rising smoke, prayer going up before the Throne of God.—C.E.: Lambing, Sacramentals of the Holy Catholic Church, N. Y. (J. F. S.)

Incest, carnal intercourse with relatives, of blood or affinity, whom the Church forbids one to marry. The circumstance of relationship adds a special malice to the sin of impurity because, by committing this sin with a relative, one sins also against the virtue of piety which prescribes due reverence towards those who are closely related.—C.E. (W. J. B.)

Inchbald, Elizabeth (1753-1821), novelist, b. Staningfield, England; d. Kensington. She married an actor, and had some success both on the stage, and as a playwright. She acquired more fame, however, by her often reprinted novel, "A Simple Story," one of the first English novels of passion.—C.E.

In Commendam (Lat., in trust), in canon law denotes that an ecclesiastical benefice was collated so that the beneficiary should be entitled to the revenue from the benefice without having any jurisdiction over spiritual matters.—C.E.

Index, or Index of Prohibited Books, is simply the list of books which Catholics are forbidden by the highest ecclesiastical authority to read or retain without authorization. An edition was published by the Vatican press, in 1925.—C.E.

Index, Congregation of the. This congregation, so called from the Index or catalog of forbidden books, was created by Pius V, in 1571. Benedict XV suppressed it on 25 March, 1917, its duties being left entirely to the Holy Office. The Congregation of the Index consisted of a number of cardinals, one of whom was its prefect. The Master of the Sacred Palace (a Dominican) was *ex officio* its assistant, and another Dominican its secretary. There was also a college of consultors whose office was to deliver written opinions on the books submitted to their judgment by the congregation. The congregation censured and condemned books which it considered dangerous to faith or morals. It could grant permission for the reading of a condemned book, or for the publication of corrected editions. The congregation was also charged with the work of seeking out pernicious publications, and, after mature examination, of condemning and proscribing them.—C.E., XIII, 143. (C. E. D.)

India, name applied in general to nearly all the territory of southern Asia, whose total area exceeds 1,800,000 sq. m. Strictly it is divided into: (1) British India, which comprises British territory, independent native states, and protected native states, all under varying degrees of control by the British government; according to the census of 1921, area, 1,094,300 sq. m.; pop., 247,003,293; (2) Portuguese India, which includes Goa, Damão, and Diu; in 1929, area, 1469 English sq. m.; pop., 531,952; (3) French India, which includes Pondicherry, Karikal, Chandernagore, Mahé, and Yanaon; in 1929, area, 196 sq. m.; pop., 287,173. Tradition claims that the body of St. Thomas the Apostle was buried at Mylapore after his efforts to Christianize the Hindus, but nothing certain is known of early missionary work in India until the arrival of the Franciscans from Portugal, *c.* 1500, who found the natives converted to Nestorianism. Franciscans, Dominicans, Jesuits, and Augustinians were the first missionaries in India. Vicariates Apostolic were established, *c.* 1637, and admin-

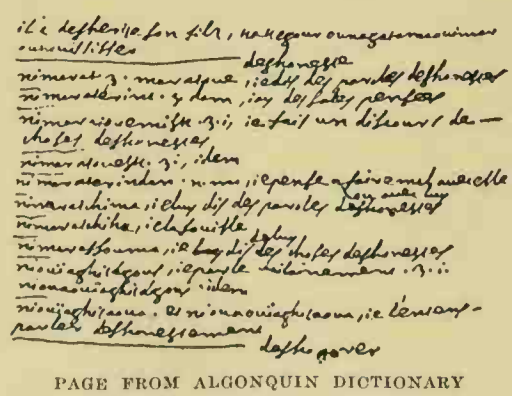
istered by European missionaries of different orders and nationalities, assisted by native secular clergy. The hierarchy was established, 1886, and in 1929 included the following ecclesiastical divisions: archdioceses of Agra, Bombay, Calcutta, Colombo, Goa, Madras, Pondicherry, Simla, Verapoly; dioceses of Ajmer, Allahabad, Calicut, Chittagong, Cochin, Coïmbatore, Dacca, Damão, Dinajpur, Galle, Hyderabad, Jaffna, Kandy, Krishnagar, Kumbakonam, Lahore, Malacca, Mangalore, Mylapore, Mysore, Nagpur, Nellore, Patna, Poona, Quilon, Ranchi, Trichinopoly, Trincomalie, Tuticorin, and Vizagapatam; prefectures Apostolic of Assam, and Kafiristan and Kashmir. Besides these, there are the following divisions which use the Syro-Malabar Rite: the Archdiocese of Ernaculam, and the dioceses of Changanacherry, Kottayam, and Trichur. Available statistics includes 2807 churches, 1974 secular priests, 981 regular priests, 20 universities and colleges, 22 seminaries, 88 high schools, 3285 primary schools, 255 charitable institutions, and a Catholic population of 3,019,146 in the ecclesiastic provinces.—C.E.

SEAL OF INDIANA

Indiana, the 37th state in the United States in size, the 11th in population, and the 19th state to be admitted to the Union (11 Dec., 1816); area, 36,354 sq. m.; pop. (1920), 2,930,390; Catholics (1926), 308,777. In 1686 land along the St. Joseph River, near the present site of Notre Dame University at South Bend, was given by the French government of Quebec to the Jesuits for an Indian mission, and there the zealous pioneer, Fr. Claude Allouez, ministered, dying in 1689. Fr. Claude Aveneau succeeded him, but gradually this and other missions in northern Indiana were abandoned as the Miamis fled before the Iroquois. Early in the 18th century French posts were established at Fort Miami near the Indian village of Kikionga, or Kiskakon, on the St. Joseph Branch of the Maumee River, now Ft. Wayne; at Fort Ouiatenon on the Wabash, near the present Lafayette; and at the Poste au Ouabache, on the lower Wabash, subsequently named Vincennes. One of the earliest missionaries at Vincennes and at Fort Ouiatenon was the Recollect, Fr. Pacôme Legrand, about 1742. In 1749 Fr. Sébastien Meurin, S.J., founded at Vincennes the church of St. Francis Xavier, his name being signed to the first baptismal record. He returned there for a time from Kaskaskia and other missions in 1764, to reestablish the church after the loss of the French possessions to the English, and had special permission to continue his labors after the expulsion of the Jesuits. In 1769 Fr. Pierre Gibault of the Quebec Seminary was sent by Fr. Meurin, from Kaskaskia, to visit the neglected mission at Vincennes. He returned again in 1775 and 1777. It was through the influence of this "patriot priest of the West" that Kaskaskia, Cahokia, and Vincennes were won to the side of George Rogers Clark in the contest between the British and the Americans for the possession of the Northwest Territory. Fr. Gibault lived in Vincennes for a time after 1785, building the new church of St. Francis in that year. In 1792, when the church, which had been without a priest since 1789, was put in charge of the Sulpician, Rev. Benedict Flaget, the future Bp. of Bardstown, he was accompanied from Louisville to Vincennes by Col. Clark. The first school in Indiana was built, 1799, by his successor, Rev. John Francis Rivet. The state contains the dioceses of Indianapolis and Fort Wayne (qq.v.). The Catholic influence on the place-names of the state is shown in the following: Carmel, Notre Dame, St. Anthony, St. Bernice, St. Croix, St. Henry, St. Joe, St. John, St. Leon, St. Louis Crossing, St. Mary-of-the-Woods, St. Meinrad, St. Paul, St. Pierre, Trinity Springs, Vera Cruz. The U. S. Religious Census of 1916 gave the following statistics for church membership in Indiana:

Catholic Church	272,288
Methodist Episcopal Church	261,228
Disciples of Christ	137,727
Northern Baptist Convention	75,374
United Brethren in Christ	59,955
Presbyterian Church in the U.S.A.	59,209
Lutheran Synodical Conference	38,309
Friends (Orthodox)	26,658
German Evangelical Synod	25,403
Christian Church (Christian Convention)	20,253
Churches of Christ	16,512
Church of the Brethren (Conservative)	12,558
Evangelical Association	10,876
Reformed Church in the U.S.	10,642
Lutheran General Synod	10,505
National Baptist Convention	10,412
Methodist Protestant Church	10,367
Lutheran Joint Synod of Ohio	9,570
All Other Denominations	109,495
Total Church Membership	1,117,341

—C.E.; Shea.


PAGE FROM ALGONQUIN DICTIONARY

Indianapolis, Diocese of, Indiana, comprises south half of Indiana, south of Fountain, Montgomery, Boone, Hamilton, Madison, Delaware, Randolph, and Warren counties; area, 18,479 sq. m.; established, 1834; suffragan of Cincinnati. Bishops: Simon G. Brute (1834-39); Celestine de la Hailandière (1839-47); John S. Bazin (1847-48); Maurice de St. Palais (1849-77); Francis S. Chatard (1878-1918); Joseph Chartrand (1918). Churches, 187; priests, secular, 221; priests, regular, 102; religious women, 2517; college, 1; seminaries, 5; academies, 19; high schools, 10; parochial schools, 130; pupils in parochial schools, 22,134; institutions, 12; Catholics, 135,775.

Indian Missions, Bureau of Catholic, an institution for the protection and promotion of Catholic Indian mission interests in the United States, established in Washington, 1874, by Abp. Bayley; reorganized, 1894. Supported, until 1887, chiefly by the Catholic Indian Mission Fund, expenses are now paid by an annual contribution from Mother Katherine Drexel, amounting to over one half, and the

annual Lenten collection for Indian and Negro missions. Constantly in communication with officials of the Indian Office, the organization supervises the missions, to a limited extent, bishops and missionaries looking to it for support. President Roosevelt, recognizing the value of the Bureau, gave it marked consideration, and by his order contracts producing a yearly income of $100,000 for the benefit of the contract schools, payable out of Indian tribal funds, were granted, 1904, and confirmed by the United States Supreme Court, 1908. Other advantages gained through the Bureau include: the right for the Indian parent to choose a school for his child; restoration, 1906, of rations totaling $20,000, belonging to pupils of mission schools by right of treaty, and denied them, 1901; exemption of Catholic pupils in government schools from Protestant worship and instruction, and provision of Catholic worship and instruction for them; passage of a law granting patents in fee simple for lands on Indian reservations held by the Church as tenant at will.—C.E.

Indian Sentinel, THE, a quarterly magazine published at Washington, D. C., by the Bureau of Catholic Indian Missions for the benefit of the U. S. Indian missions under Catholic care; founded 1902; circulation, 80,000.

Indiction, chronological epoch used in papal and other documents; conventional periods of 15 years reckoned in East from 1 Sept., 312; in West from 24 Sept., 312. Roman, Papal, or Pontifical Indictions introduced in 9th century made series start from beginning of civil year, either 25 Dec. or 1 Jan.

Indifference, Indifferentism, terms often used as if they mean the same thing in regard to religious matters, though to be precise the former means carelessness as to practise on the part of those who believe, and the latter professes unconcern about belief as well as practise, denying that there is any duty to believe and practise the true religion. Indifferentism may deny that man need be concerned about religion at all of any kind, and then it is absolute, or it may hold that all religions are equally good, or, again, that any form of Christianity is as true and good as another. A sufficient argument against it is that it had its origin and chief propagating force in rationalism. So far as Christianity is concerned, it is plain that if God revealed truths and moral principles to men they cannot depend on human whim or choice, but must be one and the same always and everywhere, as made known by the Church which He constituted to preserve them and make them known. Indifferentism is culpable if it be due to the fact that one makes no honest effort at examining into religious claims and credentials. To brush aside religion as of no account, especially the Christian religion, for which millions have willingly sacrificed possessions and life, and which has numbered among its adherents the wisest of mankind, is to act with a degree of unreasonableness which no one would be guilty of in other affairs of life. Indifference will vanish, ordinarily, if one acts sincerely and logically in seeking religious truth.—C.E.; McLaughlin, Is One Religion as Good as Another, Lond., 1891.

(M. J. S.)

Indissolubility of Marriage. "What God hath joined together, let no man put asunder" (Matt., 19). When the sacrament of matrimony has been received by a man and a woman and ratified by their cohabitation as husband and wife, their union cannot be dissolved except by death. Protestants often quote those other words of Christ in the same chapter, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery"; but it is plain that this permits not a divorce but a separation. It is not a dissolution of the marriage bond, but a putting away of the guilty party; for elsewhere our Lord declares that "He that marrieth her that is put away from her husband committeth adultery" (Luke, 16). St. Paul commands that the wife shall not depart from her husband, "and if she depart, that she remain unmarried, or be reconciled with her husband" (1 Cor., 7). Here there is a distinction between the mere contract of marriage and the sacrament of matrimony. The Church, for grave reasons, can dissolve the contract of marriage when the sacrament has not been received, as explained in the article on the Pauline Privilege (q.v.), but when the sacrament has been received and has been ratified by marital cohabitation, marriage cannot be and never has been dissolved. Because the Catholic Church enforced this law, schism and subsequent heresy invaded one of her choicest realms when a pope refused to grant a divorce to a licentious English king.—Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (J. F. S.)

Individual (Lat., *individuus*, indivisible), a being undivided in itself and distinct from every other being, in such a way that it is incapable of any repetition or multiplication of itself, of any division of itself into other selves, or of any communication of itself to other selves. So it is impossible to divide an individual like Peter into two parts, each of which would be Peter. Only the individual, or groups of individuals can actually exist, universals as such being entities of the mind. Individual (Lat., *suppositum*) is a genus embracing "things," plants, animals, and persons. Persons are individuals endowed with reason or with intelligence. Individuality is that property by which an individual possesses its unity and separateness from all other beings. It sometimes stands for the group of prominent psychological and ethical qualities which distinguish the character of one man from that of another. The intrinsic principle of individuation, that which constitutes a singular substance the individual it is, is according to St. Thomas the matter endowed with certain definite quantitative dimensions (*materia signata quantitate*), according to Suarez the whole entity of the singular substance, and according to Scotus an added formality known as *hæcceitas* (thisness).—C.E.; Coffey, Ontology, N. Y., 1914; Maher, Psychology, N. Y., 1909. (J. F. G.)

Individualism, the tendency to magnify individual liberty, as against external authority, and individual activity as against associated activity. Under external authority are included not merely political and religious governments, but voluntary associations (such as trade unions), and such forms

of restraint as are found in general standards of conduct and belief.—C.E.: Donisthorpe, Individualism: A System of Polities, Lond., 1889. (J. F. G.)

Indulgences (Lat., *indulgere*, to be kind), the remission of temporal punishment due to sin after its guilt has been forgiven, which the Church grants from the treasury of the merits of Christ and His saints. A plenary indulgence is the remission of the whole debt of temporal punishment. A partial indulgence remits only a part of that punishment. An indulgence of 40 days, for example, remits so much of temporal punishment as would be remitted by performing the ancient canonical penances for 40 days. In granting an indulgence to the living, the Church offers satisfaction to God from her treasury of merit, so that such an indulgence is a real juridical absolution from temporal punishment. Indulgences for the dead are gained by way of intercession (*per modum suffragii*), i.e., the Church offers satisfaction from her treasury of merit and asks God to apply this satisfaction to the souls in purgatory. An indulgence for the living, if all conditions are fulfilled, produces its effect infallibly, while that for the dead, because departed souls are not under the Church's jurisdiction, depends on the good pleasure of God. Besides the habitual intention, the state of grace and the performance of the prescribed good works, prayers, alms, visits to a church, etc., are required to gain an indulgence. Confession and Communion are required for a plenary indulgence. Confession twice a month and Communion five o: six times a week suffice for all plenary indulgences except for the jubilee indulgence. For illustration of an indulgence Brief, see BRIEF.—C.E.; Lépicier, Indulgences, their Origin, Nature and Development. Lond., 1895; Beringer, Les Indulgences, Paris, 1905.

Indulgences and Relics, CONGREGATION OF, created by Clement IX, 6 July, 1669. Pius X united it to the Congregation of Rites, 28 Jan., 1904. The congregation was established to do away with any chance of abuses in the matter of indulgences and sacred relics. It received the faculty of settling every difficulty which might arise regarding the relics of saints and indulgences, if such difficulty did not pertain to a dogma of faith. The congregation had the right and duty of correcting, without the form of trial, any abuses which might arise or be found concerning indulgences and relics, of forbidding the publication of false and indiscreet indulgences, of examining those already published, and, after submitting the case to the pope, of rejecting unworthy ones by his authority. It was to examine and verify newly-found relics, and also to exercise prudent moderation in granting indulgences and distributing relics. (C. E. D.)

Indult (Lat., *indultus*, leave, permission), a temporary or personal favor granted by the competent ecclesiastical authority. If not revoked and still in use they are not abolished by the Code (can. 4). Thus bishops in the United States received indults for fast and feast days. Being given for a certain time, however, they must be renewed. A personal indult is that of having a private oratory, or of saying Mass in a sitting position.—C.E.; P.C. Augustine. (C. A.)

Indwelling of the Holy Ghost, a special, abiding presence of the Holy Ghost in the soul of the just, based upon the inexistence of sanctifying grace. When this grace is produced in the soul, the three Persons of the Blessed Trinity come to dwell therein in a special manner (John, 14). By appropriation, however, this special indwelling is attributed to the Holy Ghost.—Pohle-Preuss, Grace, St. L., 1917.

Ine (INA or INI), SAINT, confessor (d. 728), King of the West Saxons, d. Rome. He was equally successful as a warrior and legislator, his code of laws being, after the Kentish laws, the earliest extant specimen of Anglo-Saxon legislation. He was an ardent supporter of monasticism and erected the Abbey of Glastonbury, and other foundations at Malmesbury, Wimborne, Nursling, Tisbury, Waltham, and Sherborne. Resigning his throne to devote himself to spiritual things, he made a pilgrimage to Rome, where he founded a hospice for English pilgrims. Feast, 6 Feb.—C.E.

Ineffable (Lat., *in*, not; *effari*, to express), inexpressible, used: (1) of God, meaning that His perfections are so great that it is impossible to express them in words; (2) of His Name, Jehovah (Yahveh, Yahweh), which, among the Jews in the O.T. was held in such veneration that only priests were permitted to pronounce it in the sanctuary and even then in a low tone, the people using the substitute Adonai, Lord, Ruler. (ED.)

In Excelsis (Lat., *excellere*, to raise up), on high, the highest, occurring in the hymn of the angels to the shepherds at Our Lord's birth, meaning that God is eminently above all things, and perhaps alluding to the idolatrous altars, which occasionally the Jews themselves, and always the people about them, used to build on the "high places," the tops of hills. (ED.)

Infallibility (Lat., *in*, not; *fallere*, to deceive), the preservation of the head of the Church of Christ from teaching error in matters of faith or morals. This preservation is due to the special assistance of the Holy Ghost, the Spirit of Truth, and is given in order that the faithful may be assured of the truth of their belief. In order to exercise this prerogative the pope must teach as doctor and pastor of all Christians in virtue of his supreme authority, not merely as a private theologian; he must teach a matter of faith or morals; he must define, with the manifest intention of obligating to consent; the definition must obligate the universal Church. The efficient cause of this infallibility is the Divine assistance. The object of papal infallibility is those truths contained explicitly or implicitly in the public deposit of Revelation, comprehended in Scripture and tradition. The *ex cathedra* definitions of the Roman pontiffs are irreformable of their very nature, independently of the antecedent, concomitant, or subsequent consent or concurrence of the Church, i.e., the bishops and the faithful.—C.E.; Gibbons, Faith of Our Fathers, Balt., 1917; Berry, The Church of Christ, St. L., 1927. (C. D. MCI.)

Infamy (Lat., *in*, not; *fama*, reputation), a vindictive, canonical penalty by which one is deprived in whole or part of good name, on account of grave moral fault or crime, often accompanied by public disgrace. Both clerics and laics may be

subject to infamy. Canonically there are two kinds, *infamia juris* (infamy of or by law) and *infamia facti* (infamy of or by fact). Infamy of law is that resulting from an explicit pronouncement of the law, as a penalty for certain crimes, such as apostasy, heresy, schism. Infamy of fact is that arising from crime committed or immoral character, followed by loss of reputation among serious, right-minded Catholics. Canon law enumerates the grave effects of infamy, such as irregularity, disqualification for ecclesiastical office, exclusion from the Holy Eucharist, etc. Infamy of law ceases only by dispensation of the Holy See; infamy of fact, by penance and amendment, causing reestablishment of lost reputation, in the judgment of the bishop.—C.E.; Taunton, The Law of the Church, Lond., 1906; P.C. Augustine. (F. T. B.)

Infanticide (Lat., *infans*, child; *cædere*, kill), child murder. Specifically it designates the destruction of pre-natal life. There are many forms of infanticide. Abortion is the ejection of an inviable fetus; craniotomy is the opening of the fetal skull; cephalotrysis is the crushing of the fetal head; evisceration is exenteration of the fetus; brachiotomy is the excision of the fetal arm; cleidotomy is the section of the fetal clavicles. Embryotomy is a general term for surgical cutting of the fetus. All such operations which are aimed at the extinction of fetal life are murder in intent.—C.E.; Ryan, Infanticide, its Prevalence, Prevention, and History, Lond., 1862. (J. J. C.)

JEAN AUGUSTE INGRES
(*see page* 480)

Infessura, STEFANO (*c.* 1435-*c.* 1500) chronicler, b. Rome. He is the author of a work entitled "Diarium urbis Romæ," in which he inserted every fragment of the most preposterous and malevolent gossip current in Roman society, and is therefore not considered a reliable chronicler.—C.E.

Infidel (Lat., *in*, not; *fides*, faith), one who has not been baptized; in Christian countries, one who disbelieves in the Divine origin of religion; applied especially to Mohammedans for their hatred of as well as lack of Christian faith.—C.E.

Infidelity, the condition of one who is without the true faith, either because faith, once accepted, was culpably rejected (apostasy); or because faith was never possessed owing to one of the following reasons: (1) ignorance of sufficient motives for accepting the faith (negative infidelity); (2) culpable negligence to inquire into its credentials when these were proposed (privative infidelity); (3) obstinate refusal to accept a well authenticated revelation (positive infidelity). (A. C. K.)

Infinite (Lat., *in*, not; *finis*, bound), without limit. An attribute of God denoting that He has no limit to any of His perfections, wisdom, beauty, power, justice, but has in Himself the fulness of being and of every perfection. According to the Vatican Council, He is infinite in intellect and will and every perfection, really and essentially distinct from the world, infinitely blessed in Himself and through Himself and inexpressibly above all things that can exist and be thought of besides Him.—Pohle-Preuss, God: His Knowability, Essence, and Attributes, St. L., 1921. (ED.)

Infinity (Lat., *infinitus*, without end, limit, bound), an attribute of God. God alone is infinite. Whatever there is of good, whatever there can be of good, is necessarily in God. He possesses the most absolute fulness of all perfections in a degree which knows no limit.—C.E.; Pohle-Preuss, God: His Knowability, Essence and Attributes, St. L., 1921. (A. C. A.)

Infused Virtue, a virtue which is not acquired by repeated acts of our own, as, to some extent, the natural virtues may be, e.g., prudence or temperance, but is caused, or given, or poured into our souls from above and is therefore supernatural, like faith, hope, charity, and also the natural virtues, when sanctifying grace is given to us in order to practise them more easily and perfectly. (ED.)

Ingeborg, ĭng'ĕbôrg (*c.* 1176-*c.* 1237), Queen of France, b. Denmark; d. Corbeil, France. She was a Danish princess whom Philip Augustus of France married in 1193. The very next day, however, he took a violent dislike to her, put her away, and even tried to send her back to Denmark. As she refused to go, she was shut up in a monastery and some courtier bishops declared her marriage invalid, under pretext of a distant relationship with Philip's first wife. Ingeborg appealed to Rome and Celestine III declared null and void the bishops' decision in the king's behalf; in spite of which he married a German princess, Agnes of Meran. An interdict thrown over the kingdom and popular indignation forced him to take back Ingeborg, but she was ill-treated and even imprisoned. Innocent III then intervened in her behalf, but it was only after a resistance of 20 years (1193-1213) and after Agnes's death that Philip gave back to Ingeborg the place that belonged to her as wife and queen. (F. P. D.)

Ingolstädt, UNIVERSITY OF, founded by Louis the Rich, Duke of Bavaria, approved by Pope Pius II, 1458, and opened, 1472; modeled on the University of Vienna and having as one of its aims the furtherance and spread of the Christian belief. For its equipment, large endowments were provided from the holdings of the clergy and religious orders and Popes Adrian VI and Clement VII bestowed revenues on it from additional ecclesiastical property. The Bp. of Eichstätt was appointed chancellor and among the prominent professors of this first period were Conrad Celtes, Jacob Locher, Abensberg, and Joannes Reuchlin. During the Reformation, so effective were the efforts to keep Lutheranism out of the university, principally by Johann Eck, that Ingolstädt did more than any other university to advance the counter or Catholic Reformation. In 1549 Jesuits were appointed professors of philosophy and theology, notable among them being Peter Canisius, Salmeron, and Claude Lejay and in 1568 a profession of faith was required for admission. In 1688 the faculty of philosophy was entrusted entirely to

the Jesuits; during this period such names as Gregory of Valentia, Jacob Gretser, Christopher Scheiner, and Jacob Balde added to the fame of the university. After the foundation of the Bavarian Academy of Science in Munich, 1759, an anti-clerical tendency sprang up in the university which was transferred to Landshut, 1799, and to Munich (q.v.) in 1826.—C.E.

Ingres, ăn-grė, JEAN AUGUSTE DOMINIQUE (1780-1867), painter, b. Montauban, France; d. Paris. He was the son of a sculptor, and the pupil of Jacques Louis David. Going to Rome in 1806 he remained in Italy until 1824, his art being much influenced by the study of Raphael. On returning to Paris he became the head of the Classic school as opposed to the younger Romantics. He was in Rome again from 1834-41, as the director of the French Academy there. He left many historical paintings, but his reputation depends more on single figures which exhibit his high attainment in draughtsmanship. Among these are "Œdipus and the Sphinx" and "La Source," both in the Louvre, the latter completed in his seventy-fifth year. In the Louvre also are the ceiling decoration, "The Apotheosis of Homer," "Christ Delivering the Keys to Peter," and "Joan of Arc at the Coronation of Charles VII."—C.E.

Injustice, the violation of another's right to life, well-being, liberty, good name, property, which continues until compensation be made for injury to life or limb, apology or retraction for calumny, restitution for theft. Perhaps its most common form so far as good name is concerned is misjudgment or misrepresentation of another's religion because of culpable ignorance or prejudice.—C.E. (ED.)

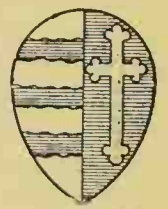
In Memoriam (Lat., in memory of), inscription found in the catacombs. The term *memoria* came to mean a memorial, monument, altar, or church, erected in remembrance of the departed; also called confession. Pope St. Anacletus built a *memoria* over the tomb of the Apostle Peter. It is not exclusively of Catholic use, but to the Catholic it means pious remembrance of the dead and prayers for their repose and happiness. (ED.)

In monte olivis consito, or THE MOUNT OF OLIVES WITNESSETH, hymn for Matins on 7 Oct., feast of the Most Holy Rosary. It was written in the 18th century by A. Ricchini. Four translations exist; the English title given is by Mgr. Henry.—Britt.

Inner Life of Mary, the supernatural life which Mary led on earth, particularly her advancement in grace and wisdom, in her intimate union with Jesus, her Divine Son, the Second Person of the Blessed Trinity. St. Luke, in chapter 2, tells us Mary's manner of meditation, how she pondered on the words concerning Jesus and the words spoken by Jesus: "But Mary kept all these words, pondering them in her heart," and "his mother kept all these words in her heart." The feast of the Inner Life of Mary is celebrated by the Sulpicians, 19 Oct. —Sanvé, Marie Intime. (N. M. W.)

Innocent I, SAINT, POPE (402-417), b. Albano, Italy; d. Rome. Energetic, and zealous for the welfare of the Church, he took several Roman churches from the Novatians; aided the Emperor Honorius to oppose the Montanists; settled an Arian schism at Antioch; and condemned the teachings of Pelagius. Among his letters, one addressed to Victricius, Bp. of Rouen, contains 14 rules of discipline; another to the bishops constituting the Council of Toledo, Spain, attacks Priscillianism. During his pontificate his friend St. John Chrysostom died in exile, 407. In 410 Rome was sacked by Alaric. Feast, 28 July. —C.E.

Innocent II (GREGORIO PAPARESCHI), POPE (1130-43), b. Rome; d. there. Before his election he was a cardinal-deacon and with Lambert, Card.-Bp. of Ostia, helped draw up the Concordat of Worms, 1122. His election was opposed by the antipope Pietro Pierleone who seized Rome. Innocent went to France where he received the support of Louis VI. His election was ratified at a synod at Würzburg, 1131, and in the same year he crowned King Lothair and Queen Richenza at Liége; opened the synod at Reims; and crowned Prince Louis of France. He declared, 1134, that Denmark, Norway, Sweden, and Greenland should remain under the jurisdiction of the Abp. of Hamburg. Emperor Lothair escorted him to Rome, 1138; Pierleone died and was succeeded by the antipope Gregorio Conti who submitted within two months. Innocent summoned the Tenth Œcumenical Council, 1139, to remove the consequences of the schism; and acted as mediator in a controversy between Alfonso of Spain and Alfonso Henríque of Portugal.—C.E.; Mann.



ARMS OF INNOCENT II

Innocent III (LOTARIO DE' CONTI), POPE (1198-1216), b. Anagni, Italy, *c.* 1160; d. Perugia. He was a theologian, jurist, and cardinal-deacon. One of the greatest of the popes he opened his pontificate by restoring the papal power in Rome and in the Papal States, and wresting Italian possessions from the German knights. He reasserted the papal suzerainty over Sicily, which he ruled conscientiously during the minority of his ward Frederick II; was arbiter in Germany between Otto and Philip of Swabia; secured the election of Frederick II, 1211; and formed a truce between France and England. He asserted his papal rights in every large European country at the time, particularly in England, where King John accepted the lawfully-elected Abp. of Canterbury, Stephen Langton. He promoted the Fourth Crusade in which Constantinople was captured against his wishes. He first sent missionaries to, and when they proved obstinate, a crusade against, the Albigenses; he convened the Fourth Lateran Council, encouraged missionary work, and left many important writings. His labors in the government of the Church, while subordinate when compared with his great political achievements, contributed their share to the glory of his pontificate. He died at Perugia on his way to conciliate Genoa and Pisa to further the interests of the Crusades.—C.E.; Mann.

ARMS OF INNOCENT III

Innocent III, antipope. See LANDO DEI FRANGIPANI.

Innocent IV (Sinibaldo de' Fieschi), Pope (1243-54), b. Genoa, Italy; d. Naples. He was a canonist, cardinal-priest, vice-chancellor of Rome, and Bp. of Albenga. He was elected after an interregnum of more than a year and a half, while the excommunicated Frederick II was in possession of the Papal States. In 1244 he entered into an agreement with Frederick who promised to restore the lands and free the prelates. The latter however proved insincere, secretly inciting rebellion, and the pope fled to Lyons where he remained for six years and where he convoked the Thirteenth General Council. The Council deposed Frederick, and the pope made attempt to secure the election of a candidate of his own. After the death of Frederick he continued the struggle against Conrad IV and Manfred. He returned to Rome and then made a solemn entry into Naples, but Manfred revolted and defeated his troops at Foggia, 1254. Innocent is the author of a commentary on the decretals of Gregory IX.—C.E.; Mann.

ARMS OF INNOCENT IV

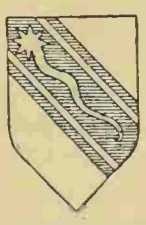
Innocent V (Petrus a Tarentasia), Blessed, Pope (1276), b. Tarentaise, France, *c.* 1225; d. Rome, Dominican, theologian, Abp. of Lyons, Card.-Bp. of Ostia, he was known, prior to his election, as the "most famous doctor." The author of several works on philosophy, theology, and canon law, he sought to bring about peace between the Guelphs and the Ghibellines, Pisa and Lucca, Rudolph of Hapsburg and Charles of Anjou. At the second Council of Lyons he endeavored to consolidate the union of the Greeks with Rome. Feast, 22 June, Rome.—C.E.

ARMS OF INNOCENT V

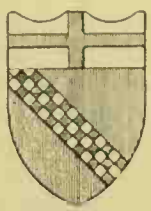
Innocent VI (Etienne Aubert), Pope (1352-62), b. near Pompadour, Limoges, France; d. Avignon. He was Bp. of Noyon, and of Clermont, cardinal-priest, Card.-Bp. of Ostia, and Grand Penitentiary. As pope he banished luxury from his court and commanded visiting clergy to leave Avignon and repair to their respective places of residence. Through his legate, Cardinal Gil de Albornoz, the papal authority was restored in the States of the Church. His relations with the German King, Charles IV, were peaceful. He renewed the privileges of the mendicant orders, patronized art, and was noted for his integrity.—C.E.; Pastor.

ARMS OF INNOCENT VI

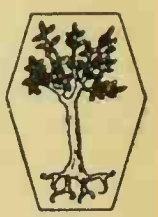
Innocent VII (Cosimo de' Migliorati), Pope (1404-06), b. Sulmona, Italy, *c.* 1336; d. Rome. Bp. of Bologna, Abp. of Ravenna, cardinal-priest, he was elected during the Great Schism, with Benedict XIII as rival pope at Avignon. Despite his good will he did practically nothing for the suppression of the schism, owing to the troubled state of affairs in Rome, his distrust of the sincerity of Benedict XIII, and the hostile attitude of Ladislas of Naples. He elevated to the cardinalate his unworthy nephew, Ludovico, who murdered some of his uncle's opponents. Although the pope was in no way responsible, he was obliged to flee to Viterbo, whence he was soon recalled by the Romans.—C.E.; Pastor.


ARMS OF INNOCENT VII

Innocent VIII (Giovanni Battista Cibò), Pope (1484-92), b. Genoa, Italy, 1432; d. Rome. The son of a Roman senator, he took orders and became Bp. of Savona, and of Molfetta, and cardinal. As pope his chief concern was the promotion of peace among Christian princes. He confirmed the legitimacy of the sovereignty of Henry VII in England, opposed the Hussites, attacked those who sold papal Bulls, issued a Bull against witchcraft and lived to see the Moorish power in Spain broken by the conquest of Granada, 1492.—C.E.; Pastor.


ARMS OF INNOCENT VIII

Innocent IX (Giovanni Antonio Facchinetti), Pope (1591), b. Bologna, Italy, 1519; d. Rome. Previous to his election he had been Bp. of Nicastro, nuncio to Venice, and cardinal-priest, and had borne the burden of papal administration during the reign of Gregory XIV. He ruled only two months and during that time supported the Catholic League and Philip II of Spain against Henry IV in France.—C.E.


ARMS OF INNOCENT IX

Innocent X (Giambattista Pamfili), Pope (1644-55), b. Rome, 1574; d. there. He was a cardinal-priest, a member of the congregations of the Council of Trent, the Inquisition, and Jurisdiction and Immunity. As pope he condemned five propositions of Jansenius, aided Venice against the Turks with subsidies, and came in conflict with the Duke of Parma, and Cardinal Mazarin in France.—C.E.

ARMS OF INNOCENT X

Innocent XI (Benedetto Odescalchi), Pope (1676-89), b. Como, Italy, 1611; d. Rome. After fulfilling many important offices he became cardinal-deacon, cardinal-priest, and Bp. of Novara. Elected pope, he at once directed his efforts to reducing the expenses of the Curia, setting an example by his strict economy. His pontificate was marked by a continuous struggle with Louis XIV of France, who extended the right of regalia and convoked an assembly of the French clergy which adopted the "Declaration of the French Clergy." With an idea of appeasing the pope Louis later inaugurated a persecution of Protestants by the revocation of the Edict of Nantes, but Innocent expressed his displeasure of these drastic methods. By filling the vacant See of Cologne, he irritated Louis who seized Avignon from the papacy. He disapproved of James II's method of attempting to restore Catholicism in England, but it is not true

ARMS OF INNOCENT XI

that he supported William of Orange against the king. He encouraged daily communion, insisted on a high standard of education in the seminaries, condemned immodesty in dress, gambling, and laxism in moral theology.—C.E.

Innocent XII (Antonio Pignatelli), Pope (1691-1700), b. Spinazzolo, Italy, 1615; d. Rome. He was governor of Perugia, nuncio to Poland and Vienna, cardinal-priest, Bp. of Faenza, and Abp. of Naples. As pontiff he founded numerous charitable and educational institutions, secured the repeal of the "Declaration of the French Clergy," and suppressed simony. He inadvertently furnished the cause for the war of the Spanish Succession when, annoyed by the arrogance of the imperial ambassador, Count Martinitz, he advised Charles II of Spain to name the Duke of Anjou, a Frenchman, his testamentary successor.—C.E.

ARMS OF INNOCENT XII

Innocent XIII (Michelangelo dei Conti), Pope (1721-24), b. Rome, 1655; d. there. The son of the Duke of Poli, he was nuncio at Lucerne and Lisbon, cardinal-priest, Bp. of Osimo, and of Viterbo. As pope he regulated abuses in Spain, assisted Venice against the Turks with subsidies, decided against the Jesuits in the Chinese Rites controversy, and continued the pension bestowed by his predecessor on the Stuart Pretender.—C.E.

ARMS OF INNOCENT XIII

Innsbruck, capital of Tyrol, Austria. The name of the Roman station Veldidena was preserved in the Abbey of Wilten which guarded the bridge over the Inn. The present name was first used in 1187. In 1420 it became capital of the countship of Tyrol. Until 1665 the counts were almost independent. Among the buildings of interest are the Franciscan or court church of the 16th century containing the tomb of Maximilian, university, Ferdinandeum (museum), and Jesuit church. The Royal Imperial Leopold Francis University was founded by Peter Canisius in 1562, as a college and was made a university in 1673. It remained under Jesuit control until suppressed by Joseph II in 1781. It was allowed to be continued as a lyceum and was finally restored in 1826. In 1857 through the efforts of the Bp. of Brixen the theology was given to the Jesuits. There are now faculties of theology, philosophy, law, and medicine. A number of priests in the United States have been educated there.

In Partibus Infidelium, a term formerly used in referring to the non-residential or titular sees (situated in the lands of the unbelievers) to which Latin honorary, auxiliary, or coadjutor bishops are appointed. Some of these sees were in Greece, and in 1886 the Lutheran King George having represented to Leo XIII that the term gave offense to Greek Orthodox Christians, the pope at once decreed that it be abolished.—C.E.

In petto (It., in the breast, secretly) refers to the creation of a cardinal, whose name for the time being the pope does not disclose.—C.E.

Inquisition, The, may be said to have arisen in the 12th century during the ravages of the anti-social sect, the Albigenses, whose doctrines and practises would have destroyed any community. The ordinary episcopal powers were unable to cope with the evil, while the populace took the matter into their own hands and put many of the heretics to death. The remedy for these evils on both sides was the establishment of a special tribunal, the Papal, or Roman Inquisition (1230, final form). It was a system of ecclesiastical courts for trying and punishing heresy, with jurisdiction over Catholics and fallen away Catholics alone. In many points of its procedure, it was far in advance of the times and represented more the modern than the medieval courts. The reformation of the heretic was first sought; by admonitions or slight punishments the heretic was urged to give up his heresy. Many did. Only the relapsed or contumelious heretics were at length found guilty of heresy. The Church's part ended here; the condemned were turned over to the civil government for the punishment provided in the civil law. The fact that the secular law prescribed death must be accepted with the realization that in the eyes of the people and the governments of those days, heresy was anarchy and high treason, and such it was in the then constitution of society. It must also be borne in mind that the criminal codes of the times were more cruel than those of our day. Leniency in criminal codes is of very recent origin; the criminal codes of France and England had about one hundred capital offenses down to the time of the French Revolution. Like all institutions that have a human character abuses were bound to creep in. Most of these abuses occurred in the Spanish Inquisition. But even these have been grossly exaggerated. In Spain the evil was in a large measure due to the great influence which the civil power had in the administration of the Inquisition. The Inquisition has been made a bugbear for Protestants. There were faults in its workings, such must be expected, but it did tremendous good in saving the Latin Countries from anarchy. There have been few things in history about which more falsehood has been written. The methods of the Inquisition must be judged in the light of its own times and not in view of modern ideas.—C.E.; Maycock, The Inquisition, N. Y., 1927; Nickerson, The Inquisition, N. Y., 1923.

(M. P. H.)

Inquisition (Lat., *inquirere*, to investigate), Canonical, the preliminary inquiry that must be made according to canon law into any accusation against a cleric before admonishing or putting him on trial. Should the investigation justify further judicial procedure, an auditor is appointed to collect testimony for as well as against the accused. Precaution must be taken against publicity and for the proper hearing of the one under investigation.—C.E.; P.C. Augustine. (ED.)

I. N. R. I., letters found on the "title" or sign board of crucifix, which are the initials of the superscription placed thereon by order of Pilate: *Jesus Nazarenus, Rex Iudæorum* (Jesus of Nazareth, King of the Jews). For illustration see Crucifix; Passion, Instruments of the. (J. F. S.)

Insanity (Lat., *in*, not; *sanus*, sound) may be defined as a continuous morbid mental condition caused by an affection or abnormality of the brain or nervous system which is accompanied by a lack of control of the will. This does not comprehend such states as are caused by fever or excessive alcoholism such as hysteria, certain types of sexual perversion, etc. Since volitional freedom is necessarily hampered by an insane condition the individual is not morally responsible for his acts, hence one who commits suicide while insane may be accorded a Christian burial. The Church permits those who have always been insane to be baptized and it supplies the intention for the candidate, and also those who were once sane, but who are incurable or in danger of death if they had expressly desired it in a sane interval. An insane individual may not be a sponsor at Baptism. Confirmation may be administered. Communion may be received, by those who have not always been insane, in sane moments, or when in danger of death. Extreme Unction may be administered under the same conditions. A candidate for Holy Orders who becomes temporarily insane may be ordained if he recovers; one who is so afflicted after ordination may on recovery exercise his privileges. Marriage is forbidden to the perpetually insane, but in the case of an individual who has sane intervals and has contracted a marriage during such an interval, it is valid. The Church countenances segregation of the insane to protect the state from degenerate propagation but condemns such measures as sterilization, which deprive an individual of his rights. From a very early date the Church has made provisions for the welfare of the insane; they were cared for first in homes of the bishops, in monasteries, and later in hospitals which were established parallel with the foundation of the Benedictine and Irish monks. It has continued its humanitarian work by establishing large insane asylums such as those under the supervision of the Sisters of Charity of St. Vincent de Paul.—C.E.; Walsh, The Popes and Science, N. Y., 1913; Church and Peterson, Nervous and Mental Diseases, Phila., 1901; P.C. Augustine.

Inscriptions. Many of the numerous inscriptions in the catacombs are characterized by the belief in the doctrines of purgatory, communion of the saints, and the resurrection of the dead. On the tombs of the martyrs we find such expressions as "Pray for us, because we know that thou art in Christ"; "Atticus, thy spirit is in bliss, pray for thy parents"; "May thy spirit, Victoria, be refreshed in the good God"; and "Eternal light shine upon thee, Timothea, in Christ." The word "bury" is unknown; the dead are "deposited in peace." signifying that they are left but for a time till awakened again at the last day.—C.E.

Inspiration, a special exercise of the Divine power upon the writers of the books of the Bible in virtue of which God Himself is the principal author of these books and man is the subordinate author. Though God used man as His instrument in writing these books, He did so in harmony with man's nature, no violence being done to the natural activity of his human faculties. The classical explanation of how God inspired the sacred writers is contained in Pope Leo XIII's Encyclical "Providentissimus Deus" (The God of all Providence): "For by supernatural power God so moved and impelled them to write, He was so present to them, that the things which He ordered and those only they first rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth." This explanation distinguishes four chief elements in inspiration: (1) the things written were those and those only which God ordered to be written, hence God determined the matter to be presented; (2) the intellect of the human writer was illuminated by supernatural light so that he understood these things as matter to be written down; (3) his will was moved by the divine influence so that he resolved to write these things faithfully; (4) in the act of writing he was assisted by God so that he selected words fitted to express these things with infallible truth. All this may take place with such naturalness and gentleness that the author may not be conscious of being inspired just as in the performance of an ordinary act of virtue a good man may give no thought to whether he is swayed by natural or supernatural influences; but it is generally held that most of the sacred writers were aware that they were inspired. Inspiration does not necessarily involve revelation of the matter to be written; still it does not exclude such revelation; many of the sacred writers already knew the matter to be written or were able to learn it by natural means. St. Luke in his preface speaks of the care he had used in investigating his subject.

Inspiration extends to everything written down originally by the human author; during his entire writing he was under the influence of inspiration and so everything he wrote was inspired and stands now as the written word of God revealed to all who read it. If later on others made mistakes or changes in copying his book, these would not be his work and hence would be uninspired. All error is excluded from the Bible since God is its principal Author; if it contained error, God Himself would be responsible for that error, but this is impossible because of His infinite knowledge and truthfulness. Hence everything in the original books is infallibly true in the sense intended by the author. Historical events must be supposed to be narrated as they actually occurred, but poetical books or passages are to be judged according to the rules of poetry where the imagination is given freer play; phenomena in physical nature may be described in the way they strike the senses and not in the strictly scientific manner. Scholars differ regarding the nature and necessity of "verbal inspiration." In its older form of exterior dictation it is practically abandoned, but the controversy continues between those who contend that in some way the words to be written must be suggested to the author by God and those who hold that, once the ideas have been inspired, the writer needs only guidance in selecting fit words from his vocabulary.

—C.E.; Seisenberger, tr. Buchanan, Practical Handbook for the Study of the Bible, N. Y., 1911; Grannan.

(W. A. D.)

Installation (Lat., *installare*, to put into a stall), investing with an office; the ceremony of inducting a cleric into his office; putting a thing in position for use.—C.E.

Institute of Bon Secours (Paris), founded by Abp. de Quelen of Paris, in 1822. The order received legal recognition under the title of "The First Association of Nursing Sisters in France"; definitively approved by the Holy See, 1875. They nurse the sick in their own homes (the poor gratuitously) and conduct 28 houses, including hospitals, clinics, orphanages, day nurseries, homes for crippled children, convalescents, and incurables, and schools in France, England, Ireland, and the United States, the American novitiate being at Baltimore. The mother-house is in Paris; the total number of religious is about 800.—C.E., II, 678.

Institute of Bon Secours (Troyes), founded by Fr. Paul Jean Sebastien Millet at Arcis-sur-Aube, France, 1840, to nurse the sick in their own homes regardless of creed or financial position. The poor are treated gratuitously; those who are able to pay do so. The order has approximately 120 houses, in France, Belgium, England, Italy, Spain, and Africa. The mother-house is in Troyes; religious total about 1000.—C.E., II, 678.

Institute of Brothers of Our Lady of Mercy, founded at Mechlin, 1839, by Canon J.B. Cornelius Scheppers for the instruction and care of prisoners and of the sick; constitutions approved, 1872. Since 1855, when they were invited to London by Card. Manning, they have established themselves in the archdioceses of Westminster and Cardiff and the dioceses of Brentwood and Portsmouth. The mother-house is at Mechlin. Statistics: 24 houses (including orphanages, colleges, and secondary schools in Belgium, Italy, England, and Canada); 310 religious.—C.E., X, 198.

Institute of Charity (Rosminians), a religious congregation founded in 1828 by Antonio Rosmini-Serbati at Domodossola, Italy. The twofold end of the institute, based on the founder's own rule of life, is primarily the sanctification of its members by interior charity, or the love of God, hence a contemplative state; secondarily, the assumed state for which the first is a preparation, active works of charity, whether spiritual, intellectual, or corporal, undertaken on a neighbor's behalf and only when clearly manifested by the Divine Will through the voice of the superiors. In general, whenever the help of the institute is sought, it has to be given. Some of its members bind themselves by a special vow to mission work. Parishes, colleges, elementary and industrial schools are directed by the institute. The government is under a provost-general, elected for life, who resides at the Calvario of Domodossola. Statistics: 2 provinces; 31 houses, in Italy, Belgium, England, Ireland, and the United States; 300 religious, including priests, clerics, and lay-brothers.—C.E., XIII, 198.

Institute of Mission Helpers (Servants of the Sacred Heart), a community first founded under the name of Mission Helpers, Daughters of the Holy Ghost, for the catechizing of Negro children, by Mrs. Hartwell in Baltimore, 1890. The name was changed to its present title in 1895 and the members were dispensed from the vow limiting their work to Negroes. The community now has 13 houses, including day nurseries, industrial schools, and schools for the deaf, in the U.S. and Porto Rico. The mother-house and novitiate are at Towson, Md.; the total number of religious is 168.—C.E., VIII, 55.

Institute of Our Lady of Charity of the Refuge, founded by St. John Eudes at Caen, France, 1641, under the name Our Lady of Refuge, for the reformation of immoral women and the preservation of those in danger of sin. In 1835 a branch, the Religious of Our Lady of Charity of the Good Shepherd of Angers (q.v.), was established. The Sisters take a special vow devoting themselves to the reformation of fallen women. The order has establishments in France, England, Ireland, Italy, Spain, Austria, Canada, and the United States. The houses are independent of one another.—C.E., XII, 712.

Institute of Presentation Brothers, religious congregation founded in 1802, at Dublin, by Edmund Ignatius Rice. It continued as a diocesan congregation approved of by Rome until 1889, when a change was made in the constitution. Leo XIII in 1889 approved the new constitution and it was confirmed in 1899. Since that time the congregation has spread to England and Canada, where it conducts colleges, primary schools, orphanages, and industrial schools. The mother-house is at Mount St. Joseph, Cork. Statistics: 17 colleges in Ireland, 4 in England, and 6 in Canada.—C.E., XII, 399.

Institute of the Blessed Virgin Mary (Institute of Mary; in Ireland, Loretto Nuns; in Italy and Germany, the English Ladies), founded by Mary Ward at Rome, 1633; reconstituted from her first congregation suppressed in 1630. Pioneers of the unenclosed orders for women, the founder and her companions met with little encouragement before Clement XI approved their Rule, that of St. Ignatius, in 1703, when they numbered six foundations. The work of the Institute is educational (primary, secondary, and university), principally for girls. Owing to the variety of names and the independence of branches and houses, the essential unity of the Institute is not readily recognized, e.g., the Irish branch of Loretto Nuns, founded from the York establishment in 1822, has its own mother-house at Rathfarnham and special constitutions approved by the Holy See. The several generalates into which the Institute has been split up are those of Bavaria, Austria, Mainz, Ireland, and Toronto (Canada). The institute has 228 houses, including training colleges, boarding and day schools, technical schools, an institute for the deaf and dumb, and orphanages in England, Ireland, Germany, Rumania, Hungary, Austria, Czechoslovakia, Spain, Africa, India, Australia, the United States, and Canada; the total number of religions is 7000.—C.E.; Steele, Convents of Great Britain and Ireland, Lond., 1901.

Institute of the Brigidines (Sisters of St. Brigid), founded by Most Rev. Dr. Delaney, at Tullow, Ireland, 1807, for the instruction of children and of adults in Christian Doctrine, and for

the work of general education. The Congregation has (approximately) 30 houses, including primary, secondary, and boarding schools in Ireland, Australia, and New Zealand. The mother-house is at Tullow; religious total over 300—C.E., XVI, 14.

Institute of the Brothers of the Christian Schools, founded 1680 by St. John Baptist de La Salle, then canon at Reims, France. The rule, drawn up at Rouen c. 1705, was approved by Benedict XIII, 1725. The society was suppressed in France, 1792, and was reestablished by Pius VII, 1805. A superior-general, residing at Lembecq-lez-Hal, near Brussels, and twelve assistants, govern by a system of delegated visitors. The founder, struck by the pitiful ignorance of the poor, undertook the work of gratuitous elementary education. As only a religious congregation could furnish a permanent supply of educators teaching without compensation, the institute was formed of young men attracted by the religious life to take the three usual vows but not Holy Orders. They add also vows which attach them permanently to the education of the poor, specializing as catechists. To the founder is due the division into classes corresponding with the various stages of mental development. This "simultaneous method" was then a complete innovation in pedagogy. He also introduced the use of the vernacular for teaching reading, and his successors made further improvements, varying the application of their methods from time to time. Boarding schools were established, differing somewhat from the free schools. The religious, dispersed by the French Revolution and reduced to 20 active members, were restored to community life by the authorization of Napoleon, and they have continued to multiply and flourish, not without reverses, to the present time. The institute suffered its severest blow when the legislation that abolished teaching by religious in France closed 1285 establishments of the Brothers, 1904-08. In that same period, however, 222 new foundations were made outside of France, in Europe and the Levant, England, Ireland, North and South America, the West Indies, Cape Colony, and Australia. Their large schools in India and China are supported by government grants. In the United States the society has flourished since 1846, the number of pupils amounting to about 30,000 in houses of four provinces (1922), and in Canada there are 66 houses with 24,000 pupils. The district of New York, which is the most important, comprises 38 establishments, including Manhattan College and the De la Salle Institute. Statistics: 1102 houses; 13,537 religious, including novices; 3590 postulants; 273,144 pupils. —C.E., VIII, 56.

Institute of the Christian Virgins, society of religious women founded at Su-tchuen, China, in 1782, by Fr. John Martin Moye. They follow the rules of the Congregation of Providence, and devote themselves to the care of the sick and to the Christian instruction of pagan Chinese women and children in their homes. They are still active in the Chinese mission.—C.E., X, 609.

Institute of the Divine Compassion, founded in New York City, 1873, by Rt. Rev. Thomas Preston, for the reformation of erring girls, and the religious, mental, and industrial training of girls in moral danger from ignorance, indolence, waywardness, or dangerous influences. The order has 6 houses, including a college, an academy, two schools, a Catholic Girls' Club, and a house of religious instruction, all in the Archdiocese of New York; the total number of religious is 76. The mother-house is located at White Plains, N. Y.—C.E., V, 52.

Institute of the Holy Family (Sisters of the Holy Family of Bordeaux), founded in 1820 by the Abbé Pierre Noailles at Bordeaux under the name of Sisters of Loreto. The Institute consists of different congregations, each with its distinctive work, garb, and particular rules, but all under a common constitution and directed by the Superior General of the Oblates of Mary Immaculate, assisted by a Directress General. The seven distinct branches of the association are: (1) Sisters of the Holy Family proper, or Solitary Sisters, devoted to contemplation; (2) Sisters of St. Joseph, in charge of orphanages; (3) Sisters of Loreto, conducting private day schools and boarding schools; (4) Sisters of the Immaculate Conception, educational and nursing; (5) Sisters of Hope, care of the sick; (6) Field Sisters, maintaining agricultural orphanages; (7) Sisters of St. Martha, the lay sisters of the above congregations. The Institute has over 200 houses, in France, England, Italy, Spain, Ceylon, India, South Africa, Canada, the United States, and South America. The mother-house is at Bordeaux; religious total over 3600.—C.E., VII, 407; C.E. Suppl., 378.

Institution, the act of founding or establishing; an established practise or custom; an organization for the promotion of public welfare, such as a church, school, hospital, or asylum. Canonical institution is the act by which an ecclesiastical authority confers a benefice on a candidate presented by a third person enjoying the right of presentation; also episcopal approbation granted to a beneficiary for the exercise of his ministerial functions as a whole, in view of his undertaking the care of souls.—C.E.

Instruments of Martyrdom are often used as symbols of martyr saints; e.g., arrows, for St. Sebastian, a toothed wheel for St. Catherine, a gridiron for St. Lawrence, pincers or forceps for St. Apollonia and St. Leger, a butcher's knife for St. Bartholomew, a cross saltire or St. Andrew's Cross for St. Andrew. (J. F. S.)

Integrity (Lat., *in,* not; *tangere,* to touch), immunity from concupiscence. It was a special prerogative of our first parents in Paradise by which the evil impulses of sensuality were kept under perfect control. By it, man's animal passions were completely subordinated to his reason, and fitting relationships established between the flesh and the spirit. Integrity as a preternatural gift was a part of man's initial equipment in the state of original justice. It was lost to the human race as a result of original sin, but by special privilege of God, has been granted in greater or lesser degrees to various saints. Our Lord and His Blessed Mother, completely innocent of original sin, naturally did not suffer from its effects. (R. J. Mei.)

Intention (Lat., *intendere*, to aim at), an act of the will, tending efficaciously to some good, proposed by the intellect as desirable and attainable. It differs from simple willing of the end, which is to desire an end without being concerned about the means. In making the act of intention the will turns to the end as to the completion of its movement; and since in willing the end efficaciously, it necessarily also wills the means, it follows that the intention of the end and the willing of the means, constitute one and the same act. The reason of this is easy to understand. The means is to the end as the intermediate stage to the completion, e.g., to-will-a-remedy-with-a-view-to-health is to accomplish a single act of will. The intention is actual, virtual, habitual, or interpretative. It is actual when one tends efficaciously to an end with the express advertence of the intellect. It is virtual, when through the residual force of an intention which was once actual with regard to an end, means to that end are chosen and willed. The intention has ceased to be actual, but it leaves behind it a virtus or force. In the virtual intention a chain of representations and dictates is forged, one leading to another, and thus preserving the force of the original actual intention. The intention is habitual, when in the agent is found a disposition to an end, which nevertheless does not influence the act. This happens when the agent previously intended an end and never retracted the intention; but the act he now performs is not elicited in virtue of that intention. The intention is interpretative, when a person does not actually will a certain end, but it is presumed that he would will it, if he adverted to the matter. The intention is the chief among the determinants of the concrete morality of a human act. Hence, an act which is otherwise good, is vitiated, when one's intention or motive is bad, if the bad intention be the exclusive reason for performing the act. An end which is only venially bad, and which at the same time does not furnish the complete reason for acting, qualifies the act which in other respects was irreproachable, as partly good and partly bad. A good intention can never hallow an action, the content of which is bad. Thus for one to steal in order to assist the poor, is not lawful. The end in view or the intention does not justify the use of bad means.—C.E.; Maher, Psychology, N. Y., 1909. (J. T. D.)

Intention (FOR THE SACRAMENTS). The minister of a sacrament must determine the purpose of his action by an act of his will, called intention. Therefore for a valid sacrament, the minister must have the intention of making and administering a sacrament, "at least of doing what the Church does," (Trent, sess. 7, can. 1). This intention must be interior, and at least virtual. The adult recipient of a sacrament must have a positive intention to receive a sacrament, except in the sacraments of Penance and Matrimony, in which cases an habitual intention suffices.—P.C. Augustine. (R. B. M.)

Intercession (Lat., *intercedo*, to interpose) is the going between two parties in order to plead before one on behalf of the other. In ecclesiastical usage the office of Mediator belongs primarily to Jesus Christ (Tim., 1; Heb., 7). The Blessed Mother, Mediatrix of all Graces, the angels, the blessed in Heaven, the souls in Purgatory and the faithful on earth can intercede for us sinners by their prayers and merits.)—C.E. (C. J. D.)

Interdict (Lat., *inter*, between; *dico*, say), a censure by which the faithful, while remaining in communion with the Church, are forbidden the use of certain sacred things, such as liturgical services, some of the sacraments, and Christian burial. It does not, like excommunication, cut one off from Church membership, nor does it always suppose a personal fault. When it is imposed for a fixed period it is a vindictive penalty, e.g., because of some grave act done against the person of the bishop by members of a parish. Interdict may be local, personal, or mixed. The usual services of religion are curtailed but the necessary sacraments are given to the dying; marriages may be celebrated and Holy Communion administered during a general local interdict. A general interdict may be inflicted only by the Holy See or by its order; an interdict on a parish or on particular persons may be inflicted also by the bishop. (can. 2269.) —C.E.; Ayrinhac, Penal Legislation in the New Code of Canon Law, N. Y., 1920. (P. J. L.)

Interest, LEGAL (Lat., *inter*, between; *esse*, to be), the price or rate of premium per unit of time that is paid by a borrower for the use of what he borrows; specifically, a rate per cent of money paid for the use of money; also the money so paid. Excessive interest is a sin against justice, unlawful, and illegal.—C.E.; Devas, Political Economy, Lond., 1892. (M. P.)

Interims (Lat., *interim*, meanwhile), three temporary settlements in matters of religion, entered into by Emperor Charles V of Germany with the Protestants. The "Interim of Ratisbon," 29 July, 1541, postponed the adjustment of the religious question, begun in a previous conference, ordered the suspension of judicial proceedings in matters of religion, and enacted that the monasteries should remain intact and that ecclesiastics should retain their possessions. Owing to Protestant opposition to this recess, Charles V secretly made concessions to the reformers which practically nullified all these decrees. The "Interim of Augsburg," concluded 30 June, 1548, comprised statements on doctrine and ecclesiastical discipline, explained in the sense of Catholic dogma, and granted two concessions to the Protestants, viz., marriage of the clergy and communion under both kinds. A modification of this settlement, known as the "Small Interim," later adopted at Leipzig as the "Great Interim," was drawn up at Altzella, Nov., 1548, by Melanchthon and others, explaining justification and other doctrines in a Protestant sense.—C.E.

International Catholic Truth Society, THE, an organization founded in 1899 and incorporated under the Laws of the State of New York in 1900, which has for its object the propagation and the defense of the Catholic faith. The four means by which this object is to be achieved are the public press, pamphlets, Catholic books, and the remailing of Catholic papers. Attacks and misrepresentations of Catholic affairs in the public press are promptly refuted and explained, if possible, in the paper in

which the false statements appeared; pamphlets on subjects of Catholic interest are printed and distributed, largely by means of the Catholic clergy; lists of Catholic books are distributed to the officers in Public Libraries and to any one who may apply, that a demand may be created for these standard works and that students may find available fair statements of the Catholic point of view; and the remailing of Catholic papers and magazines is accomplished by individual members of the Society remailing their own copies to people whose names are furnished by the Society, and to whom Catholic periodical literature would not otherwise be accessible. Many fair-minded publishers appeal to the Society, asking revision of text-books written by non-Catholic writers, that nothing incorrect regarding Catholicity, its history or its doctrines, may unwittingly be included in their books. In the first twenty-five years of its existence (1899-1924), the Society distributed over 16,000,000 papers and magazines, over 4,000,000 pamphlets, and about 40,000 lists of books, and contributed nearly 15,000 books to home and foreign missions. The official organ of the Society, "Truth Magazine," is published monthly and distributed to the regular and life members; circulation.1928, 58,354.—C.E., XV, 78.

Internuncio, ĭn-tĕr-nŭn'cĭ-ō (Lat., *inter*, between; *nuntius*, messenger), a legate of the Roman pontiff, of lower rank than a nuncio, whose principal duty it is to foster friendly relations between the Holy See and the civil government to which he is permanently accredited, and to inform the pope of his observations regarding the local conditions of the Church (can. 267).—C.E.; Ayrinhac, Constitution of the Church, N. Y., 1925; Lallou, in Ecclesiastical Review, Nov., 1921. (S. B.)

Intinctio Panis (Lat., *intingere*, to dip; *panis*, bread), a practise in the early Church of dipping the Consecrated Host in the Precious Blood, in order to communicate by receiving both Sacred Species. It was forbidden in the 7th century and again in the 11th, though permitted for the communion of children and the sick. It ceased finally in the 13th century. (ED.)

Intolerance (Lat., *in*, not; *tolero*, bear) is a want of reasoned patience and magnanimous forbearance toward those in whom we should recognize an inviolable liberty or grant a reasonable indulgence. Intolerance toward error is not wrong any more than a physician's intolerance toward disease is wrong, for truth by its nature admits of no compromise with error. Intolerance toward the erring, however, is wrong for the erring are personal and human to whom we are bound by all the laws of charity. See TOLERANCE.—Vermeersch, tr. Page, Tolerance, Lond., 1913. (F. J. S.)

Intransigeance (Lat., *in*, not; *transigere*, to transact), to refuse to act or deal with, to yield, or to compromise, a term used chiefly in political parlance of the Church when standing for a principle in which religion is involved, or the rights and possessions of the Church. In clearing away differences of opinion and principle which arose when the Lateran treaty was signed, Pius XI emphasized the distinction between this term and intractability. (ED.)

Introduction, BIBLICAL, a theological science which establishes the principles and proximately prepares the student of Scripture to defend and interpret Holy Writ. It treats of the Divine and human origin and the collection and preservation of the books of the Bible. Introduction may be general or special. General introduction discusses questions concerning the Bible in its entirety. Its scope is usually narrowed considerably by regarding biblical theology, archæology, geography, and history as distinct sciences. Inspiration (q.v.), the Canon or collection of the sacred books, their text and translations, the laws and history of their interpretation (see HERMENEUTICS; EXEGESIS) are properly regarded today as general introductory questions. Special introduction discusses the Divine and human authorship, the date and place of composition, the purpose, analysis, and division of contents, the integrity and veracity of each book of the Bible. The method of treatment is literary but at the same time critical and historical, because the Bible is literature and contains and teaches history. Since the Bible is a Divinely inspired book committed to the custodianship of the Church whose duty is is to safeguard Holy Writ and its exposition against erroneous, capricious, and wilful treatment, biblical introduction must not be considered merely as a chapter of universal literature, but as a theological science which calls literary and historical criticism to its aid, and thus offers scientific proof that all the books of the Bible are what the Church teaches them to be, canonical and inspired, and preserved to us substantially unaltered and free from falsification. In patristic and mediæval times questions of biblical introduction were treated incidentally, e.g., by Origen and Jerome; more systematically by Cassiodorus. The separate questions were not grouped into a system until the time of Sixtus of Sienna (d. 1599). The Oratorian, Richard Simon (d. 1712) applied to the subject the critico-historical method. His objective criticism supported by external argument was methodically correct. Since the close of the 18th century rationalistic Bible study has given incentive and impetus to the publication of Catholic works of biblical introduction. Scholars other than Catholic have marred their introductory studies, quite generally, by subjectivism and radicalism. Undue insistence upon internal arguments has led them to no certain results, and today, in many quarters, a tendency toward more objective reasoning, made necessary by archæological finds, has checked these lawless methods. The persistent denial of the supernatural is still characteristic of their higher criticism. The objections to the traditional views and the criticism of their historical basis accounts in part for the apologetical and polemical tone of Catholic higher criticism.—C.E.; Pope; Schumacher; Grannan. (H. J. G.)

Introit (Lat., entrance), fragment of a psalm with antiphon recited by the celebrant of Mass after finishing the prayers at the foot of the altar and chanted by the choir at High Mass.—C.E.

Intrusion (Lat., *in*, in; *trudo*, thrust) or USURPATION, the unlawful taking possession of a benefice, —C.E.

Invention of the Cross. See FINDING OF THE CROSS.

Inventor Rutili Dux Bone Luminis, hymn written by Prudentius (348-413). In the Sarum Use it was sung by two cantors while the candle lit from the new fire struck on Holy Saturday was being carried in procession to the paschal candle.

Inventory of Church Property (Lat., *inventarium*, list), a detailed and accurate account of church property. All clerical administrators should in the beginning of their office draw up this document in which all goods should be accurately described and their value noted. If there be more than one administrator, all must sign it. Administrators should not accept an inventory already made unless a description of the goods lost or acquired in the meantime has been included in the document. A copy of this inventory must be kept in the local archives and another in the archives of the diocesan curia and any change in the property should be noted.—C.E. (C. N.)

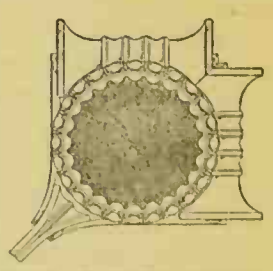
Investiture (Lat., *investire*, to clothe), the act by which a sovereign granted a fief to his vassal, and the ceremonies which accompanied that grant. From the middle of the 11th century, and perhaps during the first half of that century, the term was used to designate the act and the ceremonies by which princes granted to bishops and abbots, besides their spiritual powers the temporal possessions which constituted their benefices, and the political rights which they had to exercise. The form of investiture consisted in the delivery of the spiritual emblems, ring and crosier, and sometimes also the keys of the church. This privilege of the secular princes dates from the time of Charlemagne. As long as the princes had the welfare of the Church at heart the right of investiture was tolerated, but when ecclesiastical offices began to be bought and sold, and the free elections of bishops were hindered, the Church vigorously opposed lay investiture. As early as the Synod of Reims (1049) anti-investiture legislation had been enacted, but had never been enforced. The most energetic figure in the reform movement in the Church in this regard was Pope Gregory VII. As soon as he became pope he enacted most stringent measures for the repression of simony and proceeded to condemn under excommunication the practise of lay investiture. In order to secure the necessary influence in the appointment of bishops, to set aside lay pretentions to the administration of Church property, and thus to break down the opposition of some of the clergy in Germany, Gregory at the Lenten Synod (Roman) of 1075 withdrew "from the king the right of disposing of bishopries in the future, and relieved all lay persons of the investiture of churches." But Henry IV of Germany ignored the prohibition of Gregory and continued to appoint bishops in Germany and Italy until finally Gregory excommunicated him. Henry repented and was freed from the excommunication; but he firmly held to the right of investiture until his death. His son Henry V followed the policy of his father. The strife finally ended in the celebrated Concordat of Worms, 1122, by the terms of which the emperor agreed to give up the form of investiture with the ring and staff, to grant to the clergy the right of free elections and restore all possessions of the Church of Rome which had been seized; while the pope on his part, consented that the elections should be held in the presence of the emperor or his representative; the elected candidate shall receive from him the temporalities (regalia) with the scepter, and shall discharge all obligations entailed by such reception. The Concordat of Worms was a compromise in which each party made concessions, but it ended the investiture quarrel. In England and France the investiture quarrel never reached such great proportions as in Germany and hence was more easily settled.—C.E. (R. J. B.)

Invicte Martyr, unicum, or MARTYR OF GOD, WHOSE STRENGTH WAS STEELED, hymn for Lauds for the Common of one martyr. It was written in the 10th century, but it is not known by whom. There are twelve translations; the English title given is by P. Dearmer.—Britt.

Invitatory, the opening summons, or prayer, of the Divine Office, calling on all who recite it to adore and praise God with joy. It is the antiphon to Psalm 94, which is divided into five parts. The antiphon is repeated entire, twice before the first part, once after parts 1, 3, 5; its second part only after 2, 4; in part and then entire after the "Gloria Patri."—C.E. (ED.)

Inward Grace, any gratuitous gift of God, which perfects the recipient in the supernatural order. Among such graces are enumerated the indwelling of the Holy Spirit and His gifts, sanctifying grace and the infused virtues, all actual graces, and in general any supernatural help or adornment received either in the soul itself or in its faculties. —Ponle-Preuss, Grace, St. L., 1921. (B. O.)

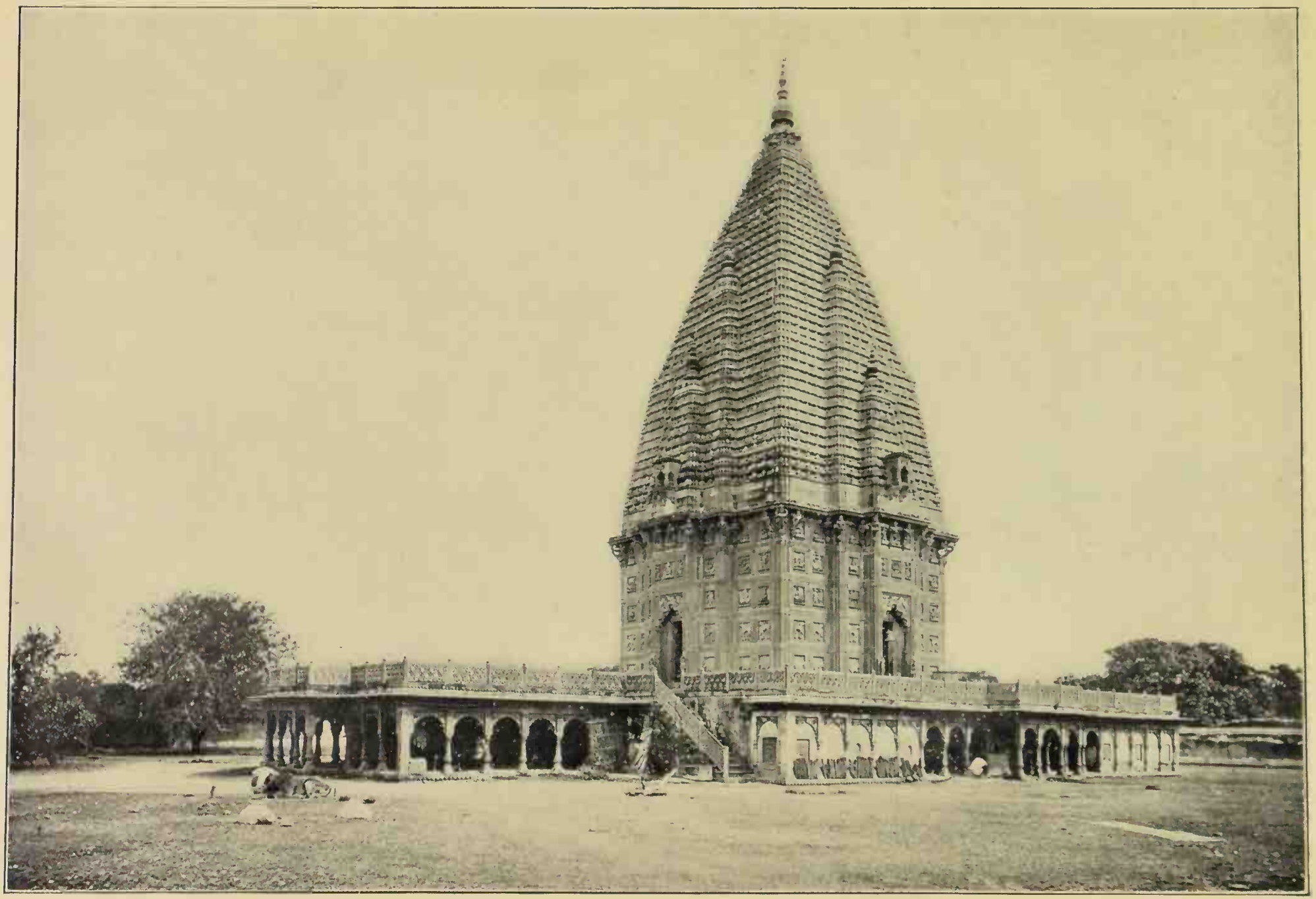
Iona, monastery formerly occupying a small island of the Inner Hebrides, W. of Scotland; founded, 563, by St. Columba. It soon became one of the most important centers of Celtic Christianity and culture; it is thought that the Book of Kells (q.v.) was written there. Iona was the mother-house of many monasteries in Britain and Ireland. St. Baithen and St. Adamnan were two of the famous abbots. Early in the 13th century the old Celtic monastery was replaced by Benedictine monasteries for men and for women; these were confiscated, 1561, by order of the Convention of Estates. The existing ruins date from the 13th century and earlier, and are now the property of the Dukes of Argyll.—C.E.



PLAN OF IONIC CORNER CAPITAL

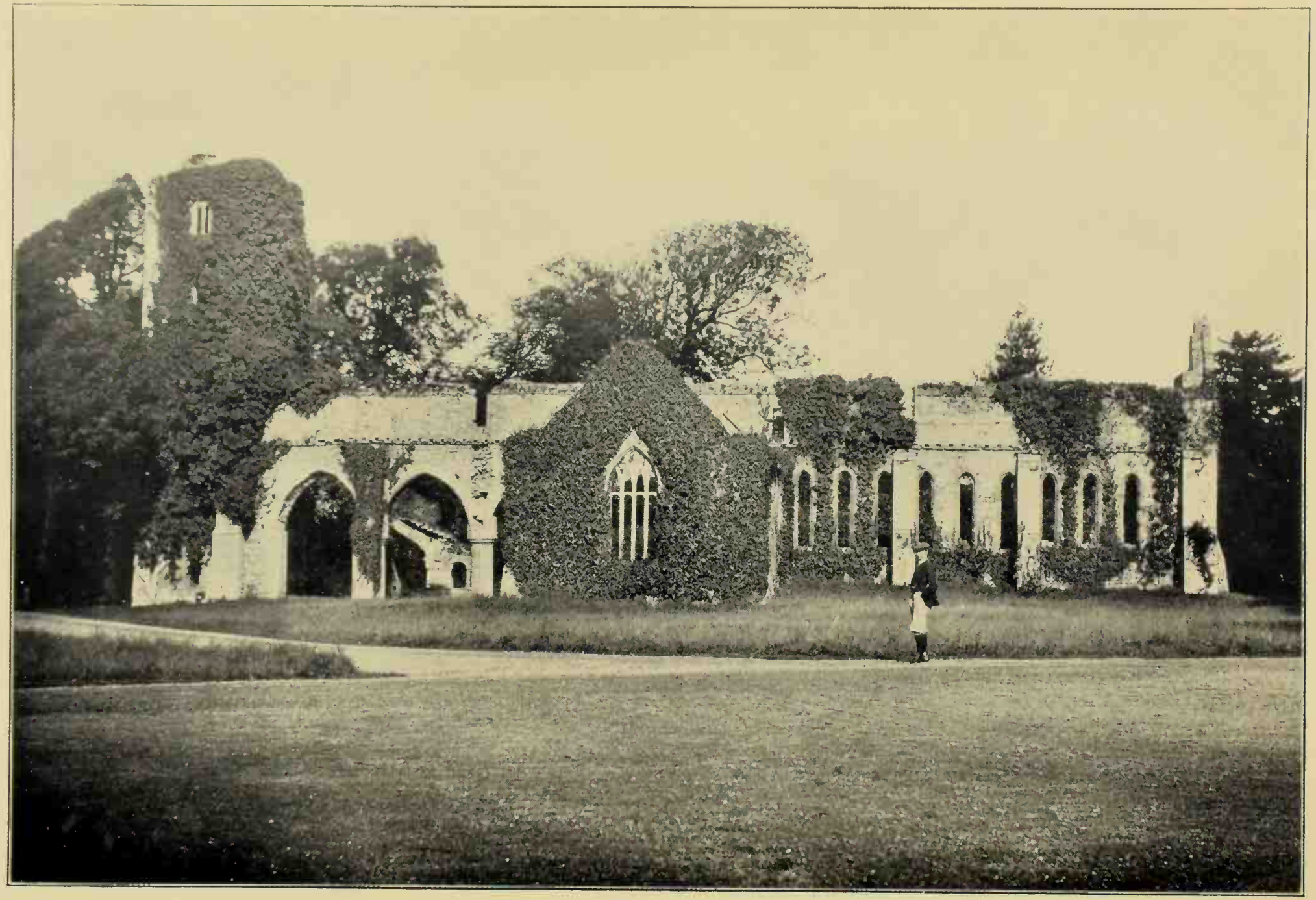
Ionic Order, order of Greek architecture distinguished from Doric by the unifacial plan, use of a base for columns, a shaft with channellings, capital with volutes, and division of architrave into 3 parallel and horizontal bands. The frieze is ornamented with a continuous band and mouldings are distinguished by delicacy and grace.

Iowa, the 24th state of the United States in size, the 16th in population, and the 29th to be admitted to the Union (28 Dec., 1846); area, 56,147 sq. m.; pop. (1920), 2,404,021; Catholics (1928), 282,118. Mass was said, probably for the



INDIA

SUMAREE TEMPLE, BENARES



IRELAND

ARDFERT ABBEY, COUNTY KERRY

first time in Iowa, c. 1832, in the log cabin of Patrick Quigley, in the new settlement of Dubuque, by a visiting priest from Galena, Ill., either Rev. John McMahon or his successor, Rev. Charles Fitzmaurice. The latter gathered money to build a church there but died of cholera, as his predecessor had, before he could go on with it. The actual building of the church, that of St. Raphael, was carried out in 1836 by the Dominican, Fr. Samuel Mazzuchelli, who was his own architect and gave all he had to the fund he collected. The next year he laid the corner-stone of St. Anthony's church in Davenport, and the following year the Rev. August Brickwede of Quincy, Ill., encouraged the building of St. James church, a log structure, on Sugar Creek near Fort Madison; in 1838 St. Joseph's Mission was founded at Council Bluffs by Fr. Pierre de Smet, S.J. The work of these pioneers was developed under the administration of the first bishop, Rt. Rev. Matthew Loras, a native of Lyons, France. The state comprises the Archdiocese of Dubuque, and the dioceses of Davenport, Sioux City, and Des Moines (qq.v.). Catholic influence on place-names of the state is shown in the following: St. Ansgar, St. Anthony, St. Benedict, St. Charles, St. Donatus, St. Lucas, St. Marys, St. Olaf. The Religious Census of 1916 gave the following statistics for church membership in Iowa:

SEAL OF IOWA

Catholic Church	262,513
Methodist Episcopal Church	199,036
Disciples of Christ	73,237
Presbyterian Church in the U.S.A.	59,311
Northern Baptist Convention	44,939
Congregational Churches	39,524
Lutheran Synodical Conference	27,550
Lutheran Synod of Iowa	26,781
Lutheran United Norwegian Church	19,331
Lutheran General Council	14,289
German Evangelical Synod	13,353
United Brethren in Christ	12,672
Lutheran Norwegian Synod	10,263
Reorganized Church of Jesus Christ of Latter Day Saints	9,878
United Presbyterian Church	9,588
Protestant Episcopal Church	8,126
Friends (Orthodox)	7,797
Reformed Church in America	7,575
All Other Denominations	91,571
Total Church Membership	937,334

—C. E.; Shea.

Ira justa Conditoris, or HE WHO ONCE, IN RIGHTEOUS VENGEANCE, hymn for Matins on 1 July, feast of the Most Precious Blood. The author is unknown, but it was written in the 17th century. Of the four translations the one given in Britt is by E. Caswall. The fifth verse reads:

> When before the Judge we tremble,
> Conscious of His broken laws,
> May this Blood, in that dread hour,
> Cry aloud, and plead our cause;
> Bid our guilty terrors cease,
> Be our pardon and our peace.

Iraq (MESOPOTAMIA), independent monarchy of southwestern Asia in the region of the Tigris and Euphrates rivers, between Persia and northern Arabia, comprising the former Turkish vilayets of Baghdad, Basra, and Mosul; area, 143,250 sq. m.; pop., 2,849,282. Christianity was probably introduced among the Mesopotamian Arabs toward the middle of the 2nd century, and flourished in spite of persecution by the Sassanian kings of Persia who subjugated the region. Thenceforth the history of Christianity in Iraq, including the adoption of Nestorianism, followed that of Persia, until Iraq was captured by the Turks in the 16th century, when most of the inhabitants became Mohammedan. The country was freed from Turkish dominion during the World War, and in 1928 was established as an independent state. Catholic statistics:

Armenian Rite	*Year*	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Mardin, A.	1850	14	16	...	6,500
Amida, D.	1850	10	1	...	150
Karputh, D.	1850	...	...	...	100
Chaldean Rite					
Babylonia, P.	1681	...	...	...	7,260
Amida, A.	1833	9	12	...	4,180
Kerkuk, A.	1863	11	19	...	5,840
Gezireh, D.	1852	14	17	...	6,400
Mardin, D.	1552	3	6	...	1,670
Mosul, A.	18th cent.	27	85	...	31,900
Zakho, D.	1850	20	13	...	4,880
Syrian Rite					
Baghdad, A.	1862	2	5	...	1,300
Mardin and Amida, P.	1888	8	27	...	3,000
Gezireh, A.	1863	7	7	...	1,300
Mosul, A.	1790	20	50	20	7,100
Latin Rite					
Baghdad, A.	1848	...	...	...	54,000
Baghdad, mission...	1896	9	9	...	4,000
Mardin, mission....	1911	11	16	22	1,445
Mosul, mission.....	1750	108	173	...	92,020

Ireland, an island comprising: the Irish Free State, a self-governing dominion of the British Empire; and Northern Ireland, or the Six Counties (Antrim, Armagh, Down, Fermanagh, Londonderry, Tyrone, and the Parliamentary boroughs of Belfast and Londonderry) with a separate Parliament and executive government. Area: Irish Free State, 26,592 sq. m.; Northern Ireland, 5237 sq. m. Pop.: Irish Free State, 2,972,802; Northern Ireland, 1,256,322. St. Patrick, the apostle of Ireland, was sent there by Pope Celestine in 432. Arriving in a pagan land he first preached to the leaders, realizing that when they were converted the people would follow. He labored in practically every part of Ireland, built 365 churches, consecrated as many bishops, ordained native priests, founded convents and schools, held councils, and made Christianity the predominant religion. As early as 450 a college had been erected at Armagh, and schools at Kildare, Noendrum, and Louth, where priests were trained. In the 6th century many monastic establishments arose, notably Clonard, founded by St. Finian, Clonfert by St. Brendan, Bangor by St. Comgall, Clonmacnoise by St. Kiernan, Arran by St. Enda; and in the 7th century, Lismore by St. Carthage and Glendalough by St. Kevin. By the 7th century paganism had for the most part disappeared and the monastic schools flourished. Laboring with St. Patrick were many holy bishops, monks, anchorites, and nuns. Among the latter, the names of St. Brigid, St. Ita, and St. Fanchea are famous for their lives of sanctity and sacrifice and the number of convents they founded. St. Columba, who founded the monastery of Iona, Scotland, and numerous other missionaries were natives of Ireland who went to Scotland to spread the true faith. Aidan and his Irish colleagues went into England to surpass the zeal of the Roman missionaries under St. Augustine and to evangelize

Northumbria, Mercia, and Essex. About 590 St. Columbanus with 12 companions went to France, where they established the monastery of Luxeuil, later labored at Bregenz, Switzerland, and finally built the monastery of Bobbio, long the most prominent of northern Italy. Meanwhile St. Gall was laboring in Switzerland, St. Fridolin along the Rhine, St. Fiacre near Meaux, St. Kilian at Würzburg, St. Livinius in Brabant, St. Fursey on the Marne, and St. Cataldus in southern Italy.

When the Danes invaded Ireland they sacked and plundered churches and monasteries, desecrated the altars, and killed priests and monks. Under the Anglo-Norman rulers the Irish were oppressed, their churches and schools were neglected, and their culture ignored. With the accession of Henry VIII conditions grew worse; the king proclaimed himself head of the Church, the clergy were deprived of the right of voting, church property and the monasteries were confiscated. The people, however, could not be won from their faith and refused to accept the apostate clerics and the heretical tenets which Henry offered. His successor, Edward VI, endeavored to make Ireland Protestant, but all traces of his efforts were wiped out by the Catholic Queen Mary, so that at Elizabeth's succession all Ireland was Catholic. Under her, persecution was revived and many holy persons were tortured for their religious beliefs. Intolerance continued under James I; the clergy were banished from the kingdom, Bp. O'Devany of Down and others were put to death, and the Acts of Supremacy and Uniformity were rigorously enforced. Charles I followed the policy of his predecessor. In Aug., 1649, Oliver Cromwell came to Ireland with 10,000 men; there was no opposition to his landing and no attempt made to relieve Drogheda. It was soon captured by Cromwell, and its inhabitants and garrison cruelly massacred; a month later the same fate befell Wexford. When Cromwell left Ireland, May, 1650, Munster and Leinster were in his hands, and within two years his successors reduced the remaining provinces. Cromwell's death in 1658 was welcome news to Ireland, all the more so because Charles II (1660-85) was restored. The Irish had suffered much for attachment to the cause of Charles, and felt assured that the recovery of their property and homes was at hand. By the Act of Settlement, 600 Catholics were restored to their lands, and more would have been restored if the court of claims had continued its sittings, but through the influence of the Marquis of Ormond, who hated the Catholics, it closed its doors with 3000 cases untried. One of Charles's last acts was to dismiss him from office as an enemy to toleration. He was succeeded by James II, a staunch Catholic. When he ascended the throne, he appointed Catholics to high positions, opened the corporations and universities to them, had a papal nuncio at his court, and suspended the penal laws. This good fortune was only temporary, however, for James was forced to flee and leave the throne to William of Orange, under whom Protestant ascendancy was secured. King William's Parliament formed new and more drastic penal laws, yet the Catholics clung to their faith and Catholicity progressed. About the middle of the 18th century the Catholics showed such loyalty in supporting Grattan in his fight for legislative independence, and subscribing money to equip a volunteer force to protect Ireland against invasion, that religious toleration was favored and penal legislation ceased. In 1771 Catholics were allowed to hold reclaimed bog under lease; the oath of allegiance was substituted for the oath of supremacy in 1774; in 1778 Catholics were permitted to hold all lands under lease; and in 1782 they became free to build Catholic schools and to assist at Mass. Parliamentary and municipal franchise was granted to Catholics by the Act of 1793, admitting them to the universities and civil and military positions and removing all restrictions in regard to the tenure of land. By the Catholic Relief Bill of 1829 legal proscription ceased for the Catholic Church and Catholics were placed on a level with other denominations and admitted within the pale of the constitution.

The operation of the Home Rule Act, agitated for so many years, was delayed by the outbreak of the World War. In 1916 the Easter Rebellion roused the national consciousness and the Sinn Fein movement began to spread rapidly. The Republicans, in 1918, established a Parliament of their own, the Dail Eireann, electing Eamonn de Valera president of the Irish Republic. After two years of uprisings and widespread guerilla warfare between British and Irish, a truce was finally declared in 1921. On 6 Dec., 1921, an agreement was signed by a few Republicans and Lloyd George by which an Irish Free State was established, with northeast Ulster remaining a separate state. The following year the Free State was formally constituted a dominion and a constitution was formed by which Ireland is ruled by a governor-general appointed by Britain, an executive council, and a legislature of two houses. The Irish government controls the constabulary, army, education, taxes, excise, post-office, telegraph, and telephone; the British government is permitted the use of certain Irish ports for naval purposes and sites for airplane stations. The members of the Irish Parliament swear allegiance to the Irish Free State as by (British) law established and fidelity to the king. The present condition of the Irish Free State is peaceful and prosperous; its government is imbued with the spirit of the best Catholic rulers of the past, and conserves the moral as well as the material welfare of the people.

Ireland in 1929 comprised the following ecclesiastical divisions: archdioceses of Armagh, Cashel and Emly, Dublin, Tuam; dioceses of Achonry, Ardagh, Clogher, Clonfert, Cloyne, Cork, Derry, Down and Connor, Dromore, Elphin, Ferns, Galway (Kilmacduagh and Kilfenora), Kerry (Ardfert and Aghadoe), Kildare and Leighlin, Killala, Killaloe, Kilmore, Limerick, Meath, Ossory, Raphoe, Ross, Waterford and Lismore (qq.v.). Statistics: 2469 churches, 3226 secular priests, 764 regular priests, 26 universities and colleges, 15 seminaries, 60 high schools, 2706 primary schools, 132 charitable institutions, and a Catholic population of 4,390,219. —C.E.

Ireland, Catholic University of, proposed at the Synod of Thurles, 1850, received papal sanction,

1852, and founded, 1854. The Irish hierarchy, acting through a committee, constituted the supreme governing body and John Henry Newman was appointed rector. University College and the Catholic University school of medicine are now merged in the new University College, Dublin, which is the leading constituent college of the National University, established, 1909.—C.E., XV, 199.

Ireland, JOHN (1838-1918), Abp. of St. Paul, b. Kilkenny, Ireland; d. St. Paul, Minn. He came to St. Paul in 1852 with his parents, and made his ecclesiastical studies (1853-64) at the Seminary of Belley, France. In 1861 he was chaplain of the 5th Minnesota Regiment in the Civil War. Subsequently he was Vicar Apostolic of Nebraska, and coadjutor Bp. of St. Paul, and on 15 May, 1888, was consecrated archbishop. He organized a systematic movement for the colonization of different parts of Minnesota, and various settlements owe their origin and prosperity to his labors. Abp. Ireland was a potent factor in the development of the Church in the Northwest, and he exercised a strong influence at Washington in matters in which religion was concerned, such as the Indian Missions, and the Church properties in Cuba, Porto Rico, and the Philippines.

Irenæus (Gr., peaceful), SAINT, martyr, Father of the Church (130-202), Bp. of Lyons, b. Proconsular Asia; d. Lyons, France. Instructed by St. Polycarp, he became a priest at Lyons; in 177 he was sent on a mission to Rome; succeeded to the See of Lyons; and made many converts. Most of his writings are directed against Gnosticism which was then prevalent throughout Gaul; his relation to St. Polycarp, the disciple of St. John, gave greater importance to his works. Head in St. John's church, Lyons. Feast, R. Cal., 28 June.—C.E.; Butler.

Irene, SISTER (CATHERINE FITZGIBBON; 1823-1896), b. London; d. New York. Having emigrated to the United States she joined the Sisters of Charity in 1850. In 1869 she was entrusted with the establishment of what is now known as the New York Foundling Hospital. She also founded St. Anne's Maternity Hospital, 1880 a children's hospital at Spuyten Duyvil, 1881, and the Seton Hospital for Consumptives.—C.E.

Iringa, PREFECTURE APOSTOLIC OF, Tanganyika Territory, Eastern Africa; established, 1922, by division from the Vicariate of Dar-es-Salaam; includes the districts of Ugogo and Uhehe; entrusted to the Consolata Missionaries of Turin. Prefect Apostolic: Francisco Cagliero (1922); residence at Tosamagonga. Catholics, 1819.

Irish College (ROME). The idea of foundation, originating with Gregory XIII, was revived, 1625, by the Irish bishops in an address to Urban VIII. Founded, 1628, by Card. Ludovisi, it became known as the nursery of bishops; in 1798 it was closed by order of Napoleon, but revived by brief of Leo XII, 1826. The present building dates from 1835.—C.E.

Irish Colleges (ON THE CONTINENT), founded to train secular clergy, during the religious persecution of Elizabeth and James I. They were established at Salamanca, Seville, Madrid, Alcalá, Santiago de Compostela, Lisbon, Louvain, Antwerp, Tournai, Douai, Lille, Bordeaux, Toulouse, Nantes, Poitiers, and Paris.—C.E.

Irish Ecclesiastical Record, a monthly journal founded, 1864, by Card. Cullen, with Dr. Conroy and Dr. Moran as editors. As its motto "Ut Christiani, ita et Romani sitis" (As Christians, so also Romans), implies, it was established as a link between Rome and Ireland. Both editors having been appointed bishops, 1871, it passed to other hands and in 1876 was allowed to lapse; publication was resumed, 1880, from Maynooth College where it is still published under episcopal supervision. Among its contributors have been some of the most prominent authorities on Catholic history and doctrine.

Irish Monthly, a Jesuit publication, founded, 1873, having the longest continuous existence of any Irish Catholic magazine. Its success was largely due to Rev. Matthew Russell, S.J., who filled the editorial chair for 38 years. It contains articles on subjects of current interest, short pieces of fiction and poetry; it is credited with the discovery of Oscar Wilde, "M. E. Francis," Hilaire Belloc, and other prominent writers.

Irish Sisters of Charity, a congregation founded in Dublin, 1815, by Mother Mary Augustine Aikenhead, for the care of the poor and the sick in their own homes and the direction of charitable institutions. The rule followed is that of St. Ignatius. The congregation has about 60 houses, including hospitals, asylums, rescue homes, homes for the unemployed, orphanages, primary and industrial schools and other institutions in Ireland, Australia, and England. The mother-house is at Dublin; the total number of religious exceeds 500, there being 418 in Australia alone.—C.E., I, 234.

Iron Crown of Lombardy, legendary diadem of Constantine preserved at Monza, consisting of an inner iron band 6 in. in diameter, enclosed in a circlet of 6 plates of gold, richly decorated with jewels and enamel. The iron band is said to be made from a nail of the Holy Cross.

Irregularity (Lat., *in-*, not; *regula*, rule; not according to rule), an impediment introduced by ecclesiastical law preventing one from entering the clerical state, or from the exercise of any orders already received. The Church intends irregularities primarily as a safeguard to the dignity of her ministry, though sometimes they may appear to share the juridical nature of a penalty. Irregularity may rise either *ex defectu* (from defect) in the subject, as illegitimacy, bigamy, bodily defect; or *ex delicto* (from crime), as apostasy, heresy, homicide, attempted suicide. The new Code of Canon Law limits once for all the number and kind of irregularities as pertaining to the common law of the Church.—C.E.; American Ecclesiastical Review, 1927-28; P.C. Augustine. (F. T. B.)

Irremovability (Lat., *in-*, not; *removere*, to remove), the quality of not being liable to, or capable of, displacement; in Canon Law, a quality of the tenure of certain offices, e.g., the episcopal or the parochial, in virtue of which an incumbent cannot be removed without a just cause.—C.E.

Irvingites, popular designation of the followers of Edward Irving (1792-1834), a former Scottish Presbyterian minister; their official title is "the

Catholic Apostolic Church." Irving attempted to restore the Primitive Church as he interpreted it, and established an elaborate ministry, consisting of apostles, prophets, evangelists and pastors; each congregation is in charge of an "angel" who ranks as a pastor, assisted by 24 priests and 7 deacons. His followers believe in the abiding gifts of the Holy Ghost, speaking with tongues, prophecies, healings, etc., and in the real presence; they practise tithing. The ritual is elaborate, resembling that of the Catholic Church. Statistics are not available, but the number of churches is not more than 80 throughout the world.—C.E. (F. K.)

Isaac (Heb., in a few places), the son of Abraham and Sara. He was proclaimed the sole legal ancestor of the chosen people. His early years were spent in Bersabee whence he was taken by his father to Mount Moria to be offered up in sacrifice, and whither he returned after his life had been miraculously spared. A few years later he married Bathuel's daughter, Rebecca, whom one of his father's servants had brought from Mesopotamia and who, at an advanced age, bore him twin sons, Jacob and Esau. He withdrew from Bersabee owing to the persecution of the Philistines. During his last years occurred the incident of his conferring upon Jacob the blessing which he had always intended for Esau. He died at the age of one hundred and eighty. — C.E.; Gigot.

BL. ISAAC JOGUES

Isaac Jogues, BLESSED, martyr (1607-46), b. Orléans, France; d. Auriesville, N. Y. In 1624 he became a member of the Society of Jesus. He traveled to Canada, 1636, and spent six years in the lake region, visited the Petuns with Fr. Garnier, and journeyed as far as Sault Ste. Marie. Captured while returning to Quebec, he spent thirteen months in slavery, until he was rescued by the Dutch and brought back to France. He traveled to Rome where he was granted the privilege of saying Mass by Urban VIII, this having been made canonically impossible because his hands had been mutilated, two fingers having been burnt off. In 1644 he returned to Canada, and in 1646 visited Auriesville to negotiate peace with the Iroquois. He was the first Catholic priest to come to Manhattan Island. Returning to the Iroquois a third time, he was seized at Lake George and, believed by them to be a sorcerer, was tortured, and decapitated. Beatified, 1925. Feast, R. Cal., 26 Sept.—C.E.; VIII, 420; Wynne, Jesuit Martyrs of North America, N. Y., 1925.

Isabella I (THE CATHOLIC), 1451-1504, Queen of Castile, b. Madrigal de las Altas Torres; d. Castle of La Mota, Medina del Campo (Valladolid), Spain. In 1468 she defeated an attempt to make her usurp the crown of her brother, Henry IV, who made her his heir to the exclusion of his reputed daughter Joan, known as "La Beltraneja" on the supposition that Don Beltran was her real father; this pact, however, was later revoked. Refusing all other alliances planned for her, in 1469 she married Prince Ferdinand of Aragon, against her brother's wishes. On the death of Henry she was proclaimed Queen of Castile; her claim was contested by La Beltraneja, supported by Portugal, and a five years' war ensued. Ferdinand had meanwhile succeeded to the throne of Aragon, and thus the definitive unity of the Spanish nation was accomplished in the two monarchs, to whom Alexander VI gave the title of "Catholic" which the Kings of Spain still bear. Among the great achievements of their joint reign were the conquest of Granada, 1492, which assured the territorial unity of the Spanish monarchy, and the discovery of America by Columbus, an enterprise in which the queen assisted materially. She led the way in fostering the love of study and in many respects her court recalls that of Charlemagne.—C.E.

Isaias, prophet, son of Amos, and himself father of two sons, called to the office of prophet 738 B.C. as he describes in his prophecy (Is., 6). He was probably a counselor at court under Ezechias. Jewish tradition makes him a martyr for his religion some time after 693. Jerome regards him as more evangelist than prophet because of his frequent explicit references to the Messias and His Kingdom. He prophesied at a time of religious disorder and excitement. Ezechias was suppressing the idolatry fostered by Achaz. The Assyrians were invading Galilee and Palestine. Babylon fell, 689 B.C. Political parties were advocating relations with Egypt, Babylonia, Ethiopia. It was part of the prophetic office of Isaias to guide Juda in all this. He prophesied the downfall of Israel, Syria, Assyria; the birth of Emmanuel and the coming and days of the Messias; misfortunes of Babylonia, Moab, Egypt, Arabia, Ethiopa, the Messianic Kingdom in Jerusalem, the redemption of Israel. Chapters 36 and 37 are historical. The remaining 19 chapters foretell that Cyrus will liberate Israel from Babylonia, the sufferings of the Messias, and His Kingdom. The historian Josephus narrates that Cyrus knew of the prophecy and was moved by it to free Israel. The Biblical Commission, 29 June, 1908, decided that Isaias is the real author of the book attributed to him and that he uttered real prophecies, not merely political conjectures. The prophecies are read in the Divine Office during Advent, and are a good preparation for Christmas. They are often quoted and contain many sublime passages concerning the birth, office, characteristics, and Kingdom of Christ, and passages of great pathos concerning His Passion.—C.E.

Isidore, SAINT, confessor, Doctor of the Church (560-636), Bp. of Seville, b. Cartagena, Spain; d. Seville. He was younger brother to Sts. Fulgentius of Astigi and Florentina, and succeeded his brother Leander to the See of Seville in 599. During his episcopacy he devoted his energies to promoting science, establishing schools and convents, and welding into a homogeneous nation the various peoples

composing the Hispano-Gothic kingdom. He presided over the synod of Seville, 619, and the synod of Toledo, 633. He is important for his literary work, and mastered all branches of knowledge of his day. Emblems: bees and a pen. Relics in own church, Leon. Feast, R. Cal., 4 April.—C.E.; Butler.

Isidore the Laborer, SAINT, confessor (1070-1130), b. near Madrid; d. there. He was a laborer, employed on a farm outside the city. His wife was St. Maria Torribia. Isidore was favored with celestial visions, assisted in his work by angels, and is said to have restored to life the deceased daughter of his master. Many miracles followed after his death. Patron of peasants and day-laborers, also of Madrid, Leon, Saragossa, and Seville. Emblems: a spade and sheaf. Canonized, 1622. Relics in the church of St. Andrew, Madrid. Feast, 15 May.—C.E.; Butler.

Isla de Los Apostolos (ISLE OF THE APOSTLES), original name of Long Island, N. Y., given to it by the Spaniards in 1525.

Islam (Ar., *Aslama*, to surrender), the religion of Mohammed and of the Koran; ethically, the surrender of the will to God. Its professors are called Muslimun (*Muslim*, one who has surrendered), believers. Sometimes divided into Iman or Faith, and Din or Practical Religion. See KORAN MOHAMMEDISM.—C.E.

Islip, SIMON (d. 1366), Abp. of Canterbury, b. Islip, near Oxford, England; d. Mayfield. After holding several important ecclesiastical posts he entered the service of Edward III as one of the royal chaplains, and enjoyed the confidence of the king in diplomatic and political matters. Made Abp. of Canterbury, 1349, he did not hesitate to resist the royal exactions, despite his intimacy with the king, and addressed to Edward a vigorous protest on the subject. He was a munificent benefactor of Oxford and founded a college which was subsequently absorbed by Card. Wolsey in his foundation of Christ Church.—C.E.

Ismael, is'mă-ĕl (ISHMAEL), the son of Abraham and the Egyptian Agar (q.v.). In his boyhood he and his mother were sent into the wilderness by Abraham at the request of Sara his wife, a request to which he was directed by God to accede. Ismael was saved by Divine intervention from perishing of drought, lived in the wilderness of Paran, became famous as an archer, and married an Egyptian wife. The Arabs regard themselves as his descendants.—C.E.

ST. ISIDORE THE LABORER

Ismaelites, a group of tribes akin to the Hebrews, descended from Ismael, the father of twelve sons. They occupied the wilderness south of Palestine and a large part of central and North Arabia; there are found among them two types of Arabs, the fierce Bedouin and the almost civilized Arab, who engages in commerce. Some were itinerant caravan-traders, and it was to one of these that Joseph was sold by his brethren (Gen., 37).

Israel, iz'rā-ĕl (Heb., *yisrā-ĕl*, he that striveth with God), the name given to Jacob after wrestling with the Angel (Gen., 32). His descendants called themselves "Sons of Israel" (*Be-ne Yis-ra-el*), and spoke of their nation as "Israel." Their neighbors called them "Hebrews" (*Ibh-ri*), which name they accordingly adopted when speaking about themselves to others not of their nation (Gen., 39; Ex., 1; 1 Kings, 4). (H. W.)

Israel, KINGDOM OF, formed by the ten tribes which seceded from Roboam, the son of Solomon (*c.* B.C., 929). Its history is one continuous warfare. Internal disturbances were frequent; Juda and Syria were a constant menace; finally Assyria invaded the kingdom and destroyed it, after capturing the capital Samaria, B.C. 722 (4 Kings, 17). It is sometimes called the Kingdom of Ephraim or the Northern Kingdom. List of kings: Jeroboam, Nadab, Baasa, Ela, Zambri, Amri, Achab, Ochozias, Joram, Jehu, Joachaz, Joas, Jeroboam II, Zacharias, Sellum, Manahem, Phaceia, Phacee, Osee. (H. W.)

Israelites, descendants of the patriarch Jacob, or Israel. See JEWS.—C.E.

Issachar, is'ă-kär (Heb., reward), ninth son of Jacob, fifth son of Lia. He was given the name Issachar, by his mother at his birth (Gen., 30). Isaachar had four sons: Thola, Phua, Jasub, and Semron, whose descendants formed the tribe of Issachar (Num., 26). In the time of Moses the tribe counted 54,400 men capable of going forth to battle (Num., 2). The character of the tribe is told in the words of Jacob (Gen., 49): satisfied with the richness of its territory, through which passed numerous caravans, the tribe of Issachar thought only of its own well-being; and so, rendering itself subordinate to strangers, found slavery (rest) preferable to liberty. (F. J. L.)

Iste Confessor Domini colentes, or THIS THE CONFESSOR OF THE LORD, WHOSE TRIUMPH, hymn for Vespers and Matins for the Common of confessors (bishops and not bishops). This hymn was written in the 8th century by an unknown author. It has 12 translations; the English title given is the first line of a cento from "The Hymner."—Britt.

Iste quem læti colimus, or WORSHIPPED THROUGHOUT THE CHURCH TO EARTH'S FAR ENDS, hymn for Lauds on 19 March, feast of St. Joseph; written in the 17th century by an unknown author. Five translations are in existence; the English title given is by E. Caswall.—Britt.

Italo-Greeks, a group of about 50,000 Byzantine Uniats (see UNIAT CHURCHES), scattered in southern Italy and its islands, with about 20,000 immigrants in the United States. They comprise the original Greek-speaking inhabitants of southern Italy, which was withdrawn from the jurisdiction of Rome and given to the Patriarch of Constantinople by Emperor Leo the Isaurian in 726. The

Byzantine Rite was made obligatory in 968, but the Norman Conquest (11th century) and the attempt to restore the Latin Rite, which began in the 11th century and continued for six centuries, prevented these people from being drawn into the Greek Schism; they always remained faithful to the pope. In 1467, 1566, and 1740 the immigration of the Albanians into lower Italy encouraged those who still clung to the Byzantine Rite. The Italo-Greeks have a famous monastery near Rome (Grottaferrata), and colonies in France, Malta, and Africa. They have churches in New York City and elsewhere in the United States.—C.E.

Italy, independent monarchy of southern Europe; area, 119,714 sq. m.; est. pop., 40,584,583. Christianity was introduced in Rome by St. Peter and St. Paul a few years after the Crucifixion, and was soon extended to all parts of Italy, with converts from all ranks, so that it was strongly established before the time of Constantine. Milan, Aquileia, and Ravenna gained ecclesiastical importance, and synods were frequent during the 4th and 5th centuries, especially in Rome. Unity with Constantinople was broken by the Acacian schism (484-519) which foreshadowed the great Eastern Schism. After a period of occupation by the Goths, Italy again became part of the Roman Empire, subject to the Cæsaropapism and later the culpable neglect of the Byzantine rulers, until Pepin and Charlemagne were summoned by the popes to save Rome from the Lombards. Through the gifts of the German rulers, the generosity of the people, and the need of self-defense the States of the Church were established in Italy. In the second half of the 11th century arose the long conflict between the papacy and the German empire which had made use of the episcopal sees in northern and central Italy to maintain its claim to dominion over the peninsula. With the support of the Lombard League of Cities and the Normans in the south, the papacy was victorious in the first phase of the struggle. The second phase, arising from the union of the imperial crown with the royal crown of Sicily, resulted in the ruin of the Hohenstaufens. In the 13th century religious life was strengthened by the foundation of the mendicant orders and the rise of the great universities, as Bologna and Padua, under the patronage of the papacy which reached the height of its temporal power. In the following century with removal of the papal residence to Avignon, Italy became the prey of despots who dominated for selfish ends the prevailing anarchy. Not until the Western Schism ended (1417) did the Papal States recognize papal dominion, under Martin V.

The rise of pagan humanism and moral laxity among clergy and laity alike in the 15th century was offset by the development of extraordinary sanctity (St. Bernardine of Siena, St. John Capistran, St. Antoninus of Florence, St. Frances of Rome). Protestantism gained no strong hold in Italy because of vigorous civil and ecclesiastical opposition, the antipathy of the people, and the union of religious, ecclesiastical, and theological activities in the Counter-Reformation. During the 17th and 18th centuries there were continuous conflicts between Catholic states in Italy and the Holy See, supplemented by the political disturbances occasioned by Jansenism, Gallicanism, and the resistance against the power of Islam. Italy became the instrument of Spanish and Austrian policy alternately, and suffered from the anti-ecclesiastical measures of Emperor Joseph II. Religious life continued to flourish in the foundation of the Redemptorists by St. Alphonsus Liguori (1732) and the Passionists by St. Paul of the Cross (1741). At the beginning of the 19th century Italy was divided among four powers, Austria, Sardinia, the papacy, and the Bourbons of Naples, Sicily, and Parma. Revolt against Austrian rule gathered momentum toward the middle of the century, and in 1859 Piedmont (now Sardinia) was victorious in the war for independence. It was then joined by Lombardy, Modena, Parma, Tuscany and the Romagna, the Marches and Umbria, Naples, and Sicily, and in 1861 the Kingdom of Italy was proclaimed at Turin. Venice was annexed in 1866, Rome taken by force of arms in 1870 and declared the capital of the kingdom, 1871. In the same year Pius IX refused to accept the Law of Guarantees according temporal allegiance to the civil government of Italy. In 1929 through the efforts of Benito Mussolini the government signed a pact with the Vatican recognizing the pope's rightful claim to sovereignty, thus settling the Italian question which had been the cause of incessant hostility between Church and State.

The ecclesiastical administration, which comprises 282 sees, is thus divided:

In Italy:	*Year*	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Acerenza and Matera, A.	1203	167	171	48	147,900
Anglona - Tursi, D.	968	120	107	4	100,000
Potenza and Marsico Nuovo, D.	1818	104	120	...	96,500
Tricarico, D.	1068	91	170	...	67,930
Venosa, D.	c.238	30	52	...	48,300
Acireale, D.	1844	305	445	225	148,727
Acquapendente, D.	1649	70	62	49	21,816
Alatri, D.	547	77	104	86	35,000
Albano, D.	355	62	160	...	52,500
Altamura and Acquaviva delle Fonti, Archp.	1848	...	80	...	42,700
Amalfi, A.	987	...	271	...	50,000
Amelia, D.	5th cent.	78	51	64	21,000
Anagni, D.	487	50	112	113	45,650
Ancona and Umana, A.	1904	85	110	115	90,694
Aquila, A.	1876	242	229	100	115,700
Aquino, Sora, and Pontecorvo, D.	1818	336	309	90	176,400
Arezzo, D.	1st cent.	436	549	147	225,000
Ascoli Piceno, D.	4th cent.	305	229	126	130,000
Assisi, D.	c.240	190	264	299	32,815
Aversa, D.	1049	377	650	20	157,900
Bagnoregio, D.	c.600	107	62	72	30,400
Bari, A.	530	261	290	200	400,000
Conversano, D.	487	130	131	130	84,086
Ruvo and Bitonto, D.	1818	82	69	...	66,000
Beatissima Vergine Maria del Santissimo Rosario in Valle di Pompei, P.N.	1926	...	...	...	.....
Benevento, A.	969	463	874	129	590,000
Alife, D.	496	54	58	14	25,140
Ariano, D.	1070	95	122	30	50,900
Ascoli Satriano and Cerignola, D.	1818	100	108	50	70,115
Avellino, D.	2nd cent.	90	181	65	107,598
Boiano - Campobasso, D.	1061	134	194	10	100,000
Bovino, D.	499	68	65	17	35,000
Larino, D.	960	57	111	26	67,630
Lucera, D.	c.300	110	207	40	100,000

ITALY
ENGLISH MILES
20 10 0 20 40 60 80
KILOMETRES
20 0 20 40 60 80 100 120
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16
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c
42
d
e
38
f
JUGOSLAVIA
Fiume
ZARA
SEA
Vasto
Termoli
Viesti
MANFREDONIA
Campobasso
San Severo
Lucera
Foggia
Cerignola
BENEVENTO
BARLETTA
TRANI
Andria
Molfetta
BARI
Conversano
Monopoli
Ostuni
BRINDISI
Oria
TARANTO
Lecce
OTRANTO
Nardo
40
Ugento
BASILICATA
MATERA
Castellaneta
Acerenza
Potenza
Tricarico
Campagna
Sicignano
Auletta
Diano
Vallo
Marsico Nuovo
Tursi
Anglona
GULF OF TARANTO
Gallipoli
Lungro
Cassano all'Ionio
S. Marco
ROSSANO
Cariati
Bisignano
COSENZA
CALABRIA
Santa Severina
Crotone
CATANZARO
Nicastro
Pizzo
Nicotera
Tropea
Stromboli
Lipari
Milazzo
Spuillace
MESSINA
Oppido Mamertino
Gerace
Patti
Santa Lucia del Mela
REGGIO
Bova
Acireale
CATANIA
IONIAN SEA
SYRACUSE
Noto

Sardinia

Dc	Cagliari	Be
Dc	Iglesias	Be
Dc	Nuoro	Bd
Dc	Ogliastra	Bde
Dc	Oristano	Bde
Dc	Ales and Terrelba	Bde
Dc	Sassari	Bd
De	Alghero	Bd
De	Ampurias and Tempio	Bd
	Bosa	Bd
Dc	Ozieri	Bd
De		
Dc		

Sicily

Dc	Catania	Ef
Dc	Acireale	Ef
Dc	Prel. null. Santa Lucia del Mela	Ec
Dc	Messina	Ec
Dc	Lipari	Ec
De	Nicosia	Ef
	Patti	Eef
Dc		
Dc	Monreale	Def
	Caltanisseta	DEf
	Girgenti	Df
Ab	Palermo	De
Bb	Cefalu	DEef
ABb	Mazzara del Vallo	Df
Ab	Trapani	Dep
Bb		
Ab	Syracuse	Ef
Ab	Caltagirone	Ef
Ab	Noto	Ef
Ab	Piazza Armerina	Ef
Ab	Archimandr. SS. Salvatore	
Ab		
Ab		

Umbria

Bb	Perugia	Dc
Bb	Spoleto	Dc
ABb	Amelia	Dc
Bb	Assisi	Dc
Bb	Citta della Pieve	CDc
Bb	Citta di Castello	Dc
	Foligno	Dc
	Gubbio	Dc
Ed	Nocera Umbra	Dc
Fd	Norcia	Dc
	Orvicto	Dc
Fd	Rieti	Dc
Fd	Terni and Narni	Dc
Gd	Todi	Dc
Ed		

Veneto

	Udine	Dab
Fd	Bressanone	Ca
Fd	Fiume	Eb
Fd	Trento	Cab
Fd	Venice	Db
?Gd	Adria	CDb
Fd	Belluno and Feltre	CDab
?Fd	Ceneda	Dab
Fcd	Chioggia	Db
Gde	Concordia	Db
Gde	Padua	CDb
Gde	Treviso	Db
Gde	Verona	Cb
Gde	Vicenza	Cb
Fd	Gorizia and Gradisca	Dab
Fd	Trieste and Capo d'Istria	Db
Fd	Parnezo and Pola (see also Jugoslavia)	Db
Fd	Zara	Ebc
Fd		

Cb
Cb
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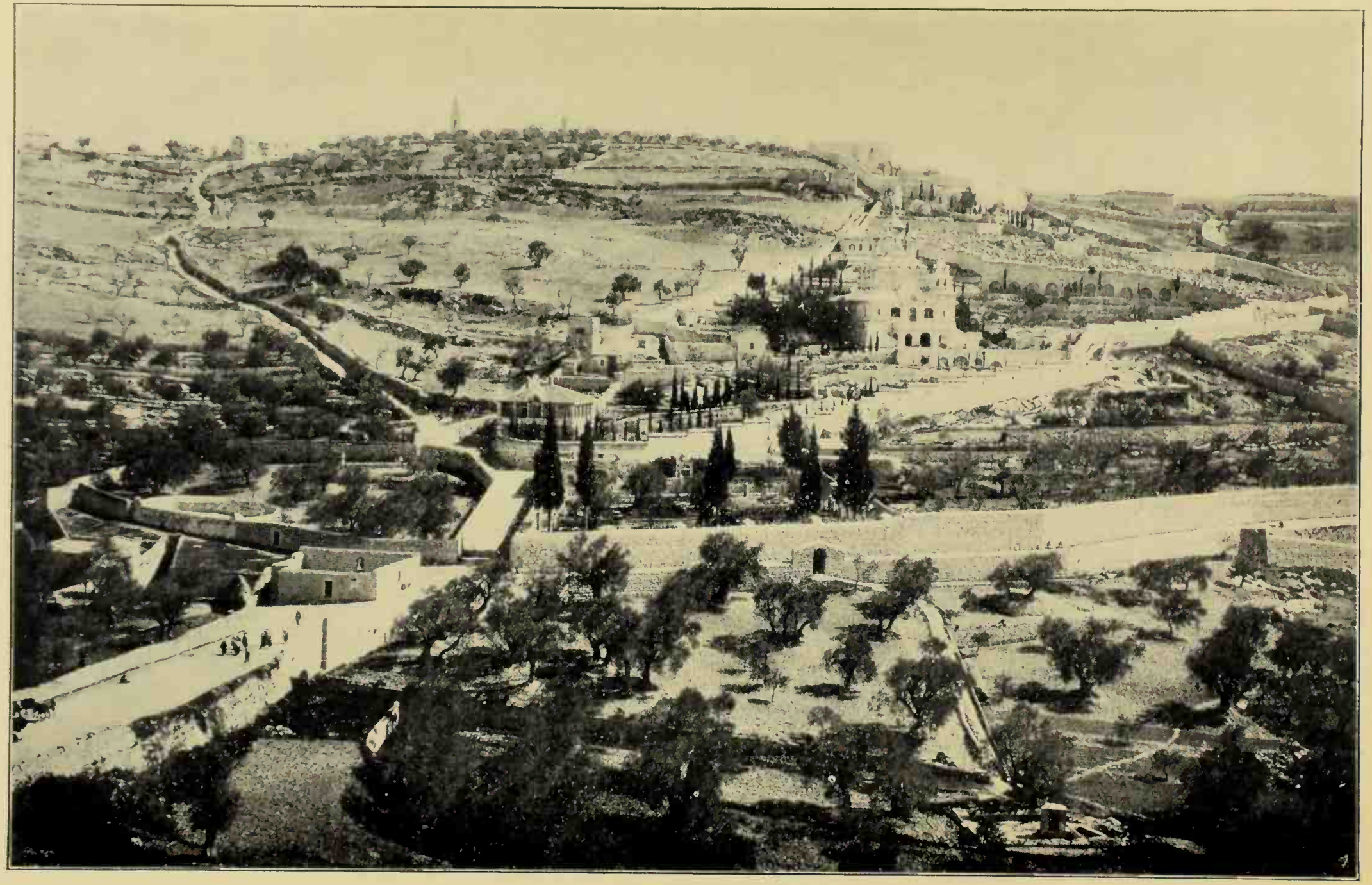
ITALY

THE CATHEDRAL, ALBENGA



JERUSALEM

VALLEY OF THE CEDRON, AND MT. OLIVET

In Italy;	*Year*	*Chs.*	*Pp.*	*Srs.*	*Caths.*
San Severo, D. .	1062	25	94	...	70,000
Sant' Agata de' Goti, D.	970	63	107	...	32,000
Telese, D.	487	113	120	50	61,000
Termoli, D.	c.969	50	57	...	58,800
Bologna, A.	1582	1,175	705	287	951,325
Faenza, D.	3rd cent.	164	335	290	103,962
Imola, D.	4th cent.	210	334	149	117,410
Bressanone, D. ..	6th cent.	...	1,583	...	92,604
Brindisi, A. .....10th cent.		89	185	81	140,000
Cagliari, A.	1126	118	200	80	206,000
Iglesias, D.	1763	39	41	...	80,000
Nuoro, D.	484	213	69	...	66,300
Ogliastra, D. ..	1824	53	46	...	54,500
Camerino, A.	1787	174	282	...	90,000
Campagna, D. ...	1525	56	47	...	90,000
Capua, A.	966	90	253	129	109,000
Cajazzo, D.	9th cent.	72	78	...	30,240
Calvi and Teano, D.	1818	225	187	60	90,000
Caserta, D.	c.1113	176	251	...	109,500
Isernia and Venafro, D. ...	1852	105	101	23	58,000
Sessa Aurunca, D.	1st cent.	103	80	...	60,000
Catania, A.	1844	223	486	159	380,000
Catanzaro, A.	1927	97	86	36	85,000
Cava and Sarno, D.	1818	140	229	27	71,204
Chieti, A.	1526	442	295	...	316,652
Citta della Pieve, D.	1600	86	74	67	42,500
Citta di Castello, D.	465	200	172	105	54,728
Civita Castellana, Orte and Gallese, D.	1033	202	132	10	41,000
Conza Sant' Angelo dei Lombardi, and Bisaccia, A.	1087	206	337	30	91,852
Lacedonia, D. ..	1082	51	97	4	29,300
Muro Lucano, D.	1049	72	85	...	40,180
Cortona, D.	1325	60	117	90	30,200
Cosenza, A.	1050	264	188	70	159,500
Cotrone, D.	550	30	30	30	16,000
Fabriano and Matelica, D.	1785	183	94	75	39,800
Fano, D.	1st cent.	144	116	70	70,000
Ferentino, D.	320	56	100	89	52,881
Fermo, A.	1589	660	454	189	200,000
Macerata and Tolentino, D ..	1586	140	108	53	58,112
Montalto, D. ...	1586	97	78	...	35,000
Ripatransone, D.	1571	70	80	40	46,339
San Severino and Treja, D. ...	1586	146	104	46	28,272
Ferrara, A.	1735	141	219	238	135,000
Fidenza, D.	1601	78	110	50	58,439
Fiume, D.	1925	...	...	...	40,000
Florence, A.	1420	1900	1200	1600	562,900
Borgo San Sepolcro, D.	1515	280	210	70	55,500
Colle di Val d'Elsa, D. ..	1592	117	625	10	50,300
Fiesole, D.	1st cent.	329	393	210	60,800
Modigliana, D. .	1850	114	162	99	40,000
Pistoia and Prato, D ...	1653	380	403	...	250,197
San Miniato, D.	1622	250	288	136	117,441
Foggia, D.	1855	74	111	72	130,000
Foligno, D.	1st cent.	173	111	135	45,000
Frascati, D.	1178	...	153	...	40,000
Gaeta, A	1848	97	203	64	104,615
Genoa, A.	1133	400	1226	1100	600,000
Albenga, D. ...	451	354	344	190	125,000
Bobbio, D.	1014	105	80	16	30,100
Chiavari, D. ...	1892	335	388	150	120,000
Luni-Sarzana and Brugnato, D.	1820	375	362	193	183,158
Savona and Noli, D.	1810	270	245	...	80,000
Tortona, D. ...	2nd cent.	501	600	272	400,394
Ventimiglia, D..	c.680	95	280	400	103,735
Gorizia and Gradisca, A.	1787	378	353	180	280,867
Parenzo and Pola, D.	1828	270	156	...	142,472
Trieste and Capo d'Istria, D. ..	1828	...	361	...	470,000
Gravina and Irsina, D.	1818	35	55	15	30,000
Gubbio, D.	416	304	99	129	43,606
Jesi, D.	307	151	135	121	61,500
Lanciano, A.	1562	102	108	25	60,400
Lucca, A.	1726	623	512	...	221,432
Lungro (Greek Rite), D.	1919	21	30	...	35,000
Manfredonia, A. .	1074	165	190	15	101,800
Marsi, D.	9th cent.	303	157	60	120,000
Melfi and Rapolla, D.	1528	43	65	...	40,100
Messina, A.	1166	599	358	...	500,000
Lipari, D.	c.254	50	40	16	30,000
Nicosia, D.	1816	150	206	...	130,673
Patti, D.	1058	520	367	50	252,000
Milan, A.	784	1,865	2,315	960	2,996,120
Bergamo, D. ...	c.301	512	1221	478	500,000
Brescia, D.	c. 60	774	1074	1283	610,000
Como, D.	c.380	910	640	325	357,278
Crema, D.	1579	78	74	150	66,900
Cremona, D. ...	4th cent.	530	581	1475	377,700
Lodi, D.	3rd cent.	220	325	325	202,321
Mantua, D.	804	259	332	270	260,000
Pavia, D.	c. 46	112	208	59	110,500
Mileto, D.	1081	300	308	35	250,000
Modena and Nonantola, A.	1853	450	505	244	274,780
Carpi, D.	1779	50	82	54	89,987
Guastalla, D. ..	1828	58	75	51	80,000
Reggio-Emilia, D.	c. 60	276	519	151	287,000
Molfetta, Giovinazzo, and Terlizzi, D.	1818	65	164	34	94,014
Monopoli, D.	1062	290	137	...	75,000
Monreale, A.	1182	218	418	94	228,600
Caltanissetta, D.	1844	82	278	108	187,500
Girgenti, D. ...	1st cent.	369	535	115	415,043
Montalcino, D. ...	1462	85	77	...	39,150
Montecassino, A.N.	1323	214	252	...	100,736
Montefiascone, D. .	1369	77	85	80	35,000
Monte Oliveto Maggiore, A.N.	1765	...	...	...	.....
Montepulciano, D.	1561	46	44	12	16,650
Montevergine, A.N.	12th cent.	...	27	...	9,000
Naples, A.	992	1105	2675	2000	800,000
Acerra, D.	499	44	113	28	45,000
Ischia, D.	1179	82	147	12	32,000
Nola, D.	2nd cent.	432	528	120	200,000
Pozzuoli, D. ...	c. 60	94	97	30	100,000
Nardo, D.	1413	77	141	24	107,000
Nepi and Sutri, D.	1435	95	123	148	49,000
Nocera, Umbra and Gualdo Tadino, D.	1915	100	110	...	59,731
Norcia, D.	495	258	135	140	29,844
Oristano, A.	11th cent.	152	169	37	99,800
Nicotera and Tropalba, D.	1503	108	83	...	65,000
Orvieto, D.	590	124	109	98	45,000
Osimo and Cingoli, D.	1725	89	179	87	55,000
Ostia, D.	1st cent.	20	20	...	3,000
Otranto, A.	5th cent.	325	260	...	100,200
Gallipoli, D. ...	6th cent.	50	42	...	26,000
Lecce, D.	1057	123	290	125	128,000
Ugento, D.	1254	120	129	...	80,000
Palermo, A.	19th cent.	584	785	1070	543,990
Cefalu, D.	1131	265	301	90	130,000
Mazzara del Vallo, D.	1093	260	362	117	300,000
Trapani, D. ...	1844	105	109	60	130,000
Palestrina, D.	c.313	96	109	114	45,700
Parma, D.	c.370	406	473	99	250,000
Penne and Atri, D.	1252	317	214	6	184,400
Perugia, A.	1882	371	258	150	100,900
Piacenza, D.	c.322	1200	604	...	307,550
Pisa, A.	1092	750	440	200	190,000
Leghorn, D. ...	1806	67	141	219	165,000
Massa Carrara, D.	1822	276	290	204	165,000
Pescia, D.	1726	66	159	135	75,000
Pontremoli, D.	1797	361	213	30	64,603
Volterra, D. ...	5th cent.	389	206	110	104,000
Porto and Santa Rufina, D.	1119	30	26	...	20,000
Ravenna, A.	433	31	166	100	124,900
Bertinoro, D. ..	1360	93	101	65	35,000
Cervia, D.	6th cent.	26	33	15	26,000
Cesena, D.	c. 92	99	171	90	68,750
Comacchio, D. ..	c.502	14	41	14	50,000
Forli, D.	2nd cent.	86	155	120	37,500
Rimini, D.	c.260	254	392	183	150,000
Sarsina, D.	c.300	120	76	...	36,000
Recanati and Loreto, D.	1592	75	132	...	48,286
Reggio-Calabria, A.	11th cent.	200	195	50	200,000
Bova, D.	c.649	34	29	...	26,000
Cassano all'Ionio, D.	c.462	200	263	42	130,300
Gerace, D.	5th cent.	80	253	...	140,000
Nicastro, D. ...	1094	71	135	...	110,100
Nicotera and Tropea, D.	1818	130	210	...	88,407
Oppido Mamertina, D.	1295	30	41	...	30,000

In Italy;	*Year*	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Squillace, D. ...	c.462	120	222	...	130,000
Rieti, D.	5th cent.	402	240	100	127,157
Rossano, A.	11th cent.	50	128	20	70,000
Sabina and Poggio Mirteto, D. .	1925	185	141	40	54,200
Salerno, A.	10th cent.	371	675	...	212,000
Capaccio - Vallo, D.	930	282	170	...	122,400
Diano - Teggiano, D.	1850	73	171	...	120,000
Nocera de' Pagani, D.	5th cent.	100	110	...	75,000
Nusco, D.	1104	118	108	34	40,304
Policastro, D. ..	1079	234	204	...	64,000
San Marco and Bisignano, D. ..	1818	212	180	...	110,000
San Martino al Monte Cimino, A.N.	13th cent.	3	8	5	2,072
San Paolo fuori le Mura, A.N.	1425	13	57	...	6,000
Santa Lucia del Mela, P.N.	....	...	76	...	20,000
Santa Severina, A.	11th cent.	53	83	...	60,000
Cariati, D.	c.1100	70	69	...	60,000
Santissima Trinita di Cava dei Tirreni, A.N.	1394	...	55	...	30,000
Santi Vincenzo ed Anastasio alle Tre Fontani, A.N. ..	1140	...	50	...	23,500
Sassari, A.	600	123	158	69	118,368
Alghero, D.	1503	120	80	...	58,000
Ampurias and Tempio, D. ..	1506	107	62	...	40,400
Bosa, D.	5th cent.	104	55	...	30,500
Ozieri, D.	13th cent.	116	87	...	45,000
Segni, D.	c.494	34	81	27	19,450
Siena, A.	1459	300	270	50	83,000
Chiusi and Pienza, D.	1772	125	141	55	45,000
Grosseto, D. ...	1133	57	42	13	72,000
Massa Marittima, D.	5th cent.	64	67	54	104,000
Sovana - Pitigliano, D.	7th cent.	78	106	23	38,500
Syracuse, A.	1844	218	461	...	352,422
Cattagirone, D.	1818	112	247	43	115,500
Noto, D.	1844	102	351	200	220,000
Piazza Armerina, D.	1817	180	293	100	230,000
Sorrento, A.	1059	235	300	197	70,000
Castellammare di Stabia, D. ...	499	100	220	70	70,500
Spoleto, A.	1820	250	228	131	80,000
Subiaco, A.N. ...	11th cent.	...	91	...	40,000
Taranto, A.	778	335	207	172	206,030
Castellaneta, D.	c.1088	4	52	48	38,517
Oria, D.	1591	122	183	42	130,000
Tarquinia and Civitavecchia, D.	1854	48	67	80	44,000
Teramo, D.	c.600	381	233	15	170,000
Terni and Narni, D.	1907	127	87	99	77,600
Terracina, Sezze, and Piperno, D.	1217	62	109	98	80,000
Tivoli, D.	2nd cent.	108	107	68	50,000
Todi, D.	c.138	249	114	47	45,200
Trani and Barletta, A.	1860	81	112	110	218,000
Andria, D.	492	...	...	...	142,000
Trento, D.	2nd cent.	...	886	...	590,000
Trivento, D.	390	133	170	24	130,000
Troja, D.	1028	29	49	28	29,700
Turin, A.	1515	986	1705	...	510,000
Acqui, D.	4th cent.	459	359	75	200,000
Alba, D.	4th cent.	675	327	180	160,000
Aosta, D.	4th cent.	570	226	200	85,000
Asti, D.	3rd cent.	525	320	60	192,000
Cuneo, D.	1817	190	243	450	111,120
Fossano, D. ...	1592	42	120	95	36,000
Ivrea, D.	5th cent.	315	480	531	217,691
Mondovi, D. ...	1388	1760	510	135	186,327
Pinerolo, D. ...	1748	102	167	250	71,906
Saluzzo, D.	1511	671	335	220	160,500
Susa, D.	1772	70	172	200	70,000
Udine, A.	1846	628	684	625	541,510
Urbino, A.	1563	126	126	35	42,800
Cagli and Pergola, D.	1819	154	102	82	32,000
Fossombrone, D.	499	70	73	...	23,431
Montefeltro, D. .	c.368	260	203	96	65,800
Pesaro, D.	247	100	131	43	60,000
Sant' Angelo in Vado and Urbania, D. ...	1635	86	78	...	15,000
Senigallia, D. ..	c.502	278	194	128	115,000
Valva and Sulmona, D.	1232	244	190	30	160,000
Velletri, D.	465	40	66	...	53,000
Venice, P.	1451	...	513	300	200,000
Adria, D.	649	300	262	9	235,000
Belluno and Feltre, D.	1197	380	212	50	213,244
Ceneda, D.	c.711	528	220	307	240,000
Chioggia, D. ...	c.681	78	120	136	152,000
Concordia, D. ..	6th cent.	287	257	112	335,679
Padua, D.	c. 48	457	817	...	700,000
Treviso, D.	320	400	430	300	453,822
Verona, D.	c.272	442	918	252	505,247
Vicenza, D. ...	2nd cent.	468	733	515	544,761
Vercelli, A.	1817	405	448	974	250,000
Alessandria della Paglia, D. ...	1175	200	235	160	145,000
Biella, D.	1772	270	294	...	151,000
Casale Monferrato, D.	1474	562	357	280	180,000
Novara, D.	398	500	690	140	452,000
Vigevano, D. ..	1529	170	247	210	176,000
Veroli, D.	c.743	102	180	...	79,886
Viterbo and Tuscania, D.	c.595	165	144	110	52,672
Zara, A.	1154	...	207	...	42,828
In Asia:					
Rhodes, A.	1928	...	...	...	9,000
In Africa:					
Cyrenaica, V.A. ..	1927	...	...	...	.....
Eritrea, V.A.	1911	43	70	35	32,800
Mogadiscio, V.A. .	1927	...	...	...	500,000
Tripolitania, V.A. .	1927	14	43	103	16,000

—C.E.

Ite Missa Est (Go, it is the dismissal), versicle recited by priest to the people at the close of Low Mass, or chanted by the deacon at high Mass.—C.E.

Itineraria, books of travel and guide books of the Middle Ages. Most of them were concerned with the journeys to the Holy Land, and were written either by pilgrims from their own experiences, or by compilers who drew their matter from the accounts which the pilgrims brought back. In general, they are descriptions of the routes, the stopping places, the sights along the way, and the Holy Places. They are invaluable sources for the study of church history, Christian archæology, or the Bible. Among the oldest, now preserved, are the "Itinerarium Burdigalense," by an anonymous writer known as the Pilgrim of Bordeaux who visited the Holy Land in the years 333 and 334, and the "Peregrinatio Sanctæ Silviæ" by a Spanish nun, Egeria, written *c.* 385. Among the later medieval works, the most important is the "Descriptio Terræ Sanctæ" by a Dominican, Burchard, who spent ten years in Palestine, 1274-1284. Itineraria were among the most popular readings of the Middle Ages.—C.E.

(M. P. H.)

ST. IVO

Itinerary (Lat., *itinerari*, to travel), a form of prayer, consisting of the canticle Benedictus, with an antiphon, "prayers," and four collects, intended for the use of clerics when setting out on a journey, and for their convenience placed at the end of the Breviary.—C.E.

Ives, Levi Silliman (1796-1867), convert, b. Meriden, Conn.; d. New York. As Protestant Episcopal Bishop of North Carolina, influenced by the

Oxford Movement, he founded a religious community called the Brotherhood of the Holy Ghost, later dissolved by the convention of his church, which also cited Bishop Ives for teaching Catholic doctrines. In 1852 he went to Rome and made his submission to the pope. On his return he taught rhetoric at St. Joseph's Seminary, New York, and established the Catholic Protectory, of which he was first president.—C.E.

Ivo (Ives or Yves), Saint, confessor (1253-1303), b. Kermartin, Brittany; d. Lonannec. Educated at Paris, he practised law at Rennes and Trégnier, and later joined the Franciscan Tertiaries. Ordained, 1284, he was appointed to the parish of Tredrez and later to Lonannec, where he served as bishop's judge, and lawyer of the poor. Patron of lawyers. Emblem: a cat. Canonized, 1347. Relics at Trégnier. Feast, 19 May.—C.E.

Ivo of Chartres, Saint, confessor (*c.* 1040-1116), Bp. of Chartres, canonist, b. Beauvais, France. Having studied philosophy at Paris, and theology at the Abbey of Bec in Normandy, he was made provost of the canons of St. Quentin at Beauvais, 1080. Consecrated bishop by Urban II (1090), he became one of the best teachers in France and an authority on theology, liturgy, politics, and canon law. His opposition to the adulterous marriage of Philip I won him a prison cell, 1092. His works are divided into three categories: canonical writings like the "Decretum," the "Panormia," composed before 1096, and the "Prologus"; letters on religious and political questions of the day (he took a moderate position in the investiture struggle); and sermons which reveal his piety and science. Relics at Chartres. Feast, 30 May.—C.E.

IVORY CARVING

Ivory, the tusks of the elephant and other animals, a tough, white, elastic substance, capable of a high polish. Since prehistoric times it has been used in the arts: diptychs of ivory are among the first examples of Christian art; plaques were made for book covers; cylindrical pyxes were made of carved ivory; bishops' chairs were overlaid with the same material. During the Middle Ages pyxes, tabernacles, caskets, statuettes, etc., were made of ivory.—C.E.

J

Jacob, the son of Isaac and Rebecca, third great patriarch of the chosen people, and the immediate ancestor of the twelve tribes of Israel. He secured through a ruse the blessing which Isaac intended for Esau, and thus was confirmed Jacob's possession of the birthright, his struggle for which had begun before his birth. He fled to Haran, the dwelling place of Laban, his maternal uncle, serving 14 years for Laban's daughter Rachel. He finally departed secretly for Chanaan. After stopping at Bethel and Ephrata (Gen., 35), he came to Hebron where he dwelt quietly, leaving it only to rejoin his son Joseph in Egypt, and to spend his last days in the land of Gessen.—C.E.

Jacobins, political club of French Revolution, originating in the Club Breton at Versailles in 1789, named Jacobins because their meetings were held in the refectory and library of the Dominican monastery, rue St. Honoré, Paris, which they rented. The monks who had been called by this name in France from their first house in rue St. Jacques (Lat., Jacobus), are said to have often attended their assemblies. In 1791 the convent was suppressed by the state, and the Jacobins assembled in the chapel. At first the club did not hold advanced views; later the extremist element became dominant. It was closed after death of Robespierre. The name came to be applied to all holding radical views, and sometimes even to liberals.

JACOPONE DA TODI

Jacob's Well (Heb., *Bir Yakub*), or THE WELL OF THE SAMARITAN WOMAN (Heb., *Bir Samariych*), well on the highroad from Jerusalem, one mile and a half from Nablûs, and almost one mile from the village of Askar or Sichar (John, 4). Here Christ met the Samaritan woman. It is called Jacob's Well because the patriarch who "drank thereof himself, and his children, and his cattle" gave it to the tribe of Joseph. The opening of the well lies now in a crypt of a Crusader's chapel, over which the Greeks have built a church. The well itself is 7½ ft. in diameter, lined with masonry, and is still 75 deep. It seems to be fed by an underground rivulet, which occasionally runs dry in summer. (C. L. S.)

Jacopone da Todi or JACOPO BENEDICTI or BENEDETTI (*c.* 1228-1306), poet, b. Todi, Italy; d. Collazone. He studied law probably at Bologna, and exercised the profession of advocate at Todi. He married a noblewoman, said to have been Vanna, daughter of Bernardino, Count of Collemedio, whose tragic death changed the tenor of his life. About 1270 he sought admission into the Order of Friars Minor of his native town, and in the struggle in which the Order was then engaged, took sides against the pope. He was taken captive by the papal troops, and imprisoned (1298-1303). He is the author of a large number of sacred songs known as *laudi*, among them the Stabat Mater, and with St. Francis he stands at the head of Umbrian poets. His prose works consist mainly of short spiritual treatises.—C.E.

Jaffna, DIOCESE OF, Ceylon, comprises the Northern and the North Central provinces, excepting the Tamankaduwa division; area, 6500 sq. m.; erected, 1886; suffragan of Colombo. In 1548 St. Francis Xavier sought relief for the Christians of Jaffna from the persecutions of the king of that city. Bishops: Henri Joulain (1893-1919), Jules Brault (1920-24), and Alfred Guyomard (1924). Churches and chapels, 207; priests, secular, 6; priests, regular, 53; religious women, 96; seminary, 1; schools, 125; institutions, 6; Catholics, 52,351.

Jahveh, or JAHWEH, modern pronunciation of the name of God, Jehovah (q.v.). (ED.)

Jainism (Skt., *jina*, conqueror), a religious and monastic system of India intermediate between Brahmanism and Buddhism. It is a heresy of the former with such resemblance to Buddhism, in monastic system, teaching and texts, that some classify Jainism as an offshoot originating *c.* 300 B.C. The prevailing view considers it as independent of Buddhism, and possibly older. The few details known of its founder so resemble Buddha's life that a legend is suspected. Tradition states that Jina, 6th century B.C., was the son of a local raja, with family name of Jnātriputra (in Prakrit, Nattaputta), near Benares. He sacrificed all to follow Brahman asceticism, and was called Mahavira, hero, and Jina, conqueror. He rejected the Vedas and Vedic rites, and became a heretic. With disciples he went about preaching his doctrine, and organized his converts under austere monastic discipline. Less ambitious followers became lay Jainists. The propriety of living naked later split Jainism into two sects. The White-Robed Sect of Northwest India is more numerous and includes communities of nuns. The naked ascetics are in Southern India. The total number of Jainists is not over 500,000. The Jainist creed consists of the so-called three jewels, Right Belief, Right Knowledge, Right Conduct. Right Belief embraces faith in Jina as the true teacher, and acceptance of the Jainist scriptures. The White-Robed Sect's canon consists of 45 Agamas or sacred

texts in Prakrit with estimated origin c. 300 B.C. Right Knowledge embraces religious views and the end of man. It accepts the Brahmanistic doctrine of Karma, and its implied rebirths, and views all earthly, bodily existence as misery. Freedom from rebirth is the goal sought. Its affirmation of a final unending conscious state of positive bliss, stamps it as distinctive. Personal effort applied to purifying the soul by austerity, alone attains man's end. The accepted gods are of no help, hence their worship is rejected. Twelve years as a monk and eight rebirths are necessary. Veneration of Jina and other saints constitutes the sole worship. To these, temples are erected. Right Conduct concerns ethical precepts, and the monastic system. It enforces a strict regard for the preservation of all sensitive life; but permits self-destruction to a monk after long efforts at self-control prove vain. —C.E.; Jacobi, Sacred Books of the East, Lond., 1895; Hopkins, Religions of India, Bost., 1895; Barth, Religions of India, Lond., 1891.

Jair, jā'ēr (Heb., enlightened). (1) A contemporary of Moses, son of Segub. He was related to two of the most powerful families of Israel, through his paternal grandfather, Hesron, to the tribe of Juda, and on the maternal side to the tribe of Manasses (1 Par., 2). Jair acquired glory in the conquest of the promised land, to the east of the Jordan. Placed at the head of valiant men, he conquered all the district of Argob, even to the borders of Machati (Deut., 3). He took 23 cities in Galaad, and named them, Havoth Jair, or "villages of Jair" (Num., 32). Among the posterity of Jair are mentioned Ira the Jairite, priest of David (2 Kings, 20) and Jair, a judge of Israel. (2) Jair of Galaad, a judge of Israel during 22 years (Judges, 10). He was a vigorous and successful leader, who kept such an approach to royal state, that, as Scripture says, his 30 sons rode like princes, on as many ass colts. Jair possessed in Galaad 30 cities, called Havoth Jair. These cities took their name from Jair, son of Segub, of whom Jair was probably a descendant. He was buried in Camon. (F. J. L.)

Jairus, DAUGHTER OF, child of a ruler of the synagogue, whom Our Lord raised to life (Mark, 5). "He saith to her: Talitha cumi, which is, being interpreted: Damsel (I say to thee) arise." This is one of the few cases in which the Bible gives the words of Our Lord as He spoke them in His mother tongue.

Jamaica, colony of the British Empire, in the British West Indies, administered by a Privy and a legislative council; area, 4450 sq. m.; est. pop., 953,768. Christianity was introduced into Jamaica by the Spaniards who built churches and monasteries wherever they settled. After their expulsion in 1655, and particularly after the Toleration Act of 1688 which granted religious liberty to all except Catholics, the spread of Catholicity was retarded. Freedom of worship was not extended until 1792. An Irish Franciscan, Fr. Quigley, arrived in Jamaica in 1798, and labored as a missionary until his death in 1805. He was followed by two more Franciscans, Frs. Rodriguez d' Arango, and Campos Benito. In 1837, two Jesuits, Fr. Cotham, an Englishman, and Fr. Dupeyron, a Frenchman, came to the island. Fr. Benito became first Vicar Apostolic of Jamaica in 1837 and at his death in 1855, was succeeded by Fr. Dupeyron, the first Jesuit to be Vicar Apostolic. Since the 19th century the missions have been in charge of Jesuits. Four Sisters of the Third Order Regular of St. Francis reached Jamaica in 1857 to teach the colored children, and soon opened a poor school and an academy. During a cyclone in 1880, the Catholic churches and schools were destroyed, but they have been restored through the generosity of Catholics in the United States and England. The Rt. Rev. Charles Gordon, S.J., D.D., who was appointed Vicar Apostolic in 1888, erected a number of schools, improved Holy Trinity Church, and founded "Gordon Hall" for recreation, instructions and meetings. The hall and the church were both ruined by an earthquake in 1907. Dr. Gordon invited the Salesians to Jamaica, and gave them property for an agricultural college.—C.E.

Jamaica, VICARIATE APOSTOLIC OF, Kingston, British West Indies; est. 1837, comprises the Island of Jamaica and its dependencies; Vicars Apostolic: Benito Fernandez (1837-55); James Dupeyron, S.J. (1855-72); Joseph S. Woollett, S.J. (administrator 1872-77); Thomas Porter, S.J. (1877-88); Charles Gordon, S.J. (1889-1906); John J. Collins, S.J., who built the stately cathedral (1907-18); William F. O'Hare, S.J. (1920-26); Joseph N. Dinand, S.J. (1927). Churches, 55; stations, 18; priests (Jesuits), 21; religious women, 71; colleges and academies, 10; elementary schools, 37; pupils in elementary schools, 6010; industrial schools, 2; institutions, 3; Catholics, 45,000.

Jam Christus astra ascenderat, or NOW CHRIST, ASCENDING WHENCE HE CAME, hymn for Matins on Pentecost and throughout the octave; Ambrosian school, 4th century. There are about 15 translations. The English title given is by J. Neale. —Britt.

James, EPISTLE OF SAINT, the first of the seven so-called "Catholic" Epistles. The author calls himself "James, the servant of God and of our Lord Jesus Christ." According to almost unanimous tradition, this James was one of the Apostles, the son of Alpheus (Matt., 10), "the brother of the Lord" (Gal., 1), the first Bp. of Jerusalem (cf. Acts, 12; 15; 21), and one of the "pillars" of the Church (Gal., 2). By the epithet "the Less" he is distinguished from the "brother of John," the son of Zebedee, known as "James the Elder." The Epistle was addressed "to the twelve tribes which are scattered abroad," i.e., Jewish Christians, as a warning against half-heartedness and the spirit of compromise in matters of Christian faith and conduct. The readers are admonished that their faith must manifest itself in good works (2, 26), in patience amid the trials of life (1, 2), in self-mastery, as exemplified in the bridling of the tongue (3, 2), and in detachment from the world (4, 4). Prayer obtains true wisdom and the strength to persevere (1, 5; 5, 13). The contents and spirit of the Epistle indicate that it was most probably written before the year 49, since no mention is made of the problem concerning the relation between Jewish and pagan Christians, which called for set-

tlement at the Council of Jerusalem (Acts, 15; Gal., 2).—C.E.; Pope. (B. S.)

James, LITURGY OF ST., a development of the Antiochene Rite (q.v.), modified at Jerusalem. It is used in Greek once a year by the Orthodox at Zacynthus and Jerusalem, and in Syriac by the Jacobites and the Syrian Uniats.

James II (1633-1701), king of England, Scotland and Ireland, second son of Charles I and Queen Henrietta Maria, b. London; d. St. Germain, France. When Duke of York, he embraced the Catholic faith sometime before 1672 when he was forced by the test act to resign the office of Lord High Admiral. His reign beginning in 1685 lasted 3 years. Under the guidance of his confessor Fr. Edward Petre, S.J., he tried to restore the Catholic religion. He favored Catholics, placing them in high positions, allowing them freedom in the exercise of their religion and forbidding the Anglican clergy to preach against Catholicism. In 1687 he issued the Declaration of Indulgence by which all laws against all classes of nonconformists were suspended and liberty of conscience inaugurated. This met with violent opposition from the Protestant clergy, and resulted in an invitation to William of Orange 30 June, 1688, to assume the government. He was the father of the British navy.—Belloc, James the Second, Lond., 1928.

James of Viraggio, BLESSED (*c.* 1230-1298), Abp. of Genoa, b. Viraggio (now Varezze), near Genoa; d. Genoa. He became a Dominican in 1244 and his reputation for piety, learning, and zeal in the care of souls spread rapidly. After several attempts to evade the episcopal dignity, he was elected to the archiepiscopal See of Genoa, 1292, his episcopate falling in the period of dissension between the Guelphs and Ghibellines, whom he sought in vain to reconcile. He is the author of a collection of legendary lives of the saints, entitled the "Golden Legend." His works also include a chronicle of Genoa, a collection of 307 sermons, and a defense of the Dominican Order. Beatified, 1816. Relics in S. Maria di Castello, Genoa. Feast, 13 July.—C.E.

James the Greater, SAINT, Apostle, martyr (44 A.D.), son of Zebedee and Salome, elder brother of John the Baptist, called James the Greater to distingnish him from James the Less who was probably shorter in stature. He became a disciple of John the Baptist and later of the Messias (Matt., 4; Mark, 1). Our Lord called him and his brother John, "Boanerges" (sons of thunder), on account of their fiery zeal (Luke, 9). He with Peter and John were the three among the Apostles present at the raising of the daughter of Jairus, the Transfiguration, and the Agony. James perished by the sword, under Herod Agrippa (Acts, 12). The Spaniards honor him as the first apostle of their country. Compostela among other places claims to possess his body, said to have been miraculously transported there. Patron of Spain and Chile, of druggists, pilgrims, wax chandlers, laborers; invoked against rheumatism and in war. Emblems: pilgrim's staff, shell, key, sword. Feast, R. Cal., 25 July.—C.E.; Butler.

ST. JAMES THE GREATER

James the Less, SAINT, Apostle, martyr (d. 62 A.D.) son of Alpheus and Mary of Cleophas, who was probably the sister of the Blessed Virgin Mary; he was therefore called "brother of Our Lord"; known as James the Less (Mark, 15) to distinguish him from James the Greater. He was called to the apostolate with his brother Jude in the second year of Christ's ministry (Matt., 10; Mark, 3; Luke, 6; Acts, 1). Our Lord appeared to James before the Ascension (1 Cor., 15). He was appointed by the Apostles Bp. of Jerusalem, and was first beside Peter among the Apostles, assisted at the Council of Jerusalem, 51, and is the author of the Epistle of St. James. He was stoned by the Jews and killed with a fuller's club. Patron of fullers and hatters. Emblems: a square rule, halberd, club. Relics in the church of the Apostles, Rome. Feast, R. Cal., 1 May.—C.E.; Butler.

ST. JAMES THE LESS

James Thompson (alias JAMES HUDSON), BLESSED, martyr (1582), d. York, England. He studied at Card. Allen's college at Reims, and by special dispensation received Holy Orders at Soissons, after one year. Sent on a mission to England, he was arrested at York, professed his priesthood, and was imprisoned, and hanged.—C.E.

James Walworth, BLESSED, martyr (1537), d. York, England. He was a Carthusian priest of the London Charterhouse, and was executed with Bl. John Rochester. Feast, 11 May.—C.E.

Jam morte victor obruta, or NOW CHRIST, THE CONQUEROR OF DEATH, hymn for Lauds on 7 Oct., feast of the Most Holy Rosary. It was written in the 18th century by A. Ricchini. There are six translations. The English title given is by the Benedictines of Stanbrook.—Britt.

Jam sol recedit igneus, or AS FADES THE GLOWING ORB OF DAY, hymn for Vespers on Saturday. This is the Roman Breviary text of the hymn; the original text is O Lux Beata Trinitas (q.v.). There are 20 translations of the Roman Breviary text.—Britt.

Jam toto subitus vesper eat polo, or NOW LET THE DARKLING EVE, hymn for Vespers on 15 Sept., feast of the Seven Dolors of Our Lady. It is attributed to Callisto Palumbella who lived in the 18th century. There are six translations; the English title given is by Mgr. Henry.—Britt.

Jane Frances de Chantal, SAINT (1572-1641), foundress of the Visitation Congregation, b. Dijon;

d. Visitation Convent, Moulins. She married Baron de Chantal, 1592, and was left a widow with four children, 1601. While visiting at Dijon, 1604, she heard St. Francis de Sales preach; a correspondence began between them, and he became her spiritual director. Having provided for the welfare of her children, she went to Annecy with her two daughters and established the Congregation of the Visitation, 1610. She spent the rest of her life in the cloister, but supervised the growth of the Order. Eighty-six houses were established before her death. Her literary works comprise letters, and instructions on the religious life. Canonized, 1767. Body in basilica near Annecy. Feast, R. Cal., 21 Aug.—C.E.; Butler.

ST. JANE F. DE CHANTAL

Jansen, or JANSENIUS, CORNELIS (1585-1638), Bp. of Ypres, author of Jansenism, b. Accoi, Holland; d. Ypres, Belgium. Educated at Utrecht and Louvain, he commenced *c.* 1604 his friendship with Jean du Verger de Hauranne, with whom he pursued ecclesiastical studies for about 12 years. In 1617 he was appointed president of the Collège de Sainte-Pulchérie, Louvain, and in 1619 received the degree of Doctor of Theology and later a chair of exegesis. During this time he wrote several exegetical and polemical works, all perfectly orthodox in doctrine, and in 1636 he was consecrated Bp. of Ypres. For years he had been occupied with a work, originating in his intercourse with du Verger, on St. Augustine's doctrine of grace, which was not published until after his death. In 1641 the "Augustinus," as it was called, was prohibited by the Holy See, and its five heretical propositions concerning grace were solemnly condemned in 1653. Though Jansen's name was attached to the heresy which arose after the circulation of his book, he was not a heretic but lived and died in the bosom of the Church. The original edition of the "Augustinus" contains a statement of his undying loyalty and submission to the Church. —C.E.

JANSEN

Jansenism, a theological system named after its author, Cornelius Jansenius, Bp. of Ypres (1585-1638). The essential points of the system are these: human nature has been radically corrupted by original sin; man, not free to resist either the delectations of grace, or concupiscence, does good or evil irresistibly, though voluntarily, according as he is dominated by grace or by concupiscence; Christ did not die for all, but only for those who are predestined to salvation; the sacraments can be received only after long and severe preparation; Communion is looked upon as a reward rather than a remedy, and God should be addressed always with fear and trembling. These tenets, which bear close resemblance to Calvinism, were set forth mostly in two books, the "Augustinus" (1540) of Jansenius, so called because it was supposed to contain the pure doctrine of St. Augustine on the fall of man and on grace, and the book on "Frequent Communion" by Antoine Arnauld (1643). Jansenius had died before his book was published, and the true promoters of Jansenism were Duvergier de Hauranne, Abbot of St. Cyran, and the celebrated Arnauld family, notably Mère Angélique, Abbess of Port-Royal (q.v.) of which de Hauranne was the austere and rigorist chaplain. Five propositions extracted from the Augustinus were condemned in 1653, a condemnation which the Jansenists tried to evade by having recourse to the famous distinction: the propositions are erroneous indeed, but *de facto* they are not in the Augustinus. At this juncture the "Provincial Letters" of Pascal (q.v.) brought the controversy before the public and were a great asset in favor of the Jansenists by indicting and ridiculing their arch-enemies, the Jesuits. Pope Clement IX granted a kind of amnesty (1659), and the Jansenists made good use of it to spread their doctrines. After the death of Antoine Arnauld, P. Quesnel, an Oratorian, became the leader, and reproduced the teachings of Jansenius and Arnauld in his "Réflexions morales sur le nouveau testament." The book was condemned in 1713, in the Bull "Unigenitus," the most famous document bearing on the subject. The Jansenists immediately appealed from the pope to a general council, and were followed by some of the bishops and clergy. Hence the distinction between the "Appellants" who refused to receive the Bull and the "Acceptants" who did receive it. The crisis which lasted for 25 years was intensified by the fact that the sacraments were refused to the Appellants. Priests were, as a result, involved in countless lawsuits and king and parliament were being constantly appealed to. The antics of the "Convulsionnaires" at the grave of the Deacon Paris, in the St. Médard Cemetery (1727-32) threw ridicule on Jansenism and it declined in the course of the 17th century. However, it survived in Febronianism, Josephinism, and Gallicanism. In France its spirit was found until the middle of the 19th century even in text-books of seminaries. One important group of Jansenists still exists in Holland, where it is governed by the Abp. of Utrecht and the Bps. of Haarlem and Deventer.—C.E. (F. P. D.)

Janssen, JOHANN (1827-91), historian, b. Xanten, Germany; d. Frankfort-on-the-Main. He was apprenticed to a coppersmith, but was allowed to abandon this trade and follow his aptitude for study. He had a long career as professor of history, devoting his spare time to research. Ill-health prevented his being ordained until 1860. He is the author of many valuable works on historical subjects, the most important of which is his "History of the German People," 8 volumes of which have appeared; the last 2 were published by his friend and pupil, Ludwig Pastor. Owing to the literary and critical merits of his works, he must be placed among the

foremost Catholic historians of the 19th century. —C.E.

Januarius and Companions, SAINTS, martyrs (*c.* 305), d. near Pozzuoli, Italy. Januarius, a native of Benevento, was bishop of that city during the persecution of Diocletian. Sosius, deacon of Misenas, Proculus, deacon of Pozzuoli, Eutyches and Acutius, prominent laymen, imprisoned for the Faith, were visited by Januarius who consoled and encouraged them. He in turn was arrested with his deacon, Festus, and Desiderius, lector. They were beheaded after having been subjected to atrocious torments. The relics of St. Januarius are in a chapel of the cathedral of Naples, where they have wrought many miracles, the greatest of which is the stopping of eruptions of Mt. Vesuvius on several occasions. The famous "Miracle of St. Januarius," the liquefaction of his blood (which is kept in a glass phial) seldom fails to occur 18 times during the year when the reliquary is exposed and placed near his head, and no natural explanation has been found for it. Patron of Naples. Feast, 19 Sept.—C.E.; Butler.

ST. JANUARIUS

January (Roman god, Janus), month of special devotion to the Holy Name of Jesus.

Japan, empire including a large group of islands near the eastern coast of Asia, together with the peninsula Korea; area, 265,129 sq. m.; pop. (1925), 83,458,405. The first Christian missionaries who arrived in 1549, were St. Francis Xavier, 2 other Jesuits, and 3 Japanese who had become Christians in India. After 27 months, when St. Francis left for China, 3000 Japanese had been baptized. With the aid of some nobles of the feudal régime, the work of missionaries continued to flourish, so that in 1582 there were 250 churches numbering 200,000 Christians. Soon the movement was suspected for fear that it might be preparing the way for conquest of Japan by European countries. Christianity was proscribed, and in 1597 six missionaries and twenty converts were crucified. At this time there were about 300,000 Christians; the missionaries were Jesuits, secular priests, Franciscans, Dominicans, and Augustinians. Persecution continued intermittently, becoming very severe at times. For 2 centuries all Christians were forbidden to come into the country, and missionaries who tried to enter were tortured, put to death or imprisoned. The Japanese were required annually to trample the Cross under foot. Many kept their faith and gave it secretly to their children, so that about 50,000 Christians were discovered when the new missionaries were allowed to come. In the meantime Christianity had been introduced from China into Korea, which belonged to the Diocese of Peking until 1831. In that year the independent Vicariate Apostolic of Korea was created, and the Faith continued to spread in spite of proscription and persecution in which many suffered martyrdom. In 1859, a treaty between Japan and France permitted missionaries to have churches at open ports for foreigners, and gradually their old work was resumed there, although persecution continued and thousands who would not apostatize were exiled. Religious liberty was finally recognized in theory by the constitution of the Empire promulgated in 1889. In Korea various treaties had allowed privileges to missionaries (*c.* 1884), and the church work gradually organized, forming eventually three of the vicariates Apostolic and one of the prefectures Apostolic of the following:

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Tokio, A.	1891	17	37	...	10,502
Hakodate, D.	1891	26	24	...	2,833
Nagasaki, D.	1891	131	53	...	52,000
Osaka, D.	1891	29	24	...	4,629
Fukuoka, D.	1927	...	..	...	8,000
Seoul, V.A.	1911	174	68	106	55,386
Taiku, V.A.	1911	73	28	12	31,457
Wonsan, V.A.	1920	20	19	...	12,412
Hiroshima, V.A.	1923	...	7	...	1,922
Shi-koku, P.A.	1904	3	8	...	563
Nygata, P.A.	1912	6	18	...	477
Formosa, P.A.	1913	38	11	...	5,362
Sapporo, P.A.	1915	14	12	...	1,712
Nagoya, P.A.	1922	...	..	...	233
Hypeng-an, P.A.	1927	...	14	10	5,484
Kagoshima, P.A.	1927	...	..	...	.....

—C.E.

Japhet, jā'fĕt (Heb., enlargement), youngest son of Noe, and father of numerous nations (Gen., 9). Because of his filial respect Noe blessed Japhet. This blessing of Japhet depends on that of Sem. Noe promises two blessings to Japhet: first, temporal, God will multiply his descendants in a prodigious manner; second, spiritual, a participation in the spiritual advantages of Sem. "Japhet will dwell in the tents of Sem." The prediction of Noe has been fulfilled. The descendants of Japhet have possessed widely extended territories and have gained possession of Europe and a large portion of Asia, America, and Australia; and have received spiritual riches from the descendants of Sem. (F. J. L.)

Jared, jā'red, a Sethite, father of Henoch, son of Malaleel (Gen. 5). He lived 162 years. Jared should be distinguished from Irad mentioned in Genesis, 4, as the son of Henoch. In the latter passage is given the genealogy of Cainites, whereas in Genesis, 5, is given the genealogy of Sethites. (F. J. L.)

Jarlath, SAINT (*c.* 445-540), Bp. of Tuam, b. Connaught, Ireland. He founded a college at Cloonfush near Tuam, which attracted scholars from all parts of Ireland, the most celebrated of them probably being St. Brendan of Clonfert and St. Colman of Cloyne. He was famous for his fasting, prayer, and mortification. St. Jarlath's College, Tuam, a seminary founded in 1814, was named for him. Patron of the Archdiocese of Tuam. Relics at Kilmainemore. Feast, 6 June.—C.E.

Jaro, DIOCESE OF, Philippine Islands, comprises the provinces of Iloilo, Capiz, Antique, Oriental Negros, Occidental Negros, and Romblon; erected 1865; suffragan of Manila. Bishops: Mariano Cuartero (1868-85), Leander Arnedo (1885-98), Andrea Ferrero (1898-1903), Frederick Rooker (1903-07), Dennis Dougherty (1908-15), Maurice Foley (1916-

19), James McCloskey (1920). Parishes, 150; missions, 25; priests, secular, 105; priests, regular, 30; seminary, 1; educational institutions, 7; institutions, 7; Catholics, about 1,500,000.

Jarrow, a Benedictine abbey founded, 682, on the Tyne River, England, by St. Benedict Biscop, in honor of St. Paul, as the sister-house of Wearmouth Abbey (q.v.). It became one of the chief intellectual centers of England.

Jason, (Heb., healer). (1) Son of Eleazer, sent by Judas Machabeus to Rome to make a treaty with the Romans (1 Mac., 8). He had a son Antipater (1 Mac., 12), (2) Jason of Cyrene, author of the history of the Jews, persecuted under Antiochus Epiphanes and Eupator. He also wrote the exploits of Judas Machabeus in five books, from which the author of 2 Machabees has taken his recital (2 Mac., 2). (3) Brother of the high-priest Onias III and son of Simon II. He had insatiable ambition. He bought the High-priesthood for a great sum of silver (2 Mac., 4). Forgetting completely his calling, he sought to introduce Greek customs among the Jews. Three years later Jason was forced to flee, and took refuge with the Ammonites. During the second expedition of Antiochus into Egypt, hearing a rumor that the king had died, Jason at the head of the Ammonites besieged Jerusalem, and slew his countrymen without mercy (2 Mac., 5). He was pursued from city to city, an object of contempt and hatred, and he ended his miserable life at Sparta, unlamented and unburied. —C.E. (F. J. L.)

J. C. = Jesus Christ.

J.C.D. = *Juris Canonici Doctor* (Doctor of Canon Law); or *Juris Civilis Doctor* (Doctor of Civil Law).

Jean-de-Brébeuf College, Côte-des-Neiges, Montreal, Canada, opened, 1928; conducted by the Jesuits; professors, 52; students, 600; degrees conferred in 1929, 8.

Jedburgh Abbey, Scotland, founded as a priory by David I of Scotland in 1118, and colonized by Canons Regular of St. Augustine from St. Quentin, France. It became an abbey *c.* 1147. In 1559, it was confiscated. A Protestant church constructed within the nave was used until 1875, when a new church was built by the Marquis of Lothian. The monastery has practically disappeared, but the church is entire.—C.E.

Jehovah, pronounced, by modern scholars, Yahveh or Yahweh (Heb., He Who is), name of God in the O.T., occurring about 6000 times. It is the very name considered by the Jews as great, glorious, terrible, hidden, mysterious, to blaspheme which merited death (Lev., 24). Designating The Being, or, as God Himself expresses it, "I am who am" (Ex., 3), it was revealed to Moses on Mt. Horeb as the incommunicable name of God.—C.E. (ED.)

Jephte, judge of Israel, a Galaadite who, on account of his illegitimate birth, had been cast out from his home and people. When he was later appealed to by the elders of Galaad for help against the Ammonites, he consented to lead them and vowed that if he should be given the victory over Ammon he would sacrifice to the Lord whosoever should come forth from his house to meet him on his return. The first person to come forth to meet him was his only daughter. After a respite of two months, during which she bewailed her virginity, she returned to her father, who thereupon fulfilled his vow.—C.E.

Jeremias, jĕr-ē-mī'ăs (Heb., possibly, whom Jehovah appoints), prophet. He was the son of Helcias (Jer., 1), of a priestly race of Anathoth, a little village of the tribe of Benjamin. He was raised in love and respect for Jewish traditions, and studied with care the utterances of previous prophets, in particular the oracles of Isaias and Micheas. By temperament sensitive and timid, Jeremias became otherwise when there was question of carrying God's message to men; menaces, insults, and torments meant nothing; he became "a fortified city and a pillar of iron, and a wall of brass." It was in the 13th year of the reign of Josias, that the word of God came to Jeremias. Under this king, the activity of Jeremias was moderate, because the piety of Josias held in check the hatred of the enemies of the prophet. Yet the persecutions of his compatriots (11, 21), and of his relatives (12, 6), menaced his life, and he fixed his definite abode at Jerusalem. Unfortunately, Josias was followed by three unworthy sons, weakling rulers on the throne of David. During the three months' reign of Joachaz, Jeremias reproved the luxury of the royal house (22). King Joakim forgot the God of his fathers and plunged into all sorts of impieties and disorders. It was in such circumstances that Jeremias, yielding to the inspiration of God, placed himself in the court of the Temple, and announced its destruction (26). These words produced a tumult. The priests and false prophets seized him, crying, "Let him be put to death." Happily, Jeremias was saved through the intervention of Ahicam. With the invasion of Nabuchodonosor, Jeremias pronounced the famous prophecy of the 70 years of captivity (25). Then he received the order to write all that God had revealed to him, since the time of Josias, in a volume, and to have it read on the solemn day by his disciple Baruch. But Joakim, enraged, threw the volume into a fire, and imprisoned Jeremias and Baruch (36). Under Sedecias, Jeremias suffered continual persecutions (38). He tried to return to his native land but was seized, accused of treason, and again imprisoned. With the destruction of Jerusalem and the Temple, Nabuchodonosor gave Jeremias the choice of going to Babylon, or remaining at Jerusalem. Jeremias preferred to live in the midst of the Holy City. There, over its ruins, he chanted his immortal Lamentations; but the remnant of the Jews fled to Egypt, dragging Jeremias with them. At Daphne, pious tradition says, he was stoned to death for the prediction of God's wrath. It was a fit ending to a life of self-sacrifice. His whole life was a living prophecy of the sufferings of Christ. Like Christ, Jeremias continued to intercede for the Jews; truly, "this is he that prayeth much for the people, and for all the holy city, Jeremias the prophet of God" (2 Mac., 15). The prophecy or Book of Jeremias, was probably put together by Baruch. There are 52 chapters. The Lamentations or Songs, five in number, after the manner of the Psalms or Proverbs, bewail the sor-

rows of the Holy City. Some portions of them are sung at the Tenebræ in Holy Week, as they express the sorrows of the Church over Christ's Passion, the enormity of sin, and the need of penance.—C.E.; Seisenberger, tr. Buehanan. Practical Handbook for the Study of the Bible, N. Y., 1911. (F. J. L.)

Jericho. (1) Ancient Chanaanite city, near Jerusalem, N. of the Dead Sea, taken and destroyed by Josue in a famous battle after the passage of the Jordan (Jos., 6); when restored by Achab (3 Kings, 16) the Israelites settled there. (2) The ancient city had entirely disappeared when Herod founded a new Jericho, where he died. Through this city Jesus passed on His last journey to Jerusalem; at its gates He cured two blind men (Matt., 20) and met the publican Zacheus (Luke, 19).—C.E.

Jerome, SAINT, Confessor, Doctor of the Church (*c.* 340-420), author of the Vulgate Edition of the Bible; b. Stridon, Dalmatia; d. Bethlehem. He visited Rome, studied at Trier and Aquileia, and in 373 set out on a journey to the East. From 374 to 379 he led a life of seclusion and prayer in the desert of Chalcis. Returning to Antioch, he was ordained a priest. He was a friend of St. Gregory Nazianzus, and through him came to study the Scriptures. After visiting Rome, and journeying through the Holy Land, he retired to a monastery in Bethlehem. There he prayed, fasted and labored on the Vulgate edition of the Bible. He also engaged actively in controversy with Bp. John of Jerusalem, opposing the doctrines of Origen and Pelagius. St. Jerome's remains are interred in the church of St. Mary Major at Rome. Relics in Sistine chapel of St. Mary Major, Rome. Feast, R. Cal., 30 Sept.—C.E.; Butler; Martin, The Life of St. Jerome, Lond., 1889.

ST. JEROME IN THE DESERT

Jerome Emiliani, SAINT, confessor (1481-1537), founder of the Order of Somaschi, b. Venice; d. Somascha. He joined the army; was taken prisoner, but was miraculously liberated. He studied theology and was ordained priest, 1518. He founded hospitals, orphanages, and institutes for fallen women. In 1532 established a religious society at Somascha for the care of orphans, poor, and sick. Canonized 1767. Feast, R. Cal., 20 July.—C.E.; Butler.

Jerusalem (Heb., *salim*, peace), ancient city in Palestine, the religious and political center of the Israelites, situated 15 m. W. of the Jordan on the crest of a chain of mountains which traverses Palestine from N. to S. It was originally called Salem, and was the capital of King Melchisedech (Gen., 14) in 2100 B.C. First mentioned in the Bible in Josue, chapters 10, 15, the inhabitants are called Jebusites. In the division of the Promised Land, Jerusalem was assigned to the tribe of Benjamin. Its most famous rulers were David, who brought the Ark of the Covenant into the city, and his son Solomon, who built the Temple, and during whose reign Jerusalem attained the height of its glory and grandeur. Its downfall came (A.D. 70) after a siege of 143 days, in which it is said 600,000 Jews perished, when it was conquered and destroyed by the Romans under Titus. The house which was the scene of Pentecost and the Last Supper was spared, and became the first Christian church, the Cenacle. Jerusalem, because it was the scene of the Passion and Death of Our Lord, is the destination of pilrims from all over the world.—C.E.; Meistermann, Guide to the Holy Land, Lond., 1907.

Jerusalem, PATRIARCHATE OF, comprises Palestine and Cyprus; established, 451; present patriarch (Latin Rite), Lonis Barlassina (1920). Churches, 22; priests, seeular, 571; regular, 214; seminary, 1; schools, 76; institutions, 11; Catholics, 17,000.

Jerusalem, my happy home, hymn aseribed to Fr. Lawrence Anderton, 17th centnry.

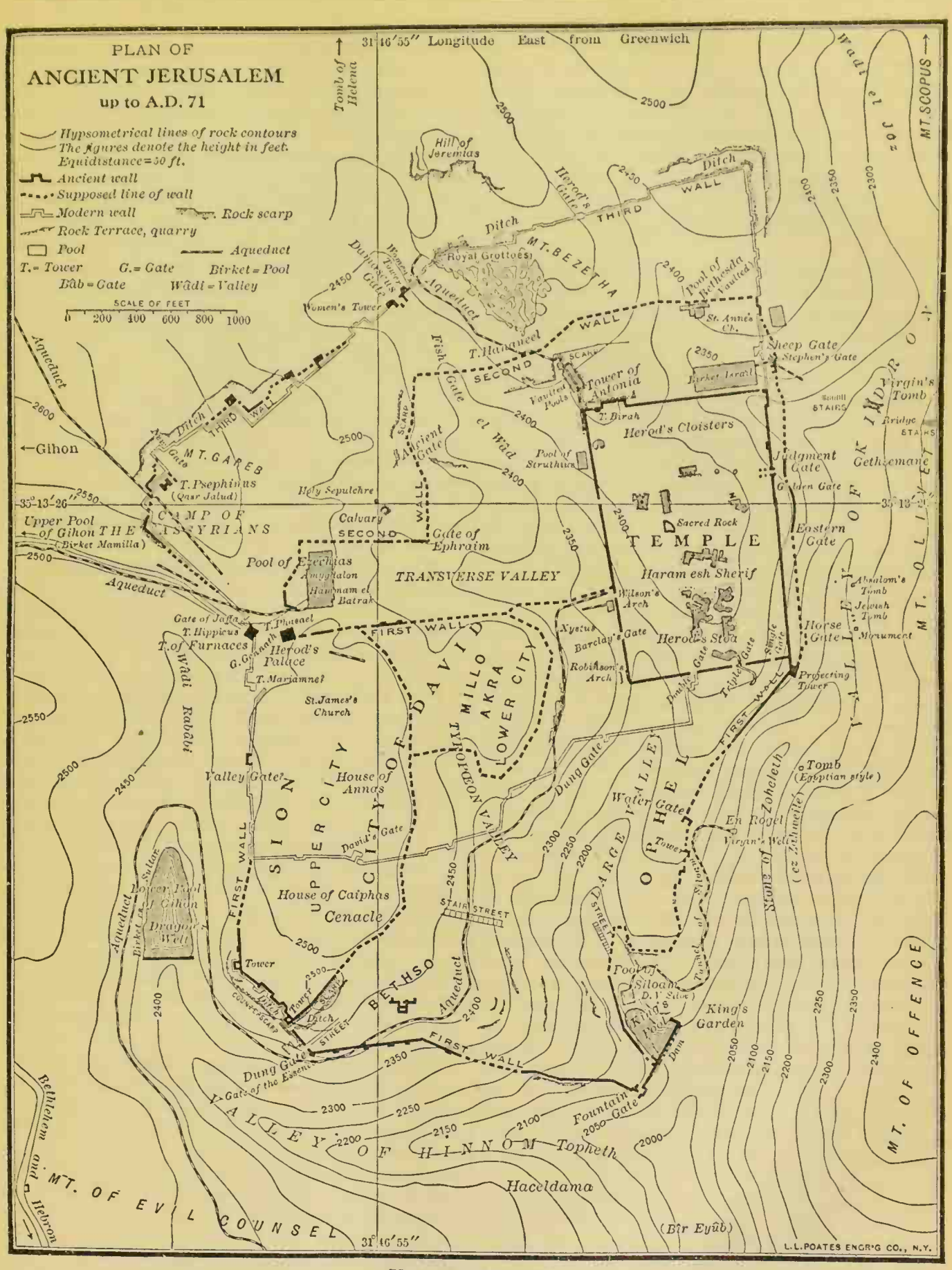
Jesse (meaning uncertain; rich; powerful; my present), grandson of Booz and Ruth, father of King David. Jesse of the tribe of Juda, lived at Bethlehem (Ruth, 4). He was an old man, when Samuel eame to Bethlehem to anoint David, the new King of Israel (1 Kings, 16). In the time of Saul, the family of Jesse occupied a humble condition; for David calls himself poor and unimportant (1 Kings, 18). As descendant of David the Messias is ealled the "root of Jesse" (Is., 11). (F. J. L.)

Jesse Window, favorite subjeet of the glass painters of 12th to 16th centuries, was the representation of the genealogical tree springing from Jesse, father of David, with figures of David and others down to Christ.

Jesuatesses or SISTERS OF THE VISITATION OF MARY, founded *c.* 1367, at the suggestion of John Colombini by his cousin Bl. Catherine Colombini of Siena. They spoke only when necessary, fasted rigidly, and chastised their bodies twice daily. Their growth in Italy was rapid, bnt by 1872 they had entirely disappeared.—C.E., VIII, 458.

Jesuats (Apostolic Cleries of St. Jerome), religions congregation of men founded 1367 at Siena, Italy, by St. John Colombini, for the care of the sick, particularly the plague-stricken, the burial of the dead, prayer, and strict mortification. The name was popularly given them because of their constant use of the words: "Praise be to Jesus." At first they followed the rule of St. Benedict, with some modifications, but later they adopted the rule of St. Augnstine. Colombini died about a week after the foundation of his society. Under his successors Francesco Mini and Blessed Jerome Dasciano, the congregation spread rapidly throughout Italy. Abuses crept in, however, and the Jesuats were suppressed 1668, by Clement IX.

Jesu corona celsior, or JESU ETERNAL TRUTH SUBLIME, hymn for Lauds for the Common of a confessor not a bishop; Ambrosian school, 6th century. There are eight translations. The English title given is by E. Caswall.—Britt.



PLAN OF JERUSALEM

Jesu corona Virginum, or JESU, THE VIRGINS' CROWN, DO THOU, hymn for Vespers and Lauds for the Common of Virgins. It is attributed to St. Ambrose (340-397). There are 13 translations. The English title given is by J. Neale. —Britt.

Jesu decus angelicum, or O JESU, THOU THE BEAUTY ART. hymn for Lauds on the Feast of the Holy Name of Jesus. It is generally attributed to St. Bernard (1091-1153). There are six translations of the entire hymn; many of this cento. The English title given is by H. Caswall.—Britt.

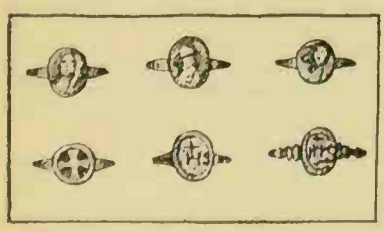
Jesu dulcis memoria, or JESU, THE VERY THOUGHT OF THEE, hymn for Vespers on the Feast of the Holy Name of Jesus. A cento of a longer hymn is usually ascribed to St. Bernard (1091-1153). There are six translations of the hymn; more of this cento. The English translation given in Britt is by E. Caswall; the third verse reads:

O Hope of every contrite heart,
O Joy of all the meek,
To those who fall, how kind Thou art!
How good to those who seek!

—Britt.

Jesuit, popular name for a member of the Society of Jesus (q.v.). (ED.)

Jesuit Relations, a collection of letters written by members of the society laboring in foreign missions, to their superiors and brethren in Europe. The custom of writing such letters was based upon instructions given by St. Francis Xavier to Joam Beira directing him to send to Ignatius in Rome, and Rodriguez in Lisbon "such news as when known in Europe would make every one that heard it give glory to God." The letters were of three kinds: those of an intimate nature, to a relative, friend, superior or the Father General, not to be given publicity: letters to members of the society which were circulated in manuscript among the different houses; these were later revised and translated into Latin and extracts from them were published as "Annual Letters of the Society of Jesus to the Fathers and Brothers of the Same Society": letters written for publication; this class is generally known as "Relations." The most noted of these are the letters of the missionaries of New France, which have proved a rich source of information on early American history. Parkman says, "They hold a high place as authentic and trustworthy documents," and draws heavily from them in his works, as do also Bancroft, Kip, Field, Dr. Finley and other historians of note. Opening with the letters of Biard, 1616, the custom of writing the letters was brought to an end by the order of Clement X forbidding missionaries to publish matter concerning the missions without permission of Propaganda. Written under the most extreme hardships, their literary form is often crude, but the style is simple and direct, and the contents clear. The complete edition in 73 volumes by Reuben Gold Thwaites includes an account of other well-known editions such as those of O'Callaghan, Shea, Rev. Felix Martin and the Canadian Government's reprint of the Cramoisy series, with information on libraries and collectors having editions of the originals.—C.E., XIV, 96; Wynne, The Jesuit Martyrs of North America, N. Y., 1925.



JESUIT RINGS

Jesuit Rings, rings made of brass or bronze, with an elliptic disk or seal, given by the Jesuit missionaries (*c.* 1670) to their pupils in Oneida, N. Y., if they could repeat on Sunday what had been taught them the preceding week. As many as 30 have been taken from a single grave, testifying to the faithfulness of their owner. They displayed many devices, some almost effaced by time; I.H.S., with a cross above, was a favorite, others showed a heart, a monogram with a conspicuous letter M, or the crucifixion. They were of a rude and cheap character, although a few were of good design and finish, and they were not often large, as they were usually given to women and children. None are as early as the middle of the 17th century and few are as recent as its close.

Jesuit's Bark, PERUVIAN BARK or CINCHONA, a bark yielded by the cinchona tree, a native of South America and a genus of the evergreen tree belonging to the madder family. It is the source of five alkaloids, quinidine, cinchonine, cinchonidine, conquinamine, and, most important of all, quinine which is alleviative and preventative of fever, and an invaluable malaria antidote. To meet the demand for medicinal consumption extensive cinchona plantations are cultivated in South America, Java, India, Ceylon, and Burma. Known as Jesuit's bark because its value first became known by a Jesuit missionary in South America who was cured of malaria by a native's use of it. Knowledge of its medicinal properties and use were extended throughout Europe by the Jesuits.—C.E.

Jesu Redemptor omnium [Perpes], or JESU, THE WORLD'S REDEEMER, HEAR, hymn for Lauds on the Common of one Confessor and Bishop; Ambrosian school, 8th century. It has eight translations. The English title given is by J. Chambers.—Britt.

Jesu Redemptor omnium [Quem], or JESUS, THE RANSOMER OF MAN, hymn for Vespers and Matins on the Feast of Christmas; Ambrosian school, 6th century. It has 25 translations. The one given in Britt is by J. Neale, T. Potter, and the Evening Office of 1710; the sixth verse reads:

And we who, by Thy Precious Blood
From sin redeemed, are marked for God,
On this the day that saw Thy birth,
Sing the new song of ransomed earth.

—Britt.

Jesu Rex admirabilis, or O JESU, KING MOST WONDERFUL, hymn for Matins on the feast of the Holy Name of Jesus. St. Bernard (1091-1153) is usually considered the author of the complete hymn, which has six translations. There are more of this cento; the English translation given is by E. Caswall.—Britt.

Jesus. Name of OUR LORD (Matt., 1, 25). It is the Latin form of the Greek, *Iesous;* Hebrew, *Jeshua, Joshua,* meaning "Jehovah is salvation," and interpreted by the Fathers as Saviour. The name is celebrated by the Feast of the Holy Name, and venerated especially by the Holy Name Society as a means of correcting the habit of profanity, and cultivating a spirit of reverence. The name by which to invoke God the Father: "If you ask the Father any thing in my name, He will give it to you" (John, 16, 23). The name by which Peter bade the blind man rise and walk (Acts, 3, 6). The New Testament; St. Bernard, sermon 15 on the Canticle of Canticles (Office of the Feast).—C.E. (ED.)

Jesus, SON OF SIRACH (Heb., *Yeshua ben Sirach,* author of Ecclesiasticus). Nothing known beyond the information contained in prologue of the book.

A native of Jerusalem, noted for his profound knowledge of the Scriptures, he devoted his life to the study of God and His law (true wisdom). He is judged, from his description of the High-Priest Simon, son of Onias II (Eccl., 50), to be his contemporary, *c.* 190 B.C. (T. MCL.)

Jesus and Mary, Dominican Convent, Galway, founded in Galway, 1647, removed to present position at Taylor's Hill, 1846. It is a boarding and day school for young ladies.

Jesus Christ. See NAMES OF OUR LORD.

Jesus! my Lord, my God, my All!, hymn written in the 19th century by Rev. F. W. Faber.

Jesus Psalter, THE. A devotional book, dear to the forefathers of the English Catholics in the days of persecution, written by Richard Whitford, the Brigittine monk who called himself the "Wretch of Sion." It included 150 invocations of the Name of Jesus, interspersed with verses in imitation of the Psalms. It was printed and sold separately as early as 1520, though no copy exists. The devotion seems never to have spread beyond English-speaking countries and was never indulgenced.

Jesu, the very thought of Thee. See JESU DULCIS MEMORIA.

Jethro (Raguel), father-in-law of Moses. When as a youth, Moses' life was in danger from Pharao, he took flight and went to Madian. He found a home with Raguel the priest, and eventually married Sephora, one of his seven daughters (Ex., 2). There is a tradition that he is buried on the Mount of Beatitudes.

Jetté, SIR LOUIS AMABLE, K.C.M.G. (1836-1920), lawyer and statesman, b. l'Assomption, Quebec; d. Quebec. Called to the bar in 1857, he was at the same time editor of "L'Ordre." In 1872 and 1874 he represented East Montreal in the Dominion Parliament; in 1878 was appointed professor of civil law in Laval University and puisne judge for Quebec; he was lieutenant-governor of the province, 1898-1908. He was made commander of the *Légion d'honneur* in 1898, a member of the Alaskan Boundary Commission in 1903, and chief justice of the province of Quebec, 1909-11.—C.E. Suppl.

Jews (Heb., *Yehudi*), a name which at first was restricted to the subjects of the Kingdom of Juda, but which after the Babylonian exile became the common name for the race descended from Jacob and for the followers of the Mosaic religion. Before the coming of Christ they were the chosen people of God among whom the Saviour of the world was destined to appear. They were elected by God in the person of Abraham, who left Ur, a city of the Chaldees on the Euphrates River, to settle in southern Chanaan. Jacob, his grandson, during a famine moved with his family to Egypt, where his descendants in the course of about 400 years multiplied rapidly; but when persecuted by the Egyptians, they were led out of Egypt, at God's command, by Moses, who likewise organized them into a theocratic nation. Josue, the successor of Moses, brought them back to Chanaan, and divided its territory among the 12 tribes, which made up the nation. The land had to be taken by force from the original inhabitants.

During the period of conquest, the union among the tribes was rather loose. There was no central government, but there was a common center of worship. Samuel succeeded in effecting a union among the tribes, which was further strengthened when a kingdom was established and Saul was chosen as its first king. Under his successors, David and Solomon, the nation reached the height of its glory; but Solomon's building activities, and his luxurious mode of life gradually increased taxation till it became oppressive and when Roboam, his son and successor, refused to lighten the burden, the 10 northern tribes revolted, and formed the Kingdom of Israel; the two southern tribes, however, remained faithful to David's house, and formed the Kingdom of Juda. The history of both kingdoms is largely a chronicle of wars and intrigues. There was constant fighting amongst themselves, and a desperate effort to ward off foreign invaders. After a hectic existence of about 211 years, the northern kingdom was conquered by Sargon in 722 B.C. and annexed to the Assyrian Empire. About 140 years later, the southern kingdom of Juda was overrun by Nabuchodonosor, and Jerusalem was captured and destroyed in 582 B.C. A large number of the inhabitants were carried off as prisoners to Babylon.

After a period of approximately 70 years, Cyrus, King of Persia, gave the exiles permission to return, and about 50,000 Jews followed Zorobabel to Palestine in 538 B.C. Other expeditions came later under Esdras and Nehemias. Jerusalem and the Temple were rebuilt, and a tiny Jewish state was formed, subject to Persia, but under the jurisdiction of the Jewish high priest and a council of elders. After Persia lost the supremacy in the East, Judea changed masters several times, yet the internal government remained undisturbed. Soon, however, Greek-speaking colonies grew up around her, and Hellenic influence began to penetrate even into her community. Intrigue and bribery on the part of members of the high priest's family brought about internal dissension and occasioned a series of Syrian invasions. Antiochus IV (Epiphanes), King of Syria, made a violent attempt to hellenize the Jews; but a priest of Modin named Mattathias, and his sons, Judas Machabeus, Jonathan, and Simon, carried on a long and successful struggle against the armies of Syria, and at length, in 143 B.C., gained complete independence for Judea. Its territory was greatly extended by the conquests of John Hyrcanus, Simon's son and successor; then once more dissension and intrigue in the ruling family precipitated a civil war, whereupon Rome interfered. Herod, an Idumean, was appointed King of Judea by Rome, and not long after his death Roman procurators assumed control of the government in Palestine. The rapacity and cruelty of these procurators led at length to an organized revolt against Rome, which terminated in the destruction of Jerusalem and of its Temple in the year A.D. 70, and in the dispersion of the Jews of Palestine throughout the civilized world.

Jewish colonies existed long before this date in many states both of the East and of the West. Josephus (Antiquities, xiv, 7. 2) quotes Strabo as saying: "Now these Jews are already in all cities, and it is hard to find a place on the habitable earth

that hath not admitted this tribe of men, and is not possessed by it." Since the Jews were forbidden by the Law to mingle with Gentiles, these colonies remained distinct, and formed "a nation within a nation." As a rule, the colonial Jews obtained the rights of citizenship, along with religious liberty and the privilege of governing themselves according to their Law. They had their own magistrates as well as their own courts of justice. They were exempted from military service and from taxes which were incompatible with the Mosaic prescriptions, e.g., tax levies in the Sabbatical year. Add to this the enormous wealth which they everywhere accumulated by their business acumen and tireless industry, and it is easy to understand why they were marked out for hatred and persecution everywhere. What happened in the Roman Empire was repeated in every state where the Jews settled. They grew in numbers and wealth, excited the envy and hatred of the native population, and were persecuted and driven out of the country.

After the downfall of Jerusalem, the rabbis gathered at Jabne, near Jaffa, where they reorganized the Sanhedrin, the Council of 71 Elders. Driven from Jabne in the time of Hadrian, *c.* A.D. 135, they settled in Sepphoris, in Galilee, where the Mishna, a collection of the oral traditions about the Law, was published. From Galilee they migrated to Babylonia, which remained for nearly five centuries the chief center of Jewish life. During this period the Talmud, a vast compilation of discussions about the Law and the Mishna, was produced. In the 10th century Spain became the principal center of Jewish activity, where in addition to further commentaries on the Law, books of philosophy, medicine, mathematics, astronomy, and poetry appeared. In Germany the Jews had settlements since A.D. 321, principally along the Rhine, where Jew was synonymous with merchant. In Italy they flourished for many centuries; while in France they were alternately protected and persecuted. Universal persecution of the Jews broke out in Europe at the beginning of the First Crusade, 1096. The Crusaders massacred the Jews of the various German cities through which they passed. Subsequent crusades were occasions for further atrocities. In the course of the 13th century the Jews were exiled from France and England, and in the 14th, severe laws were passed against them and bloody assaults made on them in France (where they had been readmitted), in Spain, Germany, and Bohemia. During this and earlier centuries, the popes were the staunchest defenders of the Jews, and by a series of Bulls tried to protect them from oppression and mob violence. In 1492 all Jews were banished from Spain, and in 1496 from Portugal.

They were driven from one country to another till, towards the end of the 18th century, "Edicts of Toleration" were passed by various governments which abolished the harsh laws against them and granted them civil rights. Austria led the way in 1782. France followed in 1791, Holland in 1796, Prussia in 1812. During the last century brief anti-Semitic outbreaks occurred in various states, notably in Russia and Rumania, which were the occasion of vast Jewish emigration, especially to the United States. At present the Jewish population of the world is estimated at about 16,000,000 (Eberlin, 15,783,362; Trietsch, 18,080,000), of which number 11,500,000 are in Europe, 4,228,000 in the United States, 1,765,000 in New York City, 115,151 in Palestine (American Jewish Committee, 1928). The following religious sects exist today: Orthodox Jews, who believe in the inspiration of Scripture and who cling to the prescriptions of the Mishna and Talmud; Conservative Jews, who also hold the inspiration of Scripture, but who have adapted the prescriptions of tradition to modern conditions; Liberal or Reformed Jews, who have very lax views about the inspiration of Scripture, who try to make their beliefs conform to modern rationalistic theories, and who have abandoned many of the ancient customs and practises. Zionism is a movement to make Palestine the national home of the Jews and the chief center of Jewish culture. It also aims at restoring the ancient Hebrew language among the Jews.—C.E.; Margolis and Marx, A History of the Jewish People, Phila., 1927; Bonsirven, Sur les Ruines du Temple, Paris, 1928. (H. W.)

Jezabel, wife of Achab, King of Israel. She was a Sidonian princess, a fanatical devotee of the Phenician deities, the worship of which she imposed on Israel, persecuting the prophets of Jehovah. She met her death by being thrown from a window at the command of Jehu, and the dogs ate her flesh, thus fulfilling the prophecy of Elias.—C.E.

Jezrael, jĕz′rā-ĕl, JEZRAHEL, JEZREEL (Heb., God soweth), a city of the tribe of Issachar. In the division of the Promised Land, Jezrael was given to the tribe of Issachar (Jos., 19). Gedeon, arriving from the south, defeated the Madianites and the Amalecites, who had encamped near Jezrael (Judges, 6). Saul, conquered by the Philistines, died there (1 Kings, 31). Achab established a royal residence there and coveted the vineyard of Naboth (3 Kings, 21). Massacres, by which Jehu signaled the accession of his house to the throne, commenced there. Returning to Jezrael, in order to surprise the king, Jehu killed with his own hand Joram, who had come out to meet him (4 Kings, 9). Jezabel was put to death at the very moment when Jehu was making his entrance into the city. Here Jehu sent from Samaria the bloody trophy of 70 heads of the sons of Achab (4 Kings, 10). With the fall of the house of Achab, the glory of Jezrael disappeared; only once more is the name mentioned, when the prophet Osee names the judgment of God, chastising and saving Israel, as the "great day of Jezrael" (Osee, 1). (F. J. L.)

J. M. J. = Jesus, Mary, Joseph.

Joachim (Heb., the Lord will judge), SAINT, father of the Blessed Virgin Mary. Tradition holds that St. Joachim and St. Anne were the parents of the Blessed Virgin, although nothing is known of them, except that they lived in Galilee, and later in Jerusalem, where their traditional tomb was rediscovered in 1889. Feast, R. Cal., 16 Aug.—C.E.; Butler.

Joan, POPESS, name given to a legendary character who appeared in history from time to time as a female pope. The earliest reference by name of this so-called popess occurs in the chronicles of Martin of Troppau, *c.* 1250, but there is no vacant

space in the line of popes in which she could be placed, and there are no grounds to support the claim that she existed. The "Liber Pontificalis" does not mention her, and her picture is not included among the papal portraits. The most accepted explanation is that the fable is a survival of a Roman folk-tale.—C.E.

Joan of Arc, SAINT, virgin (1412-31), known as "LA PUCELLE" (the Maid), French national heroine, b. Domrémy, France; d. Rouen. At about 13 years of age she began to hear the voice of her saints, Michael, Margaret, and Catherine, urging her to free her country from the English. In view of her unimpeachable character and the events of her life, there is no doubt of these supernatural manifestations. She hesitated for more than three years before obeying; then, in spite of violent opposition, she repaired to Chinon where Charles VII was holding court. After overcoming more opposition from churchmen and courtiers, she was given a small army with which she raised the siege of Orleans, 8 May, 1429. Then followed the famous campaign of the Loire during which the English were decisively beaten, and Charles was crowned at Reims, 17 July, 1429. This seemed to end the supernatural part of her mission. More than ever she had to face the apathy of the king and the opposition of his advisers. She failed before Paris and was severely wounded. While defending Compiègne, she was taken prisoner and sold to the English. She was judged at Rouen by a tribunal presided over by the infamous Cauchon, Bp. of Beauvais, a tool of the English. Although she astounded her judges by the readiness of her answers, she was condemned to death as a heretic, and burned at the stake, 30 May. In 1455 her family and the King of France petitioned the pope for a revision of her case. It was granted, and a special commission appointed by Callistus III rehabilitated her. French radicalism in its worst form has never succeeded in eradicating devotion to her from the heart of the people. She receives official honors every year. Patroness of France. Canonized, 1920. Feast, 30 May.—C.E.; Petit de Julleville, "Jeanne d'Arc," Lond., 1907; Touchet, "La Sainte de la Patrie," Paris, 1927; Lynch, St. Joan of Arc, N. Y., 1919. (F. P. D.)

Job, a dweller in Hus, east of Palestine; not an Israelite, but an upright man who is suddenly the victim of weighty afflictions, losing his goods, and his children and becoming a prey to leprosy. For a time he is patience exemplified. Three of his friends come to comfort him, but their conduct and utterances are so maladroit that his patience gives way and he bemoans his lot and longs for death. The comforters, "Job's comforters," to use the expression they occasioned, insist that he must have provoked God's punishment by his sins. Job protests his innocence. After eight dialogues between them and Job another appears as arbiter, insisting that no one is sinless in the sight of God, that suffering is not necessarily a visitation on account of sin, that it is permitted by God to preserve man from pride and its consequent sins. God Himself intervenes to warn Job that he has not appreciated God's providence in ruling men in His own way, and to rebuke the would-be consolers for their lack of judgment and their harshness. The Book, in 42 chapters, is a revelation of the mystery of suffering. Job is a type of all the faithful, and also of the Redeemer. Many of his utterances have become proverbial. His testimony to immortality as the mainstay of his patience is the climax of the prayers of the Church in the services over the departed.—C.E.; Gigot. (ED.)

Job, BOOK OF, first of the poetic didactic books of the O.T. in the Vulgate. The author and period of composition are still matters of conjecture, though the evidence for the post-exilic era is insufficient. The original language was Hebrew with perhaps an Aramaic foundation. Containing 42 chapters, it presents an investigation into the causes of evil and human adversity experienced by the just, and inculcates the lesson that man should not attempt a close scrutiny of the ways of Providence; secondarily it depicts Job as a model of faith, fortitude, and patience. Quite apart from the prologue (1; 2), as well as the epilogue (42, 7-16), three parts may be distinguished: (1) three discussions of Job with his friends and two monologues (3-31); (2) four discourses of Eliu, rebuking Job and his friends for some of their views, and extolling the wisdom and justice of God (32-38); (3) utterances of God Himself teaching that His ways are not matters for the curious searching of human intellect (38-42, 6). Composed in the highest style of Hebrew poetry, it indicates great technical skill on the part of the author, and is embellished with rich oriental imagery. Its Divinely inspired character is acknowledged in the Old and New Testaments (Ezech., 14, 14-20; James, 5, 11); it is found from the beginning in the canons of the synagogue and the Church. Correct exegesis satisfactorily explains difficulties in some of the utterances, viz., God's statements and those approved by Him must be regarded as Divinely inspired in themselves; with regard to the rest, it is Divinely inspired that the remarks and sentiments were expressed, but the doctrine contained therein is not thereby approved. The book furnishes Divine consolation and possesses marked dogmatic importance because of the doctrine concerning the Resurrection of the Body (19, 25-27). There are significant passages concerning God's supremacy, passing human comprehension (38; 39), and Job's humble confession (42, 1-6). In the Roman Breviary lessons from this book are read in the Office for the Dead and in the nocturne of Matins during the first two weeks of Sept. Although sources and descriptions such as the Babylonian poem "Subsimesri-Nergal" may have been utilized the book must be regarded as the work of one person acting under Divine inspiration.—C.E.; Seisenberger, tr. Buchanan, Practical Handbook for the Study of the Bible, N. Y., 1911. (T. MCL.)

Joel (Heb., Jehovah is God), second in the list of the twelve Minor Prophets. No definite information about his life has been transmitted to us. We may conclude that he was a Judean by birth, because his ministry seems limited to Juda and Jerusalem. The time when he exercised his ministry is a matter of much dispute. The dates assigned range from 837 B.C. to 400 B.C. The most probable theory attaches his work to the reign of King

Azarias, 789-738 B.C., relying on the place traditionally assigned to him in the list of the minor prophets, where he stands between Osee and Amos. The opening verses of both these books name Azarias as the king under whom they preached. Besides which some passages are so identical in Joel, 3, and Amos, 1, as to appear evident citations; after weighing the peculiarities of the context it seems that Amos borrows from Joel. Hence Joel was a contemporary of Osee and Amos, but a little in advance of them. The book of Joel consists of four chapters in the Hebrew; but only three in the English Bible. The Hebrew adds no material; it merely divides our second chapter into two. It opens with a magnificent description of the dreadful havoc wrought by a plague of locusts (1, 1 to 2, 11), then invites all to repent and implore God's mercy (2, 12-17), whereupon the Lord promises fertility and victory (2, 18-27); and for a later period, He adds the prospect of the abundant pouring out of the spirit of God on His people, while judgment will be visited upon the hostile nations in the Valley of Josaphat (2, 28 to 3, 21). All but a few admire the literary unity of the composition, and infer that the prophet committed his message to writing at the close of his life. His style is almost classic; his thoughts are gracefully woven together; his language is clear, fluent, elegant. The interpretation, however, is quite difficult; not in consequence of the language, but of the things expressed. For instance, whether the plague of the locusts is to be taken in an historical or a metaphoric sense. Joel is the prophet of repentance in view of the Lord's Day. The canonical authority of Joel is proclaimed in the N.T., by St. Peter who quotes Joel, 2, 28 and 32 (Acts, 2); and by St. Paul who quotes Joel, 2, 32 (Romans, 9). Portions of the Book of Joel are used in the Office, Tuesday and Wednesday of the fourth week of November, and in the Mass, Ash Wednesday; antiphon, 2, 13; response, 2, 17; lectio, 2, 12-19; Friday in Ember Week of Pentecost, lesson, 2, 23-24 and 26-27; Saturday in Ember Week of Pentecost, first lesson, 2, 28-32.—C.E.; Knabenbauer, Commentarius in Prophetas Minores, N. Y. (J. Z.)

John, Gospel of St., the fourth Book of the New Testament and last of the Sacred Books written. Its author is the Apostle St. John, who wrote the Gospel at Ephesus shortly before his death, about the year 100. He records how Jesus, during His life, manifested His glory and proved Himself to be the Messias and Son of God. While the first three Gospels are mainly concerned with the human side of the life of Christ and with His ministry in Galilee, St. John is more intent on showing the Divine side of the Saviour's life and treats especially of His ministry in Judea and Jerusalem. The Gospel is characterized by its sublimity of doctrine and diction, and by the many discourses of Jesus which make up the greater portion of the narrative. Consisting of twenty-one chapters, it is written in chronological order and contains: prologue declaring the Eternity and Divinity of the Word made Flesh (1, 1-18); manifestation of Christ's glory as Messias and Son of God in His public ministry (1, 19 to 12, 50); revelation of His glory to the Apostles on the night before His Passion (13-17); outer glorification of Jesus in His Passion and death (18, 19); manifestation of His Glory as the Risen Lord (20, 21). The Biblical Commission, 29 May, 1907, declared that the constant and universal tradition from the 2nd century, the testimony of the Fathers and ecclesiastical writers, the codices, versions and catalogs of the Sacred Books, all give convincing proof that the fourth Gospel was written by St. John and that it is a strictly historical document. Chapters specially commendable for reading: 1, Prologue, First Disciples; 2, Cana, Cleansing of the Temple; 4, Samaritan Woman; 6, Promise of the Holy Eucharist; 10, Good Shepherd; 11, Raising of Lazarus; 12-18, Discourses after the Last Supper; 20, 21, the Risen Lord.—C.E.; MacRory, Gospel According to St. John, Dub., 1924. (R. F. S.)

John (Heb., *Yehohhanān*, the Lord graciously gave), antipope (844). While a deacon he had himself proclaimed pope by the rabble in Rome in opposition to Pope Sergius II. He broke into the Lateran palace but was seized by the Roman nobles, who were escorting the lawful pope to his residence, and thrust into a monastery.—C.E.; Mann.

John (Sylvester III), antipope (1045-46). He was Bp. of Sabina, and the Roman faction which had expelled Benedict IX, elected him in opposition to the lawful pope after John had given them a large sum of money. Benedict descended on Rome with a body of troops and expelled the antipope who returned to his bishopric from which he continued to put forth claims at intervals during the pontificate of Gregory VI. He attended the synod of Sutri, convened by Emperor Henry III, 1046, was deprived of all sacerdotal rank and condemned to be shut up in a monastery for life.—C.E.; Mann.

John (Callistus III), antipope (1168-78). He was Abbot of Struma, and in opposition to Alexander III was elected at Viterbo to succeed antipope Guido of Crema. Threatened by the people of the town he fled to Albano, where he was attacked by the troops of Abp. Christian de Buch. From Albano he fled to Tusculum where he prostrated himself before Pope Alexander, who forgave him, 1178, and later appointed him governor of Benevento. —Mann.

John I, Saint, Pope (523-526), b. Tuscany, Italy; d. Ravenna. He was obliged by Theodoric, King of the Ostrogoths and of Italy, to head an embassy sent by Theodoric to Constantinople, 525, to secure a mitigation in the persecution of the Arians. He was accorded a brilliant reception by Emperor Justin and said Mass according to the Latin Rite in the church of St. Sophia. That he did not press the cause of the Arians further than counseling discretion and gentleness on the part of the emperor is proved by his subsequent abuse at the hands of Theodoric who incarcerated him at Ravenna, where he died. Feast, R. Cal., 27 May. —C.E.; Butler; Grisar.

John II (Mercurius), Pope (533-535), b. Rome; d. there. He was the first to change his name on assuming the papacy. Little is known of his pontificate except that he caused Contumeliosus, Bp. of Riez, to be confined in a monastery for his crimes. —C.E.; Grisar.

John III (Joannes Catelinus), Pope (561-574), b. Rome; d. there. Little is known of his pontificate, which occurred during the stormy times of the Lombard invasion. To secure aid against the barbarians he appealed to Narses. The latter was unable to subdue the opposition and John sought refuge in the catacombs where he remained for some months, subsequently repairing some of them. —C.E.; Grisar.

John IV, Pope (640-642), b. Dalmatia; d. Rome. As pope he endeavored to alleviate the distress in his native land caused by the invasion of the Slavs; sought to convert the latter from the Greek to the Latin Rite; condemned the Monothelite heresy, and in a letter to Constantine III, defended the memory of Pope Honorius, who had been falsely accused of favoring the heresy. The emperor died but his son Constans II continued the assault on the heresy by withdrawing the *Ecthesis* (q.v.).—C.E.; Mann.

John V, Pope (685-686), b. Syria; d. Rome. While deacon he represented the Apostolic See at the Sixth Œcumenical Council. A learned and energetic pope, he brought the Church of Sardinia into union with Rome, and gave many generous donations to the clergy and the poor.—C.E.; Mann.

John VI, Pope (701-705), b. Greece; d. Rome. During his pontificate he secured a cessation of Lombard attacks upon different parts of Italy, confirmed Brithwald as Abp. of Canterbury, settled the claims of St. Wilfrid, and reinstalled him in his bishopric at York.—C.E.; Mann.

John VII, Pope (705-707), b. Greece; d. Rome. A learned and eloquent man of a distinguished family, he regained for the papacy the Alpine patrimonies which had been confiscated by the Lombards, and built and restored many churches in Rome.—C.E.; Mann.

John VIII, Pope (872-882), b. Rome; d. there. He was an archdeacon before his election and is considered one of the greatest popes of the 9th century. He confirmed the permission granted by Adrian II to St. Methodius to use the Slavonic language in the liturgy of the Church; endeavored to restore the Bulgarians to the jurisdiction of the Holy See; and condemned the schismatic Photius. Finding ecclesiastical offices in the hands of disreputable nobles, he excommunicated them and drove them from Rome. He supported Louis II and later Charles the Bald, and secured the imperial throne for his candidate Charles the Fat. He was constantly attacked by Guido of Spoleto and the Saracens. Against the latter he made war, patrolling the coast in person. Later, attacked by Lambert of Spoleto he fled to France where he crowned Louis the Stammerer King of France, 878. Unceasing in his attempts to promote peace in Christendom, and to destroy the Saracen influence, the pope journeyed from one kingdom to another, sent legates to rulers, and aided their enterprises with subsidies.—C.E.; Mann.

John IX, Pope (898-900), b. Tivoli, Italy; d. Rome. A Benedictine, he was ordained priest by Pope Formosus. During his pontificate the papal authority once more extended to the ends of the earth. He held several synods at Rome to correct the prevalent disorders in Christendom, condemned the synod of Stephen (VI) VII, which was held in 897; and sanctioned a hierarchy for the Moravians against the wishes of the German bishops.—C.E.; Mann.

John X, Pope (914-928), b. Tossignano, Italy; d. Rome. He was a deacon, then Abp. of Ravenna. An active and energetic ruler he crowned Emperor Berengarius, 915; endeavored to end the Saracenic invasions; sought to bring the Slavs of Dalmatia into closer union with Rome; and was active in ecclesiastic and political affairs in Italy, Germany, and France. He was seized and incarcerated by the powerful Marozia of Rome, daughter of Theophylactus, who feared that her power was menaced by the alliance which he had contracted with her enemy, Hugh of Burgundy.—C.E.; Mann.

John XI, Pope (931-936), b. Rome; d. there. He was elevated to the papacy through the influence of his mother, Marozia, who held immense power in Rome. His brother, Alberic II, angered at his stepfather, Hugh of Provence, overthrew the government and seized absolute control in Rome, 933. Henceforth John was free to perform the sacred duties of his ministry only.—C.E.; Mann.

John XII (Octavius), Pope (955-964), b. Rome, *c.* 937; d. there. A son of Alberic II, his election was secured by his father. He opened his pontificate with an appeal to Otto I for aid against Berengarius, King of Italy. He crowned Otto emperor, 962, and shortly after received the Ottonian Diploma which confirmed the papacy in its possessions. John now turned against Otto who was assuming papal prerogatives, but was forced to flee before the latter's army. A synod convened in St. Peter's, 963, summoned the pope to answer for his crimes. He refused to recognize it and was deposed, while a layman, the antipope Leo VIII, was elected in his stead; the proceeding was uncanonical and the election regarded as invalid. John took sanguinary measures of reprisal, but died as Otto was preparing to return to Rome.—C.E.; Mann.

John XIII, Pope (965-972), b. Rome; d. there. Upon his election to the Holy See, he was imprisoned in the Castle of Sant'Angelo by the Italian nobles who resented the fact that he was the choice of Emperor Otto I. Having escaped, he took refuge with Prince Pandulf of Capua, until restored, 966, by the intervention of Otto, whose son, Otto II, he crowned joint emperor with his father, 967. He confirmed the See of Magdeburg, was active in organizing and extending the hierarchy, and decided numerous questions of ecclesiastical law.—C.E.; Mann.

John XIV (Peter Campanora), Pope (983-984), b. Pavia, Italy; d. Rome. Prior to his election, he was Bp. of Pavia and chancellor of the empire under Otto II. After the death of Otto, the pope was incarcerated by the antipope, Boniface VII, in the Castle of Sant'Angelo where he died, possibly by violence.—C.E.; Mann.

John XV or **XVI**, Pope (985-996), b. Rome; d. there. Some papal catalogues give, as the immediate successor of the antipope Boniface VII, a John, son of Robert, who is listed as John XV. Although he never existed, the fact that he has been catalogued has thrown into disorder the numeration of the

popes named John, and the true John XV is often called John XVI. John XV (XVI), who before his election was a cardinal-priest, remained throughout his pontificate under the influence of John Crescentius. His mediation in the quarrel between King Æthelred of England and Richard of Normandy resulted in the Peace of Rouen, 991. During his pontificate a serious dispute occurred, 988, over the archiepiscopal See of Reims, to which its legitimate archbishop, Arnulf, was restored by the pope, 997; and the first solemn canonization of a saint, that of Bp. Ulrich of Augsburg, took place, 993.—C.E.; Mann.

John XVI or **XVII.** See PHILAGATHUS.

John XVII or **XVIII** (JOHN SICCO), POPE (1003), b. Rome; d. there. Elected by the party of John Crescentius, he reigned less than six months. Little is known of his pontificate.—C.E.; Mann.

John XVIII or **XIX** (PHASIANUS), POPE (1003-09), b. Rome; d. near there. As pope, elected through the influence of John Crescentius, he conferred ecclesiastical privileges on the reestablished See of Merseburg, and consented to the Roman Synod of 1007 and to the establishment of the See of Bamberg. He was recognized only as Bp. of Rome in Constantinople, where the patriarch claimed the primacy.—C.E.; Mann.

John XIX or **XX** (ROMANUS), POPE (1024-32), b. Rome; d. there. A brother of Benedict VIII, he was a layman at the time of his election. As pope he refused the request of the Eastern emperor, Basil II, to allow the Byzantine patriarchs to assume the title "Œcumenical patriarch"; crowned Conrad the Salian emperor, 1027; allowed the subjects of King Canute of Denmark and England to travel to Italy free of customs duties; and settled a dispute between the archbishops of Milan and Ravenna in favor of the former. A patron of art, he encouraged the musician, Guido of Arezzo, and decorated many buildings in Rome.—C.E.; Mann.

John XX. See JOHN XIX or JOHN XXI.

John XXI or **XX** (PETRUS HISPANUS), POPE (1267-77), b. Lisbon, Portugal, between 1210-20; d. Viterbo, Italy. His interest in medicine at the University of Paris led to his appointment as professor at the University of Siena, where he wrote his "Compendium of Logic," a favorite text-book for almost three hundred years. He was made Abp. of Braga and cardinal-bishop. As pope he endeavored to ameliorate the wretched ecclesiastical conditions of Portugal; demanded from Edward I of England the arrears of tribute due to the papacy since 1215; attempted to form a Crusade with the aid of the Tatars; and brought about the temporary reconciliation of the Eastern and Western Churches in a synod at Constantinople, 1277. He was killed at Viterbo, when the roof of his apartment in the papal palace collapsed.—C.E.

ARMS OF JOHN XXI

John XXII (JACQUES D'EUSE), POPE (1316-34), b. Cahors, France, 1249; d. Avignon. Bp. of Fréjus, chancellor to Charles II of Naples, Bp. of Avignon, Card.-bp. of Porto, he was elected after an interregnum of over two years and took up his residence at Avignon. During his pontificate he was involved in controversies with the Franciscans and Conventuals, and with Louis of Bavaria whom he admonished not to exercise his rights until the legitimacy of the election had been approved. The subsequent action of Louis brought on his excommunication and, with the protection of the Colonna family, he came to Rome, 1328, declared John deposed and set up the antipope Pietro Rainalducci (Nicholas V) who later came to Avignon, penitent, and was absolved, 1330. As pope John enlarged, and partly reorganized, the papal Curia, and was very active in the administration of the ecclesiastical revenues.—C.E.; Pastor.

ARMS OF JOHN XXII

John XXIII. See COSSA, BALDASSARE, antipope.

John and Paul, SAINTS, martyrs (Rome, 362). They were Romans, servants of Constantia, daughter of Constantine. Refusing to join the household of Julian the Apostate when he became emperor, they were secretly beheaded in their own home. Their bodies were interred under the present basilica of Sts. John and Paul, which was formerly the house of the senator Pammachius. Their names occur in the "Communicantes" in the Canon of the Mass. Invoked against lightning, rain, hail, and pestilence. Feast, R. Cal., 26 June.—C.E.; Butler.

John Baptist de La Salle, SAINT, confessor (1651-1719), founder of the Institute of the Brothers of the Christian Schools, father of modern pedagogy, b. Reims, France; d. Rouen. After completing his education, he decided to serve the Church, was installed as a canon of the metropolitan See of Reims, 1667, ordained priest, 1678, and in 1680 took his doctorate in theology. He was occupied with the direction of the Sisters of the Holy Infant, an order devoted to the instruction of poor girls, and began in 1681 the organization of Brothers, and guided it through the vicissitudes which naturally befall a newly-founded society. The first novitiate was founded, 1691, at Vaugirard; in 1705 it was moved to Saint-Yon, Rouen; there he revised the rule he had drawn up in 1695. Canonized, 1900. Feast, R. Cal., 15 May.—C.E.; Brother Leo, Story of Saint John Baptist de la Salle, N. Y., 1921.

JOHN BAPTIST DE LA SALLE

John Baptist de Rossi, SAINT, confessor (1698-1764), b. Voltaggio, Italy; d. Rome. He was ordained in 1721, but having through indiscreet practises of mortification contracted spells of epilepsy, he fulfilled the duties of the sacred ministry by instructing and preaching to the poor of the Campagna, thus becoming known as the apostle of the abandoned, and winning many sinners to repentance. In 1731 he established near St. Galla a house of refuge for the homeless. In 1735 he was compelled to accept a canonry at St. Mary in Cosmedin, vacated by the death of a relative. He was subsequently induced to hear confessions and was given the unusual faculty to do so in any of the churches

of Rome, in the exercise of which privilege he displayed extraordinary zeal. Canonized, 1881. Relics in SS. Trinità. Feast, 23 May.—C.E.; Herbert, St. John B. de Rossi, N. Y., 1906.

John Baptist Mary Vianney, SAINT, confessor (1786-1859), Curé d'Ars, b. Dardilly, near Lyons, France; d. Ars. Overcoming the difficulties caused by a meager primary school education and defective talents, he was ordained in 1815 and sent for a time to Ecully. In 1818 he was made parish priest at Ars, a remote French hamlet, where his exercise of the sacred ministry, especially in the direction of souls, made him known throughout the Christian world. Persons of all ranks and conditions of life sought his advice and in 1855 the number of pilgrims to Ars had reached 20,000 a year. He led a life of extreme mortification and performed numerous miracles. Canonized, 1925. Feast, R. Cal., 9 Aug.—C.E.; Ghéon, tr. Sheed, The Secret of the Curé d'Ars, Lond., 1929; Monnin, tr. Wolferstan: The Curé of Ars, Lond., 1924.

John Beche (alias THOMAS MARSHALL), BLESSED, martyr (1539), Abbot of St. Werburgh, Chester, and of St. John's, Colchester. He was educated at Oxford, and received his degree of Doctor of Divinity in 1515. In 1534 he took the Oath of Supremacy, but later incurred the king's resentment by expressing admiration for the martyrs, Bl. John Fisher and Bl. Thomas More. After a trial for treasonable utterances, he was convicted and executed. Beatified, 1895.—C.E., II, 381.

John Berchmans, SAINT, confessor (1599-1621), b. Diest, Brabant; d. Rome. He studied at Mechlin and entered the Society of Jesus, 1616. Having been sent to Rome in 1619, he fell ill in 1621, immediately following his public disputation in philosophy, and died shortly afterward. His short religious life was distinguished by a faithful observance of the Rule of the Order, which brought him quickly to perfection. Patron of youths; altar boys' societies are named after him. Emblems: the Rule of St. Ignatius, a cross, and rosary. Canonized, 1888. Relics in S. Ignazio, Rome. Feast, 13 Aug.; in S. J., 27 Nov.—C.E.; Daly, Saint John Berchmans, N.Y., 1921.

John Bosco (DON BOSCO), BLESSED (1815-88), founder of the Salesian Society, b. Becchi, Piedmont, Italy; d. Turin. A priest at Turin, he decided to devote his life to neglected orphan boys, and in February, 1842, he formed the Oratory, an association of twenty youths, whose numbers grew rapidly and for whom he built night-schools, technical schools, workshops, and a dormitory. This was the foundation of the Salesian Society, which now cares for thousands of boys all over the world, and was approved by Pius IX in 1874. He was declared Venerable by Pius X, 24 July, 1907, and Blessed by Pius XI, 2 June, 1929.—C.E., II, 689; Lemoyne, Venerable Don Bosco, New Rochelle, N. Y., 1927.

John Cantius, SAINT, confessor (1397-1473), b. Kenty, Poland; d. Krakow. He studied philosophy and theology, and received the degrees of bachelor, master, and doctor, was ordained priest, occupied the chair of theology at the Academy of Krakow, and was appointed parish priest at Olkusz, but resigned after a short time to teach Sacred Scripture at Krakow. He made one pilgrimage to Jerusalem and four to Rome on foot. Renowned for his humility and charity, and the practise of mortification, many miracles are ascribed to him. Canonized, 1767. Relics at Krakow. Feast, R. Cal., 19 Oct.—C.E.

John Capistran, SAINT, confessor (1385-1456), b. Sulmona, Italy; d. Hungary. He received his degree of Doctor of Laws at Perugia, was affiliated with the Ghibelline party, appointed governor of Perugia under King Ladislaus of Naples, and imprisoned by Malatesta who was at war with Perugia. In 1416 he became a Franciscan and traveled through Italy after his ordination, preaching and performing miracles of healing, and assisting St. Bernardine of Siena in reforming the Order. In 1431 he was made commissary general of that branch of the Franciscans known as Observants. He defended himself and his companions against the charge of heresy. He was employed as papal legate on numerous occasions, and was the leading spirit in the crusade against the Turks in Hungary where he led the left wing of the Christian army at the battle of Belgrade. Canonized, 1724. Relics in Orthodox monastery of Bistritz, Rumania. Feast, R. Cal., 28 March.—C.E.; Butler.

John Carroll University, Cleveland, Ohio, founded 1886; conducted by the Jesuits; preparatory school; college of arts and sciences; extension courses; professors, 18; students, 305; degrees conferred in 1929, 33.

John Charles Cornay, BLESSED, martyr (1809-37), b. Loudun, France; d. Sontai, Indo-China. He joined the Society of Foreign Missions of Paris, and was ordained 1834. Sent to China, Fr. Cornay was placed in charge of the parish of Bauno in Tonkin. In 1837 he was seized, placed in a cage, and carried to Sontai. Here he suffered severe torture for promulgating the Christian religion. Finally on 20 Sept., he was decapitated and his hands and feet cut off. His body was temporarily buried near the place of execution; after three years' exposure his head was secured by some Christians, and his entire remains later received honorable burial in the Christian parish of Schioung. Beatified, 1900.—Wegener, Heroes of the Mission Field, Techny, Ill., 1924.

John Chrysostom, SAINT, Doctor of the Church (*c.* 347-407), Abp. of Constantinople, b. Antioch; d. Comana, Pontus. He studied under the pagan Libianus, most famous orator of his day; devoted himself to an ascetic life; was baptized *c.* 369; and ordained reader. For two years he lived in a cave near Antioch, but his health being impaired by austerity, he returned to the city. He was ordained priest in 386, and in the twelve years that followed was engaged chiefly in preaching and writing. His oratorical powers swayed the whole Eastern Empire, meriting the name Chrysostom, "Golden Mouthed." In 398 he was elevated to the See of Constantinople, where he incurred popular resentment by his sweeping reforms, and was deposed and exiled, 403, by Theophilus, Patriarch of Alexandria. Recalled by the empress, he was exiled again in 404. Patron of orators. Emblems: bees, dove, pan. Relics in choir chapel of St. Peter's, Rome. Feast, R. Cal., 27 Jan.—C.E.; Butler.

John Climacus, SAINT, confessor (*c.* 525-605), abbot, b. Syria; d. on Mount Sinai. The name

Climacus was given to him from the title of his book "The Ladder (Climax) of Paradise," but he is also known as Scholasticus, or the Sinaita. He lived for many years as a solitary at the foot of Mount Sinai, and in 600 acceded to the request of the monks on Sinai to rule them as abbot, resigning this charge after four years. Emblem: a ladder. Feast, 30 March.—C.E.; Butler.

John Colombini, BLESSED, confessor (1300-67), founder of the Jesuats, b. Siena, Italy; d. on the way to Acquapendente. He belonged to an old patrician family and his wealth enabled him to hold a position of great prominence and influence, but his married life was marred by his avarice, ambition, and proneness to anger. After a passionate outburst he was converted by reading the Life of St. Mary of Egypt. Thereafter he was distinguished for humility, meekness, and liberality to the poor, culminating in his dividing among them all his possessions. With Francis Mini he established a society of laymen for the practise of charity, based at first upon the Rule of St. Benedict, later on the Rule of St. Augustine, and called Jesuats (q.v.). Many miracles occurred at his tomb. He is represented caring for the sick, and grinding down the riches of the earth beneath his feet. Feast, 31 July.—C.E.

John Damascene, SAINT, confessor, Doctor of the Church (676-c. 770), b. Damascus, Syria. His father, though a Christian, was esteemed by his Saracen countrymen, and was chief financial officer for the caliph. John was educated by the monk Cosmas; after his father's death he was made chief councilor of Damascus. He vigorously opposed the Iconoclast persecution propagated by Leo the Isaurian, and retired to the monastery of St. Sabas, near Jerusalem, where he was ordained priest by John V, Patriarch of Jerusalem. He was the last of the Greek Fathers. His contributions to theology are encyclopedic rather than original; he is considered by some the precursor of the Scholastics, by others the first Scholastic. He is regarded as the first theological encyclopedist, and as the prince of Greek hymnodists. Feast, R. Cal., 27 March.—C.E.; Butler; Bardenhewer, tr. Shahan, Patrology, St. L., 1908.

BL. JOHN DE BREBEUF

John Davy, BLESSED, martyr (1537), d. Newgate prison, England. He was a deacon in the London Charterhouse. Refusing to take the oath of supremacy, he was imprisoned at Newgate, where he starved to death. Beatified, 1886.

John de Brébeuf, BLESSED, martyr (1593-1649), b. Normandy, France; d. Canada. In 1617 he entered the Society of Jesus; arrived in Quebec 1625; and established the first mission at Ihonatiria, near Georgian Bay, 1626. He returned to France in 1629 after the surrender of Quebec to the English, but went back to Canada after the restoration of the French colony, 1633. Having taken his spiritual vows as coadjutor, he arrived at his old mission, 1634. After fifteen years of strenuous labor he was seized by the Iroquois during their raid on the St. Louis mission, 16 March, 1649, and with Fr. Gabriel Lalemant was horribly tortured, burned, and beheaded. Relic at Hôtel-Dieu, Quebec. Beatified, 21 June, 1925. Feast for Canada, 16 March; in U. S., 26 Sept.—C.E., II, 751; Wynne, Jesuit Martyrs of North America, N. Y., 1925.

John de Britto, BLESSED, martyr (1647-93), b. Lisbon, Portugal; d. Oreiour, India. A Jesuit missionary in Madura, India, he was expelled from the country and returned to Portugal 1688, as deputy to the triennial Congregation of Procurators. Refusing the Archbishopric of Cranganore, he returned to India, 1691. A repudiated wife of a converted Maravese prince began a general persecution, and John was martyred. Beatified, 1853.—C.E.

John Eudes, SAINT, confessor (1601-80), b. Ri, France; d. Caen. He was instructed in religion and learning by the Jesuits at Caen, and ordained, 20 Dec., 1625. Working valiantly among his plague-stricken countrymen he became known as one of the greatest missionaries of his day. He established the Congregation of Our Lady of Charity, and in 1643 the Society of Jesus and Mary. Through his efforts, devotion to the Sacred Heart of Jesus and the Holy Heart of Mary became widespread. He wrote a great many religious books. Canonized, 1925. Feast, R. Cal., 19 Aug.—C.E.

John Felton, BLESSED, martyr (1570), d. St. Paul's Churchyard, London. He was a wealthy gentleman of Norfolk extraction. Arrested for affixing to the gates of the palace of the Bishop of London a copy of the Bull of St. Pius V, excommunicating the queen, he was taken to the Tower, racked three times, hanged, and quartered. Beatified. 1888.—C.E.

John Fisher, BLESSED, martyr (1459-1535), Cardinal and Bp. of Rochester, b. Beverly, Yorkshire, England; d. Tyburn. He received his degree of B.A. from Cambridge, 1487, and his M.A. in 1491. He occupied the vicarage of Northallerton, 1491-94, when he became a proctor of Cambridge University. In 1497 he was appointed confessor to Margaret Beaufort, Countess of Richmond and Derby, mother of Henry VII. Consecrated Bp. of Rochester, 1504, he served as chancellor of Cambridge and tutor of Prince Henry (Henry VIII). He opposed Henry in his divorce proceedings against Catherine, and resisted the encroachment of the king on the Church. Refusing to take the oath of succession which acknowledged the issue of Henry and Anne as legitimate heirs to the throne, he was sent to the Tower, 1534. In 1535 he was created cardinal by Pope Paul III. Henry retaliated by having him beheaded. His works consist chiefly of ascetical and controversial treatises. Relics in St. Peter's Church in the Tower. Beatified, 1888.—C.E.; Wilby, The Story of Bl. John Fisher, 1929.

John Forest, BLESSED, martyr (1471-1538), b. Oxford, England. He was a Franciscan friar who became chaplain and confessor to Catherine of Aragon and from the first resolutely opposed the divorce. He was burned at Smithfield, the fire being

fed with fragments of an enormous wooden statue of St. Derfel Gadarn which from time immemorial had been venerated in Wales and concerning which there was an old saying that it would one day burn a forest. Beatified, 1888.—C.E.

John Francis Regis, SAINT, confessor (1597-1640), b. Fonteonverte, France; d. at La Louvese. He entered the Society of Jesus, 1616, and was ordained, 1630. Gifted with a marvelous talent for missions, he labored for the conversion of the Huguenots, assisted the needy, and aided in the rescue of wayward women. On the site of his death the Institute of the Sisters of St. Regis of the Cenacle was founded in 1888. Canonized, 1739. Body at Louvesc. Feast, 16 June.—C.E.; Butler.

John Gabriel Perboyre (1802-40), BLESSED, missionary and martyr, b. Puech, France; d. Ou-Tchang-Fou, China. As a priest of the Congregation of the Mission in 1835 his superiors, already impressed with his sanctity, granted the permission he had sought for 14 years and sent him to the Chinese mission. After 5 years of zealous, and successful labors, he was subjected to unparalleled tortures and slain.—C.E.

John Gualbert, SAINT, abbot (*c.* 985-1073), founder of the monastery of Vallombrosa, b. Florence, Italy; d. Passignano. He entered the Benedictine Order at San Miniato, despite his father's opposition. He practised the most austere asceticism, and in 1038 retired to Vallombrosa, establishing there his new religious society which received papal recognition in 1070. He adopted the Benedictine Rule with several changes, making it more rigorous, excluding manual labor, and organizing a body of lay brothers. He founded houses at San Salvi, Moscetta, Rozzuolo, Monte Salario, and Passignano. Canonized, 1193. Feast, R. Cal., 12 July.—C.E., XV, 262; Butler.

John Hale, BLESSED, martyr (1535), d. Tyburn, England. He was a secular priest, a Fellow of King's Hall, Cambridge, and Vicar of Isleworth. He suffered martyrdom with the Carthusian priors at Tyburn. Beatified, 1888.

John Houghton, BLESSED, martyr (1487-1535), b. Essex; d. Tyburn. He was educated at Cambridge, graduating LL.B., 1497, and later LL.D. and D.D. Ordained priest in 1501, he entered the Carthusian novitiate at the London Charterhouse, and was professed in 1516. Refusing to take the Oath of Supremacy, he was imprisoned in the Tower and hanged. Beatified, 1888.—C.E.

John Lalande, BLESSED, martyr (1646), b. Dieppe, France; d. Auriesville, N. Y. As a layman he labored with the Jesuit missionaries in North America, and suffered martyrdom with Blessed Isaac Jogues. Beatified, 1925.—Wynne, Jesuit Martyrs of North America, N. Y., 1925.

John Larke, BLESSED, martyr (1543), d. Tyburn, England. He was rector of St. Ethelburga's, London, of Woodford, Essex, and of Chelsea, and the parish priest and friend of Thomas More. He was executed for being a priest. Beatified, 1888.—C.E.

John Louis Bonnard, BLESSED, martyr (1824-52), b. St. Christot, France; d. West Tonkin, Indo-China. He entered the seminary at Aix, later studied at Lyons, and joined the Society of Foreign Missions of Paris, being ordained priest, 1848. Two months after his ordination Fr. Bonnard went to Hong Kong, and in May, 1850, he arrived at Tonkin, the field of his future apostolic labors. He was appointed to the districts of Kebang and Ketrinh. In 1852 he was arrested at Boasujan, taken to Nadinh, and put in chains. After several examinations he was finally beheaded, 1 May, 1852. His blood-covered garments, links of his chain, and his hair and beard were kept by the heathen soldiers and later sold to the Christians. His body was thrown into the river but immediately recovered by the Christians and placed in the college of Vinhtri. Beatified, 1900.—Wegener, Heroes of the Mission Field, Techny, Ill., 1924.

John Nelson, BLESSED, martyr (1534-77), b. Skelton, England; d. Tyburn. He went to Douai, was ordained priest by the Archbishop of Cambrai in 1576 and the next year was sent on the English mission, his labors being centered at London. He was arrested, and committed to Newgate as a suspected Papist, tried for treason, and hanged. Beatified, 1888.—C.E.

John Nepomucene, SAINT, martyr (*c.* 1340-1393), b. Nepomuk. The legend recounts that his election as vicar-general of Bohemia aroused the rage of King Wenceslaus, who had him tortured and finally drowned in the river Moldau because he had refused to reveal to the king the queen's confession. Patron of Bohemia, and of confessors. Canonized in 1729. Feast, 16 May.—C.E.; Butler.

ST. JOHN NEPOMUCENE

John of Avila, BLESSED, confessor (1500-1569), apostolic preacher of Andalusia, b. Almodóvar del Campo, Spain; d. Montilla. He studied law at Salamanca, but through motives of piety gave it up to study theology at Alcalá. Impressed with John's extraordinary sanctity the Archbishop of Seville induced him to become apostolic preacher. During John's apostolate of forty years he attracted by his preaching and by his saintly life notable disciples, as Sts. Theresa, John of God, and Francis Borgia, and spread the power of the Jesuits throughout Spain. His best known works are "Audi Fili," a tract on Christian perfection, and his "Spiritual Letters." Beatified, 1893. Feast, 10 May.—C.E.

John of Austria, DON (1545-78), Catholic hero, b. Ratisbon, Bavaria; d. Namur, Belgium. The natural son of Charles V, by Barbara Blomberg, daughter of an affluent family, he was recognized later by his half-brother, Philip II, as a member of the royal family. Having distinguished himself in conflicts with the Algerian pirates, 1568, and the Moriscos in Granada, 1569-70, he was made admiral of the Spanish and Austrian fleets, combined by

the league effected by Pius V, 1571, to check the advance of the Turks to the west after their conquest of Cyprus. The great victory of Lepanto, Greece, when 35,000 Turks were slain and 15,000 Christian slaves freed, inspired Don Juan to work for his own and Christianity's establishment in non-Christian countries, but he was thwarted by the jealous Philip, and made governor-general of the Netherlands, 1576, only to encounter the opposition of William of Orange, all-powerful there. Even after signing the "Perpetual Edict," 1577, his position remained nominal, so he withdrew shortly to Namur. Staging the attack, led by Farnese, on Gembloux, 1578, he could not follow up the brilliant victory for lack of funds, and after a period of inactivity, his health failed and he died, broken-hearted.

John of Beverley, SAINT, confessor (d. 721), Bp. of Hexham, afterwards of York, b. Harpham, England; d. Beverley. He joined the Benedictine Order, lived for some time in the monastery at Whitby, and was consecrated Bp. of Hexham, 687. He founded a monastery at Inderawood (later Beverley), which became an important ecclesiastical center, and there he spent the last years of his life. Canonized, 1037. His relics were preserved in Beverley cathedral. Feast, 7 May.—C.E.

John of God, SAINT, confessor (1495-1550), Founder of the Brothers Hospitallers, b. Montemor Novo, Portugal, d. Granada, Spain. His early life was unsettled and nomadic. He worked as a shepherd in Castile. After serving in Charles V's army he lived in Africa for some time and later, returning to Spain, peddled religious books and pictures in Gibraltar. The Infant Jesus, appearing to him, addressed him as "John of God," and bade him go to Granada. There, won over to the religious life by the teaching and example of Blessed John of Avila, he devoted himself to caring for the sick, and founded, for that purpose, the Grand Hospital at Granada and the Brothers Hospitallers. Patron of the sick and of hospitals, of printers and booksellers. Emblems: alms, a heart, crown of thorns. Canonized, 1690. Relics at Granada. Feast, R. Cal., 8 March.—C.E.; Butler.

ST. JOHN OF GOD

John of Matha, SAINT, confessor (1169-1213), founder of the Trinitarians, b. Faucon, France; d. Rome. He was educated at Aix and Paris. Feeling that his vocation was to devote his life to helping Christian captives, he became attached to St. Felix of Valois, the hermit, and founded the Order of Trinitarians to carry on the work of redeeming captives; it was approved in 1209. Relics in Madrid. Feast, R. Cal., 8 Feb.—Butler.

John of Montecorvino (1246-1328), Abp. of Peking and founder of the Catholic mission in China, b. Montecorvino, Italy; d. Peking, China. His early missionary work was in Persia, from which he went to India, and finally to China, 1294. In spite of the opposition of the Nestorians, he built a church at Peking and, in 1305, another opposite the royal palace. At the same time he familiarized himself with the Chinese language and translated the N.T. and the Psalms into that tongue. Pope Clement V was so pleased with his success that he sent envoys who consecrated John Abp. of Peking, in 1308. He is honored as a saint by the Christians and heathens alike.—C.E.

John of Sahagun (SAN FAGONDEZ), SAINT, confessor (1419-79), hermit, b. Sahagun, Spain; d. Salamanca. Educated at Salamanca and Burgos, he was ordained, 1445, and made canon in the cathedral at Burgos. Desiring a more thorough knowledge of theology, he entered the University of Salamanca, where he took his degree in divinity. Then joining the Order of Hermits of St. Augustine, 1463, he was made prior of the community, 1471. He is said to have been poisoned by a woman whose companion in sin he had converted. Patron of Salamanca. Relics in Spain, Belgium, and Peru. Canonized, 1696. Feast, R. Cal., 12 June.—C.E.; Butler.

John of Salisbury (JOHANNES DE SARESBERIA, surnamed PARVUS; *c.* 1115-80), scholar, philosopher, and historian; b. near Salisbury, England; d. probably Chartres, France. He was educated in France under some of the most brilliant scholars of the time, including Abelard, Alberic of Reims, William of Conches, and Theodoric of Chartres. Returning to England, he became secretary to Theobald, Abp. of Canterbury, and was sent on various diplomatic missions. Like his friend Thomas Becket, he incurred the displeasure of Henry II and was forced to leave England for six years. His attempts to reconcile Becket with the king failed, and in 1170 he witnessed the tragic death of the bishop. He became treasurer of Exeter cathedral in 1174, and two years later Bp. of Chartres. His works include the "Metalogicus," a philosophical treatise, the "Policratus," a miscellaneous compilation of philosophy and diplomacy, and the "Enthetieus," a Latin elegiac poem.—C.E.

John of the Cross, SAINT, doctor of mystic theology (1542-91), founder with St. Teresa of the Discalced Carmelites, b. Hontiveros, Spain; d. Andalusia. He entered the Carmelite Order at Medina, 1563, and was ordained in 1567. St. Teresa persuaded him to remain in the order and assist her in establishing a monastery of friars, carrying out the primitive rule. He was made first master of novices, and was called to Avila by St. Teresa to serve as director and confessor in the convent of which she was the superioress. Refusing to obey the order of his provincial to return to Medina, he was imprisoned at Toledo for nine months. After his escape he became vicar-general of Andalusia. He strove for papal recognition of the order, and as a result suffered indignities under his displeased superior. His mystic writings include "The Ascent of Mount Carmel" and "The Dark Night of the Soul." Canonized, 1726. Relics at Segovia. Feast, R. Cal., 24 Nov.—C.E.; Butler.

John Payne, BLESSED, martyr (1582), b. Diocese of Peterborough; d. Chelmsford. Educated at

Douai, he was ordained priest in 1576 and went on the English mission the next year. In 1581 he was arrested in Warwickshire, tortured, and put to death. Beatified, 1888.—C.E.

John Peter Néel, BLESSED, martyr (1832-62), b. Sainte-Catherine-sur-Rivière, France; d. Kai-chou, China. He joined the Society of Jesus, was sent to China, 1858, and was beheaded while laboring for the propagation of the faith. Beatified, 1909. Feast, 18 Feb.

John Rochester, BLESSED, martyr (*c.* 1498-1537), b. probably Terling, Essex, England; d. York. He was a choir monk in the Charterhouse of London. He was hanged for opposing the new doctrine of royal supremacy. Beatified, 1888.—C.E.

John Rugg, BLESSED, martyr (1539), d. Glastonbury, England. He had been a fellow of the two St. Mary Winton colleges, and the first holder of the Wykehamical prebend "Bursalis," at Chichester, but was living in retirement at Glastonbury, where he was executed with his abbot, Bl. Hugh Faringdon, for refusing to take the oath of supremacy. Beatified, 1895.

John Ruysbroeck, BLESSED, confessor (1293-1381), greatest Flemish mystic, prior of Groenendael, b. Ruysbroeck, near Brussels; d. Groenendael. With his uncle John Hinkaert and Francis van Coudenberg, both canons of St. Gudule's, Brussels, retired to a hermitage at Groenendael in 1343; this was erected into a community of canons regular in 1349. He led a life of extreme austerity, became famous as a sublime contemplative, and a skilled director of souls, and was called the Admirable Doctor and the Divine Doctor. His most characteristic treatise on mystical life is "The Spiritual Espousals."—C.E., XIII, 280.

John Sarkander, BLESSED (1576-1620), martyr of the seal of confession, b. Skotschau, Austrian Silesia; d. Olmütz. He received his degree of master of philosophy at Prague, 1603, and was ordained, 1607. He was at Holleschau, formerly belonging to the Bohemian Brethren, now a Jesuit College, when Moravia was invaded by the Polish troops, and induced them to spare the college. The Protestants, therefore, accused him of bringing the enemy into the country, put him on trial, and tortured him when he refused to reveal what Lobkowitz, the governor of Moravia, had confessed to him. He died in prison. Beatified in 1860. Relics in the Cathedral of Olmütz.—C.E.

John Shert, BLESSED, martyr (1582), b. Cheshire, England; d. Tyburn. He was educated at Oxford (B.A., Brasenose), taught school in London, was ordained at Rome, and was sent to the English mission. He was executed with Bl. Thomas Ford. Beatified, 1888.

John Stone, BLESSED, martyr (1539), d. at the Dane-John, Canterbury. He was an Austin Friar of Canterbury and a doctor of divinity, and was executed for denying the royal supremacy. Beatified, 1888.—C.E.

John Story (or STOREY), BLESSED, martyr (1504-71), d. Tyburn, England. He was president of Broadgates Hall, now Pembroke College. Entering Parliament in 1547 he was imprisoned for opposing the Bill of Uniformity. He went to Louvain, but returned in 1553, and became chancellor to Bishop Bonner. Once more in Parliament, he was again imprisoned, this time for opposing the Bill of Supremacy. He fled to Antwerp, was arrested there, brought to England, and put to death in the Tower, for his faith. Beatified, 1886. —C.E.

John the Almsgiver (JOANNES ELEEMOSYNARIUS, JOANNES MISERICORS) SAINT (*c.* 550-616), Patriarch of Alexandria (606-616), b. Amathus, Cyprus; d. there. The son of the governor of Cyprus, he entered the religious life at the death of his wife. During his patriarchate at Alexandria, he became widely known throughout the east for his liberality to the poor. At the fall of Alexandria, he fled to his native land, where he died. Patron of the Hospitallers. His relics were preserved in the cathedral at Presburg. Feast, 23 Jan.—C.E.; Butler.

John the Baptist, SAINT, precursor of Christ. The son of Zachary and Elizabeth, the details of his miraculous life are related in Luke, 1. After spending his youth in the desert, at the age of 30 he reappeared in Judea, near the Jordan (Luke, 3), preaching penance and predicting that the Kingdom of God was at hand (Luke, 3; Matt., 3). He baptized Our Lord in the Jordan (Matt., 3). Publicly censoring Herod Antipas for having taken to himself Herodias, the wife of his brother, Philip, he was imprisoned and beheaded at the request of the dancing daughter of Herodias (Mark, 6). Patron of farriers. Emblems: a lamb, head cut off on a platter, a skin of an animal. Relics in St. Sylvester's church in Rome and at Amiens. Feast, R. Cal., of nativity, 24 June; of decollation, 29 Aug.—C.E.; Butler.

ST. JOHN BAPTIST

(E. F. D.)

John the Evangelist, SAINT, Apostle (d. *c.* 101), brother to St. James the Greater, son of Zebedee and Salome. He engaged in fishing with his father and brother. A disciple of St. John the Baptist, when called by Christ he became His "beloved disciple." He alone of the Apostles remained faithful to the Master during His Passion. To him Christ entrusted the care of the Blessed Virgin. After Christ's Ascension and the Descent of the Holy Ghost, John, with Peter, was prominent in organizing the Church. He later went from Jerusalem to Asia Minor, where he supervised the establishment and government of churches. Exiled to Patmos, he wrote the Apocalypse or Revelation there; after his return to Ephesus he wrote his Gospel and Epistles. He lived to an ad-

ST. JOHN THE EVANGELIST

vanced age, and is believed by some to be immortal, this belief being founded on the passage in Scripture (John, 21), "So I will have him to remain till I come, what is it to thee?" Patron of Asia Minor. Emblems: eagle, chalice, kettle, armor. Feast, R. Cal., 27 Dec.; before the Latin Gate, 6 May.—C.E.; Butler.

John the Silent (Hesychastes, Silentiarus), Saint, confessor (452-558), Bp. of Colonia, Armenia, b. Nicopolis, Armenia; d. near Jerusalem. His life of mortification and self-denial continued even when he was Bishop of Colonia. His last days were spent in seclusion and perpetual silence in the desert near Jerusalem. Represented holding his finger to his lips, signifying his love of silence. Feast, 13 May.—C.E.; Butler.

John Thorne, Blessed, martyr (1539), d. Glastonbury, England. He was a monk at Glastonbury, and was tortured with the Abbot Whiting, being fastened to hurdles, dragged by horses to the top of Tor Hill, and hanged. Beatified, 1895.

Joliet, Louis (1645-1700), French Canadian explorer, b. Quebec; d. Canada. He received minor orders in 1662, but became interested in exploration. In 1672 Governor Frontenac dispatched him to explore the Mississippi. Together with Marquette, he started out at Fox River, crossed Wisconsin, and sailed down the river as far as 30° 40′ N. lat. Shipwrecked at Lachine on his homeward journey, he lost the journal of his voyage, but this was supplied by his verbal report and the journal of Marquette.—C.E.

Joliette, Diocese of, Quebec, comprises Joliette, Berthier, Montcalm, and part of L'Assomption counties; established, 1904; suffragan of Montreal. Bishops: Joseph A. Archambault (1904-13), William Forbes (1913-28), Joseph A. Papineau (1928). Churches, 57; priests, secular, 163; priests, regular, 24; religious women, 612; normal school, 1; seminary, 1; academies and schools, 40; parochial schools, 275; institutions, 16; Catholics, 64,500.

Jonas (Heb., dove), a Minor Prophet. One of the best sources for information about him is found in 4 Kings, 14. The home of Jonas is now identified with El Meshed, about 5 m. N.E. of Nazareth, in the tribal territory of Zebulon; thus he belonged to the northern kingdom. The period of his ministry is determined by its connection with the reign of Jeroboam II (783-743 B.C.), practically coinciding with the era of decline in the Assyrian Empire which came between the two powerful rulers, Adadnirari III (810-782 B.C.) and Theglathphalasar III (745-728 B.C.). Consequently we can account for much in Jonas's career: that he could foretell the victories of Jeroboam; that he could speak of the grandeur of Ninive as past; that he could preach to a nation once proud, now crushed.—C.E.; Gigot. (J. Z.)

Jonas, Book of, a book of the Bible, comprising four chapters. Chapters 1 and 2 relate Jonas's attempt to resist the order of God that he go to preach in Ninive, the capital of Assyria, and the story of his being swallowed by a great fish specially prepared by God. Chapters 3 and 4 record the accomplishment of his mission and the repentance of Ninive, Jonas is the prophet of God's mercy upon the Gentile nations. The composition of the book was formerly ascribed to the prophet himself, but more recent scholars regard it as written after the destruction of Ninive in 612 B.C. Moreover the quotations of psalms in the canticle of Jonas, and the language of the book, which contains Aramaisms, would rather indicate a date about 450 B.C. A few Catholic writers have taken the view that the story of Jonas is a parable and was intended to teach certain religious truths, e.g., that man is subject to God, that God in His mercy and goodness calls all men, even pagans, to salvation, etc., but the traditional view, commonly held by Catholics, is that it is a real history. On this point the Church continues the Jewish tradition which has always accepted this book as historic and canonic. Christ Himself proves its authenticity in Matthew, 12, when He puts several facts on the same line of truth: Jonas in the whale's belly, the Judgment, the visit of the Queen of Saba to Solomon. The Book of Jonas is used in the Breviary on the Saturday of the fourth week in Nov., and in the Missal on the Monday in Passion Week. The tenth prophecy on Holy Saturday is taken from Jonas, 3, 1-10.—Seisenberger, tr. Buchanan, Praetical Handbook for the Study of the Bible, N. Y., 1911.

Jonathan (Heb., Jehovah has given), name of several personages in the O.T. (1) A Levite, son of Gersam the son of Moses, who started an idolatrous worship in the house of Michas and then in the tribe of Dan when it migrated northward (Judges, 17; 18). (2) Eldest son of Saul and friend of David, noted for his bravery against the Philistines (1 Kings, 13; 14), his loyalty to David, and his glorious death on Mt. Gelboe (1 Kings, 31; 2 Kings, 19). (3) The youngest son of Mathathias and brother of Judas Machabeus. He took an important part in the Machabean revolt, and was chosen leader after Judas's death. He became master of Judea for several years and was appointed high priest. Treacherously seized by Tryphon, he was murdered at Ptolemais (1 Mac., 12).—C.E. (F. P. D.)

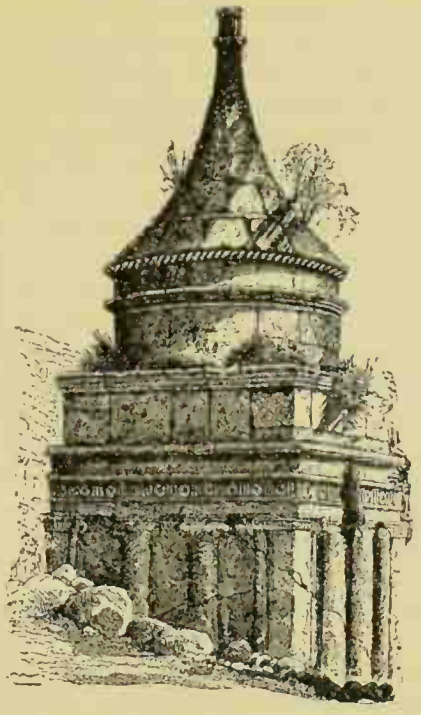
Jones, Arthur Edward (1838-1918), ethnologist, b. Brockville, Canada. He entered the Jesuit Order at Amiens, France, taught in several of the American colleges, and was named president of the English College at Montreal. Appointed archivist of St. Mary's in that city, he assisted Thwaites in publication of the Jesuit Relations, and was awarded grand prize for his archæological exhibit at the St. Louis Exposition, 1904. His works on the Huron country were published by the Ontario government. He gave valuable aid to the vice-postulator of the cause of the Martyrs Jogues, Brébeuf, and companions.—C.E. Suppl.

Jordan (Heb., *Yarden*, from the root *Yarad*, to descend), the great river of Palestine, mentioned many times in the Bible. It issues from three sources on Mount Hermon, and after a course of 200 m. empties into the Dead Sea. It was the scene of several miracles: the passage of the Israelites under Josue (Jos., 3); the crossing, dry-shod, of

Elias and Eliseus (4 Kings, 2); and the healing of Naaman by Eliseus (4 Kings, 5; Luke, 4). It was also the scene of the ministrations of St. John the Baptist and the baptism of Our Lord (Matt., 3).—C.E.

Josaphat. See BARLAAM AND JOSAPHAT.

Josaphat Kuncevyc, SAINT, martyr (1580-1623), Abp. of Polotsk, b. Volodymyr, Lithuania; d. Vitebsk, Russia. Of noble Ruthenian stock, he was educated in his native town. He entered the Basilian monastery of the Trinity at Vilna, was ordained priest, 1609, and subsequently became superior in several monasteries, Bp. of Vitebsk (1617), and Abp. of Polotsk (1618). He prayed constantly for the extinction of the Eastern Schism, and labored zealously for the union between Rome and the Greco-Slavic Church in Russia and Poland, and the political rights of the Ruthenian clergy. He was martyred in 1623. Emblems: crown, chalice, winged deacon. Relics at Polotsk. Feast, R. Cal., 14 Nov. —C.E.



ABSALOM'S PILLAR, VALLEY OF JOSAPHAT

Josaphat, VALLEY OF, a place which the prophet Joel tells us is to be the scene of the Last Judgment (Joel, 3). Identified by some with the Valley of the Cedron, a ravine situated between Jerusalem and the Mount of Olives, regarded as the valley of judgment, probably because since the time of the kings of Juda, it was the principal cemetery of Jerusalem.—C.E.

Joseph (Heb., may God add), patriarch, eleventh son of Jacob, first-born of Rachel, immediate ancestor of the tribes of Manasses and Ephraim. His father's favorite, he was hated by his brothers, who sold him into bondage to the Ismaelites (Gen., 37). Taken into Egypt, he was kindly treated and became the personal attendant of his Egyptian master, Putiphar, eunuch of Pharao (Gen., 39). His skill in interpreting dreams brought him to the notice of Pharao who made him keeper of the royal seal and second in power in Egypt. During the famine predicted by him his brothers came from Chanaan to buy grain in Egypt and failed to recognize him. At Joseph's insistence they returned with Benjamin (q.v.) whereupon Joseph disclosed himself and invited his father and brothers to settle in Gessen (Gen., 47). He died at the age of 110, and his bones were later removed to Sichem in Chanaan (Jos., 24).—C.E.

ST. JOSEPH

Joseph, SAINT, spouse of the Blessed Virgin Mary and foster-father of Our Lord, b. probably Bethlehem; d. probably Nazareth. All that we know about this saint is that he was a direct descendant of David, that he was a just and pious man, and that he was a poor man and an humble carpenter. The Gospel relates that he was espoused to Mary and that he was thinking of putting her away when an angel revealed to him the Mystery of the Incarnation (Matt., 1). From that time, he took care of the Mother and Child and provided for their necessities. When he died is not known, but it is probable that he was not living when Our Lord began to preach. Public recognition of St. Joseph is first found among the Eastern Copts in the 4th century; the Church began to celebrate his feast in the 6th century. Among the saints who had a special devotion to him are St. Teresa and St. Francis de Sales. The solemnity of his patronage of the universal Church, declared in 1870, by Pius IX is kept on Wednesday of the second week after Easter. Wednesday is the day of the week and March the month given over to devotion to him. Patron of carpenters and of a happy death. Emblems: rod and plane. Feast, R. Cal., 19 March.—C.E.; Butler; Thomson, Life and Glories of St. Joseph, Lond., 1891.

Joseph II (1741-90), German emperor, b. Vienna; d. there. He was the son and successor of Maria Theresa and Francis I. After 1765 he acted as emperor and co-regent with his mother in the Habsburg dominions, and upon her death, 1780, became sole ruler. His desire to make Austria dominant in central Europe led to the Bavarian War of Succession, the first partition of Poland, and an alliance with Russia against the Turks in 1788. In order to weld the different peoples of his kingdom he made German the official language and united the administrations of the provinces into one central council in Vienna. He abolished serfdom and the death penalty, made the courts of justice independent and impartial, abolished censorship, and created the Austrian marriage law. Joseph II was the most celebrated exponent of Josephinism, or the policy of secular interference and state supremacy in ecclesiastical affairs, so called after the emperor. He consolidated almost the entire property of the Church and merged all the religious funds into one great *Religionsfond* for the requirements of public worship. To accomplish his purpose he suppressed all the monasteries and secularized them. For intermeddling in Church affairs, even to the regulation of candles, he was called the "Sacristan Emperor."—C.E.

Joseph Calasanctius, SAINT, confessor (1556-1648), founder of the Piarist Order, b. Petralta, Aragon; d. Rome. He studied law and theology, received the degree of Doctor of Laws; and was ordained in 1583. He became attached to Bp. della Figuera to whom he rendered invaluable service as secretary and theologian. Upon the death of the bishop, he journeyed to Rome, and as a member of the Confraternity of Christian Doctrine he began his work of caring for and educating homeless children. In 1597 he established a free school, the first in Europe, and five years later founded the Order of Piarists to continue his charitable work. Canonized, 1767. Feast, R. Cal., 27 Aug.—C.E.; Butler.

Joseph Cottolengo, BLESSED (1786-1842), b. Bra, Italy; d. Chieri. He became a canon of the Church of Corpus Christi at Turin, where, in imitation of St. Vincent de Paul, he worked among the poor and sick, and completed the Casa della Providenza, a group of hospitals and asylums with accommodation for 7000 patients. In connection with this work he established houses of the Sisters of St. Vincent de Paul, of St. Thaïs, of Carmel, of Suffrage, of Mary of the Seven Dolors, of the Good Shepherd, of Brothers of St. Vincent de Paul, of Hermits of Gassin, and of Fathers of the Holy Trinity. The Blessed Virgin appeared to him twice. Beatified, 1917. Feast, at Alba Pompea, O.F.M., and at Turin, 30 April.

Joseph Marchand, BLESSED, martyr (1803-35), b. Passavant, France; d. Cochin China. He entered the seminary at Orsan, 1821, was transferred to Besançon, and was ordained a priest of the Society of Foreign Missions of Paris. Appointed to Cochin China he reached the field of his Apostolic labors, 1830. After two years in that country, he was offered the position of head of the Foreign Mission Seminary at Paris. He declined this offer, and for his disinterested zeal received a larger district in the province of Binh-Thuean. In 1833 a decree was issued for the arrest of all European missionaries. Fr. Marchand was made prisoner and taken to Saïgon, where he was held for 18 months. Saïgon was besieged 1835, Fr. Marchand was put in chains, and accused of high treason. He was conducted in a cage of Hué, tortured with hot pincers, and finally brought to the Christian village of Thoduck, and cut into pieces. His dead body was chopped up and thrown into the sea; his head, after three days' exposure, was treated in the same way. Beatification, 1900.—Wegener, Heroes of the Mission Field, Techny, Ill., 1924.

Joseph of Arimathea, SAINT (1st century), b. Arimathea, Palestine. He was a wealthy Israelite and a disciple of Christ. He requested from Pilate the body of Jesus and with the help of Nicodemus placed it in the tomb. The legend which tells of his coming to Gaul, A.D. 63, and subsequently to Great Britain, where he is supposed to have founded the first Christian oratory at Glastonbury, is fabulous. Patron of the church at Glastonbury. Feast, 17 March.—C.E.; Butler.

Joseph of Cupertino, SAINT, confessor (1603-63), mystic, b. Cupertino, Italy; d. Osimo. Of lowly origin and no education, he was apprenticed in his youth to a shoemaker. In 1620 he became a lay brother in the Capuchin monastery near Tarento; was later admitted as an oblate at the Franciscan convent near Cupertino, and was ordained priest, 1628. Throughout his life he was favored with heavenly visions, and practised the most austere mortifications. Many miracles were effected through him. Canonized, 1767. Buried in the chapel of the Conception, Osimo. Feast, R. Cal., 18 Sept.—C.E.; Butler.

Josephinism. See JOSEPH II.

Josephinum, PONTIFICAL COLLEGE, endowed seminary for assignments to the United States, founded in Columbus, O., 1888. It is immediately subject to the Holy See, and under secular clergy. Students, 198.

Josephite Fathers. See SAINT JOSEPH'S SOCIETY OF THE SACRED HEART.

Josephites. See SONS OF ST. JOSEPH.

Josephus, FLAVIUS (37-*c.* 101), Jewish historian, b. Jerusalem. He went to Rome, 64, and on his return joined the Jewish revolt, holding out against Vespasian in Jotapata until the fall of the city, 67. After being held prisoner until 69, he regained his freedom and joined the retinue of Emperor Vespasian. Having become a follower of Titus, he was an eye-witness to the destruction of Jerusalem and the Temple, and returned to Rome as a Roman citizen. His historical works include "The Jewish War," a description of the Jewish war of independence (66-73), the "Jewish Antiquities," a history of the Jews from the Creation to A.D. 66, and his "Autobiography."—C.E.

Josue, son of Nun, of the tribe of Ephraim, Moses's successor, the commander of the army of Israel in its battle with Amalec, and one of the spies sent into Chanaan.—C.E.

Josue, BOOK OF, the sixth book of the Bible, treating of the conquest of Chanaan by the Israelites under Josue. After crossing the Jordan and capturing Jericho the Israelites defeated the Chanaanites and divided the conquered territory among the 12 tribes. Before his death Josue addressed the assembled people urging them to remain faithful to their God. The book itself was written in great part by an eye-witness, probably Josue himself. The precise knowledge of lesser details, the ancient names of Chanaanite towns, the treating of Rahab as a living contemporary, and the mention of memorial stones as still in the Jordan (4, 9), justify this view, which both the Jews and the Fathers upheld. A later writer is responsible for the account of Josue's death, for additional explanatory glosses, and, in general, for the editing of the book. The historical value of the narrative is substantiated by its fidelity to older geographical names and to some circumstances of the time which archæology is able to control. No Catholic exegete will regard the miracles recorded in Josue as an objection to its historical veracity. Sts. Paul, James, and Stephen accepted the facts narrated as history, and this has ever been the opinion in the Catholic Church.—C.E.; Seisenberger, tr. Buchanan, Practical Handbook for the Study of the Bible, N. Y., 1911. (H. J. G.)

Jouffroy, CLAUDE FRANÇOIS DOROTHÉE DE, MARQUIS D'ABBANS (1751-1832), mechanician, b. Ab-

bans, near Besançon, France; d. Paris. In 1776 he constructed an experimental steamboat and ran it on the River Doubs. He designed an improved model, which at a public trial, 1783, ran up the Saône at Lyons against the current. This boat continued to ply on the river for 16 months. Further experiments were checked by the outbreak of the Revolution. In 1816 a patent was granted. Jouffroy, however, failed to obtain financial support and died, discouraged and poor, at the Invalides, the home for old soldiers. Robert Fulton, the American inventor of the steamboat, acknowledged his indebtedness to Jouffroy.—C.E.

Jouin, Louis (1818-99), linguist, philosopher, author, b. Berlin; d. New York. The son of French Huguenot parents, he became a Catholic and in 1841 entered the Society of Jesus. After studying at the Roman College, he was forced by the Revolution to flee to America, 1848; here he taught theology and other subjects at Fordham College and scholasticate, with short intervals passed in Canada and St. Francis Xavier's College, New York. An accomplished linguist and skilled moralist, for many years he presided over the theological conferences of the Archdiocese of New York. His works include "Evidences of Religion" and a number of excellent text-books on philosophy and ethics.—C.E.

Jovianus, Flavius Claudius (*c.* 332-364), Roman emperor, d. Dadastana, Bithynia. He was captain in the imperial bodyguard of the army, which was warring against Persia, and was proclaimed emperor at the death of Julian the Apostate, 363. In order to protect his army from further molestation in its retreat to the right bank of the Tigris, he relinquished the four satrapies east of the Tigris. A zealous and orthodox Christian, he reintroduced the religious toleration proclaimed by Constantine in his Milan Edict, 313.—C.E.

Joy, the passion opposed to sadness, and arising from the possession of a desired or coveted object; one of the fruits of the Holy Ghost; an effect also of contemplating the sacred mysteries of the Resurrection, Ascension, and Coming of the Holy Ghost. (ED.)

Joys of the Blessed Virgin Mary, a pious devotion to commemorate particular joyous events in the life of Our Blessed Lady. At first there were five occasions of her joy commemorated. Present practise commemorates seven: the Annunciation, Visitation, Nativity of Christ, Adoration by the Magi, Finding in the Temple, Resurrection, and Assumption. Originating in the Middle Ages, this devotion was popular in old Catholic England. The Franciscans have propagated it through their Rosary or beads of the Seven Joys. There are several minor feasts under this title, one on the Monday after Low Sunday.—Vassall-Phillips, Mary, The Mother of Christ, N. Y., 1928. (N. M. W.)

Jubilee, derived probably from the Hebrew *jobel,* ram's horn, which was used to proclaim certain times of rejoicing, confused with the Latin *jubilo,* to shout; a time of joy, and of pardon; "Thou shalt sanctify the fiftieth year, and proclaim remission to all the inhabitants of thy land: for it is the year of jubilee" (Lev., 25). Every fiftieth year absent members of a household met together, Hebrew slaves were freed, debts remitted, and land returned to its former owners. Every seventh year was also observed. This is the spirit of jubilees in the Church, the first of which is traced to 1300, marked by pilgrimages to Rome, special services there and throughout Christendom. These jubilees have been repeated, when possible, at regular intervals and on occasions of extraordinary rejoicing, as during the year 1929, the fiftieth anniversary of the priesthood of Pius XI. The chief ceremony is the opening at the beginning, and the closing at the end, of the "holy doors" in each of the basilicas the pilgrims visit in Rome, two of them being St. Peter's and St. John Lateran. This ceremony symbolizes the right of sanctuary, which goes back to pagan times and which was actually then observed on the site of the Lateran.—C.E. (ED.)

J.U.D. = *Juris Utriusque Doctor* [Doctor of Both Laws (Civil and Canon)].

Juda, patriarch, reputed forefather of the Tribe of Juda. The story of his life is contained in Gen., 29-49. He was a son of Jacob by Lia. He saved the life of Joseph by interceding with his brethren, proposing that he be sold to the Ismaelites. On the second journey to Egypt he persuaded Jacob to consent to the departure of Benjamin, for whom he pleaded before Joseph after the incident of the cup, thus forcing Joseph to reveal his identity. To him were born five sons, to one of whom, Phares, is traced the Messianic lineage.—C.E.

Juda, Kingdom of, formed after the death of Solomon *c.* 929 B.C., by the one tribe of Juda and a small portion of the tribe of Benjamin. Its area was probably 1400 sq. m. The king resided at Jerusalem. Though free from internal dissensions, it was often invaded by hostile neighbors, and was finally conquered by Nabuchodonosor, 588 B.C., and annexed to the Babylonian Empire (4 Kings, 25). List of kings: Roboam, Abiam, Asa, Josaphat, Joram, Ochozias, Athalia, Joas, Amasias, Azarias, Joatham, Achaz, Ezechias, Manasses, Amon, Josias, Joachaz, Joakim, Joachin, Sedecias. (H. W.)

Juda, Tribe of, the largest of the tribes of Israel. In the Desert of Sinai it numbered 74,600 fighting men (Num., 1), and in the plains of Moab, 76,500 (Num., 26). The territory assigned to the tribe by Josue lay in the southern portion of Palestine (Jos., 15).—C.E.

Judaizers (Gr., *Ioudaizo,* adopt Jewish customs), a party of Jewish Christians in the early Church who advocated the retention of certain Jewish ordinances in the Christian law. The main principles on which they insisted were circumcision, abstinence from unclean food, and the observance of certain Jewish festivals. In the preamble to the meeting of the Apostles and priests at Jerusalem to consider the matter, the Pharisees "that believed" expressed the formula of the Judaizers: "They must be circumcised and be commanded to observe the law of Moses" (Acts, 15). Some of the Judaizers were men of evil principles infected with the foul Gnostic heresies, but many of them were of good faith, who labored under the difficulty of divesting their minds of traditionalism. St. Peter himself in

his great vision at Jaffa recoiled at first from the idea of eating the flesh of animals which were declared unclean by the Mosaic Code. The Judæo-Christians who came to Antioch of Syria and declared: "except you be circumcised after the manner of Moses, you cannot be saved," persuaded St. Peter to separate himself from the Ethnico-Christians (Acts, 15; Gal., 2).—C.E.; Prat, tr. Stoddard, The Theology of Saint Paul, N. Y., 1926. (A. E. B.)

Judas Iscariot, one of the 12 Apostles, who betrayed Our Lord for 30 pieces of silver. When the priests refused to take back the silver, he cast the pieces down in the Temple and "went out and hanged himself with an halter" (Matt., 27).—C.E.

Judas-light, a wooden imitation of the paschal candle.

Judas Machabeus (Heb., *makeb*, hammer), son of the priest Mathathias (1 Mac., 2) and leader of the Jewish army, who waged a war of independence against Syria and delivered his people from the Syrian yoke. He sent messengers to Rome to secure protection against the oppression of the Syrians, but before their success became known in the East, he was defeated and slain, 161 B.C., on the battlefield at Laisa (1 Mac., 4-9; 2 Mac., 10-15). His deeds are the subject of an oratorio by Handel. The books of Machabees are so called because they contain the history of the Jews under Judas Machabeus and his brethren.—C.E.

Judas Thaddeus, or JUDE, SAINT, Apostle, brother of St. James the Less, and one of the "Brothers of Jesus" (Luke, 6; Acts, 1; Matt., 10; Mark, 3). He is not to be confused with Thaddeus of Edessa, one of the 72 disciples, Judas Jacobi, or Judas Simon, disciples of the Apostles. After the Lord's Supper, Judas asked Christ why He would not manifest Himself to the world (John, 14). Judas's missionary work was performed principally in Palestine, also in Syria, Mesopotamia, and Persia. The place of his death is unknown; Beirut and Arad in Phenicia have been mentioned as possible places, and there is a tradition that he suffered martyrdom. His Epistle, addressed to all the churches in the East, and to the Jews in particular, is in some parts coincident with 2 Peter. Patron of desperate cases, and hospitals. Emblems: a sword, a square rule, and a club. Relics in St. Peter's, Rome, and at Toulouse. Feast, R. Cal., 28 Oct.—C.E., VIII, 542; Butler.

Jude. See JUDAS THADDEUS.

Jude, EPISTLE OF SAINT. When rising heresies endangered the faith of the Hebrew Christian communities, the Apostle Jude, with the surname Thaddeus (Matt., 10), the brother of James the Less (Luke, 6) and one of the "brethren of the Lord" (Matt., 13), addressed to them his "Catholic Epistle" as a warning against the false prophets. With picturesque forcefulness the author expresses a wealth of practical doctrine in this singularly brief document. The illustrations are mostly drawn from the O.T. and, what is remarkable, from the Jewish apocalyptic literature, i.e., The Assumption of Moses (v.9) and the Book of Enoch (v.14). The historical proofs of divine punishment (5-7) are a prophetic assurance that a like punishment is awaiting the depraved teachers. Hence the readers must be faithful to the teaching of the Apostles. The Epistle was most probably written in Jerusalem after the death of its first bishop, James, to whose authority the author makes appeal in v.1, and before the destruction of the city, hence about A.D. 65.—C.E.; Pope. (B. S.)

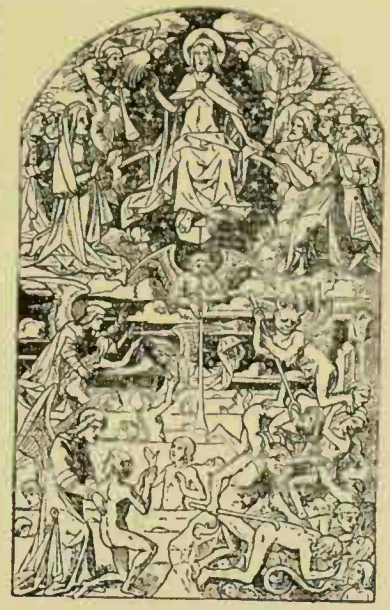
Judea, that part of Palestine adjacent to Jerusalem, its capital, and inhabited by the Jews after their return from captivity. It lay between Bethoron on the N., Emmaus on the W., Bethsur on the S., and the Jordan on the E. Under Herod, its king, Our Lord was born at Bethlehem (Luke, 1). The evangelization of Judea began during Christ's life (Luke, 23; Matt., 25). He journeyed through the land more than once and had friends there, and it was one of the first provinces to benefit by the preaching of the Apostles (Acts, 2, 26).—C.E.

Judge, ECCLESIASTICAL, an ecclesiastic with power to sit in judgment and to pronounce sentence. The bishop is the ordinary judge in his diocese for all cases not withdrawn from his authority by common law. While the bishop may act as judge in matters subject to him, he is recommended to allow the *officialis* or chief justice to try cases together with the associate justices. All judges appointed by the bishop take an oath on assuming their office and should be above suspicion and be well versed in canon law. Some cases require five judges, others three, and some only one. Sentence is pronounced by majority vote. The judge of appeal from a diocesan court is the archbishop's court, or the Rota in Rome.—C.E.; P.C. Augustine. (P. J. L.)

Judges, BOOK OF, the seventh book of the Bible. It is thus called because it relates the deeds of those temporary leaders who, under the name of "Judges" (practically they were dictators), ruled over a part at least of the Tribes of Israel, between the death of Josue and the days of Samuel. The book may be divided as follows: (1) Introduction describing the political and religious conditions of the Jews after Josue's death (1-3). (2) Selected episodes from the history of the Judges, valiant leaders raised by God at different points of the territory, to free the people from their oppressors, after each one of their many apostasies (3, 7, to 17); the best known are: Debbora and Barac (4, 5), Gedeon (6 to 10, 5), Jephte (10, 6, to 12, 15), and Samson (13-15). (3) Two appendices (18-21) relate two very sad episodes which illustrate the lawlessness of the times, viz., the migration of Dan (17, 18) and the crime of the Benjamites, with the frightful war that followed (19-21). The purpose of the author is evidently to illustrate this truth which is the key to the whole history of the Jewish people, viz., that their apostasies are invariably punished and their fidelity to God invariably rewarded.—C.E.; Gigot. (F. P. D.)

Judgment, a function of the intellect; that act by which we predicate one thing of another. St. Thomas has defined it as the act by which the mind combines or separates two terms by affirmation or denial. A judgment always implies the presence of

two ideas in the mind, a comparison of these two ideas, and the affirmation of their agreement or disagreement. It is expressed verbally by the proposition, such as, "Snow is white." Judgment is the chief act toward which all thought converges, since it alone is true or false. The most important division of judgments is that which distinguishes analytical and synthetical judgments. According to the conception of the Scholastics, if the predicate may be inferred from the consideration of the subject, because it is already contained in its nature or essential relations, the judgment is analytical, or necessary, e.g., "The whole is greater than any of its parts." If the predicate adds something to the subject which cannot be stated previously to the experience of it, something which no mere analysis of the subject would reveal, the judgment is synthetical or contingent, e.g., "This book has 600 pages."—Crumley, Logic: Deductive and Inductive, N. Y., 1926. (L. C.)



THE LAST JUDGMENT
(from the Vienna Missal)

Judgment, GENERAL, UNIVERSAL, LAST, or FINAL, that Divine judgment following the general Resurrection, wherein all men, good and bad, will be judged according to their works, in such a manner that the justice of the sentence of each will be manifested to all (Matt., 25; 2 Cor., 5; Athanasian Creed). The General Judgment is clearly and repeatedly foretold in Holy Scripture. That there will be a General Judgment is an article of faith. The judge will be Christ (Matt., 24). It is almost the universal teaching of theologians that every sin and good deed of every human being will be manifested to all. In this way the justice, goodness, and wisdom of God will be manifested and will be recognized by all men. Although this Judgment is distinct from the Particular Judgment, the sentence pronounced at the Particular is in nowise changed at the General Judgment.—C.E., VIII, 552; St. Thomas, Summa Theologica, N. Y., 1925; Wilmers, Handbook of Christian Religion, N. Y., 1921. (A. L. F.)

Judgment, PARTICULAR, that Divine judgment, immediately following death, in which the eternal lot of each separate soul is justly determined. That this is an article of faith is clearly implied in the Union Decree of Eugene IV (1439). The existence of the Particular Judgment may be inferred from the parable of Lazarus and Dives (Luke, 16), from the promise of Christ to the penitent thief (Luke, 23), and from other passages in Holy Scripture where it is clearly indicated that the soul's eternal lot will be determined immediately after death. After this judgment, the soul will enter heaven, hell, or purgatory. Souls of those who die in the state of sanctifying grace will be saved (see HEAVEN; PURGATORY). Those in the state of mortal sin will be condemned (see HELL; MORTAL SIN). For the destiny of unbaptized infants, see LIMBO.—C.E., VIII, 550; St. Thomas, Summa Theologica, N. Y., 1925; Wilmers, Handbook of Christian Religion, N. Y., 1921. (A. L. F.)

Judith, THE BOOK OF, is an Old Testament chronicle which takes its name from the valiant woman who by her courage, resourcefulness, and confidence in God saved the city of Bethulia from destruction at the hand of Holofernes, general of Nabuchodonosor, king of Ninive. The present state of the text is very confused. It is highly probable that the Greek version is derived from a Hebrew or Chaldaic original. The two Hebrew versions now extant are different, one of them agreeing with the Greek. St. Jerome wrote his Vulgate translation with the help of a Chaldaic version, but the admitted carelessness of this work makes it difficult to determine which of the two texts, the Greek or the Chaldaic, is closer to the original. The geographical and historical references in the Book are also a source of much confusion and debate. For instance, Scripture scholars find it difficult to identify the city of Bethulia with any ancient town in the Plain of Esdraelon where the writer of the Book locates it. And again, how could Nabuchodonosor, who became a king 605 B.C., have ruled in Ninive, which was destroyed the year before? The blame for many of these inaccuracies has been laid at the feet of careless translators and inaccurate copyists. The confusion has been such as to lead most non-Catholic commentators to reject the Book of Judith as a narrative of facts; for them it is an allegory. On the other hand, Catholic tradition from the earliest times has always considered the Book as historical, and the Council of Trent has defined its character as an inspired writing by placing it among the canonical books of the O.T. The chronicle ends with a beautiful hymn of thanksgiving which has found its place in the Wednesday Lauds of the Roman Breviary.—C.E.; Gigot. (T. H. M.)

JUDITH

Jugale, parti-colored yoke of ribbon binding together the newly married pair, mentioned by St. Isidore of Seville (560-636) and probably identified with the *velum* or *flammeum* of the bride in Roman marriage.

Jugoslavia. See SERB, CROAT, AND SLOVENE STATE.

Juliana Falconieri, SAINT, virgin (1270-1341), foundress of the Servite Tertiaries, b. Florence; d. there. She was a niece of St. Alexis Falconieri; through his influence she consecrated herself from early youth to the religious life. In 1285 she received from St. Philip Benizi, General of the Servites, the habit of the Third Order of the Servites. In 1305, with several companions, she founded the first convent of the Sisters of the Third Order of Servites, where she remained superior until her death; the purpose of the congregation

was the care of the sick. Canonized, 1737. Relics at St. Annunziata, Florence. Feast, R. Cal., 19 June. —C.E.; Soulier, Life of St. Juliana Falconieri, Lond., 1898.

Juliana of Norwich (b. probably *c.* 1342), mystic. She was probably a Benedictine nun, living as a recluse in Norwich, England. She is known as author or recipient of the vision contained in the "Sixteen Revelations of Divine Love," the most perfect fruit of later medieval mysticism in England.—C.E.; Thouless, Lady Julian, N. Y., 1924.

Julian Calendar, an attempt made by Julius Cæsar to adapt the calendar year to the time actually required for the earth to make one complete revolution around the sun. He estimated that time as 365¼ days, and therefore every 4th year he added a day to the 365 days of the year. His calendar was inaccurate because the time for the earth's journey is a little shorter than 365¼ days. This was superseded in 1582 by the Gregorian Calendar devised under the direction of Pope Gregory XIII. —C.E., III, 168. (J. F. S.)

Julian the Apostate, or Flavius Claudius Julianus (331-363), Roman Emperor, b. Constantinople; d. Persia. He was a son of Julius Constantius, the half-brother of Constantine the Great. He received a Christian training which was modified by his interest in neo-Platonism and other philosophy, chiefly Hellenic. In 355 he was presented to the army as Cæsar and he married Helena, sister of the Emperor Constantius, who was his cousin, and was sent as Governor to Gaul. There he completely routed the Alamanni near Strasbourg. He demanded higher recognition and, when Constantius refused, advanced to Illyricum. Constantius died on the way to meet him, in 361; Julian advanced in triumph to Constantinople, and immediately ordered a return to pagan worship and issued many decrees against Christians. He died of wounds during the Persian war in 363. The dying words attributed to him are (of Christ): "Thou hast conquered, O Galilean."—C.E.

BLESSED JULIE BILLIART

Julie Billiart, Blessed, virgin (1751-1816), foundress and first superior-general of the Congregation of the Sisters of Notre Dame of Namur; b. Cuvilly, France; d. Namur, Belgium. Her early life was marked by great piety, which increased after a paralytic stroke in 1773. Aided by Françoise Blin de Bourdon, Viscountess of Gézaincourt, and Fr. Varin, Superior of the Fathers of the Faith, she founded the Institute of the Sisters of Notre Dame, at Amiens (1803), a society having for its primary object the salvation of poor children. Cured of paralysis, 1 June, 1804, she spent the rest of her life founding convents in France and Belgium, and removed the mother-house to Namur in 1809. Beatified, 1906. Relics at Namur. Feast, 8 April.—C.E.

Julius I, Saint, Pope (337-352), confessor, b. and d. Rome. His pontificate is celebrated for his judicious and firm intervention in the Arian controversies. He convened a synod at Rome for the purpose of judging Athanasius and, in spite of the refusal of the Arian bishops to attend, he acquitted and reestablished Athanasius and Marcellus of Ancyra. The catalog of the feast-days of saints probably came into use during his pontificate. He erected two basilicas in Rome and three churches outside the walls of Rome. Feast, 12 April.—C.E.

Julius II (Giuliano della Rovere), Pope (1503-13), b. Albissola, Italy, 1443; d. Rome. He became a Franciscan and was made cardinal-priest. He held 12 episcopal sees and one archiepiscopal see; with the income from these and other benefices he patronized art and undertook the firm establishment and extension of the temporal power. Previous to his reign, which opened the 16th century gloriously for the papacy, he was familiar, as either diplomat or soldier, with the most powerful princes in Christendom. His interest centered in the temporal glory of the Church, and to this end he joined the League of Cambrai, 1509, and later formed the Holy League, 1511, to free Italy from French rule. As a result he gained Parma, Bologna, Reggio, and Piacenza for the Papal States. One of the most famous administrative acts of his reign was the promulgation of a Bull condemning and invalidating simoniacal papal elections. He convoked the Fifth Lateran Council, 1512. A famous patron of art, he encouraged Raphael, Bramante, and Michelangelo, and began the Basilica of St. Peter.—C.E.; Pastor.

Julius III (Giammaria Ciocchi del Monte), Pope (1550-55), b. Rome, 1487; d. there. He was Abp. of Siponto, Bp. of Pavia, Prefect of Rome, cardinal-priest, Card.-Bp. of Palestrina, and first president of the Council of Trent, 1545. As pope, he concluded a two-year truce with France; supported the rising Jesuit Order; sent Cardinal Pole to Queen Mary of England to aid in the Catholic restoration; reopened the Council of Trent; and despatched a cardinal to represent Catholic interests at the Religious Peace of Augsburg.—C.E.; Pastor.

Julius Africanus, Sextus (*c.* 160-*c.* 240), chronographer, b. Africa. He is thought to have been of Roman descent; he studied at Alexandria and restored the city of Emmaus in Palestine and called it Nikopolis. His "Chronicle," in five books, covered the time from the Creation to A.D. 221, and was the first Christian attempt at universal history and the source of later Christian chronography; his "Embroideries," or "Puzzles," is a kind of encyclopedia of sciences, much esteemed by the Greek

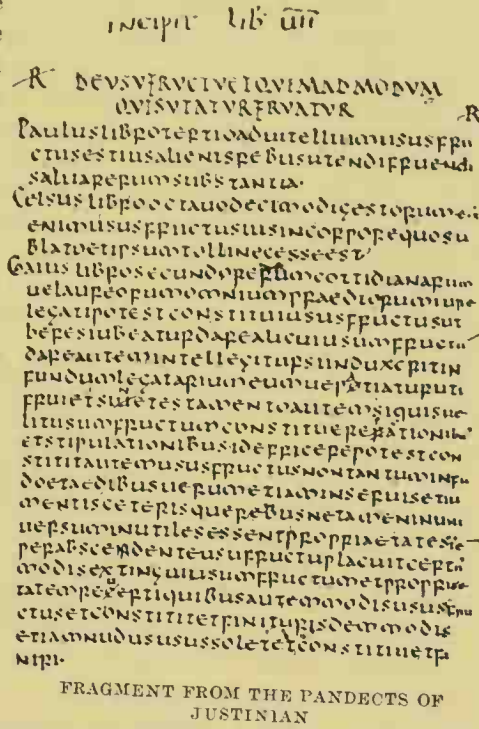
Fathers. A letter to Origen, disputing the authenticity of the story of Susanna, is his only complete work extant; another letter of which only fragments exist deals with the genealogy of Christ.—C.E.

July (in honor of Julius Cæsar), MONTH OF, is given over to special devotion to the Precious Blood.

June (Roman gentile name, Junius), MONTH OF, is given over to special devotion to the Sacred Heart of Jesus.

Junias, a Christian at Rome, mentioned by St. Paul, along with Andronicus (Rom., 16). Andronicus and Junias are called by St. Paul "my kinsmen and fellow prisoners." Although many moderns regard Junias as a man, the Greeks and Latins celebrate the feast-day of Andronicus and Junias, as husband and wife, on 17 May. (E. F. D.)

Jurisdiction, ECCLESIASTICAL (Lat., *jus*, right, power; *dicere*, to say), the right to guide and rule the Church of God, the exercise of authority in regard to the three-fold office of the Church, teaching, priestly or ministerial, and pastoral. When this jurisdiction is exercised over the relations of man to God, as in the Sacrament of Penance, or in dispensing from vows, it is spoken of as jurisdiction of the forum (court) of Heaven, or of the internal forum. When it regulates external ecclesiastical relations it acts in the external forum only. When permanently attached to an office, it is called ordinary.



FRAGMENT FROM THE PANDECTS OF JUSTINIAN

This ordinary jurisdiction the Pope has by divine right for the whole Church, and a bishop for his diocese. Others have such authority by human right in matters over which they are placed. In this way a parish priest exercises jurisdiction in the internal forum. When jurisdiction is attached to an office, such as that of Vicar General, which may not be permanent, it is quasi-ordinary or vicarious. It is delegated, or extraordinary, when granted with limitations as to time or function.—C.E.; Berry, The Church of Christ, St. L., 1927. (ED.)

Jus primæ noctis (Right of the first night) or DROIT DU SEIGNEUR (Right of the Lord), a vulgar fable for which there is not the slightest foundation in legend, or in the historical records of any Christian country. (ED.)

Just, THE, Our Lord, according to Acts, 3. (ED.)

Just Branch, A, designation of the future Messianic king. God says: "I will raise up to David a just branch: and a king shall reign, and shall be wise: and shall execute judgment and justice in the earth" (Jer., 23). The use of this expression for the future son of David is probably suggested by Is., 11, where the Messias is represented, "a rod out of the root of Jesse, and a flower shall rise up out of his root." The ideal king of the future will be characterized by justice and deserves to bear the name "The Lord our just one" (Jer., 23). (W. S. R.)

Justice, among men is ordinarily understood as a virtue by which we give to every one what is his due, what we owe him. God does not owe, nor can He owe anything to any one. Whatever there is outside of God is the creature of God, and the Creator cannot owe anything to His creature. The justice of God is in this, that He loves good and hates evil, and hence He rewards the good and punishes the evil. He does so necessarily, because both His love and His hatred are necessarily operative not merely in affection.—C.E. (A. C. A.)

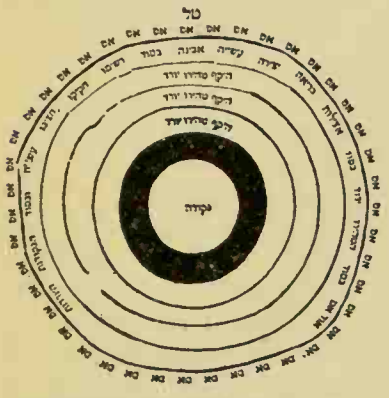
Justification, that process in the soul of a sinner by which he is transferred from the state of enmity with God to the friendship of God. As an act it is the gratuitous work of God alone; but in the adult cooperation, moral preparation, e.g., faith, contrition, etc., is required. As a habit it is the continued possession of sanctifying grace. The removal of sin and the infusion of grace constitute one and the same act. Removal of original sin by Baptism is called first justification; forgiveness, in the Sacrament of Penance, of mortal sin committed after Baptism, is called second justification. By an act of perfect contrition man can be justified before actual reception, but not without the desire, of the Sacrament.—C.E.; Pohle-Preuss, Grace: Actual and Habitual, St. L., 1921. (D. M.)

Justinian I (*c.* 483-565), Eastern Roman Emperor, b. Tauresium, Illyricum. He was the nephew of Justin I, whom he succeeded. During his reign of 38 years, the most brilliant period of the Byzantine Empire, he warred against the Persians, overcame the Goths and Vandals, conquered Spain, Italy, Sicily, Dalmatia, and Africa, and crushed the Nika revolt in Constantinople. His most enduring work was his codification of the laws, forming the "Corpus Juris Civilis" (system of civil law). Through the influence of his wife, Theodora, he was friendly to the Monophysites, particularly in the quarrel of the Three Chapters and in the Second Council of Constantinople in 553. Famous as a patron of the arts, he built the churches, now mosques, of Our Lady at Jerusalem and Santa Sophia in Constantinople.—C.E.

Justin Martyr, SAINT, martyr (*c.* 100-*c.* 165), Christian apologist, b. Flavia Neapolis, Palestine; d. Rome. Converted to Christianity *c.* 130, he devoted himself to the propagation and defense of Christianity in Asia Minor and at Rome, retaining the garb of philosopher. His only extant works are his two "Apologies" and his "Dialogue with the Jew Tryphon." Emblems: ax, and a sword. Relics in the Capuchin church, Rome. Feast, R. Cal., 14 April.—C.E.

K

Kabbala (Heb., *gabbalah*, reception), name applied, specifically, to a system of esoteric theosophy which was peculiar to Judaism in Europe after the 10th century. It attained prominence in Spain in the 13th century, was disseminated at the time of the expulsion of the Jews from that country, and became identified with Palestine. It has often erroneously been used as an argument to induce Jews to accept Christianity. Its doctrines are contained in the two books "Sefer Yezirah" and "Sefer Zohar." The doctrinal contents of the latter are: God, the Supreme, Endless, and Infinite Being, can be conceived of only in so far as He manifests Himself through, or in, the ten Sephiroth (Heb., lit. "enumerations"), or potencies, which emanate from Him and which form with Him, strict unity. They are said to have formed the first world, from which proceeds the second world, that of creation, with its ten Sephiroth of more limited potency. From this proceeds the third world, of formation, with its ten immaterial Sephiroth. The fourth world, of matter, in turn proceeds from the third world. Man was created by the Sephiroth and his preexistent soul returns to God through transmigration. When the Messias is eventually born at the end of days the world will return to the bosom of the Infinite Source, Hell will end and bliss begin. The hermeneutical methods, borrowed from the Gnostics, by which to perceive these doctrines supposed to be embodied in the Hebrew Scriptures are (1) *Temurah*, the transposition of the letters which make up a word. (2) *Gematriah*, number combinations translated to words. (3) *Notarikon*, the reconstruction of a word by using the initials of the words in a sentence. The theurgical element of the "Zohar" supplies formulas to the initiated by means of which they are able to communicate with the invisible powers. To the Kabbalist, redemption was possible by a mystic influence on God and the world of light through a rigid observance of the law, asceticism, etc. To the Christian, redemption is possible only through the merits of Christ. Kabbalism exerted a high moral influence upon its adherents and drew to the Christian Faith such men as Riccio, Conrad, Otto, Rittangel, Jacob Franck, etc.—C.E.



RELATION OF THE CABALISTIC SPHERES
Courtesy Jewish Ency.

Kafiristan and Kashmir, Prefecture Apostolic of. British India, embraces a large portion of the northern extremity of India; established 1887; entrusted to St. Joseph's Society of Mill Hill. Dominic Wagner was prefect Apostolic, 1900-16, succeeded by Robert Winkley (1916); residence at Rawalpindi. Churches, 13; priests, 14; religious women, 43; high schools, 2; elementary schools, 3; institutions, 4; Catholics, 5000.—C.E.

Kaiserwilhelmsland, Prefecture Apostolic of. See Central New Guinea, Prefecture Apostolic of; Eastern New Guinea, Vicariate Apostolic of.

Kandy, Diocese of, Ceylon, comprises the Central and Uva provinces; area, 5559 sq. m.; erected 1886; suffragan of Colombo; entrusted to the Benedictines of the Congregation of St. Silvester, Abbot. Bishops: Clement Pagnani (1886-1911), and Bede Beekmeyer (1912). Churches, 40; priests, secular, 5; priests, regular, 43; religious women, 47; seminary, 1; schools, 23; institutions, 6; Catholics, 32,780.—C.E.

Kansas, the 13th state of the United States in size, the 24th in population, and the 34th state to be admitted to the Union (29 Jan., 1861); area, 82,158 sq. m.; pop. (1920), 1,769,257; Catholics (1928), 182,018. The protomartyr of the United States, the Franciscan Fr. Juan de Padilla, slain by the Indians, 1541, is thought to have shed his blood within the limits of the present Kansas, although the exact spot has never been determined. He is known to have accompanied the Spanish expedition under Francisco de Coronado which reached the central plains of Kansas from Mexico, 1541, looking for the mythical treasure lands of Quivira, and turned back disillusioned. The missionary remained in New Mexico and then retraced his steps to the northeast, with a few companions, and was killed as he knelt in prayer, somewhere on the plains. Among the Indians mentioned by Father Marquette in 1673 were the Kanzas, as he called them. About 1821 a band of Spaniards, accompanied by a Dominican chaplain, were massacred by the Indians near the site of Fort Leavenworth. Successful missions were only established after the United States government had begun, c. 1825, to transplant beyond the Mississippi many eastern tribes of Indians who aroused the zeal of devoted Jesuits. Among the latter the leader was the Belgian Fr. Charles Van Quickenborne who had gone west from Maryland to St. Louis, 1821, and ministered to the Indians of Kansas as early as 1827. His first permanent mission, that of St. Francis Xavier, was established among the Kickapoos near Fort Leavenworth, 1836. St. Mary's Mission on the Kansas was established 12 years later by Fr. Pierre de Smet. At about the same time Fr. Schoenmakers founded a mission for the Osages on the Neosho

SEAL OF KANSAS

River. When white settlers began to enter Kansas, their needs were looked after by Rt. Rev. John B. Miège, S.J., appointed Vicar Apostolic of the so-called Indian Territory (including Kansas), 1850. By 1855 the Church of the Immaculate Conception in Leavenworth was built. Included in the state are the Dioceses of Leavenworth, Concordia, and Wichita (qq.v.). Catholic influence on the place-names of the state is shown in the following: Holyrood, Olivet, St. Clere, St. Francis, St. George, St. John, St. Marys, St. Paul. The U. S. Religions Census of 1916 gave the following statistics for church membership in Kansas:

Catholic Church	128,948
Methodist Episcopal Church	151,348
Disciples of Christ	67,554
Northern Baptist Convention	46,906
Presbyterian Church in the U.S.A.	45,263
United Brethren in Christ	19,924
Congregational Churches	16,893
Lutheran Synodical Conference	15,081
National Baptist Convention	13,477
Lutheran General Council	8,651
Friends (Orthodox)	7,586
Lutheran General Synod	6,780
Evangelical Association	6,210
Protestant Episcopal Church	5,843
Churches of Christ	5,573
All Other Denominations	64,310
Total Church Membership	610,347

—C.E.; Shea.

Kansas City, Diocese of, Missouri, comprises that part of the State of Missouri s. of the Missouri River, and w. of the eastern boundary of the counties of Moniteau, Miller, Camden, Laclede, Wright, Douglas and Ozark; area, 23,539 sq. m.; suffragan of St. Louis. Bishops: John J. Hogan (1880-1913); Thomas F. Lillis (1913). Churches, 110; priests, secular, 108; priests, regular, 51; religious women, 720; colleges, 2; seminary, 1; academies, 14; paroehial schools, 57; pupils in parochial schools, 8856; institutions, 13; Catholics, 80,000.—C.E.

Katolyckyj Provid, a Catholic weekly paper published in Philadelphia, Pa., in the Ukrainian language by the Ukrainian Catholic bishop; founded 1927; circulation, 10,000.

Kavanagh, Edward (1795-1844), statesman and diplomat; b. Newcastle, Maine; d. there; prominent in the Maine Legislature from 1826 to 1831 when he was elected to Congress. As chargé d'affaires at Lisbon (1835-41) he negotiated a favorable commereial and navigation treaty with Portugal. He was a member of the eommission which negotiated preliminaries of the Webster-Ashburton Treaty, and governor of Maine for nine months after the resignation of Fairfield. —C.E.

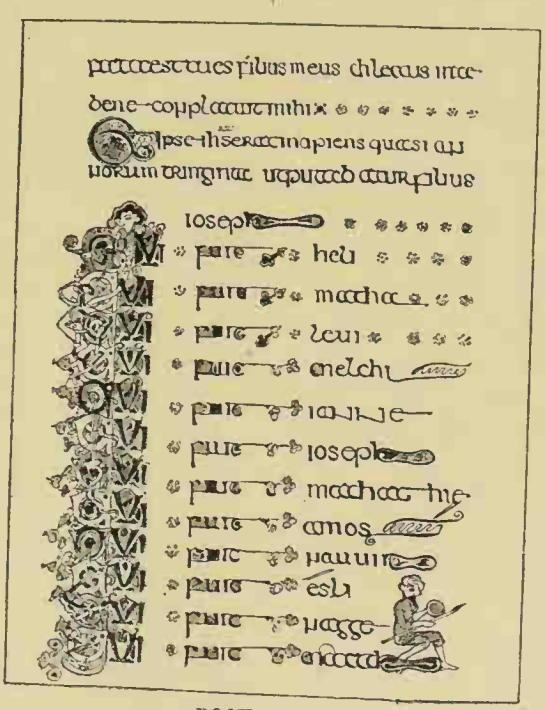
Kavirondo, Prefecture Apostolic of, Kenya Colony, British East Africa; established 1925; bounded on the west by the civil line between Kenya and Uganda, and comprising the little islands of Lake Victoria; to the north, east, and south, the limits of the Vicariate of the Upper Nile; entrusted to the Foreign Missionaries of Mill Hill. Prefect Apostolic: Gorgon Brandsma (1925), residence at Kisumu.

Keewatin, Vicariate Apostolic of, Manitoba; comprises the northern parts of Manitoba and Ontario; suffragan of St. Boniface; established 1910. Vicar Apostolic: Ovide Charlebois, O.M.I. (1910), residence at Le Pas, Manitoba. Churches, 38; priests, secular, 3; priests, regular (Oblates), 23; religious women, 69; Catholics, 6000.

Kells, Book of, a beautifully illuminated manuscript, the choicest relic of Irish art, dating from c. 800, now in Trinity College, Dublin. It contains the Four Gospels, a fragment of Hebrew names and the Eusebian canons. It is known also as the Book of Columba, probably because it was written in the monastery of Iona in honor of the saint.—C.E.

Kelly, William (1811-88), inventor, b. Pittsburgh, Pa.; d. Louisville, Ky. He innovated several improvements in the manufacture of iron, and first converted cast iron into malleable steel by what is now known throughout the world as the Bessemer process. Bessemer's applieation for patents in America was refused on the ground that Kelly's process was identical and his patents antieipatory. It was claimed that workmen returning from Kelly's mills in Kentucky to England first interested Bessemer in the process. (L. J. K.)

Kenedy, P. J., and Sons, publishers, established 1826. The company has been carried on in the ownership and active management of 3 generations of one family. John Kenedy, born in Ireland, founded the house in Baltimore, transferring to New York, 1838. The first books bearing a New York imprint were on Catholie biography and doetrine and several on Ireland, most important of which was "The History of the Irish Insurreetion of 1798." Patriek John Kenedy, succeeding his father, 1866, received from Leo XIII the honorary title, "Publisher to the Holy Apostolic See," 1895. The firm name changed to P. J. Kenedy & Sons, when Arthur and Louis Kenedy joined (1903), and on his father's death (1906) Arthur succeeded him as president, with Louis as viee president. Together they have given a strong impetus to the Catholie book trade and have made the "Official Catholic Direetory," whieh they purchased, 1911, an up-to-date souree of information on diocesan statisties.



BOOK OF KELLS

Kenosis (Gr., an emptying). St. Paul (Philip., 2) says of Christ that He "emptied Himself." This emptying of self is to be properly understood of the abasement involved in the fact of the Incarna-

tion, wherein the Second Person of the Trinity, retaining in the full sense His Godhead, assumed a lower nature with its limitations and imperfections. Often wrongly interpreted to mean that the Second Person voluntarily surrendered, for the time being, certain divine attributes which seemed incompatible with existence on a human plane.—C.E.; Lattey, The Incarnation, St. L., 1925.

(A. C. K.)

Kenrick, FRANCIS PATRICK (1797-1863), b. Dublin; d. Baltimore. Ordained at Rome where he distinguished himself in the study of the Scriptures. While professor of theology at Bardstown Seminary, Kentucky, he was active as missionary and educator. As Bp. of Philadelphia (1830-51), he began erection of a seminary and the cathedral of St. John the Evangelist, started the "Catholic Herald," protested against the anti-Catholic Nativist riots of 1844, and restored peace to the city. He was transferred to Baltimore, 1851, and as Apostolic delegate he convened and presided over the First Plenary Council of Baltimore, 1852. He introduced the Forty Hours' Devotion into the U. S. in 1853, and in 1854 was appointed by the pope to collect the opinions of the American bishops on the doctrine of the Immaculate Conception, later attending ceremonies in Rome for the proclamation of that dogma. His literary works include a new translation of the Bible with a commentary, "The Primacy of Peter," and "Commentary on the Book of Job."—C.E.

Kentigern (or MUNGO), SAINT, confessor (518-603), Bp. of Glasgow, b. probably Culross, Fife, Scotland; d. Glasgow. He began his missionary labors at Cathures, on the Clyde (modern Glasgow), where he was consecrated Bp., 540. For thirteen years he preached and taught there, leading a life of great austerity. In 553 an anti-Christian uprising forced him to seek refuge with St. David at Menevia, Wales. He established the monastery at Llanelwy, and, returning to Scotland, 573, founded his see at Hoddam, near Dumfries, evangelizing the districts of Galloway and Cumberland. In 581 he returned to Glasgow. Relics preserved in the crypt of the cathedral named for him at Glasgow. Feast, 13 Jan.—C.E.; Butler.

Kentucky, the 36th state of the United States in size, the 15th in population, and the 15th state to be admitted to the Union (1 June, 1792); area, 40,598 sq. m.; pop. (1920), 2,416,630; Catholics (1928), 177,964. Among the pioneer Catholics who settled in Kentucky, 1774, were the first resident physician, Dr. George Hart, and the mistress of the first school, Mrs. William Coomes, who accompanied her husband and family from Maryland. They settled at Harrod's Station, but moved later to Bardstown where about 25 Catholic families had formed a colony, 1775, under Basil Hayden. There were soon several Catholic settlements, mainly in Nelson, Scott, and Boyle counties. The first resident priest was the Franciscan, Fr. Charles Whelan, who built a log hut on Pottinger's Creek near Bardstown, 1787, and ministered to the settlers for two years. About 1790 the first church, a log chapel, was erected at Holy Cross by the Dominican, Fr. William de Rohan. The apostle of the region was Fr. Stephen Theodore Badin, a Sulpician (q.v.), later assisted by Fr. Charles Nerinckx. Fr. Badin was pastor at Louisville when the first church was built there, 1811. When Rt. Rev. Benedict Flaget, who had visited Louisville on his missionary journey, 1792, arrived at his See at Bardstown, 1811, as the first bishop of the whole Northwest Territory he found about 10 log churches in central Kentucky, and one of brick built at the Irish settlement of Danville on land given by Daniel McElroy. In 1813 the bishop established his seminary in a log building at St. Stephen's. Included in the state are the Dioceses of Louisville and Covington (qq.v.). Catholic influence on the place-names of the state is shown in the following: Cardinal, Christmas, Gethsemane, Holy Cross, Loretto, Mount Carmel, Nazareth, Sacramento, St. Catharine, St. Charles, St. Helen's, St. John, St. Joseph, St. Mary, St. Mary's City, St. Paul, St. Vincent, Trappist, Trinity, The U. S. Religious Census of 1916 gave the following statistics for church membership in Kentucky:

SEAL OF KENTUCKY

Catholic Church	160,185
Southern Baptist Convention	252,554
Disciples of Christ	129,912
Methodist Episcopal Church South	114,795
National Baptist Convention	98,052
Methodist Episcopal Church	30,147
Churches of Christ	24,216
Presbyterian Church in the U.S.	22,242
United Baptists	17,125
Presbyterian Church in the U.S.A.	14,354
Cumberland Presbyterian Church	11,827
African Methodist Episcopal Church	10,187
Protestant Episcopal Church	9,383
All Other Denominations	72,623
Total Church Membership	967,602

—C.E.; Shea.

Kenwood. See SACRED HEART, ACADEMY OF THE.

Kerkuk, ARCHDIOCESE OF (Chaldean Rite), Kurdistan, Iraq, erected a bishopric, 1854, and archbishopric, 1863. Christianity was introduced at an early date, several persons having been martyred there, 318. Hormisdas Djibri was appointed to the see, 1917, succeeding Theodore Messaïeh (1904-17). The archbishop holds the title Abp. of Suleimanich. Churches, 9; priests, secular, 15; priests, regular, 3; elementary schools, 9; Catholics, 5840.

Kernan, FRANCIS (1816-92), lawyer and statesman, b. Steuben Co., N. Y.; d. Utica. He held important offices in New York State, was congressman, 1863-65; first Catholic U. S. Senator from the state, 1876-82. He represented Georgetown College at the Catholic Congress of laymen at Baltimore in 1889. Received LL.D. from Georgetown.—C.E.

Kerry, DIOCESE OF, includes Kerry and part of County Cork; suffragan of Cashel; formed by the union of the ancient sees of Ardfert and Aghadoe before 1110. St. Benignus preached there, 450, and St. Erc of Slane (d. 512), tutor of the patron of Kerry, St. Brendan, was probably first bishop. St. Finan Cam, the first to build a church at Aghadoe, also established the monastery and school of Innisfallen. The ancient cathedrals of Ardfert and Aghadoe are in ruins; the modern cathedral at Kerry

dates from 1840. Bishops included Richard O'Connell (1641-53), David Moriarty (1856-77), David McCarthy (1878-81), John Mangan (1904-17), Charles O'Sullivan (1917-27), Michael O'Brien (1927). Churches, 99; priests, 125; religious women, 435; seminary, 1; colleges, 2; secondary schools, 13; primary schools, 434; institutions, 9; Catholics, 169,427; others, 4434.—C.E.

Keyes, Erasmus Darwin (1810-95), soldier and convert, b. Brimfield, Mass.; d. Nice, France. He was graduated from West Point 1832, was military aide to Gen. Scott (1837-41), and brigadier-general of volunteers in the Civil War. For bravery at the Battle of Fair Oaks he was made brigadier-general in the regular army, a post he resigned in 1864. He wrote "Fifty Years' Observation of Men and Events," N. Y., 1884.—C.E.

Key of David. Christ according to Apocalypse, 1, has the Key of David. The expression is suggested by Isaias, 22, where Eliacim is represented as having "the Key of the house of David" slung over his shoulder, as a symbol of power. Christ is set over the House of God (Eph., 1; Heb., 3), and exercises all authority in heaven and on earth (Matt., 28) and even in the nether world (Apoc., 1). The reference to David recalls the prophecies fulfilled in the exaltation of Christ.—The Apocalypse of John, ed. Swete, N. Y., 1922. (W. S. R.)

Keys, a symbol of the power and office of the Pope, the successor of Peter, to whom Our Lord said: "And I will give to thee the keys of the kingdom of heaven" (Matt., 16). Also a symbol of the Sacrament of Penance. In art they are associated with Sts. Peter and Geneviève. St. Peter is represented sometimes with one, the key of heaven; with two, either of gold or silver, to absolve and to bind; with two, either of gold or iron, to open the gates of heaven and hell; and again with one, symbolizing dominion over heaven, earth, and hell. St. Geneviève carries the key or keys of Paris.—C.E.

Khartum, Vicariate Apostolic of, established, 1846, as the Vicariate Apostolic of the Sudan, name changed, 1913; entrusted to the Sons of the Sacred Heart of Jesus of Verona. Vicar Ap., Tranquille Silvestri (1926); residence at Assuan or Khartum. Churches, 6; priests, 12; schools, 6; Catholics, 800.

Kikuyu Affair, an incident occurring in Kikuyu, British East Africa, 1913. The Anglican Bps. of Mombasa and Uganda participated in a communion service with Presbyterian missionaries and otherwise compromised the traditional Anglican position. Dr. Frank Weston, Anglican Bp. of Zanzibar, an extreme "Anglo-Catholic," protested in an open letter to the Abp. of Canterbury, denouncing these bishops as guilty of heresy and demanding their trial. The incident created a wide stir in ecclesiastical circles and threatened for a time to disrupt relations between high and low Churchmen in all parts of the world. (F. K.)

Kildare and Leighlin, lā-lēn′, Diocese of, Ireland, includes Carlow, and parts of Kildare, Leix, Offaly, Kilkenny, Wicklow, and Wexford counties; suffragan of Dublin; united in 1678. Distinguished in its early history were Sts. Patrick and Fiacc. The school of Kildare for men and women was founded by St. Brigid in the 5th century; became a home of sanctity and learning; suppressed during Elizabethan persecution; the Round Tower is all that remains. St. Laserian (d. 639) was the first Bp. of Leighlin; St. Conleth (*c.* 490), of Kildare. Dr. Leverous (1555-77) was one of the noted successors of the latter. Present bishop, Matthew Cullen (1927), succeeded Patrick Foley (1896-1927); residence at Carlow. The old cathedral of Leighlin has been a Protestant church since the Reformation; that of Kildare is now a Protestant cathedral. The ruins of 240 churches and 63 religious houses attest the persecution of that period. Churches, 164; priests, secular, 137; priests, regular, 23; seminary, 1; colleges, 4; high schools, 6; several primary schools; institutions, 8; Catholics, 127,913; others, 20,768.—C.E.

Kilian (Killena, or Cilline), Saint, martyr (*c.* 640-689), Apostle of Franconia, b. Ireland; d. Franconia. He is said to have been a monk and later a traveling bishop. About 686 he left Ireland for the continent where he became an active missionary in East Franconia and Thuringia. He converted Duke Gozbert and was murdered by the duke's unlawful wife, Geilana. Patron of Würzburg. Relics in Newminster church, Würzburg. Feast, 8 July.—C.E.; Butler.

Kilima-Njaro, Vicariate Apostolic of, East Africa, formed from the northern part of the Vicariate Apostolic of Bagamoyo, 1910, comprises eight districts; entrusted to the Fathers of the Holy Ghost and the Immaculate Heart of Mary. Mgr. Munsch was appointed vicar Apostolic, 1910; succeeded by Henry Gogarty, 1922; residence at Kilima. Catholics, 4500.

Killala, kĭl-lă′-lă, Diocese of, Ireland, includes portions of Mayo and Sligo; suffragan of Tuam; founded by St. Patrick, who created St. Muredach first bishop. Noted among the bishops of the diocese was John MacHale, subsequently Abp. of Tuam. His successors included the Dominican Dr. Finan (resigned 1838), Thomas Feeney (1838-73), Dr. Conmy (1893-1911), and James Naughton (1912); residence at Ballina. The French under General Jean Humbert landed at Killala, 1798. Monastic ruins of the diocese include the beautiful Abbey of Moyne. Churches, 44; priests, 47; college, 1; high schools, 2; numerous primary schools; institution, 1; Catholics, 60,142; others, 3096.—C.E.

Killaloe, kĭl-lă-lo͞o′, Diocese of, comprises portions of Clare, Tipperary, Offaly, Galway, Limerick, and Leix counties; suffragan of Cashel. St. Flannan was the first bishop (*c.* 640). Since the 12th century it has included the old dioceses of Roscrea and Inniscathy, which grew around early monasteries. The remains of the cathedral of Inniscathy and a round tower may still be seen. Birr, the island of Iniscaltra, and Terryglass became celebrated centers of learning. Famous monasteries included those of Lorrha, Ennis, and Quin. The oratory of St. Lua on Friar's Island is also of interest. St. Flannan's cathedral has been in Protestant hands since the Reformation. The list of bishops includes Constantine O'Brien (1179), who attended the Council of the Lateran; Conor O'Heney, present at the Council, 1215; Cornelius Ryan (1576-1617); John O'Moloney (1671-1702); Michael Fogarty (1904); residence at

Ennis. Churches, 143; priests, secular, 141; priests, regular, 34; religious women, 277; colleges, 2; high schools, 4; numerous primary schools; institutions, 10; Catholics, 126,320; others, 3883.—C.E.

Kilmore, DIOCESE OF, Ireland, comprises nearly all Cavan, and part of Leitrim, Fermanagh, Meath, and Sligo counties; suffragan of Armagh. First known bishop, St. Fedlemid (or Felim; 6th century). His successors included Andrew MacBrady (1445-55), Richard Brady (1580-1607), Hugh O'Reilly (1625-28), Andrew Campbell (1753-69 or 70), Patrick Finegan (1910); residence at Cavan. Ruins of several abbeys may be seen in the diocese, including that of Creevelea, Drumlane, and the Abbey of the Holy Trinity, on Trinity Island, a carved doorway of which may be seen in the Protestant cathedral of Kilmore. Churches, 90; priests, 125; college, 1; numerous primary schools; institutions, 5; Catholics, 102,253; others, 22,045.—C.E.

Kilwinning Abbey, Ayrshire, Scotland, founded between 1140 and 1162 by Hugh de Morville, Constable of Scotland, who introduced Tyronensian Benedictines from Kelso; it was one of the most opulent and flourishing monasteries in Scotland for nearly four centuries. The last abbot, Gavin Hamilton was killed, 1571; the confiscation and destruction of the abbey soon followed. The Earls of Eglinton are in possession of the ruins.—C.E.

Kimberley, VICARIATE APOSTOLIC OF, Australia, comprises the northeastern part of Western Australia; area, about 120,000 sq. m.; established 1887; suffragan of Perth; entrusted to the Fathers of the Pious Society of Missions. Vicars Apostolic: Fulgentius Torres (1910-14), John Creagh (retired), William Kelly (d. 1921), Ernest Coppo (1922; retired 1928), Otto Raible (1928); residence at Broome. Churches, 4; priests, regular, 6; religious women, 30; high school, 1; primary schools, 4; institution, 1; Catholics, 1000.

Kimberley, VICARIATE APOSTOLIC OF, Cape Province, Union of South Africa (British possession); established 1886; bounded on the west by longitude 2°; on the south by the Orange and Riet Rivers and a line to the south of Wepener; on the east by Transvaal Vicariate and Kroonstad Prefecture; on the north by the Tropic of Capricorn; in the Orange Free State portion it comprises the districts between the Vet River on the north and the Riet River on the south; entrusted to the Oblates of Mary Immaculate. Apostolic Administrator; Herman J. Meysing, O.M.I. (1924). Churches, 14; priests, 11; colleges, 2; schools, 12; institutions, 2; Catholics, 5911.—C.E.

Kingdom of God, or KINGDOM OF HEAVEN, not only a place or goal to be attained, but an influence under which our minds come when we are one with Christ and acting under His ideals; the sway of Grace in our hearts; the rule of God in the world. Thy kingdom come; the place where God reigns; the goal at which we have to aim; the Church, which exercises this influence, administers the sacraments as a means of this grace, upholds even in persecution the laws of God, tabernacles the Body and Blood of His Divine Soul, and keeps its members on the way of their pilgrimage to the heavenly country or kingdom. Inasmuch as the Church Militant on earth and the Church Suffering in Purgatory are of their very nature temporal, the complete and ultimate concept of the Kingdom of God finds its perfect realization in the attainment of the Spirit of Christ by the members of the Church Triumphant in Heaven. This consists in the complete union of minds and wills, with the Trinity, which God as Eternal King gives to the blessed in Heaven. —C.E.; Maurice, The Gospel of the Kingdom of Heaven, Lond., 1888.

Kingdom of Satan. Satan is represented as having a kingdom (Matt., 12) and power (Acts, 26), whose rule is exercised in the souls of those who disobey God. More definitely the kingdom of Satan means the organized forces of the evil spirits under the leadership of Satan, the "Adversary," the devil (q.v.). By God's permission this kingdom extends over all that is not of heaven, until the struggle between the powers of hell and the kingdom of God on earth, as foretold in the Apocalypse (cf. 12, 7-9; cf. 20) shall end with the Last Judgment in the final triumph of Christ and His Saints. (B. S.)

King Going to War, PARABLE OF THE (Luke, 14), a companion of the parable of the "builder" and emphasizing the same idea. It is taken from international political life: a ruler engaging in war must know the military strength of the enemy as well as his own. If there be any reasonable fear, that he might be defeated in battle, he better enter peace negotiations. Literal application same as in the "builder." General application is possible by abstracting from the literal meaning and using the parable independently. Then it may teach us that the spiritual warfare which we must wage daily against the prince of this world requires detachment from both self and the world.—Fonck, tr. Leahy, Parables of the Gospel, N. Y., 1915.

King James's Version. See AUTHORIZED VERSION.

King of Kings, title of Our Lord in Paul's First Letter to Timothy, 6; Apocalypse, 17. (ED.)

King of the Jews, title of Christ used by the Magi (Matt., 2); by Pilate (John, 19). (ED.)

Kings, BOOKS OF. In the Douay Bible these number four, corresponding to Samuel and Kings in the original Hebrew Bible, according to the nomenclature given in the Talmud: "Our rabbins teach: the order of Nebim is: Joshuah, Judges, Samuel, Kings." Protestant versions follow the Hebrew, but divide each book into two, as do Jewish Bibles since the 16th century (Bomberg editions). The Clementine Vulgate follows the Septuagint, but substitutes "Kings" for "Kingdoms." Thus, the nomenclature is as follows:

Original Hebrew	*Vulgate and Douay*
Samuel	1 and 2 Kings
Kings	3 and 4 Kings
Septuagint	*Protestant Versions*
Kingdoms A and B	1 and 2 Samuel
Kingdoms C and D	1 and 2 Kings

"Kings" are the rulers of the united and divided Hebrew kingdom (*c.* 1040-561 B.C.), 1 Kings treats: the life of Samuel, last of the judges; the foundation of the monarchy; and the first king, Saul. 2 Kings treats of the reign of David. 3 Kings treats

of the reign of Solomon and the divided kingdom till the departure of Elias. 4 Kings gives us the remainder of the history of Israel till the Assyrian captivity and the history of the kingdom of Juda to the Babylonian captivity. The books are the works of at least two authors. 1 and 2 Kings mention no sources except the "book of Jashar," but they probably contain notes from the pens of Samuel, Nathan, and Gad. The present form can not be dated earlier than the divided kingdom (933). If some passages be from a later redactor, it is not improbable that these books are the work of Nathan. 3 and 4 Kings were finally edited after Merodach-Baladan (561-559). As author later tradition assigns Jeremias, which is probable, if a later editor added here and there.—C.E.; Pope; Seisenberger, tr. Buchanan, Practical Handbook for the Study of the Bible, N. Y., 1911; Simon, Scripture Manual, N. Y., 1924. (U. F. M.)

King's Evil (or SCROFULA) is so called from the legend according to which the power of healing this disease was bestowed by St. Remigius upon the French Kings. Edward the Confessor was the first King of England to cure by his touch this affliction. It is tuberculosis of the lymphatic glands and sometimes of bones and joint surfaces, with slowly suppurating abscesses and fistulous passages, the inflamed structures being subject to a cheesy degeneration.

King's Sons Free from Tribute, parable of the (Matt., 17) (not used liturgically), is very important. It implies Christ's claim to Divine Sonship (admitted by all commentators except such extremists as hold that the Christ of the Synoptists holds out no such claim). The time is after the Transfiguration; the place Capharnaum, probably the house of Peter; the occasion: the attempt to collect from Christ the annual temple tax, ordained by "the Law" (Ex., 30). Peter had hastily assured the collector that his master would pay it. Christ coming into the house confronted Peter (ere he could inform him of the incident) with the question: whether the king's sons must pay tribute and custom. The answer supposed is: No. Thus Christ plainly declared that he claimed to be "the son of Jehovah, the God of Israel, to whom the temple tax was due." By theological reasoning the parable may be proved to teach, moreover, that the apostles, too, as Christ's family, are free. Hence the "we" in Christ's answer: "that we may not scandalize." This may teach us further that the law of evangelical freedom must not be abused so as to scandalize the little ones. (Chrys.).—Fonck, tr. Leahy, Parables of the Gospel, N. Y., 1915.

Kingston, ARCHDIOCESE OF, Ontario; diocese, 1826; archdiocese, 1889; comprises the territory from the eastern line of Dundas County to the western boundary of Hastings Co.; also Addington, Dundas, Frontenac, Grenville, Hastings, Leeds, Lennox, Prince Edward, and part of Lanark Counties; suffragans: Alexandria, Peterborough and Sault Ste.-Marie. Bishops: Alexander McDonnell (1826-40); Remigius Gaulin (1840-57); Patrick Phelan, S.S. (May, 1857-June, 1857); Edward John Horan (1858-75); John O'Brien (1875-79). Archbishops: J. V. Cleary (1880-98); C. H. Gauthier (1898-1910); Michael J. Spratt (1911). Churches, 69; priests, secular, 67; priests, regular, 12; religious women, 305; college, 1; academy, 1; parochial schools 46; institutions, 5; Catholics, 45,000.—C.E.

Kinloss Abbey, Morayshire, Scotland, founded, 1150 or 1151, by David I and colonized from Melrose. It was approved by Alexander III, 1174. The abbots were mitred with a seat in Parliament. Robert Reid, abbot from 1535-41 was the most illustrious of the 24 and became Bp. of Orkney, 1541. His successor Walter conformed to Protestantism and alienated most of the lands which are now possessed by the family of Brodie of Lethen.—C.E.

Kino (KÜHN), EUSEBIUS 1644-1711), Jesuit missionary, b. Welsch Tyrol; d. California. He founded the mission of Lower California, and the first accurate knowledge of that section is given in the reports of his explorations. According to a Jesuit MS. he was killed by rebel Indians. His "Historical Memoir of Pimeria Alta" has been translated by Bolton and published in Cleveland, 1919. —C.E.

Kirchenlexikon, the name of one of the first modern encyclopædias to treat comprehensively in one work everything that had any connection with Catholic theology. Published in Germany, 1856, by Karl Herder who had safeguarded its production in the midst of ecclesiastico-political troubles from 1840, it is considered the outstanding achievement of his career as a publisher. The first successful attempt to unite all the Catholic German savants in the composition of one great work, it secured the noteworthy efforts of such men as Hergenröther, Hefele, Funk, church historian, Thalhofer, Wetzer, the orientalist, who named the completed work and edited it jointly with Canon Welte, the exegete, Drs. Kaulen, Abfalter, and Streber.

Kircher, ATHANASIUS (1601-80), Jesuit scientist, b. Geisa; d. Rome. The results of his important studies of the volcanoes of Etna, Stromboli, and Vesuvius, were published in "Mundus Subterraneus," a valuable contribution to the explanation of subterranean forces. His collections of antiquities and ethnological remains were the foundation for the Museum Kircherianum in the Roman College. A pioneer in the science of deciphering hieroglyphics, he furthered the study of comparative philology. He also perfected the speaking tube and the Æolian harp, and invented the magic lantern.—C.E.

ATHANASIUS KIRCHER

Kirk, form of the word church in northern England and Scotland. It was the name applied to the Church of Scotland at the time of the Western Assembly and is also used to distinguish the Established Church of Scotland from the Catholic, Anglican, and Reformed churches.

Kiss, LITURGICAL USE OF. 1. As enjoined by St. Peter and St. Paul, early Christians terminated any

reading of Scriptures with a kiss. 2. At High Mass the celebrant kisses the altar, and presents his left cheek to the deacon's, saying *Pax tecum* (peace be with you); the deacon conveys the salute to the sub-deacon, thence to the other clergy. This is called the Kiss of Peace. 3. The celebrant kisses the altar nine times during Mass as a symbol of respect. 4. Kissing the pope's foot is a salute of respect in solemn papal Mass, at the "veneration" of the pope by cardinals, and in a private audience. 5. A bishop kisses those he has just ordained priests.—C.E.

Knights of Columbus, a fraternal benefit society for Catholic men founded and incorporated in New Haven, Conn., in 1882, for the purpose of developing a practical Catholicity among its members, of promoting Catholic education and charity, and of furnishing at least temporary financial aid to the families of deceased members, by means of its insurance department. The order has grown rapidly and is now established in every one of the United States, in Mexico, Cuba, Panama, the Philippine Islands, Newfoundland, and Canada; its statistics as stated on 30 June, 1929, show a membership of 247,040 in the insured class and 390,082 in the associate class divided among 2,544 subordinate councils and represented by 63 State councils. These subordinate and State councils are governed by the Supreme Council, the legislative body of the order, and by the Board of Directors, the executive body. The society publishes "Columbia," a monthly magazine of general interest, and many of the councils have their individual publications. The charitable accomplishments of the Knights of Columbus include beds endowed in Catholic hospitals, scholarships provided in Catholic colleges, the maintenance of free employment bureaus, distinguished services during the World War, the foundation of a chair in American History at the Catholic University of America, etc.—C.E.

Knights of Father Mathew, total abstinence and semi-military body, instituted at St. Louis, Mo., 1872. Membership is either active or honorary. The society promotes temperance and frugality, and provides for the families of its deceased members a life-insurance feature which was adopted in 1881. "Ladies Auxiliaries of the Knights of Father Mathew" are instrumental in promoting temperance among the young, and active in charitable work among the poor. The Knights and the ladies auxiliaries were affiliated with the Catholic Total Abstinence Union of America in 1895. They have councils in Missouri, Illinois, Iowa, and Kansas.

Knights of St. Gregory, Order of, a pontifical order of knighthood founded by Pope Gregory XVI, 1 Sept., 1831, as a decoration for meritorious services of subjects of the States of the Church, under the patronage of St. Gregory I. It has both a civil and a military division, each of which is divided into four classes: (1) Grand Cross Knights, First Class; (2) Grand Cross Knights, Second Class; (3) Commanders; (4) Knights. Membership in the Order is not now confined to any country, or to Catholics, but is a reward for any meritorious public service which benefits religion and the Holy See.—C.E., IV, 667.

Knights of Pythias. See Secret Societies.

Knowledge, the act or state of knowing. By reason of its primordial character knowledge cannot be strictly defined, but only described. Philosophically the term implies the consciousness of any object which can be attained by the cognitive faculties, whether this be simply the consciousness of sense experience, or the understanding of general laws and principles. The latter, considered as the fruit of a demonstrative process of reasoning, is properly termed science. From a psychological point of view, knowledge is effected by the vital union of an object with a knowing subject.—C.E.; Maher, Psychology, N. Y., 1909; Ladd, The Philosophy of Knowledge, N. Y., 1897. (L. C.)

Knowledge of Jesus Christ. Our Lord as God is omniscient, since this is a property of the Divine nature. This is infinite knowledge. But as man, His human knowledge is finite. Like us, He acquired knowledge by experience, information, reasoning; otherwise the Gospel would be unintelligible. But, besides this experimental knowledge, He had also what theologians call infused knowledge, such as the prophets of old received. It is only natural that His human nature, being hypostatically united to the Word of God, would receive a participation of God's knowledge; but He regulated it according to the needs of His mission. During His mortal life, He even had the beatific vision which the elect enjoy in heaven. This too as a consequence of His Hypostatic Union. The Church has lately insisted on the truth of this theological doctrine as to the threefold human knowledge of Christ, a doctrine which involves no contradiction and is in no real opposition to any text from the Holy Scriptures, although some delicate problems may be connected with the explanation of various texts.—C.E.; Pohle-Preuss, Christology, St. L., 1922. (J. M. B.)

Knownothingism, term used to designate a lawless and unconstitutional movement in American politics, 1852-58. It was an outgrowth of the Native American movement (q.v.) and aimed to deprive foreigners and all Catholics, particularly Irish Catholics, of private and civil rights. The property and persons of its innocent victims, who received no aid from the civil authorities, were subjected to revolting examples of mob violence. The adherents of the movement, mostly lawless bigots, and later called "Know-Nothings" from their habit of answering "I don't know," to all questions relating to their affairs, were united in New York City, 1852, under the title "National Council of the United States of North America." They swore an oath of secrecy in regard to their order, its membership, aim, etc., and promised to vote into public office only native-born Americans who were neither Catholic, nor married to Catholics. Their political prestige in the beginning was extraordinary. By 1855 they had seventy-five avowed Know-Nothings in Congress and had carried the elections in nine states; but they declined in power after their defeat by the National Democratic party, 1856, and gradually disappeared.—C.E.

Knox, John (*c.* 1505-72), Presbyterian leader, b. Haddington, Scotland; d. Edinburgh. The facts of his early life are uncertain. His writings show

that he had a knowledge of Latin, French, Greek, and Hebrew, and law and theology. He was a priest, and served as private tutor in 1547, when he was imprisoned in connection with the murder of Cardinal Beaton. In 1554 he was married, and visited Calvin at Geneva, from whence he returned, 1555, to begin his preaching career in Scotland. He was forced to leave for Geneva because of his hostility to Queen Mary of England but returned, 1559, upon the accession of Elizabeth. The Queen Regent of Scotland, Mary of Guise, died in 1560, and Knox and the Protestant party were triumphant. The Mass was abolished, and the death penalty was incurred by those who assisted at the sacrifice. Knox was commissioned by the Lords of the Congregation to compile a new creed, and produced the famous "Scottish Confession." He violently opposed the policies and religion of Mary, Queen of Scots, who had entered Scotland, 1561. In 1569, five years after his second marriage, he suffered an apoplectic stroke from which he never fully recovered. Knox was the greatest Protestant writer in the Scottish vernacular of his time. His preaching powers were above the ordinary, but he himself was as gloomy, austere, and unforgiving as the creed he preached.—C.E.

JOHN KNOX

Kohlmann, ANTHONY (1771-1836), educator and missionary, b. Kaiserberg, Alsace; d. Rome. He was ordained priest after completing his theological studies at Fribourg, and joined the Congregation of the Fathers of the Sacred Heart, 1796. After two years as a military chaplain he became the director of a seminary and a college. In 1803 he joined the Society of Jesus, in Russia, and was sent to the U. S., where he became assistant to the master of novices at Georgetown, Md., 1804. He was selected by Bp. John Carroll, 1808, to accomplish necessary educational reform in New York City. He founded the N. Y. Literary Institution and a school for girls. He became involved in a lawsuit in N. Y. after he had been instrumental in restoring stolen goods, which he had received under the seal of the confessional, to a man who demanded to know the thief. Naturally Fr. Kohlmann refused to betray the guilty man. The decision rendered in Fr. Kohlmann's favor, justifying the seal of Confession, was embodied in the state law, 1828. He was administrator of the diocese of N. Y. until the arrival of the first bishop; returned to Georgetown as master of novices, 1815, and became superior, 1817. He was then called to Rome where he taught theology at the Gregorian University for five years. His essay on Unitarianism is classic. Kohlmann Hall, N. Y., is named for him.—C.E.

Kolping, ADOLPH (1813-65), surnamed the "journeyman's father" (*Gesellenvater*). He showed an early inclination to study, but, as his parents were poor, he was obliged to learn the trade of shoemaker. He became a priest in 1845, and was sent as chaplain to Elberfeld, where a choral society founded by some journeymen carpenters grew rapidly into a Young Workman's Society. Father Kolping was elected president of this society; with Cologne as his headquarters, he visited the industrial centers of Germany, Austria, Hungary, and Switzerland, and established a widespread organization of societies called *Gesellenverein* (society of young journeymen), throughout the German-speaking world, with a priest at the head of each. These societies exist primarily for the purpose of cultivating the religious and moral sense of the members, who are also instructed in mercantile and technical subjects; lectures are given on various topics, and social entertainments are allowed in moderation. In Europe the *Gesellenvereine* have 400 houses and 265,400 members; in the United States, 5 houses and 1200 members; in S. America, 3 houses, and about 200 members.—C.E., VI, 538.

Konversations-Lexikon, an encyclopedia of general knowledge published by Karl Herder (Freiburg, 1853-57) for the purpose of making the Catholic German public independent of anti-Catholic publications of the same nature whose arbitrary and incorrect statements at the time went practically unchallenged.

Koran or QURAN (Ar., *quara'a*, to read), the sacred book of Mohammedans esteemed by them as Divine revelation. Supplemented by the *Hadith* or tradition, it is the foundation of Islam, and the final authority in matters religious, social, and legal. It consists of 114 suras, or chapters, varying from two sentences to lengthy ones. It lacks chronological or logical order. Containing history, fiction, religious belief and practises, laws, descriptions, etc., it is a combination of fact and fancy. It is written in rhymed Arabic prose with matter mostly borrowed from Old and New Testament and apocryphal writings, from later Judaism and Rabbinism, from Christian heresies, and from Arabian, Babylonian, and Persian heathenism. Some of the suras were delivered at Mecca before the Flight, A.D. 610-622; others afterwards at Medina, A.D. 622-633. Mohammed is the admitted author, though whether penned by him or delivered orally and later written down by others is uncertain. After Mohammed's death, A.D. 633, all fragments were collected into one volume by his disciple, Zaid ibn Thabit. Later revised in phraseology, it constitutes the present Koran. See MOHAMMED AND MOHAMMEDANISM.—C.E.; Muir, The Coran, Lond., 1903; Tisdall, Original Sources of the Qur'an, Lond., 1905; Hirschfield, New Researches in the Qoran, Lond., 1902.

PAGE OF KORAN
(*Royal Library of Berlin*)

Kosciuszko, TADEUSZ (1752-1817), b. Lithuania, Poland; d. Solothurn, Switzerland. Having served in Washington's army during the American Revolution, he was made brigadier-general and was voted the thanks of Congress. He headed the revolu-

tion of Poland in 1794, was captured by the Russians, who imprisoned him for two years, and was finally liberated by Emperor Paul.—C.E.

Kottayam, DIOCESE OF, India, comprises the churches and chapels of the Suddhist Syrians on the coast of Malabar; established from the Vicariate Apostolic of Kottayam, 1923; suffragan of Ernaculum. Alexander Chulaparambil, vicar Apostolic from 1914, was created bishop, 1923. Churches, 34; priests, 46; religious women, 68; seminary, 1; high school, 1; elementary schools, 42; institutions, 2; Catholics, 34,891.

TADEUSZ KOSCIUSZKO

Krishnagar, DIOCESE OF, India, comprises five districts of the province of Bengal; established, 1886; suffragan of Calcutta; entrusted to the Salesians. Bishops: Francisco Pozzi (1887-1905), and Sanctinus Taveggia (1906). Churches and chapels, 166; priests, secular, 21; religious women, 23; educational institutions, 57; charitable institutions, 10; Catholics, 17,782. See DINAJPUR, DIOCESE OF.

Kroonstad, PREFECTURE APOSTOLIC OF, Orange Free State, Union of South Africa (British possession); established 1923; comprises the civil districts of Kroonstad, Heilbron, Vredefort, Lindley, Senekal, Bethlehem, Ficksbury, Harrismith, Vrede and half the districts of Hoopstad, Wimburg, and Ladybrand, the whole extending from the Val River and Transvaal District on the north to the Vet River and the line from the Vet to Maseru on the south; entrusted to the German Missionaries of the Fathers of the Holy Spirit. Prefect Apostolic: Leon Klerlein, C.S.Sp. (1924). Churches, 4; stations, 36; priests, 10; Catholics, 700.

Ku Klux Klan, term assumed at two distinct periods in the history of the United States by secret organizations. (1) Order of the Ku Klux Klan (1866-69), a secret organization of men founded at Pulaski, Tenn., by former Confederate soldiers primarily for purposes of amusement. The social disorders of the Reconstruction period, and the attempts made to Africanize the South led the members to the more serious task of "regulating" human conduct. The Klan claimed to be "an institution of Chivalry, Humanity, Mercy, and Patriotism," with a threefold purpose: to protect the weak, defend the Constitution, and to assist in the execution of Constitutional laws. It grew so lawless and violent that President Grant had to employ federal troops to suppress it in the fourteen southern states which it had embraced. The Klan continued to exist in a semi-organized fashion throughout the Union after 1870, gradually acquiring a name for lawlessness. (2) Knights of the Ku Klux Klan, a secret fraternal organization, falsely claiming to be the Klan of 1866, which was "reborn" at Atlanta, Ga., 1915, as a national politico-religious body professing to uphold the Constitution by extra-legal means, as well as to promote 100 per cent. Americanism. It sought to accomplish this purpose by an opposition to Catholics, Jews, Negroes, and the foreign-born. A lawless, reforming organization, it instituted a campaign of terrorization which gradually brought it into disfavor among right-thinking Americans. This, together with scandals within the Klan, caused a decline in its power after 1926. An attempt at reorganization was made, 1928, when its members assumed the title "Knights of the Green Forest."—Fry, Modern Ku Klux Klan, Bost., 1922.

Kulturkampf, the name given to the political struggle for the rights and self-government of the Catholic Church carried on chiefly in Prussia, Baden, Hesse, and Bavaria. It was the distinguished Liberal politician and scientist, Professor Rudolph Virchow, who first called it the Kulturkampf, or struggle for civilization. The principal leaders in the Kulturkampf were Bismarck, the Chancellor, and Falk, minister of worship, both of whom were supported by the enemies of the Church within and without Parliament. The aim was to destroy Ultramontanism or the papal influence in Germany and to set up a national Church subject to an omnipotent state.

The causes of the Kulturkampf were various but especially might be mentioned: (1) the political party-life of Germany. There were the Prussian Conservatives who represented the Orthodox Protestants holding fast to the principle of a Protestant Prussia as formerly constituted (i.e., up to the German Revolution of 1848). This party was led by Maurice Blankenburg who declared himself openly in Parliament for an anti-Roman policy. There were also the German Liberals who were the real instigators of the onslaught on German Catholicism. This party was composed of anti-clerical disciples of French Deism or Austrian Josephinism, of enthusiastic admirers of German poetry and philosophy, strictly opposed to dogmatic and ecclesiastical Christianity as represented by Rome. With the help of legislation and State schools they hoped to secure for "free and independent science" (die freie Wissenschaft) an absolute control over the intellectual life of the whole German nation. Shortly after 1860 the Liberals of Prussia and of other states gained the ascendency in Parliament, and under Otto von Bismarck, the Minister, began more and more to encroach on the rights of the Church. (2) A second cause that led to the Kulturkampf was the strong feeling that the national unity was incomplete so long as the Germans were divided in religion. Both the Protestant and the Liberal Party united in the opinion that a permanent political unity of Germany depended absolutely on unity of religion, language and education. On this ground they proclaimed the Catholic minority a foreign element to be either assimilated or exterminated. (3) A third cause for the Kulturkampf was the powerful Chancellor himself, Otto von Bismarck, who after the Franco-Prussian War of 1870 was dominated by the fear that new wars would soon be necessary to maintain the unity of Germany. In this temper he was deeply concerned lest the growing inimical party of Catholics should receive support from possible anti-Prussian elements and prove a positive danger to the new German Empire. He therefore

determined to crush the Church and secure the unity of the empire.

The progress of the Kulturkampf briefly was as follows: Bismarck abolished the Catholic section of the Prussian Ministry of Worship, 8 July, 1871, and appointed mostly Protestant officials to conduct all matters pertaining to the Catholic Church and her schools. Education was put exclusively into the hands of the state and the Jesuits were expelled from the empire, 1873. A year later a like expulsion was decreed against the Redemptorists, Lazarists, Fathers of the Holy Ghost, and Religious of the Sacred Heart as being communities allied with the Jesuits. Then followed the May Laws of 1873 dealing with the training and nomination of the clergy, the powers of ecclesiastical superiors, the establishment of a secular court for deciding ecclesiastical questions and bestowing on it the right of dismissing the clergy from their posts, curtailing the Church's power of punishing, and prescribing rules for those desirous of leaving the Church. Upon refusal to obey these laws bishops and priests were fined and imprisoned and the laws became more severe. In 1874, Divinity students were declared non-exempt from military service, and it was decided that ecclesiastics who refused to obey the May Laws could be expelled from the empire. Civil marriage became compulsory, 1875, and all religious communities except those devoted to the care of the sick were expelled from the empire. It was not long before most of the sees and hundreds of parishes were bereft of their tenants, thus rendering Catholic worship impossible.

The efforts of the "Iron Chancellor" were in vain. The great majority of clergy and laity remained loyal to the episcopate, and their power of resistance grew with the progress of the conflict. Under the able leadership of Ludwig Windthorst, the Catholic Center Party, strengthened by the accession of Protestants who were above bigotry and persecution, increased its membership both in the Prussian Diet and in the Imperial Parliament. Soon the government was compelled to retreat, and Bismarck was forced to "Canossa." A twofold attempt on the life of Emperor William demonstrated that by suppressing the Church and religion, the basis of the social order had suffered. The growth of socialism convinced Bismarck that the State had a far greater enemy in this revolutionary movement than in the conservative Catholic Church.

With the election of Pope Leo XIII in 1878, the restoration of peace began. One by one the obnoxious laws were either repealed or accorded milder interpretation. In 1882 Prussia established an embassy at the Vatican. Under William II Catholic students of Divinity were again declared exempt from military service in time of peace; in 1891 the accumulated funds of the dioceses were restored to their owners; the Redemptorists were readmitted in 1894, and the laws against the Jesuits were modified in 1905. The Kulturkampf finally resulted in consolidating the Catholics into a powerful political party which proved a bulwark against German socialism and enabled its members to participate more earnestly than heretofore in the public life of the Fatherland.—C.E.; Funk, A Manual of Church History, St. L., 1913; Weber, A General History of the Christian Era, Wash., 1920. (C. V.)

Kumbakonam, DIOCESE OF, India, bounded N. by River Vellar, W. and S. by the Cauvery, E. by the Bay of Bengal, and Karikal; suffragan of Pondicherry; established 1899; entrusted to the Foreign Missions of Paris and the diocesan clergy. Bishops: Hugo Bottero (1899-1913), succeeded by M. Chapuis (1913). Churches and chapels, 522; priests, 56; religious women, 152; elementary schools, 67; institutions, 17; Catholics, 105,591.

ST. KUNIGUNDE

Kunigunde (CUNIGUNDIS), SAINT (d. 1040), empress, wife of St. Henry II, of Germany. The daughter of the count of Luxemburg, she married Henry in 999. They founded and endowed the See of Bamberg, 1017. After Henry's death, 1025, she retired to the convent of Kaufungen which she had founded. She is represented holding her cloak to the sun's rays, and walking with bare feet over red-hot irons. Canonized, 1200. Feast, 3 March.

Kyriale, a choral book containing the Ordinary of the Mass, viz., Kyrie, Gloria, Credo, Sanctus, Agnus Dei, with the Antiphons, Asperges me, or Vidi Aquam which precede the High Mass on Sundays. The book takes its name from the first number, the Kyrie. At first the Kyriale formed a part of the Graduale which contains the Propers of the Mass, but after the Middle Ages we find it in a separate book called the Kyriale. Since the Kyriale contains the Ordinary of the Mass in easy melody, it is customary for the promotion of congregational singing to scatter Kyriales in the pews. The latest edition, the *Editio Vaticana*, was published at the command of Pius X. (D. R.)

Kyrie Eleison (Gr., Lord, have mercy), ancient ejaculation used in Roman Rite before the Gloria of the Mass as triple formula before and after triple *Christe eleison*, in hours of Divine Office, in the litany of Saints, and elsewhere; frequently in other rites without *Christe eleison*.—C.E.

L

Labarum, lab'a-rum, the military standard adopted by Constantine after 312. It originally consisted of a long gilded spear from which was suspended a purple banner bearing, in Greek, the inscription "in this sign thou shalt conquer." On top of the spear was the so-called monogram of Constantine which was, in reality, a symbol of the name of Christ. Fifty soldiers were entrusted with the care of the standard.—C.E.

Labbe, PHILIPPE (1607-67), historian, b. Bourges; d. Paris, France. Entering the Society of Jesus, 1623, he taught classes of rhetoric, and philosophy, and for five years filled the chair of theology. Among his principal works are "Tiroeinium Linguæ Græcæ," novicesship in the Greek language, "La Géographie royale," Royal Geography, and "Sacrosaneta concilia ad regiam editionem exacta," Royal edition of the sacred councils.—C.E.

Laborers in the Vineyard, one of the parables of Christ (Matt., 20), in which the householder hiring men at different hours of the day even up to the eleventh, or last, gives each of them the same wage, "a penny" meaning a piece of money, as if the one hour laborer was entitled to as much as the full day laborer. The householder is evidently meant for Christ as head of His Kingdom to do as He sees fit with his gifts, to give those who cannot find work to do as much as those who are more fortunate; to bless those who have to struggle for the faith as much as those to whom it comes easily, as if by inheritance, or with mother's milk. Many would see in the parable an economic meaning, and it seems to justify the principle of a living wage the right of all men to have enough to live on, provided they seek and perform their share of labor honestly.—Ollivier, tr. Leahy, Parables of Our Lord, Lond., 1927; Fonck, tr. Leahy, Parables of the Gospel, N. Y., 1915. (ED.)

La Bruyère, lă brü-yâr, JEAN DE (1645-96), critic and moralist, b. Paris; d. Chantilly. In 1684 he became tutor of the young Duke of Bourbon, grandson of Condé, and subsequently remained in the family as "Gentilhomme to the Duke." His principal work is the famous book of the "Caractères," in which he depicts his times in a clever, epigrammatic style. The book abounds in portraits drawn with picturesque accuracy. The last two chapters on "Preaching" and on "The Atheists" deserve special attention.—C.E. (F. P. D.)

Lace. Hand-made lace is either needlepoint or bobbin-point. The first has three divisions: *lacis*, made on netting; drawn-work, made on a foundation of linen; *punto di aria*, made without foundation. The second, made by bobbins on a pillow, or by crochet, netting, or knotting threads by hand, includes peasant lace where the bobbin is not cut off from the pillow, laces such as Milanese where the patterns are made on the pillow and afterwards joined, laces such as Valenciennes where the same bobbins are used for both pattern and ground. Specimens of lace are found among Egyptian antiquities. In Christian times the finest laces were made for ecclesiastical use. In the 8th century the geometric patterns were modified probably through the influence of realistic ornamentation that had been introduced in illuminating Mss. The earliest pattern books, dated 1527, prove that the art was then at an advanced stage. In the 16th century Venetian lace-makers introduced needlepoint into France. Pillow lace flourished in the Netherlands from the 15th to the 18th century. Bobbin lace has been made in England since the 16th century. Ireland is noted for both needlepoint and crochet. Lace machines originated in England and were perfected in France. All kinds of modern laces are made by machinery.—C.E.; Pollen, Seven Centuries of Lace, Lond., 1908.

La Chaise, lă-shāz, FRANÇOIS D'AIX DE (1624-1709), confessor of Louis XIV, b. Aix, d. Paris, France. Rector of the Jesuit College at Lyons, and later provincial, his influence led to the king's dismissal of Mme. de Montespan, and his marriage with Mme. de Maintenon. The tract of land given him in Paris is now the famous Père La Chaise cemetery.—C.E.

La Chine, lă-shēn, city, the island of Montreal, province of Quebec, Canada. The Canal of La Chine is used to avoid the Sault-St-Louis, the largest rapid of the St. Lawrence river. The name was given by early explorers who thought the St. Lawrence flowed into the China Sea. In 1689 the town was destroyed by the Iroquois. Just below the rapids is the famous Caughnawaga where Catherine Tekakwitha spent her last years. Population, 11,000.

Lacordaire, lă-kôr-dâr, HENRI DOMINIQUE (1802-61), pulpit orator, b. Récy-sur-Ource, near Dijon; d. Sorèze, France. Ordained, 1827, he was a collaborator of Lamennais for a while on the newspaper "L'Avenir," but after his master's condemnation he separated from him and returned to Paris where he began his famous conferences at Notre-Dame (1835). In 1840 he joined the Dominican order, and restored it in France, 1843; the conferences were then resumed and continued until 1852. Elected member of the Chamber of Deputies, 1848, he founded a newspaper, "L'Ere Nouvelle," which had only a brief existence. He soon retired from political life and became superior of the Military School of Sorèze, where he died. A member of the French Academy (1860), his most celebrated work, the "Conférences," met with great success; his biographies of St. Dominic and Mary Magdalen, although of little historical value, are popular, as are also his "Letters to young men."—C.E.; Chocarne, The Inner Life of Père Lacordaire, Lond., 1901. (F. P. D.)

La Crosse, Diocese of, Wisconsin, comprises the following counties: Adams, Buffalo, Chippewa, Clark, Crawford, Dunn, Eau Claire, Grant, Iowa, Jackson, Juneau, La Crosse, Lafayette, Marathon, Monroe, Pepin, Pierce, Richland, Sauk, Trempealeau, Vernon, and Wood; area, 17,299 sq. m.; erected, 1869; subdivided, 1905; suffragan of Milwaukee. Bps. Michael Heiss (1868-81), Kilian Caspar Flasch (1881-91), James Schwebach (1892-1921), Alexander J. McGavick (1921). Churches, 229; priests, secular, 190; priests, regular, 41; religious women, 2161; colleges, 2; academies, 3; high schools, 12; parish schools, 88; pupils in parochial schools, 13,737; institutions, 9; Catholics, 117,152.

Lactantius, Lucius Cæcilius Firmianus, Christian apologist of the fourth century; wrote a defense of Christianity, and an important historical account of the last persecution.—C.E.; Rand, Founders of the Middle Ages, Cambridge, Mass., 1928.

Ladder, emblem in art associated with St. Bartholomew by reason of his ladder-shaped cross of execution.

Ladies of Charity, an association of "women of the world" who endeavor by coordinating their charitable work, to accomplish greater and more desirable results than would be possible by individual isolated efforts. The organization owes its inception to St. Vincent de Paul and Bl. Louise Marillac. In 1617 there were only two branches with 52 members; now the number of branches spread over the world totals 1720 with a membership of many thousands. Their aim is to participate effectively in what has been called "The Apostolate of the Laity," paying special attention to the needs of women and children. The association is not merely philanthropic; built up on the basis of Catholic charity, in all its works it seeks to benefit both body and soul of those for whom it labors, the good works being regarded as a means of the personal sanctification of its members. In England the Ladies of Charity had special encouragement from Card. Vaughan, and under his guidance much excellent social work was inaugurated and is still carried on: e.g., settlement work; visiting the poor in their homes, hospitals, and infirmaries; organization of girls' clubs; retreats; teaching Catholic doctrine to children who attend non-Catholic schools; after-care committee work. The associates are either active or honorary; the former personally engage in some form of the active works of the society; the latter contribute financial aid; both participate equally in the spiritual favors granted to the association. In New York, they are connected with the Catholic Charities; 1997 members. (E. V. W.)

ST. LADISLAUS

Ladislaus, Saint (1040-95), King of Hungary, b. Poland; d. Neutra, Hungary. His father was Bela I and upon the death of his brother, Geisa I, the nobles chose Ladislaus to succeed him rather than Solomon, the son of Andrew I. He enlarged his kingdom by the conquest of Croatia and Dalmatia and expelled the Huns, Poles, Tatars, and Russians, making Christianity the national religion. In the government of his realm he followed the illustrious example of St. Stephen, thus winning the respect and love of his subjects. Canonized, 1198. Relics at Varadin. Feast, 27 June.—C.E.; Butler.

Lady Chapel, a chapel dedicated to Our Lady, often attached to the choir of a church at the end opposite the nave, or forming a separate small building joined to the church by a covered passage. In the English cathedrals it was usually a deep chapel prolonging the main axis to the east; in France the largest and easternmost of the chevet chapels, i.e., the crown of chapels.—Henry, Catholic Customs and Symbols, N. Y., 1925.

Lady Day (*Dies Mariæ Deiparæ*, the Day of Mary Mother of God), a title still commonly used in Ireland and elsewhere for the feast of the Assumption, 15 Aug. "Day of Mary Mother of God" is the primitive title for the feast. The old Armenian calendar (5th cent.) carried it for the date corresponding to 15 Aug. under the title of the "Annunciation of the Mother of God" referring to the decree of the Council of Ephesus (*c.* 431) which declared as a dogma of faith that Mary was truly the Mother of God. (N. M. W.)

Laennec, René Théophile Hyacinthe (1781-1826), physician, discoverer of auscultation, father of modern knowledge of pulmonary diseases; b. Quimper, Brittany; d. Kerlouanec. He invented the stethoscope, and wrote the standard work on mediate auscultation.—C.E.

Lætare Medal, an award conferred annually by the University of Notre Dame upon a member of the Catholic laity in the United States, who has won prominence by distinguished accomplishment for country and Church, and whose life, lived in conformity with the principles of Christian morality and good citizenship, has been an inspiration to his fellows. The medal was the result of a desire to stimulate Catholic citizens to great achievement. The general plan of the award is based on the ancient custom of the Golden Rose (q.v.). It is conferred on the fourth Sunday of Lent, the name being taken from the first word of the Introit of the Mass of the day, *Lætare*, rejoice. The medal, of heavy gold with black enamel tracings, bears the inscription *Magna est veritas et prævalebit*, Truth is mighty and shall prevail. It is suspended from a bar on which is lettered "Lætare Medal." Following is a list of the recipients of the award:

1883—Shea, John Gilmary, historian
1884—Keeley, Patrick J., architect
1885—Starr, Eliza Allen, art
1886—Newton, John, General, army engineer
1887—Preuss, Edward, journalist
1888—Hickey, Patrick V., founder "Catholic Review"
1889—Dorsey, Mrs. Anna Hanson, novelist
1890—Onahan, William J., organizer Catholic Congress
1891—Dougherty, Daniel, orator
1892—Brownson, Henry F., philosopher
1893—Donahoe, Patrick, founder "Boston Pilot"
1894—Daly, Augustin, theatrical manager

1895—Sadlier, Mrs. James, writer
1896—Rosecrans, William S., General, leader Army of Cumberland
1897—Emmett, Thomas Addis, surgeon
1898—Howard, Timothy E., jurist
1899—Caldwell, Mary Gwendolin, benefactor Catholic University
1900—Creighton, John, founder Creighton University
1901—Cockran, William Bourke, orator
1902—Murphy, John B., surgeon
1903—Bonaparte, Charles J., attorney-general
1904—Kerens, Richard C., philanthropist
1905—Fitzpatrick, Thomas B., business man
1906—Quinlan, Francis, medical specialist
1907—Conway, Katherine E., author
1908—Monaghan, James C., lecturer
1909—Tiernan, Frances (Christian Reid), litterateur
1910—Egan, Maurice Francis, writer
1911—Repplier, Agnes, essayist
1912—Mulry, Thomas M., charity worker
1913—Herbermann, Charles G., editor-in-chief "Catholic Encyclopedia"
1914—White, Edward Douglas, chief justice of the United States
1915—Merrick, Mary V., founded Christ Child Society
1916—Walsh, James J., physician and author
1917—Benson, William Shepherd, admiral
1918—Scott, Joseph, lawyer
1919—Duval, George, philanthropist
1920—Flick, Lawrence F., physician
1921—Nourse, Elizabeth, artist
1922—Neil, Charles P., economist
1923—Smith, Walter George, lawyer
1924—Maginnis, Charles D., architect
1925—Zahm, Albert Francis, scientist
1926—Hurley, Edward N., business man
1927—Anglin, Margaret, actress
1928—Spalding, Jack J., lawyer
1929—Smith, Alfred Emmanuel, statesman

Lætare Sunday (*Lætare Jerusalem*, Rejoice, O Jerusalem), Fourth Sunday in Lent named from the first words of the Introit; also called Golden Rose, Mediana, Mothering, and Rose Sunday. Celebrated in joyful spirit because the observance of Lent is half over, rose-colored vestments are worn instead of purple, and flowers are allowed on the altar.—C.E.; O'Brien, History of the Mass, N. Y., 1882.

La Farge, John (1835-1910), painter and designer of stained glass, b. New York; d. Providence, R. I. He was a pupil of Thomas Couture in Paris after 1856, traveled much in Europe, and on his return in 1859 studied with William Morris Hunt. He excelled in mural painting, but from 1878-86 was chiefly occupied in originating a new process for stained glass, characterized by opalescence and depth of color. For this achievement he was awarded the Cross of the Legion of Honor, 1891. In 1886 he visited Japan, being one of the first to appreciate Japanese art. In 1890-91 he was in Hawaii, and in 1901 in Samoa. Admirable examples of his work are in Trinity Church, Boston, the Church of the Ascension, the Paulist Church in New York, and in the capitol in St. Paul. Among the windows he designed are the "Peacock Window" in the Worcester Art Museum, and the "Battle Window" in Memorial Hall, Cambridge.—C.E., XVI, 50; Cortissoz, John LaFarge, N. Y., 1911.

Lafayette, Diocese of, Louisiana, established 1918; comprises the civil parishes or counties of Acadia, Allen, Beauregard, Calcasieu, Cameron, Evangeline, Iberia, Jefferson Davis, Lafayette, St. Landry, St. Martin, St. Mary, and Vermilion in the southwestern part of the State; area, 11,090 sq. m.; suffragan of New Orleans. Bps.: Jules Benjamin Jeanmard (1918). Churches, 104; priests, secular, 72; priests, regular, 30; religious women, 242; college, 1; parochial schools, 22; pupils in parochial schools, 4326; schools for colored children, 20; institutions, 3; Catholics, 186,750.

La Fontaine, là-fôn-tān', Jean de (1621-95), French poet, b. Château-Thierry; d. Paris, France. After completing his studies he joined the Oratorians, but left after 18 months, to study law. He remained in his native town for 10 years, succeeding his father as "Master of Waters and Forests." At thirty he began his literary career as protégé of the famous Superintendent Fouquet, and of the Duchess of Orléans. During this period he also associated with Boileau, Molière, and Racine, and published his "Contes et Nouvelles," (short stories, rather licentious in tone), his "Psyché," and the first six Books of his Fables. From 1672 to 1693 he enjoyed the hospitality of Mme. de la Sablière, and published his second Collection of Fables (Books VII-XI). He spent the last two years of his life with M. d'Hervart and published his last Book of Fables, 1694. He had been elected a member of the French Academy, 1683, and had sincerely come back to the practise of his religion, 1692. The "Fables of La Fontaine" are unique in French literature, and among the most popular of the French classics. Each one is a little drama of well-drawn characters, with the manners of men and of beasts skilfully depicted in an artistic and simple style, which is enhanced by a great variety of rhythms; every fable conveys a practical lesson.—C.E.; Taine, La Fontaine et ses Fables, Paris, 1853. (F. P. D.)

JEAN DE LA FONTAINE

Lahore, Diocese of, India, in the Punjab, suffragan of Simla; established, 1886; entrusted to the Capuchins of the Belgian Province. Bps.: Paul Tosi (1886-88), Symphorian Mouard (1888-90), Emmanuel van den Bosch (1891-92), Godfrey Pelekmans (1893-1904), and Fabian Eestermans (1905-26). Churches and chapels, 51; priests, regular, 42; religious women, 89; high schools, 4; parochial schools, 17; institutions, 14; Catholics, 33,181.

Laicism, lā'ī-cism (Lat., *laicus*, lay), exclusive administration of the affairs of the church by laymen. Anti-clerical proponents of a separation of Church and State laicize, by measures of governmental supervision and control, functions that for ages belonged to the Church: education, marriage, hospitals, and charity organizations and maintenance of parishes, churches, convents and other religious institutions. Historically it appeared under various forms: Gallicanism, Febronianism, Josephinism. In more recent times laicization has also been called secularization, e.g., the anti-religious laws of France and Mexico. A laicistic pro-

gram, denying the value of religious ideals for the civic, political, and social life of man, prevents the Church from functioning beyond the vestibule of her temples of worship.—C.E., VIII, 744. (A. J. M.)

Laicization, the act of reducing ecclesiastical persons or things to a non-ecclesiastical or lay condition; secularization.—C.E.

Lainez (LAYNEZ), JAMES (1512-65), second General of the Society of Jesus, theologian, b. Castile, Spain; d. Rome, Italy. He was one of the seven who took vows with St. Ignatius, at Montmartre, 1534. As papal theologian to the Council of Trent, he expounded the Catholic doctrine of justification, gave correct dogmatic opinions on Communion under one species, drew up decrees and canons on the Sacrament of Orders, and defended the papal origin of episcopal jurisdiction. To him is due the adoption of the Constitutions of the Society of Jesus.—C.E.

Laity, church members not included among the clergy; any persons considered as not belonging to certain professions, such as that of physician, artist, actor.—C.E.

Lamaism (Tibetan, *lama*, a superior; applied to monks generally, it strictly denotes a high-ranking ecclesiastic), the official religion of Tibet. It is a variety of Northern Buddhism introduced from India in the 7th century A.D. It began to thrive in the 9th century. The Buddhist conqueror, Kublai Khan, 1260, made Tibet a dependent state under the head lama, now residing at Lhasa, as temporal and spiritual ruler. His successors, later known as Dalai Lama, are venerated as incarnations of Amitabha, the reigning Buddha of the Sukhavati paradise. Lamaism has its own form of belief and government. It is a composite of Buddhism (q.v.) with varying sects and practises. The popular religion embraces the degrading elements of Shiva worship, and of indigenous Bon shamanistic animism. It is of innumerable deities and idols, occultism, and superstitions. The efficacy of magic formulas and sacred names is stressed. They are popularly written on streamers exposed to the wind, or turned in the native prayer-wheels. Its ritual and hierarchy were borrowed from Nestorianism during its propagation over Central and Eastern Asia, A.D. 635, and resemble the Catholic. Its scriptures are profuse. Once a virile nation, Tibet has steadily declined under its army of parasitical state-supported monks. Lamaism is also the religion of the Mongols introduced from Tibet, *c.* A.D. 1600. It has a following in Siberia, Manchuria, and China.—C.E.; L. Waddell, Buddhism of Tibet, Lond., 1894; Lhassa and its Mysteries, Lond., 1905.

Lamarck (LA MARCK), JEAN BAPTISTE PIERRE ANTOINE DE MONET, CHEVALIER DE (1744-1829), botanist, zoologist and natural philosopher, b. Bazentin, Picardy; d. Paris, France. He wrote the first complete account of the flora of France, a natural history of the vegetable kingdom, and a history of invertebrates, and made important studies of molluses. Anticipating Darwinism, he originated the form of evolution known as Lamarckism, which assumes original creation.—C.E.; Packard, Lamarck, the Founder of Evolution, N. Y., 1901.

Lamb, an emblem of Our Lord, the victim offered as a sacrifice for our sins. In the Jewish sacrifices a lamb prefigured the coming Messias. St. John the Baptist pointing out the Saviour to the multitude, said: "Behold the Lamb of God." One of the few Christian symbols dating from the 1st century is that of the Good Shepherd carrying a lamb on His shoulders with two others by His side, and on a sarcophagus of the 4th century, Christ in a series of Gospel scenes is represented as a lamb. The lamb is sometimes portrayed standing bearing a cross or banner, or lying as if slain, on a book closed with seven seals, as described by St. John in the Apocalypse. It is also a general symbol of modesty and innocence, and hence an emblem of the virgin-martyr St. Agnes, whose name according to some means "lamb-like"; of St. John Baptist, it typifies sacrifice without blemish.—C.E.; Henry, Catholic Customs and Symbols, N. Y., 1925.

LAMB OF GOD

LAMB

Lamberville, JACQUES DE (1641-1710), Jesuit missionary; b. Rouen, France; d. Quebec, Canada. He labored in the Iroquois missions from 1675 until his death, baptizing Catherine Tekakwitha, and assisting his brother Jean to pacify the Iroquois, who were aroused by Governor de la Barre's campaign. His work was performed during a period of great danger to missionaries.—C.E.

Lambeth (early Eng., *lamb-hythe,* haven), a southern metropolitan borough of London, acquired by the See of Canterbury in the 12th century. The palace of the archbishop is still located there, though the portion now in use dates only from 1834. At Lambeth Palace the conferences of all Anglican bishops have been held every ten years since 1867. Though their resolutions have not the force of law, they have profoundly influenced Anglicanism, especially in its relation to missionary matters, church unity, etc. (F. K.)

Lambeth Articles, nine articles drawn up at Lambeth, England, 1595, intended to define the Calvinistic doctrine with regard to predestination, justification, etc.

Lamb of God, a title applied to Our Lord by St. John the Baptist (John, 1, 29 and 36). He is 29 times called "the Lamb" in the Apocalypse. The title suggests the idea of a victim offered for sins; it probably goes back to Isaias, 53, 7, where the Servant of the Lord, i.e., the Messias, is spoken of as "led as a sheep to the slaughter and dumb as a lamb before His shearer." In 1 Corinthians, 5, 7 and 1 Peter, 1, 19, however, Our Lord is called a "lamb" with reference to the paschal lamb; St. John also regards the paschal lamb as symbolic of Christ, a victim for sin.—Henry, Catholic Customs and Symbols, N. Y., 1925. (W. S. R.)

Lamb of God, a formula recited thrice by the priest at Mass (excepting on Good Friday and Holy Saturday) and occurring shortly before Communion near the end of the Canon and after the prayer "Hæc commixtio," etc. The priest repeats thrice,

"Agnus Dei, qui tollis peccata mundi" (Lamb of God, Who takest away the sins of the world), twice, adding "miserere nobis" (have mercy on us) and the third time, "dona nobis pacem" (grant us peace), and in Requiem Masses for "miserere nobis" substitutes "dona eo [ea, eis] requiem" (grant him [her, them] rest) the third time adding the word "sempiternam" (eternal rest). He strikes his breast at each repetition excepting in a Requiem Mass when he keeps his hands clasped. The formula is based on the words found in John, 1, and its symbolism is traced through more than thirty references in the Apocalypse. It appears to have been introduced into the Mass about the end of the 6th century when it was sung only once by the clergy and people, and later twice. In the 12th century it appears in its present form, although many churches retained the older "have mercy on us" for the third ending, a custom still kept in the Basilica of St. John Lateran, Rome. The variation in the Requiem Mass is traced back to the 12th century. Before giving Holy Communion during or outside of Mass, the priest elevates a particle of the Host before the faithful, saying "Ecce Agnus Dei, ecce qui tollit peccata mundi; Domine non sum dignus," etc. At the end of the Litany of the Saints and the Litany of Loretto the formula appears "Agnus Dei, qui tollis peccata mundi, Parce nobis Domine" (Spare us, O Lord), then "Exaudi nos, Domine" (Graciously hear us, O Lord) and finally "Miserere nobis." In the Litany of the Holy Name of Jesus the name *Jesu* is added to the last word, and *Jesu* is substituted for *Domine* in the two previous endings.—C.E., I, 221; O'Brien, History of the Mass, N. Y., 1882.

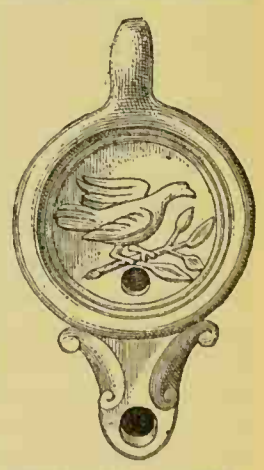
Lambruschini, Luigi (1776-1854), cardinal, b. near Genoa; d. Rome, Italy. He held important offices in the Barnabite Order and as secretary of the Congregation of Extraordinary Ecclesiastical Affairs was influential in concluding concordats with Naples, Bavaria and other states. Appointed Abp. of Genoa, 1819, he was made cardinal, 1831, by Gregory XVI, and later, Secretary of State, in which office he earned a reputation as one of the greatest diplomats of the Holy See. In the papal conclave of 1846 he received a majority of votes in the first ballot, but not enough for election. After the election of Pius IX he resigned his office for that of secretary of Briefs; later Bp. of Porto and Santa Rufina, and Abbot of Farfa.—C.E.

Lamech (Heb., poor). (1) Fifth descendant of Cain, remembered for his savage song (Gen., 4). (2) Father of Noe (Gen., 5). (F. P. D.)

Lamennais, Félicité Robert de (1782-1854), b. Saint-Malo; d. Paris, France. Converted from a careless life, he began ecclesiastical studies and was ordained 1817. His "Essai" (essay) on religious indifference caused him to be hailed as the foremost champion of the Church, but his second volume contained a philosophical system opposed by many churchmen. With Lacordaire, Maurice de Guérin and others, he founded the Congregation of St. Peter, a religious society for the defense of the Church. After the Revolution he established the journal, "L'Avenir," to defend the Church against the government of the House of Orléans, and to oppose Gallicanism. The Encyclical "Mirari vos" of Gregory XVI condemned his ideas, and he discontinued the journal, but refused to submit to the Encyclical, renouncing his ecclesiastical functions, 1833, and publicly declaring his rupture with the Church by publishing (1834) "Paroles d'un croyant" (Sentiments of a believer), a denunciation of kings and priests. In 1848 he was elected deputy to the Constituent and Legislative Assemblies, but the *coup d'état* of 1851 ended his political career. He died unreconciled to the Church.—C.E.

Lamentations of Jeremias, in the Vulgate and the Septuagint, four elegiac poems and one prayer, bewailing the fall of Jerusalem, written by Jeremias. The elegies are acrostics, each verse beginning with the consecutive letters of the alphabet. The Hebrew Bible places the book among the *Kĕthûbîm* or Hagiographa; all other versions connect it with Jeremias. According to Jewish tradition: "Jeremias wrote his own book and Kings and Qinoth." Origen, in his exposition to Psalm 1, states: "Jeremias with Lamentations and his Epistle are one book." Josephus's statement that they were composed after the death of Josias (608), and the statement of some modern critics that 4 and 5 date from the Machabean period (after 175), are without foundation. They are all the work of Jeremias after the fall of Jerusalem (588). They are sung as lessons in the tenebræ of Holy Week.——C.E., VIII, 338. (U. F. M.)

Lammas Day (lamb's mass; or O.E., *hlaf*, loaf; *maesse*, Mass), name applied at present to 1 Aug., one of the four term days on which, according to Scottish law, contracts are dated, houses rented, etc. The name has two origins: (1) it commemorates the Lamb Mass celebrated at the Cathedral of St. Peter in Vinculis, York, 1 Aug., to which the feudatories each brought a lamb; (2) it refers to the custom of depositing a loaf made from the first harvest of wheat at the church, 1 Aug.—Walsh, Curiosities of Popular Customs, Phila., 1897.



CLAY LAMP: DOVE

Lamp, The, a monthly periodical published in Peekskill, N. Y., by the Franciscan Friars of the Atonement, and devoted to topics furthering Church unity and the work of the missions; founded, 1903; circulation, 102,000.

Lampadarii, Roman torch-bearing slaves, sometimes, incorrectly, called acolytes.

Lamps, Early Christian. Small clay lamps adorned with Christian symbols have been found in numbers in all Christian centers, especially in the Roman Catacombs. They may be divided into two classes: lamps of the classic period, before Constantine, which are round with an ascending perforated handle, of workmanship superior to those of the later period; those of the Constantinian epoch which are boat-shaped with an unperforated handle running to a point. Lamps of bronze have also been found, sometimes patterned after symbolic animals. The early Christians used lamps from necessity; a burning lamp before the Blessed Sacrament is now obligatory.—C.E.

Lancaster, DIOCESE OF, England, comprises Lancashire north of the Ribble, and Westmoreland and Cumberland counties; suffragan of Liverpool; formed 1924 by divisions of the Archdiocese of Liverpool, and the Diocese of Hexham and Newcastle; Bp. Thomas Pearson, 1925. Churches and chapels, 124; priests, secular, 94; priests, regular, 48; elementary schools, 59; other schools, 12; institutions, 13; Catholics (est.), 90,933.

Lance, emblem in art associated with Sts. Matthew, Thomas, and Longinus; with the two first as means of martyrdom, and with St. Longinus by reason of the spear with which he, as centurion, pierced the side of Christ.

Lance, THE HOLY, that with which Our Lord's sacred Side was opened after His death (John, 19), according to a tradition found by St. Helena at Jerusalem. In 615 the point of the lance, which had been broken off, was brought to Constantinople and in 1241 to Paris, where it disappeared during the French Revolution. The second larger portion probably was conveyed to Constantinople before the 10th century and in 1492 to Rome, where it is still preserved under the dome St. Peter's.—C.E. (A. B.)

EARLIEST PICTORIAL REPRESENTATION OF THE HOLY NAME

Lance and Nails, FEAST OF THE HOLY, instituted by Innocent VI, 1353, for Germany and Bohemia, and since then, by special concession, celebrated in various dioceses, countries and religious orders, but not everywhere on the same day. At present, wherever conceded, its celebration is assigned to the Friday after the first Sunday of Lent. (A. B.)

Lando (LANDUS), POPE (913-914), b. Sabina; d. Rome. Italy. There are no details of his reign extant, except that he granted a privilege to a church in Sabina.—C.E.; Mann.

Lando dei Frangipani (INNOCENT III), antipope (1179-80), b. Italy; d. monastery of La Cava. He was set up in opposition to Alexander III by the brother and followers of the deceased antipope, Octavian. Cardinal Hugo captured him in his castle at Palombara, Italy, and shut him up for life in the monastery of La Cava.—Mann.

Lanfranc (*c.* 1005-89), Abp. of Canterbury, b. Pavia, Italy; d. Canterbury, England. After a liberal education in England, he went to Normandy and entered the monastery at Bec, where he opened a famous school. An opponent of the doctrines of Berengarius, he succeeded in having the Catholic doctrine defined at the Lateran Council, 1059. He obtained the papal dispensation for the marriage of William, Duke of Normandy, to Matilda of Flanders, and after William's invasion of England, 1066, Lanfranc was made Abp. of Canterbury. He secured the primacy of the See of Canterbury over that of York, helped reform the Church in Scotland, and prevented many ruptures between the king and pope over the question of tithes. In the struggle over investitures, he consistently upheld the rights of the Church. Lanfranc probably advised the king to name William Rufus his successor, and he subsequently made constant efforts to check the evil deeds of the latter.—C.E.

Langham, SIMON (d. 1376), cardinal, Abp. of Canterbury, and chancellor of England; b. Langham, England; d. Avignon, France. Prior of Westminster Abbey, 1349, Bp. of Ely, 1362, and Abp. of Canterbury, 1366, in 1368 he was made Card. of St. Sixtus. Because he accepted this dignity without the king's permission, Edward III seized his revenues and declared his see forfeited. Langham resigned the archbishopric, joined Pope Gregory at Avignon, and in 1373 was made Card.-Bp. of Palestrina. In 1374 he was re-elected to the See of Canterbury, but did not receive permission to return to England until 1376, when he died.—C.E.

Langton, STEPHEN (d. 1228), cardinal, Abp. of Canterbury, d. Sussex, England. Combining scholarship and statesmanship, he is noted for his division of the Bible into chapters, and as leader of the barons in their struggle against King John for constitutional liberty, Langton wrote the Magna Carta, and with the barons, forced John to sign it (1265). He drew up an important code of canons for the See of Canterbury.—C.E.

Language in Liturgy. A liturgical language is one used in the official public services of any Church or Rite. It may or may not be the language spoken by the people. Sometimes it is an older, and at times, an almost unintelligible form of the vernacular. However each liturgical language was first chosen precisely because it was the language of the faithful. In the Eastern Churches there is no uniform liturgical language such as is used in the West. The universality of Latin in the West is due to the fact that Latin was the only language of culture until far into the Middle Ages. In the East, Greek, while quite common, was never the sole language of culture. Side by side with it were other languages of almost equal importance and dignity, e.g., Coptic, and Syriac. It was only natural that the Liturgy should have been translated into those languages for the people speaking them. As the faith spread the liturgy was put into the language of almost every new people evangelized. The liturgical languages used by Catholic Churches other than those of the Roman Rite are: Greek, Arabic (by Melchites), Slavonic, Georgian, Rumanian, all of the Byzantine Rite; Syriac, in the Syrian, Maronite, Chaldean, and Malabar Rites; Coptic, in the Coptic Rites; Armenian in all Churches of that Rite. In the Western Church, for the first two centuries, at least, the liturgical language at Rome was Greek. From the third century Latin became the ordinary language of the Christians at Rome; however, when it displaced Greek as the liturgical lan-

guage is disputed. The change was gradual, but once effected Latin remained the liturgical language of the West. Two exceptions are to be noted: Slavonic has been used since the 11th century in Churches of Roman Rite along the eastern coast of the Adriatic, and on rare occasions Mass is said in Greek at Rome. The Church has many valid reasons for retaining the Latin in her services. Some of them are: the formulæ used are most ancient and are approved expressions of Catholic Faith; Latin, being a dead language, is not subject to change as are modern tongues; the beauty and harmony of liturgical compositions would be lost if translated; a change of language would destroy the sacred music which was written for Latin meter and cadence; Latin is a witness of antiquity for the Mass; it provides an atmosphere of home for the traveler in every land; and unity of language throughout the patriarchate is a bulwark of unity of government and faith, a protection against nationalistic tendencies which have proved such a scourge in the past. There are translations into almost every language of the parts of the liturgy in which the laity participate. Moreover it should be kept in mind that liturgy is public worship, in which the people have a part as well as the priest, and that language is only one element of worship, the ceremonial being by far the most important element.—C.E., XIII, 68; O'Brien, History of the Mass, N. Y., 1882. (M. E. D.)

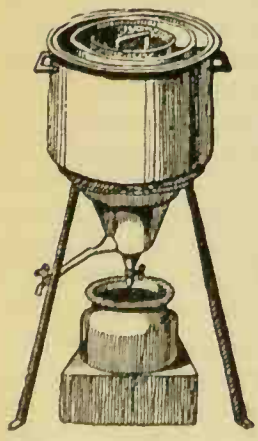
LAPLACE

Lantern, in Italian or modern architecture a small structure on top of a dome, used for ornamentation, and also for giving light and ventilation.

Laodicea, city in Phrygia, Asia Minor, one of the seven churches in Asia to whose bishop St. John was commanded to write an epistle (Apoc., 3).

Lap Cloth. See GREMIAL.

Laplace, PIERRE SIMON (1749-1827), mathematical and physical astronomer, b. Beaumont-en-Auge; d. Paris, France. His "System of the World," and "The Mechanics of the Heavens," containing explanations of his theories and discoveries in astronomy, secured his admission to the French Academy of Sciences (1785). He was one of the founders of the Bureau of Longitudes, and was made a member of the principal academies of Europe.—C.E.



CALORIMETER OF LAPLACE AND LAVOISIER

Lapparent, ALBERT AUGUSTE DE (1839-1908), geologist, b. Bourges, France; d. Paris. In 1875 he was appointed to the chair of geology and mineralogy at the Catholic University of Paris, and in 1880 was elected president of the Geological Society of France. His treatise on geology (1884) laid the foundation of the scientific history of the earth, and his "Cours de Minéralogie" (1885) gained him the presidency of the French Society of Mineralogy. Lapparent's successful lectures at the Catholic University influenced the government to establish a similar chair at the Sorbonne. For his services to science he was elected to the Academy of Sciences in 1897. One of his chief treatises is "Providence Créatrice."—C.E.

Lapsi (Lat., *labi, lapsus,* to slip), term applied in the 3rd century to Christians who relapsed into heathenism by sacrificing to the heathen gods or by other external acts of apostasy. The lapsi were divided into three classes: (1) *sacrificati,* those who had actually offered a sacrifice to idols; (2) *thurificati,* those who had burnt incense on the altar of the gods; (3) *libellatici,* those who had drawn up or had caused to be drawn up certificates (*libelli,* several of which are still preserved) stating that they had offered sacrifice without, however, having actually done so. After the edict of Decius (250-251) the lapsi who had obeyed the decrees out of weakness wished to attend Christian worship again. Pope Cornelius and St. Cyprian of Carthage, who wrote a treatise entitled "De Lapsi," favored their return to the Church, and it was agreed in the synods held in 251 that they should be encouraged to repent and should be readmitted after performing certain public penance. This lenieney met with opposition from Novatian, who claimed to be enforcing strict discipline, and finally formed a sehismatic community. A new elass of lapsi, called *traditores,* consisting mostly of clerics who yielded up the sacred books to the authorities, appeared during the persecution of Diocletian and eaused many disputes, resulting ultimately in the Donatist schism. Canons for the treatment of the lapsi were drawn up by several synods, e.g., those of Elvira (306), Arles (314), and Ancyra (314), and the General Council of Nice.—C.E.

Lapuente, LUIS, VENERABLE (1554-1624), eminent Jesuit ascetical writer, b. Valladolid, Spain; d. there. The English version of his meditations on the mysteries is well known.—C.E.

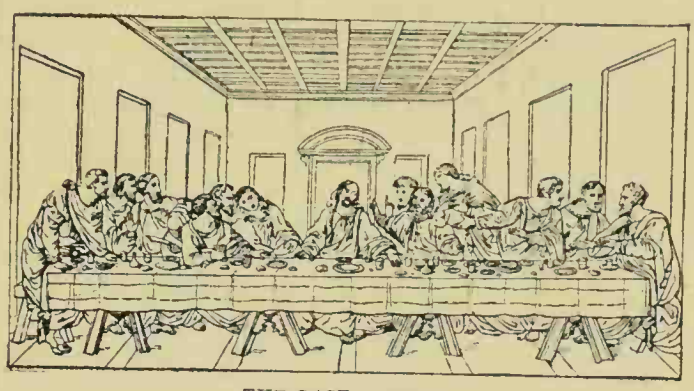
La Rabida, FRIARY OF, Franciscan convent near Palos, Andalusia, Spain, where Columbus stopped with his son Diego on his way to France to seek aid for his expedition to the New World. During his stay there, 1486-92, the Franciscans Juan Perez and Antonio de Marchena were instrumental in persuading Queen Isabella to finance the project. Its archives were destroyed by the French during the Napoleonic Wars; it was confiscated, 1838; restored, 1854; and reopened as a Franciscan convent, 1920.

Larrey, DOMINIQUE JEAN, BARON (1766-1842), b. Baudéan; d. Lyons, France; surgeon-in-chief of the Napoleonic armies and favorite of the Emperor by whom he was ennobled on the field of Wagram, 1809. His writings, still regarded as valuable sources of surgical and medical knowledge, have been translated into all modern languages.—C.E.

La Rue, CHARLES DE (1643-1725), Jesuit orator, b. Paris, France; d. there. His funeral oration on Bossuet, and sermons on "The Dying Sinner" and on "Public Calamities" are regarded as masterpieces; he is the author of several tragedies and excellent Latin poems.—C.E.

La Salette, mountain, elevation 5918 ft., near the village of La Salette-Fallavaux, department of Isère, France, celebrated as the site of an apparition of the Blessed Virgin to two peasant children, Mélanie and Maximin, on 19 September, 1846. The messages she gave to each were conveyed in 1851 to Pope Pius IX, and to him alone, and have since been designated as the "Secret" of La Salette. Mélanie printed a version of her secret, 1849, which excited a considerable controversy, and in 1915 a decree of the Holy Office forbade further publications on the subject. The Missionaries of La Salette were founded to administer the church erected there after pilgrims thither began to increase in number attracted by the story of the apparition and the numerous remarkable answers to prayer. —C.E.

La Salle, RENÉ ROBERT CAVELIER, SIEUR DE (1643-87), b. Rouen; d. Texas. At the age of twenty-three he went to Canada as an adventurer and trader. In 1669 he left Montreal on an expedition concerning which little is known; he is said to have been the first white man to have gazed on Niagara and to have explored the Ohio River. He erected Fort Frontenac on Lake Ontario and, 1678, passed through Lakes Erie, Huron, and Michigan, reached the Illinois, founded Fort Crèvecœur and returned on foot to Montreal. Later he attempted to found a French colony near the mouth of the Mississippi, but was assassinated by mutineers.—C.E.; Parkman, La Salle and the Discovery of the Great West, N. Y., 1869.



THE LAST SUPPER

La Salle College, Philadelphia, Pa., founded 1867; conducted by the Christian Brothers; preparatory school; colleges of arts and sciences, business; summer school; professors, 21; students, 150; degrees conferred in 1929, 10.

Las Casas (originally CASAUS), BARTOLOMÉ DE (*c.* 1474-1566), Dominican, b. Seville; d. Madrid, Spain. Abandoning the practise of law, 1510, he was ordained a secular priest, and went with the Spanish governor, Ovando, to the Antilles, where he endeavored to improve the condition of the Indians; in 1519 he established a post at Cumaná, Venezuela. He became a Dominican, and his philanthropic experiments failing, retired to a convent to write his "Historia de las Indias." In 1527 he investigated conditions in Nicaragua; Indian labor was the critical question. Through his influence the "New Laws" for the Indies were promulgated, 1542, and aroused a storm of indignation against him; he nevertheless disseminated his views throughout Central America, becoming embittered at the failure of his schemes. He was a prolific writer, but he is considered by many, partisan.—C.E., III, 397.

Lassus, ORLANDUS DE, originally ROLAND DE LATTRE (*c.* 1532-94), last and greatest of the Netherland School of composers, b. Mons, Belgium; d. Munich, Germany. Brought to Italy early by his patron, Ferdinand de Gonzaga, he became choirmaster at St. John Lateran. He finally settled in Munich as director of chamber-music, 1556-67, and chapel master, 1560, to Albert V, Duke of Bavaria. Ranking next to Palestrina among the composers of the 16th century, he is noted chiefly for his church music based on the diatonic Gregorian modes, but the character of his genius is universal for he traveled extensively and was versed in all forms. The total number of his works, published and in MSS., is estimated at 2400, a productivity unequaled in musical history. Besides sacred themes the secular furnished material for his madrigals, *chansons*, and *lieder*. A setting of the Seven Penitential Psalms, 100 settings of the Magnificat, fifty masses, and 516 *motetti* are among his works extant. Haberl and Sandberger began a complete edition in sixty volumes, 1894.—C.E.

Last Gospel, the Gospel read at the end of Mass, usually from the first chapter of St. John, except on days in Lent, vigils, and Sundays when a feast of major rite is celebrated, and the third Mass on Christmas Day. —Fortescue, The Mass, N. Y., 1914. (ED.)

Last Supper, the last meal taken by Our Lord with His Apostles, the night before His Passion, when He instituted the Blessed Eucharist, gave them His last instruction, and uttered His prayer for them, as narrated near the end of each Gospel. Among the masters who have represented this subject in art are: Da Vinci, Gaddi, Ghirlandajo, Juanes, Lanini, Luini, Murillo, Pourbus, Sarto, Titian, Van Dyck, Vasari, and Veronese.—C.E., XIV, 341. (ED.)

Last Things, THE FOUR, often spoken of as to be remembered: death, judgment, heaven, hell. (ED.)

Lataste, MARIE (1822-47), Sister of the Sacred Heart, b. Mimbaste; d. Rennes, France. She is said, from early childhood, to have been the recipient of extraordinary favors from Jesus in the Blessed Sacrament, and, from 1840, to have seen Christ on the altar every time she assisted at Mass. She received frequent apparitions of Our Lady and the angels, and finally, under Divine direction, entered the Society of the Sacred Heart as a lay sister, 1844, and became a model of humble virtue. She made her vows on her deathbed just before receiving the last Sacraments. To preserve her remains from desecration, they have been interred at Roehampton near London. Her "Works" were so interpolated by her director that they are not considered authentic.

—C.E.; Thompson, The Letters and Writings of Marie Lataste, Lond.

Lateran Councils, a series of five important œcumenical councils held at Rome from the 12th to the 16th centuries in the Lateran Palace and Basilica, which was the residence and cathedral of the pope. They are known as the First (1123), the Second (1139), the Third (1179), the Fourth (1215), and the Fifth (1512-17) Lateran Councils. —C.E.; Pastor.

Lateran Palace, The, papal edifice in Rome which takes its name from Plautius Lateranus, a Roman senator who suffered death under Nero, A.D. 66. It came into the possession of Maximian, who included it in the dowry of his daughter Fausta at the time of her marriage to Constantine the Great, 307. The latter gave it to Pope Miltiades, *c.* 313, who adopted part of it as the papal residence and part as a church dedicated to the Holy Saviour. The Lateran remained the papal residence for about 1000 years. It was destroyed by fire in the years 1307 and 1361, and during the pontificate of Sixtus V (1585-90) the architect Fontana replaced the building with a smaller edifice. Pius IX established the Museum of Catacomb Inscriptions and Christian Antiquities in the Lateran Palace, 1854, under the guardianship of Card. Patrizi, Mgrs. Castellani and Tizzani, Fr. Marchi, S.J., and G. B. De Rossi. It was in the Hall of the Popes that the Roman Question was settled by the Lateran Treaty, 10 Feb., 1929. Article 13 of the treaty secures the Lateran to the papacy as an extraterritorial possession.

Lateran Treaty. See Vatican State.

Latin America, name applied to those parts of North, Central, and South America whose inhabitants speak Latin tongues, i.e., Spanish, Portuguese, or French. There are twenty republics: Mexico, Cuba, Haiti, Dominica, Guatemala, Honduras, Salvador, Nicaragua, Costa Rica, Panama, Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, Paraguay, Peru, Uruguay, Venezuela (qq.v.).

Latin Architecture, early Christian architecture of historic Europe, so called because it was peculiar to the Latin Church, and was developed among the Latin races of Italy. It may be said to have first appeared during the reign of Constantine the Great, 306-337, and to have held its position until the 8th century. The churches constructed during the period were mostly of the basilican form, T-shaped rather than cruciform, and characterized by architectural plainness. The best examples are St. John Lateran, St. Peter's, and St. Paul Without The Walls. All three were destroyed, and only the latter was rebuilt in the original form.

Latin Church, the name applied to that vast portion of the Catholic body which comprises the Patriarchate of the West, which obeys the pope, the supreme head of Christendom, as its patriarch, and which adheres to the Latin Rite. Because it is the largest patriarchate many erroneously apply the adjective Latin (or Roman) to all Catholics, regardless of whether they follow Latin Rite, or the various Eastern rites.—C.E.

Latin Cross, the ordinary form, having the lower limb longer than the others. It is known as the *crux immissa* (cross with one part inserted into the other) or the *crux capitata* (cross with a head). (J. F. S.)

Latitudinarian (Lat., *latus*, broad), a school of thought in the Church of England arising in the 17th century. At this time the Puritan controversy was at its height and the Elizabethan standard of "one Church and one Realm," which had become ingrained in English thought as a necessity, seemed in danger. The Latitudinarians sought to reconcile the "Churchly" and the Puritan elements by disregarding differences of doctrine and by emphasizing the "broad" principles of Christianity. (F. K.)

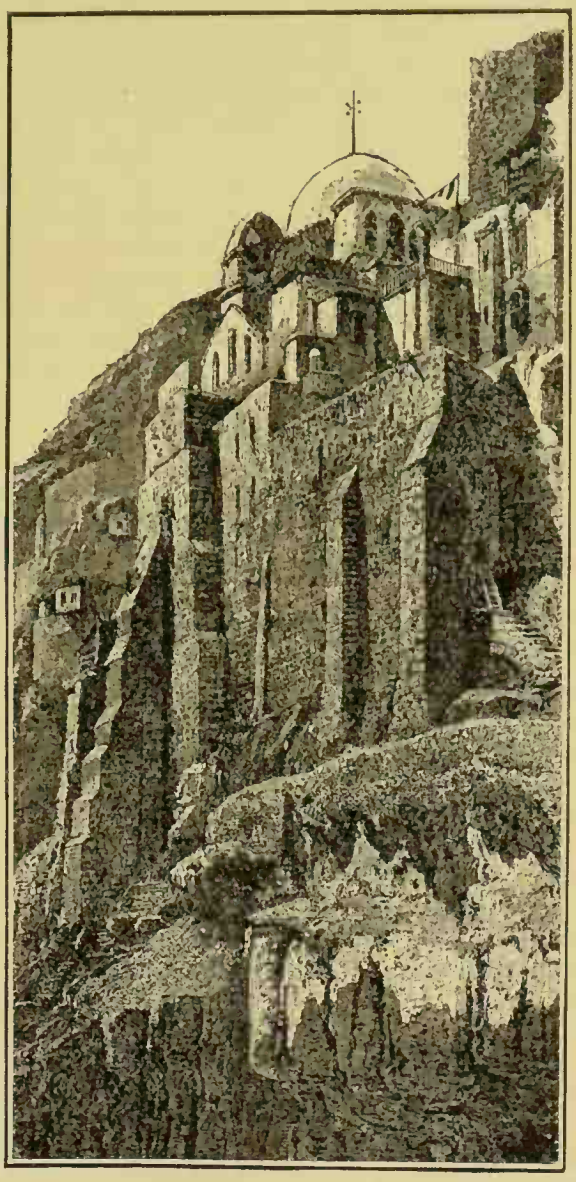
La Trappe Abbey, of the Order of Reformed Cistercians, near Mortagne, Diocese of Séez, France; founded 1122 by Rotrou II, count of Perche; became an abbey, 1140, and was united to the Order of Cîteaux, 1147; declined in the 16th century and was restored by de Rancé. Suppressed, 1790, it was repurchased, 1815, by Dom Augustin de Lestrange, and rebuilt. The different congregations of Trappists are now united in a single order of Reformed Cistercians, popularly called Trappists.—C.E.

Latria (Gr., *latreia*, service), at least since St. Augustine's time (De civitate Dei, X, 1) the technical name for homage due to God on account of His infinite excellence and rights, and man's complete submission to Him. Its distinctive act is sacrifice. Absolute *latria* is due exclusively to God, the Father, Son, and Holy Ghost; to the Son in His Divinity and Humanity, in His local and sacramental Presence. Representations of God and things connected with God may receive relative *latria*.—C.E. (A. T. Z.)

Latter Day Saints, The Church of Jesus Christ of, or Mormons, a Protestant sect founded by Joseph Smith at Fayette, Seneca Co., N. Y., 1830. The following year headquarters were established at Kirtland, Ohio, and Smith and his associates organized many churches. They were expelled from Missouri, 1839, as a result of friction between them and the early settlers. Smith and his brother were killed by a mob at Carthage, Ill., 27 June, 1844. Brigham Young was then chosen president of the church and two years later established the present headquarters in Salt Lake Valley, Utah. A large group who refused the leadership of Young formed the Reorganized Church of Jesus Christ of Latter Day Saints. Both bodies accept the following doctrines: belief in God the Father, Jesus Christ the Son, and in the Holy Ghost; belief that men will be punished for their own sins, not for Adam's, and that through the atonement of Christ all men can be saved by obeying the ordinances of the gospel. The Bible, so far as it is translated correctly, and the Book of Mormon, are both regarded as the Word of God. The ecclesiastical organization is based upon the priesthood, which is "the power delegated to man by virtue of which he has authority to act or officiate in the name of the Lord Jesus Christ as His representative." Its two grand divisions are the Melchizedek, or higher priesthood, and the Aaronic, or lesser priesthood; the former holds the power of presidency and the right of authority over all the offices of the church; and the latter, the keys of authority in the temporal affairs of the

church. The Church of Jesus Christ of Latter Day Saints advocates the doctrine of polygamy. Brigham Young, 1852, published the doctrine of celestial marriage (marriage for eternity as well as for time), including plural marriage; however, because of great discussion throughout the country various acts of Congress forbade plural marriages. Since 1890, such marriages have been prohibited by the church although there have been cases where those contracted have not been annulled. The Reorganized Church repudiates the revelation of plural marriage and maintains that the law of God provides for but one companion in wedlock for either man or woman. In 1926 in the United States there were in the Church of Jesus Christ of Latter Day Saints: 4245 ministers, 1275 churches, and 542,194 members; and in the Reorganized Church of Jesus Christ of Latter Day Saints, 5635 ministers, 592 churches, and 64,367 members.—C.E., X, 570.

Latvia (LETTONIA), republic of Europe, on the eastern coast of the Baltic Sea, between Lithuania and Estonia; area, 25,000 sq. m.; pop. (1925), 1,844,805. Christianity was preached in this region in the 12th century, and in 1200 the Diocese of Livonia of the Latin Rite, was established; its cathedral at Riga was built about 1206, and it became an archdiocese in 1255. The Teutonic Knights conquered and held the entire country, or parts of it, for over three centuries, and assisted the spread of the Faith, although orderly organization and growth were retarded by much fighting and confusion. In 1566, as a result of the adoption of Lutheranism, the archbishopric was suppressed. The country has belonged for considerable periods to Sweden, Poland, and Russia. With the establishment of Latvia as a separate republic in 1918, the Church there has been reorganized separately from that of Russia and placed under the restored Archdiocese of Riga (including also Esthonia) which is dependent directly on the Holy See. Catholic statistics: Riga; see, founded 1922; priests, 105; Catholics, 506,509.



LAURA: CONVENT OF MAR SABA

Lauda Sion Salvatorem, or PRAISE O SION, PRAISE THY SAVIOUR, sequence on the Feast of Corpus Christi and throughout the octave. It was written by St. Thomas Aquinas (1227-74). About 20 translations are in existence. The one given in Britt is by Mgr. Henry; the tenth verse reads:

When at last the Bread is broken,
Doubt not what the Lord hath spoken:
In each part the same love-token,
The same Christ, our hearts adore:
For no power the Thing divideth—
'Tis the symbols He provideth,
While the Saviour still abideth
Undiminished as before.

—Britt.

Laudate Dominum (PRAISE YE THE LORD), opening words of Psalm 116, commonly chanted after the Benediction of the Blessed Sacrament. (ED.)

Lauds (Lat., *laus*, praise), in the Divine Office, the canonical hour which follows Matins; sometimes however reckoned with the latter as forming one Canonical Hour. Originally the conclusion of the night vigil in the early Christian assembly was called *matutinæ laudes* (morning praises) because it was sung at dawn and comprised the praise psalms 148, 149, 150. From the early Middle Ages the word *Laudes* (*Lauds*) was used in its present sense. Lauds is preeminently the hour in the Office in which the Church praises God, the Light of the World. Traditionally, *Lauds* consisted of 4 antiphonal psalms, a canticle of the O.T. together with Little Chapter, Hymn, Benedictus and Oration. In the revision of the Breviary by Pius X, the traditional structure of *Lauds* was retained but a new arrangement of psalms was made and the number of O.T. canticles, from which one is chosen, was extended. —C.E.; Batiffol, Histoire du bréviaire romain, Paris, 1893. (J. G. K.)

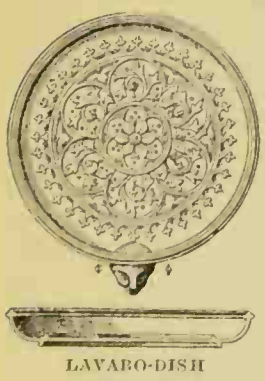
Laura (Gr., a passage, alley, avenue, or street; later a set of shops along a street, hence a bazaar), in the ecclesiastical sense, a series of streets of hermitages clustered around a monastery and also the type of life lived by the monks in a laura. In the first usage the term was applied to a section of Palestine where the hermitages founded by Chariton and Sabas were connected with a church. Later the term was applied to the section or quarter of a town in the immediate vicinity of a church or monastery. The type of monastic life followed in the lauras might be called quasi-eremitical or quasi-cenobitic. The monk lived in his own cell and reported at the monastery at stated times for certain community duties. Hence the life partook both of the cenobitic and eremitical. While the laura and the type of life led there is little in evidence after

the 10th century, still as late as 1927, Mgr. d'Herbigny saw several lauras of Oriental monks on the Holy Mount of Athos.—C.E.; Apack, Lettres de Foruvière, 1928. (J. J. McG.)

Laurentian Library, famous library of Florence founded by Cosmo de' Mediei in 1441, which was confiscated when the Medici were expelled from the city and was bought by canons of San Lorenzo at the instigation of Savonarola. In 1508 it was bought by Cardinal Giovanni de' Medici and taken to Rome. Clement VII restored it to San Lorenzo in 1523 and had it placed in a room built after the design of Michelangelo. It contains 7000 Mss., many of which were collected by the Medici with the assistance of Greek scholars from Constantinople. Among its treasures are *Codex Amiatinus*, a Vergil (5th century), Pandects (6th century).

Laurentius (Lat., laurel-crowned), antipope, 498-505. An archpresbyter, he was elected by a faction of the Roman clergy in opposition to Pope Symmachus, after the death of Anastasius II. His supporters were in sympathy with the Byzantine party who hoped that he would approve the Henotikon of Emperor Zeno. Both claimants appealed to Theodoric, King of the Goths who decided in favor of Symmachus. Laurentius submitted and was made Bp. of Nocera. He was excommunicated, 501, when he again put forth a claim to the See. Symmachus appealed to Theodoric once more. The latter banished the antipope and restored the churches he had unlawfully seized.

Laurier, Sir Wilfrid (1841-1919), statesman, b. St. Lin, Quebec, Canada; d. Ottawa. He was educated at Assumption College and at McGill University; was admitted to the bar, 1864; entered Parliament, 1871; and became the leader of the Liberal Party, 1891-1911. He was the first French Canadian to become premier of Canada, 1896, and in that capacity took part in settling the Manitoba Question in regard to separate Catholic schools. He was made a Knight of the Grand Cross of St. Michael and St. George, 1897, became a member of the imperial privy council, and received from the French Republic the star of a grand officer of the Legion of Honor.—C.E. Suppl.



LAVABO-DISH

Lavabo (Lat., I will wash), ceremony of washing the hands of the celebrant after the Offertory of Mass, named from the first word of the portion of Psalm 25 which is recited.—C.E.; Fortescue, The Mass: A Study of the Roman Liturgy, N. Y., 1914.

Laval, François de Montmorency (1623-1708), first Bp. of Canada, b. Montigny-sur-Avre, France; d. Quebec. He studied under the Jesuits at La Flèche and Clermont, and was consecrated vicar Apostolic of New France, 1658, landing at Quebec the following year. He was deeply attached to the Jesuit and Recollect missionaries, and aided them by the vigorous struggle he made against the sale of liquor to the Indians. He organized a complete system of education, both literary and technical, and displayed his patriotism in procuring the creation of the Sovereign Council. In 1674 Quebec was made a bishopric. Worn out by his zealous labors, Laval resigned his see in 1688; he was highly reputed for his sanctity and in 1890 the cause of his canonization was introduced at Rome.—C.E.

La Valette, Jean Parisot de (1494-1568), Grand Master of the Knights of St. John of Jerusalem, d. Malta. Entering this military order in early youth, he distinguished himself in the struggle against the Barbary pirates and in 1537 was made governor of Tripoli. In 1557 he was elected grand master, and reestablished authority over the German and Venetian provinces. His most noted exploit was his brilliant and successful defense of Malta from May to Sept., 1565, against the immense Saracen force under Mustapha. Subsequently he founded the town of Valetta, and rendered Malta impregnable for over two centuries.—C.E.

Laval University, Quebec, Canada, founded 1852, conducted by the hierarchy of the Province of Quebec under the presidency of the Abp. of Quebec; faculties of theology, law, medicine, and art; schools of surveying and forestry, agriculture, chemistry, pharmacy, nursing, and music. Students, 1252.—C.E.

Lavigerie, Charles Martial Allemand (1825-92), cardinal, b. Huire, France; d. Algiers. He studied at the diocesan seminary of Larressore, at St. Nicolas-du-Chardonnet in Paris, and at St. Sulpice. After his ordination, 2 June, 1849, he attended the Ecole des Carmes, taking at the Sorbonne the doctorates of letters (1850) and theology (1853), to which he added later the Roman doctorates of civil and canon law. Appointed chaplain of Sainte-Geneviève in 1853, he became associate professor of church history at the Sorbonne, 1854, was promoted to the Roman Rota, 1861, and to the See of Nancy, 1863. He founded colleges at Vic, Blamont, and Lunéville, and established at Nancy a higher institute for clerics and a house for law students. In 1867 he was transferred to Algiers, where as archbishop he inaugurated a strong movement of conciliation towards the Moslems. With the help of the White Fathers and the White Sisters, whom he founded for the purpose, he established and maintained orphanages, industrial schools, settlements, and hospitals, where the Arabs could be brought under Catholic influence. As Apostolic Delegate of Western Sahara and the Sudan, he began in 1874 the work which brought his missionaries into the heart of Africa; to this was added the administration of the Diocese of Constantine, the foundation of a clerical seminary for the Oriental missions at St. Anne of Jerusalem, 1878, and the government of the Vicariate of Tunis. Made cardinal in 1881, he became first primate of the newly-restored See of Carthage in 1884, retaining the See of Algiers. The monuments of his prodigious activity in Africa are Notre-Dame d'Afrique at Algiers, the Basilica of St. Louis at Carthage, and the Cathedral of St. Vincent de Paul at Tunis. He will be best remembered in connection with his furthering the policy of Leo XIII, directing French Catholics to adhere to the republic, and with his promotion of the anti-slavery movement.—C.E.

Lavoisier, ANTOINE LAURENT (1743-94), scientist, the "Father of Modern Chemistry," b. Paris; d. there. Grasping the force of Priestley's and Cavendish's discoveries, he explained the true nature of combustion, and gave oxygen its name. He studied the formation of acids, the metabolism of organic chemistry, developed quantitive and gas analysis and calorimetry, and evolved a consistent system of chemical nomenclature. His scientific achievements, however, did not save him from the guillotine during the Reign of Terror.—C.E.

Law (Lat., *legere*, to gather; *eligere*, to choose; or *ligare*, to bind). Law is defined as "a certain norm or measure of acts according to which any one is induced to act or is restrained from acting." "It is an ordination of reason for the common good promulgated by him invested with the care of the community" (St. Thomas, I-II, V. 90, a. 4.). Ordination in regard to law means imposition of order, which consists: (1) in disposing things to a due end; (2) through proportionate means. This disposition or imposition, is the principle of all order. The nature of the means used is determined by the end sought, e.g., the placement of a saw is determined by the section or part to be sawed. Law may be considered in a twofold sense: (1) essentially, in the one regulating and commanding; (2) participatively, in the one regulated. The supreme law is the eternal law, which is the fount of all other laws and precepts. The eternal law is manifested to us through the evolution of reason (natural or moral law), or through a certain sensible sign or positive act of the legislator (positive law). Positive law is either imposed on us immediately by the authority of God (Divine positive law, e.g., Revelation), or it is imposed mediately on us by the authority of man (human positive law). Human law regards either the end of religious society (ecclesiastical law), or the end of civil society (civil law). Law is moral, penal, or mixed, in so far as it obliges under a fault alone, or under a penalty alone, or under fault and penalty at the same time.

Law must be designed: (1) for the common good, which is realized through a just political community, one that is productive and conservative of happiness and special kinds of happiness; (2) to produce and conserve happiness and particular kinds of happiness, i.e., whatever leads directly to happiness, as virtues, or indirectly, as riches, honors, etc., by reference to the political community to which the enactment of law is directed. Law is imposed on others as a rule and standard. That law may oblige effectively it must be known to those who are subject to its requirements; such application is effected through promulgation. Promulgation of a law, however, is not the same thing as "due knowledge of the law." A promulgated law always obliges, but it is not required that it be always known, since a person invincibly ignorant of the law is immune from guilt because his ignorance is an impediment, excusing him accidentally (*in actu secundo*) from the law's obligation. If a person, however, through invincible ignorance performs an act pronounced illicit by law, his act will be illicit in spite of his ignorance. Hence, law which is unknown is not thereby entirely stripped of its effectiveness.

According to the nature of law and human acts which are related to it, law has four distinct acts, viz., to command, to forbid, to permit, to punish. Human acts are threefold: (1) good acts which are commanded; (2) bad acts which are forbidden; (3) indifferent acts which are permitted. To punish is added because through fear of punishment laws command obedience. Law is affirmative or negative, i.e., preceptive or prohibitive. Negative law obliges always and at all times, in every place, and under all circumstances, e.g., "Thou shalt not commit adultery." Affirmative law obliges always, but only at the time it should be fulfilled, e.g., "Keep holy the Sabbath Day." A negative law may be merely prohibitive or repealing or nullifying, e.g., when it not only prohibits an act but also invalidates that act. A repealing law sometimes pronounces an act to be null and void, or merely rescinds an act. Law ought to be possible, integral, useful, just, permanent or stable, reasonable, respectful of personal rights, civic, and religious. A law is said to be abrogated when it is completely taken away; it is derogated when only part of the law has been taken away. Law also must have sanction; no law is definitely established unless reward be given to those who observe its requirements, and punishment inflicted on those who violate it. Sanction may be natural or positive; complete or incomplete.—C.E.; Rickaby, Moral Philosophy, Lond., 1888; Austin, Duties and Rights of Man, Lond., 1888.

(J. J. MCA.)

Law, CIVIL, INFLUENCE OF CHURCH ON. Since Christianity is an ethical religion it must influence the rules of human conduct. Ecclesiastics have assisted in legislation, government, and the administration of justice from the beginning of the Christian Era. They aided in framing laws for barbarians, e.g., the *Lex Romana Visigothorum;* dispensed justice in civil and criminal matters; and advised rulers, e.g., the lord chancellor of England was usually an ecclesiastic. The Church revolutionized legislation in regard to slavery, marriage, paternal authority, and legal procedure. The right of sanctuary and the "Truce of God" were innovations by the Church; and trial by ordeal was condemned by the following popes: Nicholas I (858-867), Stephen V (VI) (885-891), Alexander II (1061-73), Celestine III (1191-98), Innocent III (1198-1216), and Honorius III (1216-18).—C.E.

Law of Guarantees (It., *La Legge delle Guarentigie*), a law passed by the Italian Parliament, 13 May, 1871, granting certain prerogatives to the pope, and outlining the relations between the Italian State and the Church consequent to the occupation of Rome by the Piedmontese troops, 20 Sept., 1870. Some of its provisions were: inviolability of the Pope's person, an annuity of three and a quarter million lire ($622,425), extra-territoriality of the Vatican and Lateran Palaces and Castel Gandolfo. This law was never accepted by Pius IX and his successors because, amongst other reasons, it presupposed the subjection of the pope to the Italian ruler, a status which could never be admitted by

one whose supreme spiritual authority extends to the Universal Church.—C.E., VII, 48; Carrère, tr. Chambers, The Pope, N. Y., 1926. (M. E. D.)

Lawrence, SAINT, martyr (d. 258), a deacon, victim of the Valerian persecution, and one of the most honored of Roman martyrs. Probably a native of Spain, he became one of the seven deacons of the Roman Church, and distributed alms from the monastery of St. Cyriaca. According to tradition St. Lawrence was roasted to death on a red-hot gridiron over a slow fire. He was buried in the cemetery of St. Cyriaca on the road to Tivoli, and his tomb was opened by Pelagius II to place in it the body of St. Stephen, the Protomartyr. Patron of the poor, of cooks, against fire and lumbago; titular of the cathedrals of Genoa, Perugia, Cortona, Kulm, and of the Escorial, the Spanish royal palace. Emblems: gridiron, cross, Book of the Gospels. Relics: head in the Quirinal Chapel, gridiron in San Lorenzo in Lucina, garments in Our Lady's Chapel in the Lateran Palace, etc. His name occurs in the Canon of the Mass. Feast, R. Cal., 10 Aug.—C.E.; Butler.

ST. LAWRENCE, DEACON

Lawrence Justinian, SAINT, confessor (1381-(1456), first Patriarch of Venice, b. Venice; d. there. He was a descendant of the Giustiniani, a Venetian patrician family which numbered several saints among its members; he entered the Canons Regular of St. Augustine on the Island of Alga near Venice; ordained in 1406, he was elected prior of the community, and shortly after general of the Order, of which he is generally considered the founder because he drew up the constitution. He was made Patriarch of Venice, 1451; was renowned for his charities and reforms. Canonized, 1690. Feast, R. Cal., 5 Sept.—C.E.; Butler.

Lawrence Mary Joseph Imbert, BLESSED, martyr (1797-1839), Bp. of Korea, b. Calais; d. Korea. He entered the Foreign Mission Seminary at Paris, 1818, and was ordained a priest of the Society of Foreign Missions of Paris, the following year. Selected for the Chinese mission, the Province Szechuan was the first scene of his apostolic labors. In 1836 he was consecrated Bp. of Korea, where he spent the remainder of his life with his two companions, Frs. Chastan and Maubant. These three devoted themselves entirely to the evangelization of the heathen until 1839, when they gave themselves up to the government, were cast into prison, and beheaded on 21 Sept. of that year. Their bodies remained exposed for several days but were finally buried on Mountain Nokn. Beatification, 1857.—Wegener, Heroes of the Mission Field, Techny, Ill., 1924.

Lawrence of Brindisi (JULIUS CAESAR ROSSI), SAINT, confessor (1559-1619), b. Brindisi, Italy; d. Lisbon. He entered the Capuchin Order, 1575; and after brilliant studies in which he was noted for his linguistic gifts, mastering Italian, Latin, Greek, Hebrew, German, Bohemian, French, and Spanish, he eventually became head of the Order. He was most successful as a missionary, particularly among the Jews, and by his address to the Christian soldiers, whom he led, crucifix in hand, he contributed to the great defeat of the Turks at Stuhlweissenburg. He was sent by the pope, 1605, to evangelize Germany, and induced Philip III to join the Catholic League. Represented leading the Christian army against the Turks,. and receiving the embrace of the Child Jesus. Canonized, 1881. Feast, 6 July.—C.E.; Butler.

Lawrence O'Toole (LORCAN UA TUATHAIL), SAINT, confessor *c.* 1128-80), Abp. of Dublin, b. Co. Kildare, Ireland; d. Eu, France. He studied at Glendalough, and became Abbot of St. Kevin's in 1154. Eight years later he was made Abp. of Dublin, his appointment marking the liberation of his see from obedience to Canterbury. He attended the Lateran Council, 1179, and died while visiting Henry II of England in Normandy, seeking a favorable terms for King Roderic O'Connor of Connacht. Represented looking at a church surrounded with light. Canonized, 1226. Relics principally in the abbey of Our Lady of Eu. Feast, 14 Nov.—C.E.; Butler.

Lawrence Richardson (alias JOHNSON), BLESSED, martyr (1582), d. London. He was of an ancient family of Co. Lancaster, England, celebrated for its devotion to the Faith. Educated at Oxford, he studied for the priesthood at Douai, and was ordained, 1577. He was sent to England, where he was arrested, 1581, accused of complicity in the pretended Reims and Rome plot, and hanged.

Lay Baptism is that administered by any layman, in case of necessity. The one baptizing pours natural water over the head of subject, while saying, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." He must intend "to do what the Church does."—C.E., II, 269. (F. T. B.)

Lay Brothers (Gr., *laikos*, of or from the people), religious occupied solely with the secular affairs of a monastery or friary, as distinct from the choir monks or brothers. They originated probably in Italy early in the 11th century when it became necessary to differentiate between ecclesiastics and their non-clerical brethren, who were

ignorant of Latin and therefore incapable of performing choir duties or attaining to Holy Orders. They looked after the sacristy, buildings, farms, household cares, and visitors, thus affording the choir religious more time for the Office and study, while all classes of persons might be enabled to embrace religion, taking the usual vows. They are now found in most religious orders. They were often artists and skilled craftsmen, contributed greatly to the prosperity of the order, and whenever possible they rendered real apostolic services as St. Rodriguez with St. Peter Claver. A slight difference in habit usually distinguishes them from the choir monks.—C.E.

Lay Communion, the state of a layman in communion with the Catholic Church, i.e., not excommunicated. Since it includes his fitness to receive the Holy Eucharist, the term is sometimes taken to mean the state of a priest or cleric, excluded from the celebration of Mass or other functions of his order, but permitted to receive Holy Communion.—C.E. (L. P. F.)

Lay Confession, a custom prevalent in the Middle Ages of confessing one's sins to a lay person, when danger of death was imminent and no priest could be obtained. Although lay confession was highly commended by theologians of that epoch as an act of humility and of penance, it was not regarded as possessing the sacramental efficacy of confession made to a priest.—C.E.; Teetaert, La Confession aux Laïques. (F. J. C.)

Layman (Lat., *laicus*, laic), one who is not in clerical orders and therefore not capable of clerical functions, such as administering the Sacraments, preaching, and pastoral duties. In temporal matters laymen may be appointed to administer the fiscal affairs of an institution, but always dependent on the bishop. A layman may be appointed by the pope as commissary Apostolic to pass judgment or take information in ecclesiastical matters; also as assessor or counselor to a judge in ecclesiastical matters. For a time in the Church laymen were often appointed to benefices attached to abbeys and held them *in commendam* (in trust), deriving the revenues therefrom, but engaging clerics to look after the spiritual affairs of the monks. They were known as commendatory abbots or abbots *in commendam*. This gave rise to grave abuses and the system, after long struggles on the part of the popes, was abolished. From St. Augustine's time, and very likely earlier, they have been associated with members of religious orders as *confratres* or oblates with the Benedictines, Franciscans, Oblates of St. Ambrose and St. Charles, doing various works of mercy, visiting the sick and the poor, teaching the ignorant, reconciling enemies, and defending the faith. Perhaps the most distinct order of laymen were the Beghards who for the most part were members of the city craft guilds and who became a refuge for worn-out workingmen. Organizations of laymen have always been a powerful arm of the clergy, and individual laymen in every country have been distinguished champions of religion in political life, journalism, literature, education, and social and professional matters.—P.C. Augustine. (ED.)

Lay Sisters (Gr., *laikos*, of or from the people) are to be found in most of the orders of women. They seem to have been instituted earlier than the lay brothers, according to a life of St. Denis written in the 9th century in which they are first mentioned. They originated through the same necessity as that of the brothers. In some orders they recite daily the Little Office of Our Lady, but usually their office consists of a certain number of Paters, Aves, and Glorias. Frequently they are skilled in artistic handicrafts, and some make efficient administrators of temporal possessions. Sister Marie Lataste of the Society of the Sacred Heart is an illustrious example of the piety generally characterizing this class of religious.

Lazarists. See CONGREGATION OF THE MISSION OF ST. VINCENT DE PAUL.

Lazarus (Heb., God hath helped). (1) The beggar in the parable set forth by Christ (Luke, 16). (2) The brother of Martha and Mary of Bethany, and a beloved friend of Jesus (John, 11). He was raised from the dead by Our Divine Lord. Many of the Jews believed in Jesus because of Lazarus. According to a tradition in the Western Church, Lazarus became the first Bp. of Marseilles and died a martyr.—C.E.; Ollivier, tr. Keogh, The Friendships of Jesus, St. L., 1903. (J. M. N.)

Lazarus, SAINT, ORDER OF, OF JERUSALEM, military order originating in the leper hospital of Jerusalem, founded in the 12th century; when it became military is uncertain. Sanctioned by successive popes, in 1490 Innocent VIII suppressed it. Frequent efforts toward reestablishment were made until the French Revolution permanently abolished it.—C.E.

Lazarus and the Rich Man, one of the most graphic parables of Christ (Luke, 16), describing the beggar at the rich man's table. The name Lazarus (Heb., God hath helped) has become synonymous the world over and for all time with misery in any form. The rich man is not named because, as St. Cyril remarks, God's way of treating the rich who are heartless is: "nor will I be mindful of their names by my lips" (Psalm 15). The rich man feasts sumptuously every day, Lazarus gets scarcely enough scraps from the table to satisfy hunger; the dogs, a name for filthy animals, lick his sores. Lazarus dies and is carried by angels into Abraham's bosom, a name for heaven; the rich man dies and was buried, in hell, as the text implies. Then come the pleadings of the rich man to Father Abraham to send Lazarus to cool his tongue with a finger-tip dipped in water. He is refused. He pleads that his five brethren may be warned by sending Lazarus to tell them of his torment. He is reminded they have ample warning in Moses and the prophets. He insists on a message from the dead. He is told: "If they hear not Moses and the prophets, neither will they believe, if one rise again from the dead." The parable is a lesson on the enormity of injustice, the evils of inequality in the distribution of this world's goods, the heartlessness that too often develops from the acquisition of wealth, and the assumption of the rich man that money can command anything, even a special revelation if necessary.—Ollivier, tr. Leahy, The Parables of Our Lord,

Lond., 1927; Fonck, tr. Leahy, The Parables of the Gospel, N. Y., 1915. (ED.)

Lead, DIOCESE OF, South Dakota, embraces the counties of Harding, Perkins, Corson, Butte, Meade, Ziebach, Dewey, Lawrence, Pennington, Haakon, Armstrong, Stanley, Caster, Jackson, Lyman, Fall River, Washington, Washabaugh, Mellette, Tripp, Gregory, Todd, Bennett, Shannon; area, 41,759 sq. m.; established, 1902; suffragan of St. Paul. Bishops: John Stariha (1902-09); Joseph F. Busch (1910-15); John J. Lawler (1916). Churches, 188; priests, secular, 86; priests, regular, 18; religious women, 158; academy, 1; parochial schools, 9; pupils in parochial schools, 1154; Indian schools, 4; pupils, 1100; institutions, 4; Catholics, 39,435.

League, GERMAN CATHOLIC, a confederacy of the Catholic states of the Empire in Germany. After the inauguration of the Protestant Union (1608), Duke Maximilian of Bavaria began negotiations for the formation of this league. An alliance was finally concluded in 1609 at Munich by Augsburg, Constance, Passau, Ratisbon, and Würzburg. The confederates promised to defend the Catholic religion within the Empire, and prevent encroachments from the Protestants. In 1611 the league won the support of Spain and the Pope, and began to gather an army, but its foundation was shaken by the formation in 1617 of a separate confederation of Bamberg, Eichstädt, Würzburg and the Provost of Ellwangen by Archduke Maximilian of Austria, a war-director of the league. However, in 1619, the league was reconstructed in two groups: the Rhenish under the Elector of Mainz, Archbishop John Cronenburg (1604-26); and the Oberland under Bavaria. The league army totalled about 30,000 men, while that of the Protestant Union numbered only 10,000. After its first victory over the Bohemians, the history of the league, whose strength lay principally in the personality of Maximilian of Bavaria, is closely involved in that of the Thirty Years War.—C.E.

League, THE, political and religious organization formed by the French Catholics in the 16th century to protest against the encroachments of the Huguenots and to prevent the accession of the Protestant Henry de Navarre to the throne. The equivocal attitude of the frivolous Henry III, the extraordinary advantages granted to the Huguenots by the Edict of Beaulieu (1576), e.g., the cession of several fortified towns, aroused the Catholics and prompted them to band together for the defense of their faith. A local league was started in 1576 at Péronne, one of the towns ceded to the Huguenots; the general league in which not only the nobility and the clergy, but also the people participated, was organized in Paris in 1585, with a Council of 16 members. Henry de Guise, Duke of Lorraine, who had personal designs on the throne of France, was selected military leader. Then began "the War of the Three Henrys," the principal episodes of which were: the battle of Coutras (1587), won by Henry de Navarre; Barricades day (12 May, 1588), which witnessed the triumphal entry of Henry de Guise in Paris; assassination of Guise by order of Henry III (23 Dec., 1588); the joint campaign of Henry III and Henry of Navarre against Paris, and the former's murder by a fanatical monk (1589); the nomination of Cardinal de Bourbon as King of France under the name of Charles X; the abjuration of Henry of Navarre in 1593, and his coronation at Chartres in 1594. He entered Paris on 22 March in the midst of popular applause, and the league, having no more object, was dissolved after the absolution of all censures granted to the new king by Pope Clement VII.—C.E.; De L'Epinois, La Ligue et les Papes. (F. P. D.)

League of the Cross, THE, English Catholic total abstinence society founded in London by Card. Manning, 1873. Its chief centers are London and Liverpool; it has branches in Great Britain, Ireland, Australia, and Canada.—C.E.

Leander of Seville, SAINT, confessor (*c.* 534-601), Bp. of Seville, b. Carthage; d. Seville. He was the brother of St. Isidore who succeeded him, and St. Fulgentius of Carthagena. He became a Benedictine monk, and, in 579, Bp. of Seville. He founded a noted School at Seville, and was distinguished for his opposition to Arianism, which led to his temporary exile. Spain is greatly indebted to Leander's efforts for her later religious unity, fervent faith, and broad culture. Emblem: a pen. Feast, 27 Feb.—C.E.; Butler.

Leaven (Lat., *levare*, to raise), any substance acting or used to produce fermentation as in dough or liquids; anything which makes a general assimilating change in a mass or aggregate, or which modifies or tempers the whole. In the great solemnity of the Passover the Jews were bidden to eat unleavened bread (Exod., 12, 13, 34; Num., 12; Deut., 16). This was a symbol of sinlessness. St. Paul applies this symbolism to the state of righteousness in the Christian code (1 Cor., 5); Our Lord employs leaven as a symbol of sin (Matt., 16; Mark, 8); and the imperceptible penetrating efficacy of the Gospel of Christ is compared to leaven (Matt., 13; Luke, 13). (A. E. B.)

Leavenworth, DIOCESE OF, Kansas, embraces the following counties: Anderson, Atchison, Brown, Coffey, Doniphan, Douglas, Franklin, Jackson, Jefferson, Johnson, Leavenworth, Linn, Lyon, Marshall, Miami, Nemaha, Osage, Pottawatomie, Shawnee, Wabaunsee, and Wyandotte; area, 12,524 sq. m.; established 1877; suffragan of St. Louis. Bishops: Louis M. Fink O.S.B. (1877-1904), Thomas F. Lillis (1904-10); John Ward (1911). Churches, 128; priests, secular, 95; priests, regular, 115; religious women, 1215; colleges, 3; academies, 4; high schools, 14; parochial schools, 69; pupils in parochial schools, 10,171; institutions, 11; Catholics, 86,128.—C.E.

Lebanon (D.V., LIBANUS) or WHITE MOUNTAIN (Semitic root, *laban*), mountain, Syria, so called from the snow which covers the highest peaks during almost the entire year, or from the limestone which glistens white in the distance. It is the center of the great mountain range of central Syria, which is about 95 m. long, and consists of two parallel mountain chains of the same formation; the western, or Lebanon proper, and the eastern, or Antilibanus. In the latter, Mount Hermon reaches the height of 9300 ft. Lebanon is often

mentioned poetically in the O.T. (Osee, 14; Nah., 1), and is noted for its abundance of wood, especially the cedar (Zach., 11; 1 Esd., 3), which was used by Solomon in building the Temple (3 Kings, 5).—C.E.

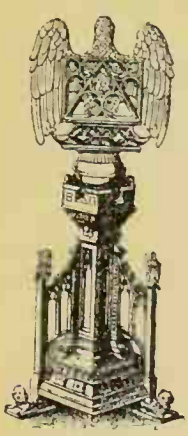
Lebwin, SAINT, confessor (d. *c.* 770), Apostle of the Frisians, b. England; d. Deventer, Holland. He was a monk at Ripon, and after his ordination he resolved to devote himself to missionary labors in Germany. He preached in the districts along the Yssel River, and built churches at Hullpa and Deventer. Relics at Deventer. Feast, 12 Nov.—C.E.; Butler.

Le Caron, JOSEPH (1586-1632), missionary, b. near Paris; d. France. Entering the Recollects when already ordained, he was one of the first four missionaries sent to Canada, and the pioneer among the Hurons. He evangelized the Montagnais of Tadousac, in 1622. In 1629 he was sent back to France by the English after they captured Quebec. Le Caron is the author of the first Huron dictionary.—C.E.

Leclercq, CHRESTIEN, a Franciscan Recollect, b. Flanders; one of the most zealous missionaries to the Canadian Micmacs, among whom he labored from 1675 to 1686. Returning to France, he wrote two important historical works on the beginnings of the Faith in New France.—C.E.

Leclercq, HENRI (1869-1929), writer, historian. He was educated at Notre Dame College, Tournai, Belgium, became a French citizen, 1888, and was a sub-lieutenant in the French army, 1893. Entering the Benedictine Order, he was ordained, 1898, and was stationed at St. Michael's Abbey, Farnborough, England, and the Italian Hospital, Queen's Square, London. He was a contributor to the CATHOLIC ENCYCLOPEDIA, and the author of many works, including "Monumenta Ecclesiæ liturgica," "Les Martyrs," "L'Afrique chrétienne," "Manuel d'archéologie chrétienne," and "Histoire des Conciles." (M. J. F.)

Lectern or LETTURN (Lat., *legere*, to read), a book-stand or reading-desk to support the sacred books used in liturgical ceremonies. One permanent stand was first used for this purpose; later, two were erected on opposite sides of the choir. In some churches the sermon was preached at a third lectern. Marble and wood were used in their construction, and they were sometimes elaborately decorated and set with precious stones. That found in Thessalonica in the court of the church of St. Pantalæmon is considered the oldest. For movable stands, wood, bronze, and brass were employed. In England, lecterns in the form of eagles with open wings became popular in the 13th and 14th centuries, and are still conspicuous in Anglican churches. The missal-stands used during Mass and in other ceremonies are perhaps the most common form now in use.—C.E.


LECTERN

Lectionary. (1) In a wide sense any liturgical volume containing passages read aloud in services of the Church. (2) Collection of scriptural readings chanted by deacon, sub-deacon, or lector during Mass. (3) Book from which readings for Matins were taken.—C.E.

Lector (Lat., reader), clerk in minor orders, second in the Roman Rite.—C.E.

Ledochowski, MIECISLAS HALKA (1822-1902), count and cardinal, b. Gorki, Russian Poland; d. Rome. After 19 years in the ecclesiastical diplomatic service, he was made Archbishop of Gnesen-Posen. During the Kulturkampf he opposed the German Government's attempt to suppress religious teaching in Polish, and after being repeatedly fined was cast into the dungeon of Ostrowo, 1874. A few weeks later Pius IX raised him to the cardinalate. In 1876, he was released from gaol and exiled but continued ruling his diocese from Rome, till he resigned on being named secretary of papal briefs, 1885. In 1892 he was appointed Prefect of the Propaganda.—C.E.

Leeds, DIOCESE OF, comprises the West Riding of Yorkshire, and the city of York s. of the Onse; suffragan of Liverpool, formed 1878 by division of the Diocese of Beverley. Bishops: John Briggs (1850-60), Robert Cornthwaite (1861-90), translated to Leeds, 1878, William Gordon (1890-1911), and Joseph Cowgill (1911). Churches and chapels, 180; priests, secular, 181; priests, regular, 38; elementary schools, 84; other schools, 11; institutions, 16; Catholics, 155,000.

Lefebvre, CAMILLE (1831-95), Apostle of the Acadians, b. St. Philippe, Quebec; d. St. Joseph, New Brunswick. He entered the Congregation of the Holy Cross, and was appointed to the Acadian parish of Memramcook, N. B., 1864. He began the erection of St. Joseph's College. He was the principal agency, because of his indomitable energy and confidence in God, in raising the Acadians, who for over a century had been deliberately held down as woodcutters and water carriers, to a position of genuine equality and freedom in intellectual, social, and commercial life.—C.E.

Legal Relationship, resulting from adoption, may be a matrimonial impediment, either impedient or diriment, depending on the nature of the civil law on the subject in the region where the marriage takes place. If, according to that law, the marriage is valid although unlawful, the Church regards it in like manner, and the impediment is merely of the impedient or hindering class. If the civil law holds that such a marriage is invalid, the Church makes the impediment a diriment one. She may dispense from either. (J. F. S).

Legate a Latere, a cardinal appointed by the pope to represent the Roman Pontiff at a specific ecclesiastical function.—C.E., IX, 119. (D. R.)

Legends of the Saints, certain popular biographical stories of the saints. The word legend is not used here in the modern sense, describing what is entirely fictitious, but is intended to convey the idea of a story which possesses a substratum of truth under considerable fanciful embellishment. In these legends there is a certain original truthful fact, or facts, which gradually has been obscured by imagination and credulity. Hagiographers have discovered certain similarities in these

romantic details. Further research has shown the origins of these fanciful details to be pagan rather than Christian, being drawn from the tales of the pagan deities and heroes. After the age of the martyrs, the original truthful Acta were gradually encrusted with these details, so that, with the popular credulity, the romantic elements have quite buried the truthful facts. The fact that the honoring of Christian saints took the place of the honoring and adoring of the local pagan gods and demigods, afforded an opportunity for the abuse of attributing to the saint the deeds of the pagan demigods. There is however no proof that any pagan deity was metamorphosed into a Christian saint. Some of these marvelous details became common, so that they were applied in various forms to the lives not only of the martyrs of the first centuries but of the saints of the medieval period. The task of Catholic historical scholarship is to detect and discard that which is fictitious, and to attain to the original truthful account. This was first attempted by Fr. Rosweyde, S.J. (1629) and later carried on with great success by the Bollandists. The legends are not to be entirely rejected. They are a source of history when their fundamental assertions agree with more accurate sources. There is much of truth in them.—C.E.; Delehaye, tr. Crawford, The Legends of the Saints, N. Y., 1907. (M. P. H.)

Legitimation (Lat., make right or lawful), removal of the irregularity due to birth out of wedlock. In canon law all children of marriage are presumed to be legitimate even though the marriage be invalid but reputed valid, or declared null after the birth of the children. Illegitimacy is removed if the parents marry, provided they were entitled to marriage at the time of the conception or birth or at some intermediate time, and this removal extends to children already deceased, and to their descendants. Legitimation does not depend on the will of the parents. The sovereign pontiff has the power of legitimating anyone born out of wedlock, and of removing irregularities that would prevent them from receiving priestly orders and from advancing to higher ecclesiastical offices.—C.E.; P.C. Augustine. (ED.)

Lehmkuhl, AUGUSTINUS (1834-1918), theologian, b. Hagen, Westphalia, Germany; d. Valkenburg, Netherlands. He was educated at a primary school in Hagen, later at Essen-Ruhr, Rheinland, and at several Jesuit scholasticates. Entering the Society of Jesus, 1853, he was ordained, 1862, and appointed professor of Holy Scripture, of dogmatic theology, and of moral theology at the Jesuit scholasticates, Maria-Laach, Germany, and Ditton Hall, England. Much of his time was devoted to writing, and besides articles in the CATHOLIC ENCYCLOPEDIA some of his important works include "Theologia moralis," "Compendium theologiæ moralis," and "Casus conscientiæ."—The Catholic Encyclopedia and its Makers, N. Y., 1917.

Lemaître, lĕ-mātr', JULES (1853-1914), literary critic and playwright, b. Vennecy, France; d. Paris. After teaching for a few years he devoted himself entirely to literature, and became editor of the "Revue Bleue" and dramatic critic of the "Journal des Débats." His "Contemporains" and "Impressions de Théâtre" constitute a captivating literary history of France in his day. He wrote several successful plays, as "Révoltés," "Le Député Leveau," "Marriage Blanc," and is recognized as one of the masters of lucid, witty French.—C.E. Suppl. (F. P. D.)

Le Moyne, one of the most illustrious families of the New World, famous in Canadian history. Its founder was Charles Le Moyne (1626-83), b. Dieppe, France; d. Montreal. He reached Canada in 1641, and after encouraging immigration was created Sieur de Longueuil in recognition of his success against the Five Nations. Pierre, Sieur d'Iberville (1661-1706), founder of the colony of Louisiana. Jean-Baptiste, Sieur de Bienville (1680-1767), French Governor of Louisiana and founder of New Orleans. Charles Le Moyne (1656-1729), Governor of Three Rivers and Montreal. Jacques, Sieur de Sainte-Hélène (1659-90). Paul, Sieur de Maricourt (1663-1704) accompanied d'Iberville in his Hudson Bay campaign. François, Sieur de Bienville (1666-91). Joseph, Sieur de Sérigny (1668-1724), Governor of Rochefort, France. Charles Le Moyne, second baron de Longueuil (1687-1755) Governor of Montreal. Joseph-Dominique-Emmanuel Le Moyne (1738-1807).—C.E.

Le Moyne, SIMON (1604-65), Jesuit missionary, b. Beauvais; d. near Three Rivers. Sent to Canada in 1638, he acquired a thorough knowledge of the Huron-Iroquois language, and the Indian character, and diplomacy. He was the first European to penetrate among the Onondagas. While on an embassy to the Cayuga Iroquois, he was seized and tortured, barely escaping death to which he had been sentenced.—C.E.

Lent (A.-S., *lencten*, spring), a season of penance set apart by the Church in memory of the forty days' fast of Our Lord in the desert, and as a means of sanctification for her members. It begins on Ash Wednesday, consists of 6½ weeks preceding Easter, and includes 40 fasting days, which are weekdays. The Sundays are a part of the Lenten season, but are not days of fasting or abstinence. The date of Lent varies according to the date of Easter. The origin of this penitential season is obscure; its length has varied in different ages, but the principle of a fast of 40 days (Lat., *quadragesima;* It., *quaresima;* Fr., *carême*) has been recognized since the 4th century.—C.E.; Guéranger, tr. Shepherd, The Liturgical Year: Lent, Lond., 1923. (J. F. S.)

Lentulus, PUBLIUS, a fictitious person, said to have been Governor of Judea before Pontius Pilate, and to have written a letter to the Roman Senate descriptive of Christ. The letter, which is apocryphal, agrees with the Ahgar picture of Our Lord, and describes Him in accordance with the conception of Christian piety.—C.E.

Leo I (Lat., *leo*, lion) (the Great), SAINT, Doctor of the Church, POPE 440-461, d. Rome. A deacon, he was sent to Gaul as mediator by Emperor Valentinian III. Elected when the Western Empire was disintegrating and heresy rife, his chief aim was to sustain church unity. To gain this end he established the vicariates of Arles, as the center of the Gallican episcopacy; and Thessalonica, as the

center of Eastern Illyria. He established closer relationships between distant episcopates and Rome, and had the primacy of the Bishop of Rome over the whole Church recognized in an edict of Emperor Valentinian, 445. He combated Pelagianism, Manichæanism and Priscillianism; upheld the decision of the Patriarch of Constantinople against Eutyches by a dogmatic letter confirming the doctrine of the Incarnation. Later in the general council held at Chalcedon this epistle was accepted as an expression of Catholic Faith concerning the Person of Christ. He reformed Church discipline; built and restored churches; protected Rome from the Huns under Attila and the Vandals under Genserie. He left many sermons and epistles of great historical value. Feast, R. Cal., 11 April.—C.E.; Butler.

Leo II, Saint, Pope (682-683), b. Sicily; d. Rome. He confirmed the Acts of the Sixth Œcumenical Council and condemned Honorius I, not for teaching heresy, but for neglecting to oppose it. He secured from Emperor Constantine Pogonatus a revocation of the edict of Constans II which proclaimed the bishops of Ravenna free from the direct jurisdiction of the Bishop of Rome. Feast, R. Cal., 28 June.—C.E.; Mann; Butler.

Leo III, Saint, Pope (795-816), b. and d. Rome. A card.-priest. When consecrated, he sent Charlemagne the keys of the confession of St. Peter and the standard of the city to show that he regarded him as the protector of the church. From the king he received a portion of the treasure captured from the Avars and with this he benefited churches, institutions, and encouraged ecclesiastical art. A plot to render Leo unfit to hold his sacred office was formed by Leo's personal enemies. In the procession of the Greater Litanies (799) he was attacked by a body of armed men. Seriously injured he fled to the Monastery of St. Erasmus, where he recovered in a miraculous manner. Escaping from the monastery he went to Germany. A few months later he returned to Rome under the protection of Charlemagne, and was received with great demonstrations of joy. His enemies were tried by Charlemagne's envoys, and sent to France as prisoners. A year later when Charlemagne and an assembly of bishops sentenced the leaders to death, Leo requested that their sentence be commuted to one of exile. On Christmas Day, 800, Charlemagne was crowned emperor. By this act Leo revived the Empire of the West, and in theory, the world was declared by the Church subject to one temporal head (see Holy Roman Empire). Later he ratified a treaty between the emperors, Charlemagne and Michael I, securing peace for West and East. He regulated the dispute between the Archbishops of York and Canterbury, and authorized the restoration of the ecclesiastical jurisdiction of the See of Canterbury, Feast, R. Cal., 12 June.—C.E.; Mann.

Leo IV, Saint, Pope (847-855), b. and d. Rome. a card.-priest. As pope he fortified Rome against the Saracens, enclosed the Vatican Hill with a wall (called after him the Leonine City), and rebuilt St. Peter's after the Saracen raid of 846. In an important synod, held at Rome (835) various decrees were passed to further ecclesiastical discipline and learning. He rebuked St. Ignatius of Constantinople for deposing bishops without his knowledge. He crowned Louis II joint Emperor with his father, Lothair I, 850; and Alfred, King of England, 853. Feast, R. Cal., 17 July.—C.E.; Mann; Butler.

Leo V, Pope (903), b. Priapi, Italy; d. Rome. He reigned less than two months, was deposed by an intruder and thrown into prison. Little is known of his pontificate, except for his Bull which exempted canons of Bologna from the payment of taxes.—C.E.; Mann.

Leo VI, Pope (928-929), b. and d. Rome. A card.-priest. Little is known of his reign of seven months. A Bull ordering the bishops of Dalmatia to obey him and confine their operations within limits of their own dioceses, is the only record extant.—C.E.; Mann.

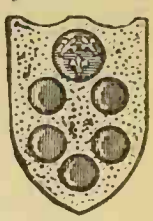
Leo VII, Pope (936-939), b. and d. Rome. He encouraged monastic reform, favored the Cluny foundation and condemned the forced baptism of Jews in Germany.—C.E.; Mann.

Leo VIII, Pope (963, 964-965), b. and d. Rome. He was elevated to the papacy through the efforts of Otto I, who illegally deposed John XII. Two months later he was expelled by John, who died very soon afterwards, and was succeeded by Benedict V. Otto restored Leo, and if Benedict, whom Leo then degraded, acquiesced in his deposition, Leo would have been a true pope from 964.—C.E.; Mann.

Leo IX (Bruno), Saint, Pope (1049-54), b. Egisheim, Alsace, 1002; d. Rome. A cousin of Emperor Conrad, canon of St. Stephen's (Toul), deacon, he was consecrated Bp. of Toul, 1027. Mediator between France and the Empire, he was elected to the papacy as the choice of the Romans, and Henry III of Germany. As pope he sought to centralize the episcopacy and began at his first synod at Rome when he attacked simony and clerical incontinence. To the same end he held synods at Pavia, Reims, Mainz and Vercelli, where he condemned the heresy of Berengarius. The Golden Rose is first mentioned in his reign. He authorized the consecration of the first native bishop of Iceland. The people of southern Italy and Greece sought his aid against the Normans. He declared war upon them in 1053. They defeated his meager forces, and captured him at Civitella, but released him unharmed. Three months after his death the Patriarch Michael Cærularius, whose unorthodox attitude had displeased him, was excommunicated by two cardinals, and the East was finally separated from the Church. Feast, R. Cal., 19 April.—C.E.; Mann; Butler.

ARMS, LEO IX

Leo X (Giovanni de'Medici), Pope (1513-21), b. Florence, Italy, 1475; d. Rome. A son of Lorenzo the Magnificent, he was destined for the Church from childhood. At an early age he received all the benefices the Medici could obtain, and was educated by the greatest Italian humanists. He was expelled from Florence with his family, 1494, and returned to Rome, where he succeeded Julius II. As pope he was the patron of the literati, artists



ARMS, LEO X

and worldlings, who made the papal court a center of amusement. His charity was unlimited, and his private life was irreproachable, but he was an insincere politician, frequently changing from a French to a German alliance. The way for Gallicanism was paved when he signed a concordat with France, revoking the Pragmatic Sanction of Bourges but granting the French King the right of nomination to all the sees, abbeys, and priories of France. The reform measures proposed by the Lateran Council were not enforced. Wars among the surrounding princes disturbed his reign, and he failed to grasp the seriousness of the religious situation which was ripe for Luther's revolt.—C.E.; Pastor; Roscoe, Life and Pontificate of Leo X, Lond., 1883.

Leo XI (Alessandro Ottaviano de'Medici), Pope (1605), b. Florence, Italy, 1535; d. Rome. Of a famous Florentine family he held the position of ambassador at the court of Tuscany for 15 years; then he was elected Bp. of Pistoia, and Abp. of Florence. As cardinal he was sent to the French court of Henry IV where he was instrumental in repressing Huguenot influence. Later he was made Card.-Bp. of Porto, and of Palestrina. St. Philip Neri was his adviser in many important matters. He reigned less than one month and accomplished no important acts.—C.E.

ARMS, LEO XI

Leo XII (Annibale Francesco della Genga), Pope (1823-1829), b. near Spoleto, Italy, 1760; d. Rome. He was appointed Titular Abp. of Tyre, and sent as nuncio to Lucerne, 1792; to Cologne, 1794; to the Diet of Ratisbon, 1805. As pope, he combated the indifferentism and Protestant proselytism of the period, and stimulated the devotion of the Catholic world by the jubilee of 1825. The persecution of the Netherland Catholics was overcome, and the emancipation of the Catholics of the British Isles was secured three months after his death. The Roman College was restored to the charge of the Jesuits, 1824. Freemasonry and other secret societies were condemned, the Vatican printing-press was restored, and the Vatican Library enriched.—C.E.; Wiseman, Recollections of the Last Four Popes, Lond., 1858.

ARMS, LEO XII

Leo XIII (Gioacchino Vincenzo Pecci), Pope (1878-1903), b. Carpineto, near Anagni, Italy, 1810; d. Rome. He studied under the Jesuits at Viterbo and at the Roman College, acquiring that classical facility in Latin and Italian, later justly admired in his official writings and poems. He entered the Academy of Noble Ecclesiastics and the University of Sapienza, and was ordained in 1837. As civil governor of Benevento he stamped out brigandage and reformed the system of taxation. As governor of Perugia, he reformed the educational system and established a savings bank and loan system to help the workers. A month after he was appointed nuncio at Brussels, 1843, he was consecrated titular Abp. of Damietta. He promoted union among the Belgian Catholics and inspired the foundation of the Belgian College, Rome, 1844. Appointed Bp. of Perugia, retaining, however, the title of archbishop, he inspired his clergy with increased zeal for learning, catechizing, preaching, and missionary work. He defended the temporal power, and protested against state interference in ecclesiastical affairs when Piedmont had unjustly annexed Perugia and Umbria. He was made a cardinal, 1853. As pope he evinced marked administrative and executive ability. He found the church in a difficult position with respect to civil power, yet by his tact he improved relations everywhere. He called on French Catholics to accept the Republic loyally, and inspired the Franco-Russian alliance. He secured an amelioration of the laws against Catholics in Russia, Prussia, Switzerland, and renewed diplomatic relations with Germany, finally bringing that country into accord with the papacy. French jealousy respecting the Eastern missions prevented the establishment of relations with China. In regard to Italian affairs, Leo remained a prisoner in the Vatican, like his predecessor. In 1885 he acted as arbitrator between Spain and Germany regarding the Caroline Islands. The hierarchy was restored in Scotland and India; Anglican Orders were definitely declared invalid. In the United States his action regarding the Knights of Labor met with approval and an Apostolic delegation was established at Washington, 1892. Six years later the erroneous tendencies of "Americanism" evinced by the Catholic clergy were condemned in an Apostolic letter. A letter to the Brazilian bishops pointed out the evils of slavery. The missionary field was enlarged and strengthened and new sees (248) and vicariates Apostolic (49) established. The Uniat Armenian schism was ended, the Basilian Order reformed, and ecclesiastical colleges were established for Ruthenians, Armenians and Bohemians at Rome, and for Chaldeans at Mossul. The study of scholastic philosophy was urged, and a Biblical commission established in 1902. Most of the Vatican archives were thrown open to scholars, 1883. Among Leo's great encyclicals are those dealing with socialism, capital and labor, Christian marriage, Freemasonry, the Christian basis of political life, and the true idea of liberty. His reign may be fittingly entitled the "Era of Peace."—C.E.; The Great Encyclicals of Leo XIII, ed. Wynne, N. Y., 1902.

ARMS, LEO XIII

Leon, former kingdom in the northwestern part of the Iberian peninsula, now a civil province of Spain. As a Roman military colony in the Asturias, it was called Legio Septima Gemina, which was modified to Leon. Christianity was early introduced, and there were bishops in the 3rd century. The numerous martyrs in the Roman persecutions included St. Facundus (from which Sahagun is derived), Sts. Marcellus and Nonia with their sons Claudius, Victoricus, and Lupercus, St. Vincent, and St. Ramirus. In the 4th century a monastery was built on the site of the death of Claudius and his brothers. Leon fell into the hands of the Moors, but was recovered by Alfonso I the Catholic, and again by Ordoño I (850-66. In the 10th century under Ordoño II Castile was subjugated, the cathedral of Leon founded, and Leon became the leading Chris-

tian state of western Spain. In 983 it fell into the power of Almanzor but was recovered by Alfonso V, and given a charter by the politico-ecclesiastical Council of Leon establishing the right of benefactoria by which a vassal could bind himself to any lord. In 1029 Leon and Castile became the possessions of Ferdinand I of Navarre, and from this time the leadership passed to Castile with which Leon was finally incorporated in 1230. In 1063 the relics of St. Isidore were transferred from Seville to the church of San Juan Bautista which was rebuilt and renamed for the Sevillian Doctor. In 1135 Alfonso VIII was proclaimed Emperor of Spain in the basilica of Sta. Maria.—C.E.

Leonard of Port Maurice, SAINT, confessor (1676-1751), missionary and ascetic writer, b. Porto Manrizio, Italy; d. Rome. A pupil of the Jesuits, he entered the Riformella, a branch of the Franciscans, 1697, and spent his life giving missions in Tuscany, Central and Southern Italy, and Corsica, which were crowned with wonderful success. He advocated in particular, the devotion of the Way of the Cross, and erected the celebrated stations in the Colosseum. His writings are numerous, consisting of sermons, letters, ascetic treatises, and books of devotion. Represented with the Blessed Virgin. Canonized, 1867. Feast, 26 Nov. —C.E.

ST. LEONARD

Leonine City, name given to that part of Rome, situated on the right bank of the Tiber, which is so called in honor of Pope St. Leo IV, who surrounded it with a wall, 848-852, when the Saracens were menacing the city. It contains the Basilica of St. Peter and the Vatican.

Leonine Sacramentary, the oldest of the Sacramentaries or liturgical books. Only one MS. is known, dating from the 7th century. Found in the library of the Cathedral Chapter of Verona, it was published by Joseph Bianchini in 1735 in the fourth volume of his edition of "Anastasius Bibliothecarius" and was by him arbitrarily attributed to Pope Leo I (440-461). On the strength of this attribution the book was included by the Ballerini in their edition of Leo (Venice, 1753-57), and still bears the name Leonine. It contains neither Canon nor Ordinary of the Mass, but a collection of Propers (Collects, Secrets, Prefaces, Postcommunions, and Orationes super Populum), of various Masses, together with ordination forms arranged according to the civil year and with much disorder.—C.E., IX, 297; Fortescue, The Mass: A Study of the Roman Liturgy, N. Y., 1914. (D. R.)

Leopoldine Association, was founded in Austria in 1829 to give help to missions in America; originated in the exertions of Fr. John Frederic Rézé, vicar general of Bishop Fenwick of Cincinnati, and sent by him to Europe to recruit priests. The society, which still exists, was named in honor of Leopoldina, Empress of Brazil, daughter of Francis I of Austria. Pope Leo XII gave it his approval.—C.E., XVI, 52.

Lepanto, Italian name for *Naupactus*, a titular metropolitan see of ancient Epirus. The see of Naupactus was suppressed in 1900, and replaced by the see of Acarnania and Naupactus. Naupactus was an Athenian military station 5th century B.C., and was taken from the Venetians by the Turks in 1498. In 1827 it became part of the new Greek realm. In Oct., 1571, in the Straits of Lepanto, occurred the celebrated victory of the combined Christian fleets under Don John of Austria, over the Turks. Thousands of Christians were liberated, and the infidels, completely destroyed, suffered their first great defeat at sea. —C.E.

Leper Window, in medieval architecture, a low window in the chancel wall of a church, often guarded by a wooden shutter and iron bars, to enable lepers gathered in the churchyard to attend Mass.

LEPER WINDOW

Leprosy (Gr., *lepo*, peel), a chronic disease of an infectious nature, caused by the germ *bacillus lepræ*, which produces bodily deformations and mutilations, including destruction of tissue, and bodily decomposition, motor paralysis, anæsthesia, etc. It is fatal in the majority of cases although various methods of treatment, including the application of chaulmoogra oil which has met with appreciable success, have reduced the mortality. Bad nutrition and insanitary conditions are favorable to its generation and propagation, and it is endemic in certain localities, as parts of Africa, Arabia, China, Japan, India, Italy, Spain, etc.; it is also found in the United States, particularly in Louisiana and California. It was carried to the Western world from Egypt where it was believed to be contagious and hereditary (2 Kings, 29) and entailed exclusion from the community, the afflicted being shunned as "unclean." The N.T. contains references to the miraculous cure of lepers by Our Lord, notably the healing of ten at one time (Luke, 17). In the early Christian era it was prevalent throughout Europe and strict regulations regarding lepers were adopted; they were prohibited from public meeting places and churches, although in some of the latter they were permitted to watch services celebrated on the main altar by means of a hagioscope, or small opening in the chancel wall of the church. They were obliged to carry wooden clappers to signal their approach, and were gradually segregated in leper houses or "Lazaries," under the administration of religious communities, each of which had its own churchyard, chapel, and ecclesiastics. The view that leprosy is due to the consumption of fish and that hence the Church is responsible for much of the disease is exploded by the fact that it is not as prevalent in Catholic as in other localities, and Catholics, though obliged to abstain from meat, are not obliged to eat fish. The Church which from

very early times has promoted the spiritual and temporal welfare of the leper continues the work in various leper colonies, including Carville, Louisiana, where the Sisters of Charity of St. Vincent de Paul minister to them, and Molokai, scene of the heroic labors of Father Damien (q.v.) and "Brother" Joseph Dutton.—C.E.; Wayson, "Leprosy," in "Journal of the Pan-Pacific Research Institution," July, 1929; Walsh, The Popes and Science, N. Y., 1913.

Leslie, JOHN (1527-96), historian, Bishop of Ross, Scotland, 1565, b. Kingussie, Inverness, Scotland; d. Guirtenburg, Belgium. From 1561 he was in the service of Mary Queen of Scots, and never wavered in his fidelity. He spent several years in prison at Ely and the Tower for having favored the projected marriage of Mary with Norfolk, but in 1573 was exiled to the continent. He assisted in revising and publishing the laws of Scotland, but is chiefly remembered for his Latin history of his native land.—C.E.

Lessius, LEONARD, VENERABLE (1554-1623), Jesuit theologian, b. Brecht, Belgium; d. Louvain. Having gained his doctorate of philosophy at Louvain when only seventeen, he entered the Society of Jesus, 1573. He studied theology in Rome, and was sent as professor of theology to Louvain where he remained for 15 years, acquiring a reputation for learning surpassed only by the esteem he was held in for his practice of virtue. His first writing "Theses theologicæ" (1586), provoked a violent controversy over his doctrine of efficacious grace and biblical inspiration. A brief apologetic work on the true religion effected many conversions. His most valuable treatise, however, is his "De justitia et jure," marked by clearness of mind, sound judgment, and common sense. Among his ascetical works are treatises on the Supreme God, the Divine Perfections, and the Names of God; the last named was translated by T. J. Campbell and published in New York, 1912.

Lessons (Lat., *lectio*, reading aloud). Designated portions of the Scriptures read at Mass, from Old and New Testament, more frequently from the Epistles(letters) in the latter, and therefore called Epistle; also in the Ironic office (see LESSONS OF THE ROMAN BREVIARY).—C.E.; Fortescue, The Mass: A Study of the Roman Liturgy, N. Y., 1914.

Lessons of the Roman Breviary may be divided into three groups: scriptural, historical, and patristic. From Apostolic days the books of Scripture, as well as non-canonical writings, were read in the Christian assemblies. Considerable diversity existed regarding the choice, number, and length of the scriptural lessons, though undoubtedly their suitability to the various feasts and seasons of the Christian year determined the choice of many of the lessons. The definite order which emerged in the 4th century and became traditional by the 7th century is still retained in the Roman Breviary. It is uncertain when scriptural lessons were introduced into the Roman Breviary though we find the traditional order observed in the 7th century. The scriptural lessons from the O.T. and N.T., recited in the first nocturn of Matins, are usually three in number; the three historical lessons, recited in the second nocturn, contain a brief biography of the saint or an account of the feast that is celebrated: the third group of three lessons, recited in the third nocturn, is a homily from one of the Doctors or Fathers of the Church on the Gospel proper to the feast of the day. The short lesson recited at Prime is generally the same as the Capitulum of None. —C.E. (J. G. K.)

Lesueur, lė-sụ-ẽr′, FRANÇOIS EUSTACHE (*c.* 1685-1760), Jesuit missionary, b. probably near Coutances, France; d. Montreal. He labored nearly 38 years among the Abenaki Indians in southern New Brunswick, compiled a large Abenaki dictionary and wrote a valuable account of the Calumet dance.—C.E.

Le Tellier, lė tĕl-yā, MICHEL (1643-1719), Jesuit, b. Vast, France; d. La Flèche. He was one of the founders of the "Journal de Trévoux," and wrote against Jansenism in addition to participating in the discussion on the Chinese Rites. In 1709 he became confessor to Louis XIV. Scientific history is now revising the calumnious portrait of him left by Saint-Simon. Le Tellier was not responsible for the destruction of Port-Royal; nor was he relentlessly opposed to all clerics suspected of Jansenism in advising episcopal nominations; his views on the levying of tithes were legitimate considering the dire necessity of the state; equally exaggerated is Saint-Simon's account of his conduct towards De Noailles, Quesnel, and the Oratorians. Louis XIV's will selected Le Tellier as spiritual director of the youthful Louis XV, but through the influence of Saint-Simon and the Jansenists Le Tellier was requested by the regent to withdraw from Paris.—C.E.

Levate (Lat., *levare*, to arise), the response of the subdeacon to the deacon's *flectamus genua*, or of the server to priest at Low Mass on ember days. (ED.)

Le Verrier, lė vĕr-yā, URBAIN JEAN JOSEPH (1811-77), astronomer, b. Saint-Lô, France; d. Paris. He was successively professor at the Ecole Polytechnique, the Collège Stanislas, and the University of Paris. In 1839 he published a calculation of the planetary orbits from 100,000 B.C. to A.D. 100,000, proving the stability of the solar system, but his great triumph was his theoretical calculation of the exact spot where the hitherto undiscovered planet Neptune was to be found, as was done under his direction by Galle at Berlin, 23 Sept., 1846. He also suggested the existence of a planet between Mercury and the sun. Between 1858 and 1877 he compiled most valuable tables of the movements of the solar system. In 1853 he succeeded Arago as director of the Paris Observatory. He founded the International Meteorological Institute, and organized the French weather bureau service. He was a fervent Catholic and did not hesitate to condemn publicly the materialistic and sceptical tendencies of so many modern scholars. —C.E.

Levi, lē′vī (Heb., attached to), third son of Jacob, by Lia (Gen., 29). With his brother Simeon he cruelly avenged the humiliation of their sister Dina (Gen., 34), for which they were severely re-

buked by Jacob (Gen., 34, 49). Head of the tribe that was set apart for the service of the Lord (Jos., 21). See LEVITES. (F. P. D.)

Leviathan (Heb., probably *lavah*, to bend or twist), an enormous beast. The term is found in the Latin Vulgate in Job, 3, 8; 40, 20; Is., 27, 1. The same Hebrew term *livyathan*, is found in Ps. 73, 14; 103, 26. In these two last places the Vulgate renders it *draco*, a dragon. Buxtorf gives the first meaning, whale. The generally accepted meaning is crocodile. It may have had the indefinite signification of a monster, which at times was applied to the crocodile, and at other times to the whale. In Ps. 103, 26; Job, 3, 8; 40, 20, it surely means the whale, especially in Ps. 103, 25, 26, where the home of leviathan is "the sea great and wide." (A. E. B.)

Levirate Marriage (Lat., *levir*, a husband's brother), a Hebrew ordinance, by which the brother of a man who died without male issue was obliged to marry the widow. As a religious ordinance the Levirate existed solely in Israel, though ethnologists claim that a similar custom, subject to various modifications, has been found in many tribes. The Hebrews express the law by the specific term *Yibbem*. A dispensation from the law was made possible by a rite, which they call *halizah*. Both the ordinance and the mode of being dispensed from the law are described in the N.T. (Deut., 25). The custom existed before the Mosaic legislation, for Juda gave Thamar to Onan by this custom, and acknowledged that he should have given her to Sela (Gen., 38). The term brother signifies the nearest of kin in the collateral line, and the obligation passed down the line to a terminus not now discernible. The object of the law was to keep the inheritance in the same family, and prevent the extinction of heads of families. The son begotten of the levirate marriage inherited the name of the deceased man and his possessions. To be held by this law, the *levir* must be unmarried. God permitted, but never commanded, polygamy. (A. E. B.)

Levitation, term used by Spiritists to designate the physical phenomena by which objects are suspended in the air by supposed supernormal means; the experience of certain ecstatics, lifted from the ground when at prayer.

Levites, the descendants of Levi, the third son of Jacob by Lia. The whole tribe of Levi by the command of God was set apart for the service of the sanctuary. Therefore in the apportionment of the land of Chanaan, the tribe of Levi received no tribal territory (Jos., 13). In lieu of land they received the tithes (q.v.) and also four cities with suburban pasture lands from each of the other tribes of Israel. As most of their duties required a man's full strength, the Levites usually entered active service at 30. At the exodus from Egypt the male descendants of Levi from a month old and upward numbered 22,000. In the journey through the wilderness the number of the Levites from 30 years up to 50 years, the year of superannuation, was 8580 (Num., 4). Aaron and his sons were chosen for the priesthood (Exod., 8); the subordinate offices of the Temple and many other public services were assigned to the rest of the tribe.—C.E. (A. E. B.)

Leviticus, the third Book of the Bible, named from its contents, as it deals exclusively with the service of God and the religious ceremonies of the O.T. as carried out by the members of the tribe of Levi, both priests and Levites. It may be divided as follows: The rites of the sacrifices (1-7); consecration and installation of the priests (8-10); the laws of purity (11-16); the law of holiness (17-22); religious institutions (23-26); blessings and curses (26), forcibly illustrating the character of the Mosaic law of fear.—C.E.; Pope. (F. P. D.)

Lia, or LEAH (Heb., weary), elder daughter of Laban, married by stratagem to Jacob who had no love for her (Gen., 29); mother of Ruben, Simeon, Levi, Juda, Issachar, Zabulon, and Dina (Gen., 29, 30). She was buried in the cave of Machpelah, beside Sara and Rebecca (Gen., 49). (F. P. D.)

Lia Fail (Gael., Stone of Destiny), sacred stone of the kings of Tara. It was later removed to Scone, Scotland, and the Scottish kings were seated upon it at their coronation, until its seizure by Edward I of England, who had it placed under the coronation chair in Westminster Abbey, where it still remains. Legend claims it to be the stone on which the patriarch Jacob pillowed his head.

Libellatici (Lat., bearers of certificates), term applied to lapsed Christians of the 3rd century who secured *libelli*, or certificates of conformity, to attest that they had conformed to the religious tests required by the edict of Decius. In many cases these certificates were merely purchased from the Roman officials, without an accompanying declaration of paganism. *Libelli pacis* were certificates of indulgence addressed to a bishop by confessors or martyrs petitioning that their merits be applied to remit the temporal punishment incurred by the lapsed Christians.—C.E.

Liberalism (Lat., *liber*, free). Up to the 18th century the liberal signified "worthy of a free man," hence the terms liberal arts, liberal occupations. Since the 18th century it means generally a political system or tendency opposed to centralization and absolutism. The principles of the French Revolution form the basis of modern liberalism, which advocates absolute freedom of thought, religion, conscience, speech, press, and politics, thus denying any authority derived from God. Although liberalism was first formulated by the Protestant Genevese (Necker, Rousseau, etc.), it spread to the world from France, developing with the different revolutions in Europe, and is classified as follows: (1) Anti-ecclesiastical liberalism which includes: the original drawing-room variety of Mme. de Staël and Constant; doctrinaire liberalism, the ramification of practical politicians, originating in the lecture-hall of Royer-Collard and the salon of the Duc de Broglie; bourgeois liberalism of the propertied and moneyed classes, and the dispossessed clergy and nobility. This variety flourished in France under Louis-Philippe, 1830-40, in Germany as "national Liberalism," and in Austria as "political liberalism in general." In the main it stresses the sordid material ideal. Under anti-ecclesiastical liberalism come also: Liberal "parties of progress," opposing Conservatives and Liberals of

moneyed classes; Liberal Radicals, advancing progressive ideas without regard to any existing order or rights; Liberal Democrats, who attempt to make the people, particularly the middle classes, sovereign; and socialism, the liberalism of self-interest nurtured by all the foregoing, and espoused by the proletariat, its main branches being communism, radical social democracy (of Marx, common in Germany and Austria), moderate socialism (in England and France), and anarchism, liberalism's logical and most radical development. (2) Ecclesiastical liberalism includes: modern Liberal Catholicism seeking to regulate Church, State, and modern society according to Constant, founded, 1828, by Lamennais, and defended in part by Lacordaire and Montalembert; a theological and religious form of Liberal Catholicism, preceded by Jansenism and Josephinism, aiming to reform ecclesiastical doctrine in accordance with the Protestant and atheistical "science and enlightenment" theory of the time. Recent forms have been condemned by Pius X as modernism. Liberalism was condemned by the Church, explicitly and in detail in the encyclical and syllabus of Pius IX, 1864, in the Vatican Council, 1870, in the encyclicals of Leo XIII, in the allocution of Pius X, 1907, and in the decree of the Congregation of the Inquisition, 1907. The definition of papal infallibility was in itself a condemnation.—C.E.; Pallen, What is Liberalism?, St. L., 1889; Gibbons, Faith of Our Fathers, XVII, XVIII, Balt., 1879; Devas, Political Economy, Lond., 1901.

Libera Me. See DELIVER ME.

Libera Nos. See DELIVER US.

Liber Diurnus (daybook or diary), formulary of the chancery at Rome, composed between 685-752, containing forms for the composition of important letters and documents, for expediting important business, for consecration of pontiff and suburbicarian bishops, for granting privileges, etc. It was not in use after the 11th century. —C.E. (T. T. K.)

Liberia, republic on the western coast of Africa, between 4° 22′ and 8° 25′ N. lat.; area, about 43,000 sq. m.; pop., between 2,000,000 and 2,500,000; founded, 1820, by the American Colonization Society, as a colony for freed slaves, and declared a sovereign state, 1847. Among the early settlers from the United States were some Catholic Negroes. In 1842 three missionaries arrived from America, the Very Rev. Edward Barron, Vicar-General of Philadelphia, the Rev. John Kelly, and a lay catechist, Denis Pindar. The country became part of the Vicariate Apostolic of the Two Guineas; and the Congregation of the Holy Ghost and the Immaculate Heart of Mary, the Company of Mary, and the Priests of the African Missions have sent most of the missionaries. Because of the fatal effect of the climate on white men, the work has been very difficult and several missions have had to be abandoned. The statistics of the Prefecture Apostolic of Liberia, established 1903, are: churches, 12; priests, 10; Catholic population, 2550.—C.E.

Liberia, PREFECTURE APOSTOLIC OF, republic of Liberia, western Africa; comprises the republic of Liberia; established, 1903; entrusted to the African Missionaries of Lyons. Prefect Apostolic: Jean Ogé, M.A.L. (1910), residence at Monrovia. (In 1928 the prefect's appointment as pontifical chargé d'affaires marked the beginning of official relations between the republic and the Holy See.) Catholics, 2550.

Liberius, POPE (352-366), a deacon, b. Rome; d. there. At the time of his election, the Christian world was perturbed by the exiling of St. Athanasius and the activities of the Arians. Emperor Constantius wished to force a modified Arianism on the whole Church and endeavored to have the bishops of Gaul condemn Athanasius. The pope upheld the Nicene Creed and the exiled saint, who visited him, 353. Liberius was then dragged to Milan and banished to Berœa in Thrace. The antipope Felix II was elected but met with little support and Liberius returned after two years. Both early and recent historians hold conflicting views on the allegation that he condemned Athanasius, and signed an Arian formula; certain documents discrediting him are forgeries. In any case it is certain that he signed no document freely and so the papal infallibility is not involved. —C.E.

Libermann, FRANCIS MARY PAUL, VENERABLE (1804-52), founder of the Congregation of the Immaculate Heart of Mary, b. Saverne, Alsace; d. Paris. The son of a Jewish rabbi, he was baptized at Paris, 24 Dec., 1826, and entered St. Sulpice, 1827. An attack of epilepsy delayed his ordination till 18 Sept., 1841. Meanwhile his association with two creole seminarians had inspired him with the thought of establishing an institute for the conversion of negroes. After several years of prayer and patience, the Congregation of the Immaculate Heart of Mary was authorized at Rome and the novitiate opened at La Neuville near Amiens 27 Sept., 1841. The missions in Africa, practically the first since the downfall of the early Church, have been crowned with success. In 1848 the institute was amalgamated with the revived Congregation of the Holy Ghost, which had a similar object, and Father Libermann was chosen superior general of the united societies.—C.E.; Goepfert, Life of the Venerable F.M.P. Libermann, Dub., 1880.

Liberty in Scripture. In the O.T. the idea of liberty was almost entirely absent, religion meant the "fear of the Lord" (Ps. 33), servant was the name of the good (Ps. 18; Heb., 3). Christianity brought freedom ("ascending on high, he led captivity captive." Eph., 4) from the ceremonial restrictions of the Mosaic law, "a yoke—which neither our fathers nor we have been able to bear" (Acts, 15), and gave its disciples the liberty of freely drawing near to God (Heb., 4). It assumes that man is free ("the truth shall make you free," John, 8) by appealing to his sense of responsibility and holding him accountable for his actions. "Where the Spirit of the Lord is, there is liberty" (2 Cor., 3); "the liberty of the glory of the children of God" (Rom., 8).

Liborius, SAINT, confessor (d. 396), Bp. of Le Mans, France. Of a noble family of Gaul, he joined the priesthood, and was ordained Bp. of Mans, 348.

He was a friend of St. Martin of Tours. During the 45 years of his episcopacy he built many churches. Patron of Paderborn; invoked against gravel and the stone. Emblems: pebbles, and a peacock. Relics at Paderborn and at Amelia in Umbria. Feast, R. Cal., 23 July.—C.E.; Butler.

Libraries, collections of books accumulated and made accessible for public and private use. Public libraries existed in the ancient civilizations of Babylon, Assyria, Egypt, Greece, and Rome. After the introduction of Christianity each church became the nucleus of a library, as a collection of books was needed for church services. Among the earliest accumulations was the library founded at Jerusalem principally by Bishop Alexander, c. 250, which contained letters and historical documents. More important was the library of Cæsarea in Palestine collected by the martyr Pamphilus (d. 308), which contained a number of manuscripts used by Origen in Rome. Pope Damasus (366-84) built a record office (*archivum*) in Rome which served as a depository of official documents, a library, and chancery, and was connected with the Basilica of St. Lawrence. Pope Agapetus (535-36) erected a building on the Cœlian Hill, later known as the Library of St. Gregory. At the breakup of the civilization of the Roman Empire monasticism became the great influence which contributed more than anything to preserve in the West some remnants of learning of the classical period. The Benedictine monks especially were the collectors, translators, and bookmakers of the early Middle Ages. Notable is the fact that liberal regulations were framed for rendering the books in the monastic collections accessible to the reading public. The monastic libraries of England were outstanding. Those of York, Croyland, Whitby, and Durham possessed good collections at an early date. Among the famous libraries in Europe may be mentioned those of the monastic communities of Fulda, Corvey, and St. Gall in Germany, Monte Cassino in Italy, and Fleury and Cluny in France. With the revival of classical studies and secular literature, book-collecting became popular among rulers and private persons and there was a decline in the monastic learning in Europe. In England the destruction of the monasteries during the Reformation resulted in the loss of many valuable collections. Foremost among the agencies which have contributed to the collection and preservation of books in later times is the papacy. Popes have founded numerous libraries and enriched them with manuscripts and documents. They have also indirectly established libraries by founding universities. Among the famous libraries are: the Vatican, Rome, founded by Pope Nicholas V, 1450; the Ambrosian, Milan, founded by Cardinal Federigo Borromeo, 1603-09; the Angelica, Rome, founded by Angelo Rocca, O.S.A., 1614; the Casanatense, Rome, founded by Cardinal Girolamo Casanata, 1698; the Mazarin, Paris, founded by Cardinal Mazarin, 1643; the Mediceo-Laurenziana, Florence, founded by Clement VII, 1571, and the library of Louvain University, founded 1627, on a collection bequeathed to the university by Beyerlinck. It was destroyed by the Germans, 1914, but has since been reconstructed.—C.E.

Libya, lib'i-a, Italian colony on the northern coast of Africa, between Tunis and Egypt, comprising Tripolitania and Cyrenaica. The name was applied in ancient geography to the continent of Africa. Libyans from Cyrene were present at Pentecost (Acts, 2).

Lichfield, ancient diocese, England, founded 7th century, by transference from Mercia, with St. Chad as first bishop, and later restricted, although increasing in political importance, by the creation of Hereford, Worcester, and Dorchester. After the Conquest the see was removed to Chester, and later to Coventry, but Lichfield's three-spired cathedral was rebuilt by the Norman bishop Roger de Clinton, and re-dedicated to St. Chad. The last Catholic bishop was Ralph Bayne (d. 1559).

Lidwina (LIJDWINE, LYDWID), SAINT, virgin (1380-1433), b. Schiedam, Holland; d. there. From her early youth she showed remarkable devotion to the Blessed Virgin. When 15 years of age, she broke a rib while skating, the wound causing gangrene to set in and to spread over her whole body. Her fortitude and patience in the excruciating suffering which lasted for 38 years was rewarded by an extraordinary gift of prayer, and many miracles were wrought at her bedside. Her grave became a popular place of pilgrimage. Patroness of skaters. Represented, receiving a branch of roses and a flowering rod from an angel. Equipollent canonization, 1890. Relics at Schiedam. Feast, 14 April.—C.E.; Butler.

Liechtenstein, monarchy of Europe, between Switzerland and Austria; area, 65 sq. m.; pop. (1912), 10,716. The principality was created, 1719, and has been part of the Holy Roman Empire and the Rhine and German Confederations; it is now independent. The inhabitants are almost all Catholics and belong to the Diocese of Chur (see SWITZERLAND).

Liége (Ger., LÜTTICH; ancient VICUS LEUDICUS), city, Belgium, and former principality of the Holy Roman Empire. The first bishop, St. Servais, installed c. 345, was succeeded by many saints, Domitian and Monulphus (6th century), Theodard (660-669), Lambert (669), and Hubert, all of whom were zealous in converting the Franks. Notger (972-1008) secured for his see, the title of which was changed from Tongres to Liége, the feudal authority of a countship and it became a principality of the Holy Roman Empire. During eight centuries until the French Revolution, the prince-bishops maintained temporal jurisdiction over the practically independent Prince-Bishopric of Liége which comprised a considerable territory, including Liége and its district, the counties of Looz and Hoorn, the Marquisate of Franchimont, and the Duchy of Bouillon. In the 11th century this principality became famous as a center of learning, but for five centuries its history is a continual struggle involving the bishops, the nobles, and the citizens. Liége gave to the Church four popes, Stephen IX, Nicholas II, Urban IV, and Gregory X. The city was active in devotional practises. Notger authorized the observance of All Souls' Day. Hugh of St. Char in 1252 established a feast of obligation in honor of the Blessed Sacrament and

John of Troyes, later Pope Urban IV, extended the feast of Corpus Christi to the whole Church. During the Revolution, the principality was united to France, in 1815 it became part of the Netherlands, and finally, in 1830, a province of Belgium. The Church of St. Paul, now the cathedral, was built by Notger (10th century). The present diocese, re-established in 1802, of which Liége is the seat, has a Catholic population of 1,215,000; 685 parishes; about 700 churches and chapels, including 493 religious houses; 1500 secular priests; 200 regular priests; 5000 sisters; 22 colleges and normal schools.

Life, the perfection in virtue of which an agent is capable of immanent action. Bodies as natural units are found to be possessed of various kinds of activity. Organic or living bodies have an organized structure of heterogeneous parts; inorganic bodies are homogeneous in structure. Organic bodies through the action of the physical and chemical forces inherent in them produce effects which always pass from the agent to some object distinct from it; these activities are called transient. The organized bodies, however, besides exercising transient activities are endowed with other activities never found in the inorganic, e.g., nutrition, growth, and reproduction; some organized bodies are also capable of consciousness and the various local motions arising therefrom; living man is conscious of forming judgments, of reasoning, and of striving for the attainment of non-sensible good. All of these activities are living, vital, and in the corporeal universe are found to be the exclusive properties of bodies which we call living. The definition of life, then, must be found in some quality common to all of these functions and to these alone. Analysis shows that every one of them results in a term which remains, and must of its nature remain, as a perfection of the natural unitary whole producing it. Hence the name immanent activity, also called self-movement. It involves three essential elements: the unit of activity must be a natural unitary whole, not merely an artificial unit (see NATURE); the efficient cause immediately eliciting the activity must be a power within this unit; the immediate term of the activity must remain as a perfection of the unit. Thus an organism in nutrition by its own active power produces as a term the anabolism within the cells comprising the organism.—C.E.; Windle, What Is Life?, Lond., 1908; Foster, History of Physiology, Camb., 1901; Maher, Psychology, N. Y., 1909. (J. A. M.)

Life, THE, Our Lord's own way of naming Himself before raising Lazarus from death (John, 11). (ED.)

Ligamen (Lat., *ligare*, to bind), signifies an existing marriage bond, and is a diriment impediment to another marriage. It is often known as the impediment of previous marriage. It endures until the death of the wife or husband has been legally attested or is morally certain. But in the case of a valid marriage dissolved by the Church under the Pauline Privilege (q.v.) or of a non-consummated Christian marriage dissolved by the pope (see DISSOLUTION), the previous marriage, although it was valid, no longer exists, and consequently is no longer an impediment.—C.E. (J. F. S.)

Light of the World, PARABLE OF (John, 3), Gospel for Monday of Octave of Pentecost. In the nightly visit of Nicodemus Christ explained the mystery of redemption. Means to it is faith in Jesus as the Christ. The unbeliever is already judged (v.18) because he remains in darkness by his own free will (v.19). Moral corruption prevents him from coming to the light (Jesus), lest his rottenness become exposed. Rather than face this he would deny revelation. Light is the symbol of joy (luminous thoughts give us thrills), of life (light vivifies living creatures), of happiness (days of light are days of happiness). Jesus is the giver of light; in redemption He brings to the believer truth, blessing, and peace. The evangelist called the Word Light. "In him (the Word) was life and the life was the light of men," and "The light shineth in darkness and darkness did not comprehend it" (refused to be enlightened). Christ himself repeatedly announced: "I am the Light of the world" (John, 8, 9). The sense is clear. In the divine economy we must believe in Christ, to be possessed of the light of life. But this light must likewise be our moral guide, and reveal the otherwise unfathomable mystery of unbelief.—Fonck, tr. Leahy, Parables of the Gospel, N. Y., 1915. (U. F. M.)

Lights are used in Christian ceremonial not only from necessity but also to signify joy, splendor, etc., and as symbols of Christ, Light of the World.—C.E.

Lights, FEAST OF. See DEDICATION, FEAST OF.

Lillooet Indians ("wild onion"), an important tribe of Salishan linguistic stock in southern British Columbia, now settled upon reservations attached to Williams Lake and Fraser River agencies. The beginning of Christianity and civilization among them dates from 1837, when Fathers Norbert Blanchet and Modeste Demers came among them. At later periods Fathers Nobili and Grandidier labored in this field. The entire tribe is now officially reported as Catholic. Twelve villages have churches, while a number of children are being educated at St. Mary's Mission under the Oblate Fathers and the Sisters of St. Anne. —C.E.

Lilly, WILLIAM SAMUEL (1840-1919), barrister, writer, b. near Exeter, England; d. Geneva. Educated at Cambridge, he was appointed under-Secretary to the government of Madras, 1869, and secretary to the Catholic Union of Great Britain (1874-1919). His writings include: "Ancient Religion and Modern Thought," 1884; "A Century of Revolution," 1889; "The Claims of Christianity," 1894; "First Principles in Politics," 1899; and "Studies in Religion and Literature," 1904.—C.E. Suppl.

Lily, a symbol of chastity because of its spotless whiteness, found in representations of the Annunciation, to indicate the purity of Mary; of St. Joseph, whose staff (according to an ancient legend) bloomed into lilies; of Catherine of Siena, and of other saints notable for purity. (J. F. S.)

Lily of the Mohawk. See TEKAKWITHA, CATHERINE.

Lima, capital of Peru, founded, 1535, by Pizarro, who laid the first stone of the cathedral, now a minor basilica. Lima was made the seat of a diocese in 1543 and was raised to metropolitan rank in 1545, the Dominican Loaysa being the first bishop and archbishop. The University of San Marcos, the first in America, was founded, 1551. The Jesuits arrived at Lima in 1567, founded schools and colleges, and introduced the printing press, from which a catechism, the first book printed in the New World, was issued. The church of Santo Domingo, built by Pizarro, contains a relic of the True Cross and in the Convent of Santa Rosa is preserved the body of St. Rose, Lima's patron saint. A great cross which is now illuminated nightly was recently unveiled on the top of St. Cristobal in a truly Catholic ceremony at which the President of Peru presided. Two precious crosses, one formerly belonging to St. Rose and the other brought from Spain by Pizarro were displayed. The archdiocese of which Lima is the center has an area of 13,310 sq. m.; population, 450,000 (almost entirely Catholic); religious houses, 66; parishes, 73; churches, 498.

ST. DOMINIC WITH LILY

Limbo (Lat., *limbus*, border, edge), the abode of those souls excluded from heaven through no fault of theirs; so called because of the ancient belief that it was situated near the confines of hell. Theologians distinguish a two-fold limbo: the limbo of the Fathers (*limbus patrum*), where the just that died before Christ, were detained until heaven, which had been closed in punishment for the sin of Adam, was reopened by the Saviour; and the limbo of infants (*limbus infantium*), where those who die in original sin, but without personal mortal sin, are deprived of the happiness which would come to them in the supernatural order, but not of happiness in the natural order.—C.E.; Arendzen, What Becomes of the Dead?, Lond., 1925.

Limerick, DIOCESE OF, comprises the greater part of Limerick and a small portion of Clare; suffragan of Cashel. Early missionaries: Sts. Patrick, Senan, and Munchin, who established the celebrated monastery and school of Mungret. The first known bishop of Limerick was Gillebert (*c.* 1100), who presided at the Synod of Rathbreasail. His successors were Danes, until the episcopate of Donat O'Brien (1179-1207). Under Anglo-Norman rule for two centuries the bishops were English or of English descent. The cathedral and churches were taken by the Protestants at the Reformation. The present cathedral of St. John was begun during the episcopate of Dr. Ryan in 1856, who was succeeded by Dr. Butler (1864-86), Edward O'Dwyer (1886-1917), Denis Hallinan (1918-24), and David Keane (1924). Churches, 84; priests, secular, 119; priests, regular, 65; religious women, 490; Catholics, 110,305; others, 6253.

Linacre, THOMAS (*c.* 1460-1524), physician, b. Canterbury, England; d. London. After studying at Oxford, he spent 10 years in Italy specializing in the classics, and received his degree in medicine at Padua. On his return to England he ranked as the leading humanist, and in addition was physician to Henry VIII and Wolsey. He became a priest after 1520, and with his fortune established the Royal College of Physicians, London.—C.E.; Walsh, Catholic Churchmen in Science, Phila., 1906.

Lincoln, ancient diocese, England, founded 678, with St. Theodore as first bishop, by transference from Sidnacester (now Stow), which was united to Leicester in the 10th century. The first Norman bishop was Remigius of Fécamp, 1075, who built the cathedral, rebuilt under St. Hugh (1186) and Robert Grosseteste. In 1536 occurred the "Pilgrimage of Grace," an armed protest against religious changes. The last Catholic bishop, as also the last in England, was Thomas Watson (d. 1584).

Lincoln, DIOCESE OF, Nebraska, comprises that part of the State south of the Platte River; area, 23,844 sq. m.; suffragan of Dubuque; established, 1887. Bishops: Thomas Bonacum (1887-1911); J. Henry Tihen (1911-17); Charles J. O'Reilly (1918-23); Francis J. L. Beckman (1924). Churches, 140; priests, secular, 97; priests, regular, 14; religious women, 266; academies, 4; parochial schools, 35; pupils in parochial schools, 3156; institutions, 4; Catholics, 41,332.

Lincoln Judgment, the decision rendered in a famous ecclesiastical suit in the Church of England, 21 Nov., 1890, by Edward Benson, Abp. of Canterbury in the case against Edward King, Bp. of Lincoln. The bishop was accused of having introduced into the celebration of Holy Communion certain alleged illegal practises and it was these which were, in fact, on trial. There were eight counts in the accusation and all of them pertained to reintroduction of Catholic ceremonies into the service. Some were affirmed to be permitted, others were denied. The judgment was important because it decided certain points of ritual and because it established the right of the Abp. of Canterbury alone to try one of his suffragans for alleged offenses. (F. K.)

Lincoln Use, form of liturgy used at Lincoln, England, prior to the Reformation.

Lindi, ABBEY NULLIUS OF, East Africa (Tanganyika Territory); prefecture, 1913; abbey *nullius*, 1927; bounded N. by the Rivers Mbenkuru and Ruhuje, W. by Nyassa Lake, S. by Mozambique, and E. by the Indian Ocean; under the jurisdiction of the Sacred Congregation of the Propaganda. Abbot *Nullius:* Gallum Steiger, O.S.B. Churches, 9; chapels, 133; priests, Benedictines, 11; religious women, 12; schools, 141; pupils, 10,410; Catholics, 14,319.

Lindisfarne, ancient diocese, England, founded, 635, with St. Aidan as first bishop, the episcopal succession of 16 bishops, including St. Cuthbert and ending with Eardulf, being continued by Durham, 995.

Lindisfarne Gospels, a copy of the Four Gospels in Latin with an interlinear Anglo-Saxon translation or gloss, written *c.* 700, in round characters by Eadfrid, Bp. of Lindisfarne (698-721), ornamented with exquisite tracery and illumination by Ethelwold (724-740), and enclosed in a jewel-

studded metal cover wrought by Bilfrid, the anchorite. Over the Latin words, the priest Aldred wrote the Saxon, c. 950. One of the most beautiful books in the world, it is preserved in the British Museum. Many Lindisfarne words, although not often in the same order or spelling, are found in our versions, e.g., my yoke is sweet and my burden is light (Matt., 11).—C.E., IX, 269. (J. T. S.)

Lindores, Benedictine Abbey, Fifeshire, Scotland, founded *c.* 1191, by David, Earl of Huntingdon and inhabited by Tironensian Benedictines. It was sacked by the Protestant mob, 1543, 1559, and in 1600, was created a temporal lordship.—C.E.

LINGARD

Lingard, John (1771-1851), historian, b. Winchester, England; d. Hornby. Entering Douai in 1782, he returned to England during the French Revolution and was ordained at York, 1795, after his appointment as vice-president and professor at Crook Hall seminary (transferred to Ushaw, 1808), where he wrote his "Antiquities of the Anglo-Saxon Church." In 1811 he retired to the mission of Hornby, and after issuing various controversial tracts and devoting many years to research, he composed his eight-volume "History of England to the Accession of William and Mary" (1819-30; eighth ed., 11 vols., New York, 1915, supplementary vol. by H. Belloc). Lingard successfully negotiated the reopening of the English College, Rome, and as the trusted adviser of the episcopate played a very important part in the 19th-century revival of Catholicity in England. The historical work of the Lingard Society of London honors his memory.—C.E.; Hughes, John Lingard, Lancaster, 1907; Ryan, in Church Historians, ed. Guilday, N. Y., 1926.

Linteum. See Veil.

Linus, Saint, Pope (64 or 67—76 or 79), d. Rome. It is generally considered that he was the successor of St. Peter and ruled for 12 years. According to Irenæus he is the Linus mentioned by St. Paul (2 Tim., 4). His name is mentioned in the prayer "Communicantes" in the Canon of the Mass. Feast, R. Cal., 23 Sept.—C.E.; Butler.

Lion, a symbol of Our Saviour, "the Lion of the fold of Juda" (Apoc., 5); also of St. Mark (see Evangelists, Symbols of the), St. Jerome, and St. Blaise. Being emblematic of solitude, it is sometimes shown in pictures of hermit saints. (J. F. S.)

Lipa, Diocese of, Philippine Islands; comprises the civil provinces of Batangas, Laguna, Tayabas, Marinduque, and Mindoro; area, 12,208 sq. m.; established 1910; suffragan of Manila. Bishops: Joseph Petrelli (1910-15); Alfredo Verzosa (1917). Churches, 98; priests, secular, 75; priests, regular, 21; seminary, 1; colleges for girls, 9; schools, 8; pupils, 1795; Catholics, 900,000.

Lippi, Fra Filippo (1406-69), painter, b. Florence; d. Spoleto. Educated as an orphan in the Carmelite convent near Florence, he joined the order at 16. His later life showed his lack of vocation and, 1458, Pius II released him from his vows. He was one of the first to humanize religious art. One of his earliest paintings was the "Madonna" of the Uffizi, painted *c.* 1435, for Cosimo de' Medici. The "Coronation of the Virgin," into which he introduced his own portrait, 1441, is now in the Florence Academy. Two of his first works are "The Vision of St. Bernard" (National Gallery, London) and "The Death of St. Stephen" in the cathedral of Prato. The "Annunciation" in the National Gallery shows the influence of Fra Angelico. His son, Filippino (1458-1575), extraordinary gifted, was taught by Botticelli. His masterpiece is "The Vision of St. Bernard" (Badia, Florence.—C.E.

Liripippium. See Hood.

Lisbon, Irish College of, Jesuit college, founded by Royal Charter, 1593. The celebrated Stephen White, S.J., was one of its earliest pupils. In 1769 it was closed and confiscated by Pombal, but Dr. Michael Brady restored it to the Irish, 1782. It was closed during the civil war in Portugal in the 19th century.—C.E., VIII, 159.

Lismore, Diocese of, Australia, comprises part of the Eastern Coast District of New South Wales; established as the Diocese of Grafton, 1887, and the name changed later; area, 11,027 sq. m.; suffragan of Sydney. Jeremiah Doyle (1887-1909) was the first bishop, succeeded by John Carroll (1910). Churches, 74; priests, secular, 43; religious women, 237; primary schools, 36; other schools, 31; institutions, 2; Catholics, 30,128.

Lismore, School of, the most celebrated school in the South of Ireland, founded, 635, by St. Carthach, the Younger. Two of its distinguished scholars are the famous St. Cathaldus of Tarentum and St. Cuanna. There are two memorials of Lismore, the crosier, and "Book of Lismore."—C.E.

Liszt, list, Franz (Ferencz; 1811-86), pianistic virtuoso and composer, b. Raiding, Hungary; d. Bayreuth, Germany. After his first performance in public at Oedenburg when nine years of age, his musical education was continued under Czerny and Salieri, and he became a conspicuous figure in Vienna and Paris. Brilliant concert tours in Switzerland and England were followed by a period of unfortunate associations with Lamartine, Victor Hugo, Heine, and George Sand at Paris, when he became intimate, 1834-44, with the Countess d'Agoult (Daniel Stern). Of three children born to them, Cosima married Richard Wagner. More beneficial to his art was the friendship then begun with Meyerbeer and Chopin. Entering upon a pianistic career comparable to that of Paganini with the violin, he raised pianoforte technic to unparalleled heights. A creative period began with his retirement to Weimar, 1849, where he assumed the directorship of musical affairs, introducing Wagner's "Tannhäuser" and "Lohengrin" and training his many pianoforte pupils. In 1858, repenting of his early laxity, he became a Franciscan tertiary and in 1865 received minor orders. As "abbé" he devoted himself

to liturgical composition. He is best-known for his "Symphonic Poems," oratorios, and "Hungarian Rhapsodies."—C.E.; Huneker, Franz Liszt, N. Y., 1911.

Litany, originally a supplicatory prayer, especially when liturgical or ceremonial; later, a liturgical prayer in which the clergy lead and the laity respond, the same form of response being repeated in a number of succeeding clauses, and usually being of a penitential character. A litany is a separate service in itself and as such is often said in processions. It is also used as a portion of the services on certain days. Litanies are to be used for public devotions and at public services only when approved by the pontiff for this purpose. Those not so approved may be used for private devotions only. Only five litanies are approved for public devotions: of Loreto; the Holy Name; the Saints; the Sacred Heart of Jesus; and St. Joseph.—C.E. (P. W. N.)

—Litany of Loreto, perhaps the most popular prayer in honor of the Blessed Virgin Mary known to Catholic piety. It is most frequently used in shorter forms of public devotion, such as Benediction of the Blessed Sacrament, a visit to the church during the day, or on occasion of special devotions to the Mother of God. It was first recited by the clergy and people of Loreto, a small place in Italy to which, according to tradition, the angels transported the humble cottage of the Virgin Mary. Its first form was probably put into print by St. Peter Canisius, about 1557. Later this form was abrogated by decree of St. Pius V. Another litany, composed for the most part of scriptural names as applied to the Blessed Virgin, supplanted it. But the appeal of the latter was not great and soon the old form was again in vogue. Its form has been little altered since. Additions have been made to it from time to time. The most notable being the most recent in point of time; viz.: "Queen of Peace, pray for us!" added by Pope Benedict XV.—C.E. (P. W. N.)

—Litany of St. Joseph, the latest litany to be added to the approved list for public devotion. It is a time-honored prayer in honor of the holy foster-father of Jesus Christ and was sanctioned in March, 1909, by Pius X, who was tenderly devoted to St. Joseph whose name he bore from Baptism. It follows closely the form of the Litany of Loreto, and is one of the most charming and devotional of the litanies. (P. W. N.)

—Litany of the Holy Name of Jesus, commonly known as the Litany of the Holy Name. This litany is quite old and quite common. It came into being at the time of the great preachers of the glory and the power of the Holy Name of Jesus, Bernardine of Siena and John Capistran. It was probably written by one of these, perhaps by both, in collaboration. Pope Sixtus V granted an indulgence for its recitation as early as 1585 or 1586. The present form was approved by Pope Pius IX in 1862; and Pope Leo XIII extended the privileges of this litany to the universal Church. In form it follows closely that of the Litany of Loreto. It is often used at evening services in many churches.—C.E. (P. W. N.)

—Litany of the Sacred Heart was approved for public and liturgical use 2 April, 1899, and an indulgence was granted for its recitation. It is derived from a litany compiled at Marseilles in 1718 by Ven. Anne Madeleine Remuzat and consisting of 27 invocations, to which the Sacred Congregation of Rites added six, taken from the earlier (1691) litany of Fr. Croiset, which had already furnished 17 of the invocations in the Marseilles litany. The five others were selected from a group composed by Sr. Madeleine Joly at Dijon in 1686. A litany composed by St. John Eudes in 1668, was not used in any of the later forms. (J. C.)

—Litany of the Saints, a solemn series of invocations in which are repeated the names of the canonized saints of the Church. The litany begins with the usual invocation of the Persons of the Blessed Trinity and the Blessed Virgin. Then come in order the invocation of the angels, apostles, patriarchs, martyrs, pontiffs, confessors, and virgins as well as the prayers of the Church for preservation from the evils of the world and of life, followed by the petitions for the preservation of the faith and the Church. There are at least three forms of the Litany of the Saints which are used at liturgical functions: the longer one on the Rogation days; a somewhat shorter form on the Ember days and on Holy Saturday; and a still shorter form for the Litany of the Dying, or Litany for the Departing. This last, which appears in the Roman Ritual in its full form, scarcely fills a page. It is used at the approaching death of the Christian, and resignation to the Holy Will of God is the tenor of the prayers and ceremonies preceding and following it. In this litany are added the names of the hospitallers St. Camillus of Lellis and St. John of God, patrons of the dying.—C.E. (P. W. N.)

Literature, as the expression in language of all that is within the soul, ideas, feelings, imagination, opinion, thought, reasoning, judgment, has ever been used and consecrated by religion as a means of making known the Revelation of God. Before the Apostles and Evangelists left the world they committed to writing what they knew by inspiration and had learned by Apostolic experience to believe and understand more thoroughly. Their successors, the Fathers and Doctors of the Church, expounded what they found in the Scriptures, and added arguments to show its reasonableness. They have left us, in noble examples of oratory and poetry, sublime passages on the doctrinal and moral teaching of Our Lord. In every nation where the Church was free at the time the language was assuming its perfection, the literature on Catholic subjects and the general literature by Catholics are part of the classics. When the classics of the English language were produced, the Church was in subjection in that country. Catholics were deprived of the means of cultivating learning, driven out of the universities and ostracized from the social circles in which literature was a vocation and a refinement. They could not therefore contribute their share to English classical literature. There is, it is true, a Catholic spirit in much of our literature, as Shuster has pointed out. Still, as Card. Newman emphasizes in his essay on this subject, though the classical period of the language has passed, this is

a time when many "write so well that there is little to choose between them. What they lack is that individuality, that earnestness, most personal yet most unconscious of self, which is the greatest charm of an author." Thanks chiefly to his example and influence, we have today an abundant Catholic literature which lacks neither individuality nor earnestness. Proof of this is found in the books recommended for further information on the subjects treated in this DICTIONARY and in the valuable lists of books in its closing pages.—Newman, Idea of a University, N. Y., 1927; Shuster, The Catholic Spirit in English Literature, N. Y., 1922; Leo, Religion and the Study of Literature, N. Y., 1923. (ED.)

Literature, CATHOLIC LATIN, term applied to those writings of the Christian era which are composed in Latin, are peculiar to the Church in the West, and whose contents are Christian, as opposed to pagan, in spirit. This literature falls into two periods. (1) From the 1st-5th century, when it appears intensely practical in nature, oratorical and moral in tone, and consists mainly of apologies, chronicles, translations, and catalogues of cemeteries, bishops, and martyrs. Writers of this period are: Novatian, Tertullian, Minucius Felix, Arnobius, Lactantius, Victorinus of Pettau, Cyprian, Hilary of Poitiers, Lucifer of Cagliari, Phœbadius of Agen, Ambrose, Augustine, Jerome, Juvencus, Firmicus Maternus, Prudentius, Zeno of Verona, Optatus of Mileve, Eusebius of Vercelli, Sulpicius Severus, Rufinus, Cassian, Vincent of Lérins, Hilary of Arles, Gennadius, Peter Chrysologus, Pope Leo I, and St. Patrick. (2) From the 6th-17th century, when the literature manifests itself in drama and poetry. The drama, an outgrowth of Church liturgy, included such writers as Mussato, De Loches, Dati, Poggio, Beccadelli, Bruni, Filelfo, Wimpfeling, Holonius, Jacob Locher, Johann von Kitzcher, Levin Brecht, Reuchlin, Cornelius Croeus, Andreas Fabricius, Cornelius Laurimanus, and Hannardus Gamerius. Among the poets of this period may be mentioned: Vida, Johannes Dantiscus, Nicolaus Copernicus, John Salmon, Hosschius, Hieronymus Petrucci, Sarbiewski, Famian Strada, Tarquinius Galuzzi, Robert Bellarmine, Jacob Masen, Adam Widl, Nicola Avancini, John Bissel, and Simon Rettenbacher. The writers of the neo-Latin epic included: Venantius Fortunatus, St. Aldhelm, Venerable Bede, St. Columbanus, St. Boniface, Alcuin, Theodulf the Goth, Walafrid Strabo, the four Notkers, the five Ekkehards, Hroswitha, Flodoard, Marbod, Hildebert of Tours, John of Salisbury, Dante, Petrarch, Maffeo Vegio, Thomas More, Sadolet, and Balde.—C.E., IX, 23.

Lithuania, republic, on the southeastern shore of the Baltic Sea, north of Poland. The boundaries are not yet determined; estimated area, 22,500 sq. m. or more; estimated pop. (1927), 2,255,000. In the 13th century a Diocese of Lithuania, dependent directly on Rome, was created at the request of the ruler, Prince Mendog; he and his family had embraced Christianity, but reverted to paganism before missionary work had made much progress. Early in the 14th century Franciscan and Dominican monasteries were founded at Vilna but were soon suppressed. Later in the same century the Grand Duke Jagello of Lithuania was baptized and married the Catholic Queen Hedwig of Poland. This association of the two countries brought about the spread of Catholicism in Lithuania, mainly from Poland. Efforts were made also to unite the Orthodox Church of the region with Rome, retaining the Slavic liturgy; this was accomplished, by the Union of Brest in 1595-96, in the formal union of the Ruthenian Church with Rome. By that time Lithuania and Poland had become constitutionally one kingdom. In the partitions of Poland, 1772-95, Lithuania was divided between Russia and Prussia, and her churches came more and more under the authority of the governments of those countries. In the 19th century many priests and religious of the Latin Rite and of the Ruthenian Uniat Church were expelled from this region. Since the establishment of Lithuania as a separate republic (1922) the Church there has been reorganized (1926) and includes the Archdiocese of Kaunas (Catholics, 1,275,000), the Dioceses of Kaisedorys, Panevezys, Telsiai, and Vilkaviskis, and the Prelature *nullius* of Klaipeda.—C.E.

Little Brothers of Mary (MARIST SCHOOL BROTHERS), a non-ecclesiastic Catholic institution for the education of youth, founded, 1817, at Lavalla, France, by the Venerable Benedict Marcellin Champagnat, a seminarian associated with the Marist Fathers (Society of Mary). The constitution drawn up by the founder, was approved by the Holy See, 1863, and again in 1903 and 1922. In 24 provinces and 3 districts of world-wide distribution there are 8562 members and novices, and 575 schools. The superior-general resides at St. Genis Laval, Rhône, France.—C.E., IX, 749.

Little Chapter (Lat., *capitulum*, dim. of *caput*, head), in the Divine Office a brief lesson from Scripture recited at the Canonical Hours (except Matins). The epistle of the Mass of the day frequently constitutes in festival offices the Little Chapters at Lauds, Terce, Sext, None, and Vespers; at Prime the Little Chapter is Tim., 1, 17, or Zach., 8, 9; at Complin, Jer., 14, 9. (J. G. K.)

Little Company of Mary, a religious order of sisters founded by Mother Mary Potter in Nottingham, England, 1877, for the gratuitous nursing of the sick poor. The order has 27 houses, including hospitals, convalescent homes, a sanitorium, a refuge for delinquent girls, and a poor house, in Italy, England, Ireland, Scotland, Malta, Australia, New Zealand, South Africa, the United States and South America. The mother-house is in Rome; religious total about 800.—C.E.; XIV, 29.

Little Daughters of Saint Joseph, a religious institute founded in Montreal, 1857, by the Sulpician, Fr. Antoine Mercier, to aid the clergy both by the ministry of prayer and certain temporal services, such as the manufacture of liturgical vestments, altar-linens, etc. Poor missionaries and seminarians are especially aided by the community. They have two houses in Montreal, where the mother-house is located, and carry on their work in several seminaries. Religious total 150.—C.E., VIII, 517.

Little Ease, dungeon in the Tower of London, built in the thickness of the wall, in which the prisoner could neither sit, stand, nor lie, but was compelled to serve his sentence in a cronching position. Many English martyrs were confined here, including Bl. Edmund Campion.

Little Flower, THE. See TERESA OF LISIEUX, SAINT.

Little Flowers of St. Francis (FIORETTI), the name given to a classic collection of popular legends about the life of St. Francis of Assisi and his early companions. Probably the translation of a Latin original, "Floretum," it cannot be traced to one author, being rather an embodiment of traditions. The second half has been attributed to Fra Ugolino Brunforte, provincial of the Friars Minor (d. 1348). The four appendices were added by later compilers. The earliest known MS., preserved at Berlin, is dated 1390; first printed at Vicenza, 1476, it enjoyed a wide circulation in Italy, the vernacular version being reckoned among the masterpieces of Italian literature. There are several well-known English versions.—C.E., VI, 78.

Little Office of B.V.M., a form of prayer in honor of the Blessed Virgin, in structure resembling the Divine Office and consisting of the same elements, but in a shortened form. In origin it is a monastic practise, generally attributed to St. Peter Damian (11th century). In the 12th century it became a supplement of the Roman Breviary and was frequently recited. It was modified by Pius V in the 16th century and, instead of a supplementary office, became the office of the day for certain Saturdays, for those bound to the recitation of the Roman Breviary. The Little Office, as distinct from the Office of the Blessed Virgin for Saturdays, is recited in choir by many religious communities of women, and as a private devotional practise, its use is widespread.—C.E.; Taunton, The Little Office of Our Lady, Lond., 1903. (J. G. K.)

Little Rock, DIOCESE OF, Arkansas, embraces the State of Arkansas; area, 53,045 sq. m., suffragan of New Orleans. Bishops: Andrew Byrne (1844-62); Edward Fitzgerald (preconized 1866, cons. 1867, d. 1907); John B. Morris (1906). Churches, 110; priests, secular, 60; priests, regular, 31; religious women, 605; colleges, 2; seminaries, 2; academies, 7; parochial schools, 47; pupils in parochial schools, 4574; institutions, 11; Catholics, 26,591.

Little Sisters of the Assumption, a congregation founded in Paris, 1865, by Rev. Etienne Pernet, A.A., with the cooperation of Antoinette Fage for the sanctification of the poorer classes. Their work consists of gratuitously nursing the sick poor in their homes. The Rule of St. Augustine is followed. The congregation has 68 houses in France, Italy, England, Ireland, Spain, Belgium, the United States, and South America. The mother-house is in Paris; the total number of religious is 1100.—C.E., II, 5.

Little Sisters of the Holy Family, religious congregation founded at Memramcook, N. B., 1874, for the temporal care of seminaries, colleges, and episcopal residences. The congregation has 50 missions in Canada, the United States, and Italy. The mother-house is at Sherbrooke, P. Q.; religious total 800.—C.E., VII, 408.

Little Sisters of the Poor, a congregation founded at St.-Servan, France, 1840, by the Abbé Augustin Le Pailleur, and Jeanne Jugan, Marie Jamet, and Virginie Trédaniel. The purpose of the congregation is the spiritual and temporal care of the aged poor of both sexes. These people live in homes, entirely dependent on charity, the nuns providing for all their needs. The constitutions are based on the Rule of St. Augustine, and the sisters take a vow of hospitality. The congregation has 309 homes in France, Italy, Sicily, Spain, Belgium, Portugal, Turkey, Hungary, Switzerland, England, Scotland, Ireland, Jersey, Gibraltar, Malta, Canada, the United States, India, Ceylon, Burma, China, New Zealand, Australia, Africa, Argentina, Chile, and Colombia. The mother-house is at La Tour St. Joseph in St.-Pern, Ille-et-Vilaine, France; the total number of religious is 5680.—C.E., XII, 248.

Littré, PAUL MAXIMILIEN EMILE (1801-81), lexicographer and philosopher; b. Paris; d. there. His medical studies having been interrupted by his father's death, he embraced a literary career. After 1840 he became a disciple of Comte and wrote several works on Positivist philosophy. He was elected to the Academy, 1871. Littré is best known for his immense French dictionary. Always opposed to the bitter attacks on the Church, towards the end of his life he was baptized a Catholic.—C.E.

Liturgical Apostolate. This term may designate the whole movement which, at the present time, brings the Christians back to the liturgy, viz., to the participation in the official common worship of the Church, or it may mean the Apostolate which the Church practises on souls through the means of her liturgy. It has also become a proper name, e.g., in Austria where one hears of the *Volks-liturgisches Apostolat* conducted from Klosterneuburg near Vienna by the Augustinian Fr. Pius Parsch. The word is, however, principally connected with the part taken in the liturgical movement by the Benedictine Abbey of St. Andrew near Bruges, Belgium. There, P. Gaspar Lefebvre founded in 1919 the "Bulletin Paroissial Liturgique" and published in 1920 the first of a series of missals for the laity: "Missel Quotidien et Vesperal" (English edition, 1924, "Daily Missal"). The latest of the series (1928) is the "Missel Quotidien pour Enfants" (English edition, 1929, "The Child's Daily Missal"). The Liturgical Apostolate has also published material for the intuitive teaching of the liturgy, e.g., pictures, lantern slides, stationery, charts with movable pictures representing the ceremonies of low Mass and of Baptism, etc.

Liturgical Books, all those books that contain a scientific arrangement of the text, the formulas, and directions of the external divine worship or services of any church. These books contain all the prayers and rubrics that a priest must say and observe when administering any of the Sacraments. To this category belong also the liturgical regulations with regard to place (church, furnishings), time (ecclesiastical year, seasons), things (vestments, candles, etc.). The Liturgical Books are used as distinct texts in the theological curriculum. A

great number of the historical and illustrative references are taken from the numerous Sacramentaries, Lectionaries, Graduals, Psalters, Passionals, Homiliaries, Hymnals, and the special 'Ordines" and "Consuetudines" of the various monasteries and dioceses. Such books must always have the official approbation of the church for which they are written. The sources for the composition of Liturgical Books are the Missal, Breviary, Martyrology, Pontifical, Roman Ritual, Cæremoniale Episcoporum, Memoriale Rituum, Octavarium Romanum, and the decrees of the Congregation of Rites (Decreta Authentica).—C.E. (D. R.)

Liturgy (Gr., *leitos*, public; *ergon*, work), a public service or duty. Among the ancient Greeks it designated the duty of an individual to provide, at his own expense, for public games held on religious festivals, to outfit ships for the benefit of the state, etc. In Scripture it is applied to the religious duty to be performed by priests and Levites in the Temple, especially in connection with the Sacrifice. In Christian use it has two senses: in the Eastern Churches it has almost always designated the Eucharistic Sacrifice alone; in the Western Church it designates either the Mass alone, with its accompanying prayers and ceremonies, or the whole collection of official services used in public worship. In this last sense it is equivalent to rite and may be defined as the exercise of public worship according to Church regulation. It comprises then, all those prayers, ceremonies, and functions prescribed by the Church for use in all services performed by an official minister in her name. It includes the celebration of Mass, the administration of the Sacraments (and Sacramentals), the recitation of the Divine Office, and all other functions such as processions and benedictions. It excludes devotions of a private nature such as the recitation of the Rosary.

The origin of Liturgy is to be found in the institution by Christ of the Holy Sacrifice of the Mass, and the Sacraments, as well as in His example and precepts concerning the necessity and mode of prayer. While Christ laid down the essentials, He left the development of details to His Church, who carries out this task under the guidance of the Holy Ghost. The Liturgy has not been the same at all times in the past, nor is it the same everywhere today. Four distinct types are discernible, Antiochene, Alexandrine, Gallican, and Roman, each branching into various derived liturgies, illustrating the ability of the Church, the jealous guardian of the essential elements, to accommodate her public worship, in nonessentials, to circumstances of time, place, and peoples.

The prayer of the Liturgy is admirably adapted to express the fundamental relations that exist between Creator and creature, considering the latter both as an individual and a member of society. Liturgy gives expression in an approved way to the adoration due to God as the Creator and Lord of all, to the thanksgiving due Him for the benefits received. In a more perfect way than is ordinarily possible in private prayers it sends up to God the cry of the human heart for grace and favor, and renders to Him propitiation for sin. In it the interior dispositions of the soul of the Church are beautifully and efficaciously manifested in forms at once approved for their purity of faith and dignified by antiquity. Every act of the Liturgy has its symbolical meaning; there is the spirit of adoration and humility in the genuflections and bows, the spirit of supplication and exultation in the elevation of hands, the spirit of Christian unity in the salutations of the priest to the people, as in Orate Fratres. The vestments used mark out the wearer as the representative of the great High Priest, Christ; their fine texture indicates the solemnity of the occasion, the various colors, white, red, green, violet, and black, signify purity and joy, charity, hope, penance, and mourning respectively. Nothing is vain in the Liturgy, every prayer, action, ceremony, utensil, and vestment is expressive of some interior virtue possessed by the Mystical Body of Christ, to be striven for by the individual members. —C.E.; Fortescue, The Mass; A Study of the Roman Liturgy, N. Y., 1914. (M. E. D.)

Liverpool, Archdiocese of, England, comprises Lancashire south of the Ribble, the western part of the county, and the Isle of Man; suffragan sees: Hexham and Newcastle, Lancaster, Leeds, Middlesbrough, and Salford. Bishops: George Brown (1850-56), Alexander Goss (1856-72), Bernard O'Reilly (1873-94), Thomas Whiteside (1894-1921), created archbishop, 1911; Frederick Keating (1921-28), and Richard Downey (1928). Churches and chapels, 216; priests, secular, 310; priests, regular, 142; elementary schools, 171; other schools, 19; institutions, 32; Catholics, 373,885.

Lives of Christ. The number of Lives of Christ is so great that it is necessary to restrict the following list to those by Catholic authors and by other writers who are deserving of special mention on account of their past or present services. Ludolphus of Saxony (*c.* 1300-*c.* 1370), a Dominican who became a Carthusian, wrote "*Vita Christi*" in Latin which was famous for centuries after his death. It appeared in Strasbourg in 1374, and a beautiful folio volume of the work was published at Paris in 1865. The work of Ludolphus has a certain resemblance in style and ideas to the "Imitation of Christ," which has sometimes been attributed to him. The Jesuit Fr. de Ligny published at Avignon before 1788, his "Histoire de la Vie de Notre Seigneur Jésus Christ," which was again published in Paris, 1830. A famous German work, translated into French, was "Das Leben Christi," by J. N. Sepp of the University of Munich (Ratisbon, 1843). One of the most useful of a number of French Lives which appeared in the following generation was that of Louis Veuillot, the famous publicist. Another was that written by Mgr. Dupanloup. Henry J. Coleridge, S.J., wrote copiously on the life of Our Lord, among other works, "The Life of our Life, Introduction, Harmony and Notes" (London, 1869).

There are good English translations of four useful French Lives: the Abbé Fouard's "The Christ, the Son of God," translated by George F. X. Griffeth (Longmans, 1891); "The Life of Christ," by Mgr. Le Camus, translated by Fr. (now Bp.) Hickey (New York, 1907); "Jesus Christ," by Père Didon,

O.P. (D. Appleton & Co., 1893); and finally the "Life of Christ" by the late Fr. L. C. Fillion, S.S., translated by the Rev. Newton Thompson (Herder), the eleventh edition of which appeared in 1925. A more recent French Life, not yet translated, is that of Fr. Lagrange, O.P., entitled "L'Evangile de Jésus Christ" (Paris, 1928). Another French work which may be classed as a Life of Christ is that by the late Fr. Léonce de Grandmaison, S.J., "Jésus Christ, Sa Personne, Son Message, Ses Preuves" (Paris, 1928). It is chiefly concerned with the defense of the Catholic position on the Gospels and their teaching.

The text of the "Life of Jesus Christ" by the late Fr. Maas, S.J. (St. Louis, 1891), is "entirely framed out of the words of the Gospels, in such a manner that nothing is omitted and nothing added." The principal contribution of this learned scriptural scholar was his methodical explanatory notes, which make the Life a valuable commentary on the Gospels. The "Life of Christ" by the late Fr. Walter Elliott (New York, 1901), is "a contribution to the devotional study of our Redeemer's teaching and example." Professedly for devotional use, too, is the excellent work of Fr. Maurice Meschler, S.J., "The Life of Our Lord Jesus Christ in Meditation" (Herder, 1909). Giovanni Papini, a novelist who respects Catholic tradition, but whose training hardly fitted him for his task of writing a history of Our Lord, has succeeded, thanks to his literary skill, in producing on the subject a best-seller. His "Storia di Cristo" (Florence, 1921) has been translated ably, but not with sufficient fidelity, by Dorothy Canfield Fisher under the title "Life of Christ." The preface of Papini betrays insufficient concern about the historical reliability of the Gospels; in the course of the work St. John's Gospel is neglected. While the interpretation of Our Lord's words is orthodox, it is frequently too subjective. A careful study of Catholic commentators should precede such a composition. The books we have spoken of are for adults; the needs of younger people are provided for by Mother Loyola's "Jesus of Nazareth," Fr. Cornelius Holland's "The Divine Story," and Mother Imogen Ryan's "Come and See." (W. S. R.)

Living Stone, a title applied to Our Lord 1 Peter, 2, 4. The phrase means more than an animated stone; it is question of a stone with spiritual, supernatural life. It was suggested by Isaias, 8, 14 and 28, 16. Jesus is the corner-stone of the new Sion; those who reject Him shall perish and those who believe in Him will be firmly established in the spiritual building, which is the Church. The Church is compared to a building, Eph., 2, where Christ is called the "chief corner stone." (W. S. R.)

Living Waters. (1) Spring water as contrasted with well-water, promised by Our Lord to the Samaritan woman at the well of Jacob (John, 4; Is., 12; Jer., 2; Ezech., 47; Zach., 14). (2) The life of Grace on earth leading to life everlasting in heaven, ". . . but he that shall drink of the water that I will give him, shall not thirst forever" (John, 4). (C. J. D.)

Llandaff, ancient diocese, originating in the monastic foundation of St. Dubricius, and founded, 6th century, with his disciple St. Teilo as first abbot and archbishop. Its beginnings are obscure, and the succession uncertain, for during the period 597-768 there was no communication between the churches of England and Wales. This caused irregularity and ignorance among the Welsh clergy, but a reform was effected by the establishment of new monasteries. The cathedral of Llandaff, a fine specimen of Early English architecture, begun 1120, was enlarged at close of 12th century, and restored during the 19th century.

Llanthony Priory, a monastery of Augustinian Canons, in the Black Mts. of S. Wales. It originated *c.* 1100, with William and Ernisins, two hermits living in a chapel once occupied by St. David, for whom Hugh de Lacy founded a monastery, 1107. The buildings passed into private hands at the confiscation, 1539, and became the property of Walter Savage Landor, 1807.—C.E.

Loaves, emblem in art associated with St. Honorius, St. Elizabeth of Hungary, and St. Anthony of Padua. In connection with St. Elizabeth it refers to the miraculous changing of loaves into flowers.

Loaves and fishes, Gospel narrative of the miraculous multiplication of five loaves of bread and two fishes to feed the five thousand who had been attracted by the words and miracles of Christ to follow Him into the desert, or mountain as St. John styles it (Matt., 14, Mark, 6, John, 6). In John the miracle is followed by the discourse of Christ on the Sacrament of the Eucharist which He was to establish. (ED.)

Loaves of Proposition (Lat., *panes propositionis*). The expression might perhaps be better rendered "loaves set forth"; it is also found under the forms "holy" or "hallowed bread," or "bread of the presence" (1 Kings, 21), "continual bread" (Num., 4: Hebrew version). It refers to twelve loaves of unleavened bread, made each of two-tenths of an epha (four-fifths of a peck) of the finest flour, set in two piles (Lev., 24) upon an altar-like table placed along the north wall of the holy place (3 Kings, 7). Early in post-exilic times their preparation was the office of the sons of Caath, one of the Levitical guilds (1 Par., 9). Every sabbath fresh loaves were brought in (Lev., 24), half of the stale loaves being given to the outgoing, and the other half to the incoming order of priests, who ate them within the sacred precincts (according to the Talmud). This institution, admirably suited to an agricultural community, was obviously intended as a perpetual expression of the gratitude of the people to God for the produce of the earth.—C.E. (C. L. S.)

Lochleven, a lake, Kinross-shire, Scotland. St. Serf's Island, situated here, was the seat of a religious community for 700 years. Given to the Culdees, *c.* 840, it was granted by David I, 1145, to the Canons Regular of St. Andrews; the surviving Culdees were subject to the canons. At the Dissolution the confiscated property passed to the Earl of Morton.—C.E.

Lockhart, WILLIAM (1820-92), the first convert in the Tractarian Movement, b. Warlingham, England; d. London. He became a Rosminian in 1843, and engaged in missionary work. He founded the

periodical "Catholic Opinion," and for many years contributed to "The Lamp"; in addition he completed MacWalter's biography of Rosmini.—C.E.

Locust, an insect resembling a large grasshopper, that infests grain and wheat in swarms, ruining the crops. They are one of the worst scourges in the East; they were the eighth plague God sent upon the Egyptians because Pharao would not let the Israelites go to sacrifice to the Lord (Ex., 10).

Locutorium (Lat., a place for conversation, from *loqui*, to speak), a parlor or reception room in a monastery or convent. (C. J. D.)

Logia Jesu, the sacred or Divine words or discourses of Christ in the Gospel. Papias speaks of the *logia* of the Lord which were presented in good order by St. Matthew, whereas St. Mark does not give them so completely. Some have read in the expression of Papias an original or a source anterior to our First Gospel and made up exclusively of logia or discourses, but it would be difficult to substantiate this claim, from which important conclusions are derived as to the composition of the Gospels. More likely Papias, by the word *logia* means the Gospel (discourses and facts of Christ's life). In 1897 some *logia* or sayings of Our Lord were discovered at Behnesa, the ancient Oxyrynchus, near the Libyan desert, 120 m. s. of Cairo; there were eight in all, 42 lines of 15 to 20 letters each. Some authorities agree with the suggestion of Batiffol, that these might be an extract deliberately made from an apocryphal Gospel, such as the Gospel to the Hebrews.—C.E.; Harnack, tr. Wilkinson, The Sayings of Jesus, N. Y., 1908. (J. M. B.)

Logic (Gr., *logos*, speech, reason), in ordinary language, refers to sound reasoning. Logicians have never agreed as to how logic should be defined, and have doubted as to whether it is a mode of knowing or an instrument of knowledge: a science or an art. Modern works are in three groups; those which attempt to apply mathematical methods to the processes of thought (symbolic logic); those which follow Hegel in making logic a criticism of the understanding practically identical with metaphysics; and those which accept the traditional view of Aristotle and the Schoolmen. In accordance with Aristotle, founder of logic, St. Thomas defines logic as the science or the art of exact reasoning: "Logic is the science and art which directs the act of reason, by which man is able to proceed in the pursuit of truth without error, confusion, or difficulty." Reason includes all mental operations; hence the aim of logic is to direct the acts of the mind so as to secure clearness in definition and arrangement of our mental images, consistency in our judgments, and validity in our inferences. By reason of its directive role, logic differs from psychology, which deals with the mental processes in themselves, and is primarily speculative. In opposition to the Hegelian viewpoint logic cannot be identified with metaphysics, since the latter deals not with the processes of thought in particular, but with the whole universe of being. According to the traditional division formal logic studies mental processes simply to secure clearness and order among their contents; material logic concerns the truth of these contents. In the modern usage the field of material logic is reserved to epistemology, and the term logic is applied only to that portion formerly designated as formal logic.—C.E.; Joyce, Principles of Logic, N. Y., 1910; Turner, Lessons in Logic, Wash., 1910. (L. C.)

Logos (Gr., word), St. John's name for the Second Person of the Blessed Trinity. See WORD.

Loisy, ALFRED FIRMIN (1857-1919), modernist, b. Ambrières, France. He was educated at St. Dizier, the Grand Seminaire of Châlons-sur-Marne, and the Institut Catholique, Paris. After his ordination to the priesthood, 1879, he devoted himself to the study and teaching of apologetics. His numerous publications on the subject showed a tendency to modernism (q.v.), and in 1903 five of his books, which were intended to refute the anti-Catholic Adolf Harnack, were placed on the Index. He was forbidden to continue his instructions on Assyriology in the Sorbonne, 1904, and Pius X issued the decree "Lamentabili," followed by the Encyclical "Pascendi," 1907, condemning the errors to which Loisy subscribed. He was formally excommunicated, 1908. He continued as professor of the history of religions in the College of France, Paris, from 1909. His Autobiography or Confessions, at first under the title of "Things Past" and later under "My Duel with the Vatican," New York, 1924, contains strange admissions of formal heresy as far back as 1885, formal duplicity in dealing with Church authorities, and of intrigue to capture a bishopric.

Lollards (Middle Dutch, *Lollaerd*, mumbler), the followers of John Wyclif, an heretical body flourishing in England in the 14th and 15th centuries, applied, however, in Flanders to certain heresies before it was used in England. The principal heresies of the Lollards were the denial of the authority of the Church, the repudiation of Transubstantiation, and the theory of "Dominium," viz: that the validity of the Sacraments depends upon the worthiness of the minister. These were all enunciated by Wyclif and were spread abroad by his "poor priests," men, who though many of them were not in Orders, went throughout the country preaching and exhorting the people, and appealing for confirmation of their teaching to Wyclif's translation of the N.T. (a family one). Their sincerity and austerity, which cannot be questioned, contrasted in many cases with the growing luxury among the secular and regular clergy, gave them a ready hearing and the heresy spread rapidly. Stern means were taken both in Church and State against them, and a number of Lollards were burnt for heresy, though many, having participated in rebellious outbreaks, were put to death for treason. In the 15th century Lollardy became less and less a learned body and soon degenerated into extreme fanaticism. Though the Lollards were the forerunners of the Reformation in England, their influence upon the acceptance of that movement was very slight.—C.E. (F. K.)

Lombard, PETER (*c.* 1555-1625), Abp. of Armagh, b. Waterford, Ireland; d. Rome. He studied at Louvain and was made archbishop, 1601; as he

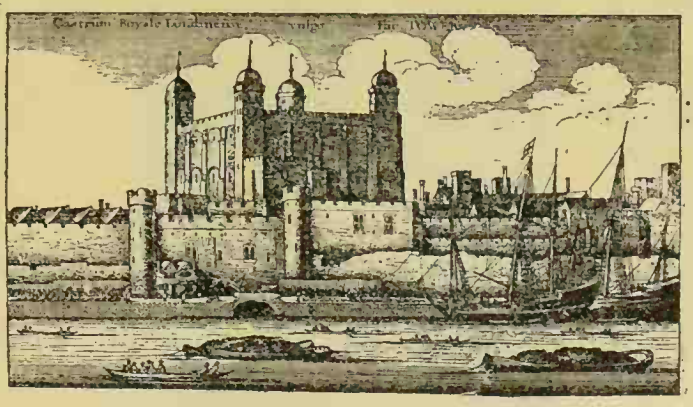
was unable to go to his see, the diocese was administered by David Rothe. Lombard wrote a treatise on Ireland and for a time presided over the "Congregatio de Auxiliis" which examined into the Jesuit and Dominican controversy on grace.—C.E.

PETER LOMBARD

Lombardic Architecture, or LOMBARD ROMANESQUE, the architecture of North Italy developed in the 9th and 10th centuries. An association of trained builders, the Commacini, named from an island in Lake Como, flourished at this period. The best examples of this style are two churches: Sant' Ambrogio in Milan, and S. Michele in Pavia. The eaves gallery built above the vault of the apse is a distinguishing feature. A fine example is the gallery in the central tower of the Cistercian church at Chiaravalle near Milan. A less pleasing characteristic is the false façade with its walls raised higher than the roof of the church, which became the prevailing form throughout Italy.

Lombard League, the anti-imperial alliance ormed by the cities of Lombardy: Bergamo, Brescia, Mantua, Ferrara, and Verona; Vicenza, Padua, and Treviso belonging to an earlier league, with Pope Alexander III against the Emperor Frederick I. A fortress was built called Alessandria, and a great victory won by the League at Legnano, 1176. In the treaty of Venice, 1177, Frederick recognized Alexander as pope, which was the defeat of his pretensions to rule Italy and to interfere with papal elections. The League was renewed, 1226, against Frederick II; the struggle ended with the death of Frederick and the overthrow of the Hohenstaufens, 1250.

London, (Celt., *Llyndin*, Lake-forest), the capital of England, on the Thames River. Little is certainly known of its early history except that it was inhabited by the Celts at the time of the Roman invasion, A.D. 43. It came under Saxon control, *c.* 570, was made a bishopric, 604, and received its first charter, 1079. (For the history of the ancient Catholic Diocese of London, see LONDON, Ancient Diocese.) After the Reformation the history of the Catholics in London is one of continued oppression. Subsequent to the accession of Elizabeth the sacrifice of the Mass was prohibited, the penal laws against Catholics were enacted, more than 80 priests and laymen suffered martyrdom; the ancient hierarchy ceased with the death of Bp. Bonner, 1569. An archpriest, with jurisdiction over all England, was appointed by the Holy See, 1598, but during the existence of the first Vicariate Apostolic, 1623-55, 14 priests were executed after the departure of Charles I for Oxford, 1646. A new persecution broke out later, culminating in the martyrdom of 14 more priests and laymen after the Titus Oates Plot, 1678. In the year 1688, the Vicariate Apostolic for the London district was erected. With respect to Catholic places of worship London has always held a unique position. Due to the presence of foreign ambassadors there existed "embassy chapels" belonging to the Spanish, Portuguese, Bavarian, Sardinian, Venetian, and Neapolitan embassies where Mass was celebrated daily for the public during the latter part of the 17th, and throughout the 18th, century. The oldest of these is the Sardinian Chapel, founded, 1648, but replaced by a new building, St. Anselm and St. Cecilia, 1909. St. Mary Moorfields, erected 1686, was the first London Catholic parish church to come into existence after the Reformation, and was used as Cardinal Wiseman's pro-cathedral, 1852. St. Etheldreda's, Ely Place, was built as early as 1290-99, suffered partial destruction during the Reformation, and was reopened, 1876. The chief events concerning London Catholics after the erection of the Vicariate Apostolic, 1688, were: the petty persecutions conducted by common informers, 1767-78; the first Catholic Relief Act, 1778, and the consequent Gordon Riots, 1780; the second Catholic Relief Act, 1791; the Catholic Emancipation Act, 1829; the Oxford Movement, 1833-45; the reestablishment of the hierarchy, 1850; the erection of Westminster Cathedral, 1895-1903; the Eucharistic Congress, 1908; and the steady growth of Catholic strength in all phases of activity in the city.—C.E. (E. A. D.)



TOWER OF LONDON

London, ancient diocese, founded 604, with Mellitus as first bishop, after whose successor, Wine, the line is unbroken until the incumbency of the last Catholic bishop, Edmund Bonner (1553-69), with whose imprisonment by Elizabeth the Catholic diocese ends. Numbered among its bishops are two canonized saints, Erkenwald (675) and Dunstan (958); another, Roger Niger, popularly so venerated; and six archbishops of Canterbury. The fourteenth-century Norman cathedral of St. Paul's, which replaced the Saxon cathedral of the tenth century, was despoiled under Henry VIII and the nave used as a market and theater until its destruction by fire in 1666.

London, DIOCESE OF, Ontario; comprises Middlesex, Elgin, Norfolk, Oxford, Perth, Huron, Lambton, Kent and Essex Counties in southwestern Ontario; est., 1856; transferred to Sandwich, 1859; transferred back to London, 1869; suffragan of Toronto. Bishops: P. A. Pinsonneault (1856-66); John Walsh (1867-89); Denis O'Connor, C.S.B. (1890-99); F. P. McEvay (1899-1908); Michael F.

Fallon (1910). Churches, 100; priests, secular, 122; priests, regular, 25; religious women, 763; college, 1; seminary, 1; academies, 5; high schools and continuation schools, 10; parochial schools, 65; institutions, 5; Catholics, 70,000.

Longanimity, long-suffering, a virtue referred to hope. It looks beyond the immediate future to the far-off good perceived by faith only, "Saluting the promises from afar." Thus it disposes to perseveranee and eonstaney in bearing the burden of hope deferred. (H. J. W.)

Longinus, SAINT, martyr (1st century), d. Cappadocia. He was the soldier who pierced the side of Christ with his lance, and when the earthquake came he professed the Divinity of Christ. After his conversion, he returned to Cappadocia, where he was put to death by order of Pontius Pilate. The Italian legend, confusing him with Longinus the centurion, states that he brought a relic of the Precious Blood to Mantua, and preached the Gospel there. Represented in arms, standing at the foot of the cross. His relics were preserved in the church of St. Augustine, Rome. Feast, 15 March.

ST. LONGINUS

Longstreet, JAMES (1821-1904), soldier and convert, b. Edgefield, S. C.; d. Gainesville, Ga. He was one of the greatest Confederate generals during the Civil War. His "From Manassas to Appomattox" is a valued military narrative. He became a Catholic, 1877, and was later U. S. Minister to Turkey.—C.E.

Look down, O Mother Mary, hymn written by St. Alphonsus (1696-1787) and translated by Rev. E. Vaughan.

Lope de Vega Carpio, FÉLIX (1562-1635), priest, poet, and dramatist, b. Madrid; d. there. Educated at the Jesuit college, Madrid, and the University of Alcalá, he was in the service of the Bp. of Avila, and became secretary to the Duke of Alva. He served in the Spanish navy, taking part in the Armada expedition. After the death of his second wife, he became a priest, 1612, which action, however, did not correct the disorders of his life. His productivity as an author is astounding. He practised almost all forms of composition with success but is most famed as a dramatist, and as such dominated the Golden Age (16th and 17th centuries), writing at least 1500 *comedias*. Naturally these plays are deficient in style, but they display rich dramatic imagination. As typical of his work may be mentioned the pastoral "Pastores de Belén"; the epics "Corona trágica" (dealing with Mary Stuart) and "Angélica"; the historical poem "Dragontea," an attack on Drake; an autobiographieal novel "Dorotea"; and the plays "El Castigo sin Venganza," "La Estrella de Sevilla," and "Amar sin Saber á Quien." —C.E.; Rennert, The Life of Lope de Vega, Phila., 1904.

LOPE DE VEGA

Lord, a title commonly used of God in the O.T., but commonly appropriated to Christ in the N.T. In the O.T. Greek version and those dependent on it, as the Vulgate in this matter, it is used in place of Jahweh (Jehovah), the proper name of God among the Israelites. The way St. Paul and other N.T. writers use the title is one of the proofs that they regarded Christ as God. In Acts, 10, 48, He is referred to as the Lord Jesus Christ.—Prat, tr. Stoddard, The Theology of Saint Paul, N. Y., 1926. (W. S. R.)

Lord of Glory. In the Epistle of Saint James, 2, 1, we read, "My brethren, have not the faith of our Lord Jesus Christ of glory, with respeet of persons." In this passage, glory is regarded as an essential attribute of Christ (John, 17, 5); some commentators think that the genitive of quality "of glory" is eonnected only with "our Lord," but more likely it goes with "our Lord Jesus Christ."—Chaine, L'Epître de St. Jacques, Paris, 1927. (W. S. R.)

Lord of Hosts, in Isaias, 9, 9, as in many other passages of the Bible, designates God as supreme over untold armies of spiritual and other ageneies, whieh He ean employ to give effect to His purposes. The angels, the stars, as well as armies of men are represented in the Bible as subjeet to Him. The Septuagint Version sometimes simply translates the expression Lord of Hosts by a word which means the Omnipotent. In the text referred to, Isaias says that God, Who is Almighty, will bring about the fulfillment of His prophecy conecrning Emmanuel. (W. S. R.)

Lord of Lords, a title of Christ in St. Paul's first letter to Timothy, 6, 15; also in the Apocalypse, 17, 14; the Lamb will overcome the coalitions of the future as He does those of the present because He is "Lord of Lords" and "King of Kings." The two titles suitable only to God, are again given to Our Lord in Apocalypse, 19, 11.—Allo, L'Apocalypse, Paris, 1921. (W. S. R.)

Lord of Misrule, one of the chief characters in the celebration of the Feast of Fools, a custom of the later medieval period, which came to be marked with much license and buffoonery, and was eventually suppressed. The Lord of Misrule was a mock precentor of the cathedral choir. Before the first Vespers he was allowed to intone the prose "Laetemur gaudiis"; during the second Vespers he was deprived of his precentor's staff. The Feast of Fools originated in the Feast of the Subdeacons, occurring 1 Jan.; later it developed into a feast of the lower clergy; and still later it was taken up by

certain brotherhoods of "fools." There is little doubt that the license and buffoonery which came to be associated with this, as with other medieval feasts, had their origin in pagan times. The ecclesiastical authorities repeatedly condemned it or endeavored to restrain it within bounds. Eventually it passed out of practise. (M. P. H.)

Lord's Day, special name for the first day of the week in the N.T. This day was chosen to honor the day on which Our Lord rose from the dead. On this day the faithful are obliged to hear Mass and rest from all servile works. (C. J. D.)

Lord's Prayer or OUR FATHER (Lat., *Pater Noster*), a prayer taught by Christ (Matt., 6) and therefore the most revered and oft-used formula of the Christian religion, frequent in Liturgy. The strictly correct form is that in use among Catholics, the termination "For thine is the kingdom, and the power, and the glory" used by Protestants being an interpolation.—C.E.

TRANSLATION OF THE HOLY HOUSE TO LORETO

Lord's Supper, the Last Supper, in Latin *Cœna Domini*, a name for Holy Thursday; also commonly used by Protestants for the rite they adopted when changing or abolishing the Mass, and now used for Communion Service or Sacrament. (ED.)

Loreto, HOLY HOUSE OF, so called from the tradition that the house, wherein the Holy Family dwelt at Nazareth, was transported by angels to the city of Loreto, Italy. The Holy House is now encased by a large imposing basilica. It has been one of the famous shrines of the Blessed Virgin from the 13th century to the present day. The Feast of the Translation of the Holy House of Loreto is celebrated 10 Dec.—C.E., XIII, 454 (N. M. W.)

Loretto Heights College, Loretto, Colo., founded 1918; conducted by the Sisters of Loretto; preparatory school; college of arts and sciences; extension course; summer school; professors, 19; students, 304; degrees conferred, 1929, 21.

Loretto Nuns. See INSTITUTE OF THE BLESSED VIRGIN MARY.

Lorica of St. Patrick. See ST. PATRICK'S BREASTPLATE.

Lorrain, CLAUDE DE (CLAUDE GELLÉE; 1600-81), painter and etcher, b. Chamagne, Lorraine; d. Rome. He lived mainly in Italy and resided in Rome from 1625 till his death. He was a master of classic landscape and noted for his unusual treatment of sunlight and some degree of impressionism. Among his patrons were Urban VIII, Innocent X, Alexander VII, and Clement IX. He left a large number of canvases, among the best-known being "The Embarcation of the Queen of Sheba," and the "Nuptials of Isaac and Rebecca," both in the National Gallery in London, and "The Village Dance" in the Louvre. Of his etchings "The Herdsman" is the most admired.—C.E.

Lort Monday. See PLOUGH MONDAY.

Los Angeles and San Diego, DIOCESE OF, California, comprises these counties: Imperial, Los Angeles, Riverside, San Bernardino, Orange, San Diego, Santa Barbara, Ventura; area, 44,350 sq. m.; erected, 1922, by dividing the Diocese of Monterey and Los Angeles, established 1840, into Monterey-Fresno, and Los Angeles and San Diego; suffragan of San Francisco. Bishop: John J. Cantwell (1922). Churches, 272; stations and chapels, 73; priests, secular, 356; priests, regular, 148; religious women, 1043; colleges, 3; seminaries, 3; academies, 14; high schools, 13; primary schools, 79; pupils in parochial schools, 21,316; institutions, 26; Catholics, 299,350.

Lost Coin, a parable told to the Pharisees and Scribes who were murmuring against Our Lord for stooping to receive and enlighten publicans and sinners (Luke, 15); also read for the Gospel, the third Sunday after Pentecost. The coin lost was very small as coins go (15 to 25 cents), but it meant much to the poor woman; hence her care in searching for it and joy at finding it. So, too, sinners, despicable and of no value in the eyes of the Pharisees, mean much to God who out of His great love created and destined them for heaven. This explains the zeal of Jesus, and that of His true disciples, in searching out souls lost in the dark and hidden corners of sin, and His great joy, which the angels and saints share, when He has found and restored them to Him to whom as Creator and Redeemer they rightfully belong.—Fonck, tr. Leahy, The Parables of the Gospel, N. Y., 1915; Ollivier, The Parables of Our Lord, Dublin, 1927. (N. G.)

Lost Sheep. See GOOD SHEPHERD.

Lot, son of Aran and nephew of Abraham. He settled in Kikkar the fertile region about the Jordan, residing in Sodom. At the time of the pillage of the latter he was captured and carried away but was soon rescued by Abraham. He was saved by angels when Sodom and Gomorrha were destroyed for their immorality; his wife, however, was turned into a pillar of salt for her disobedience. It has been suggested that she may have been overtaken by the salty waters of the Dead Sea or that she became coated with salt released from the soil by the heat of the flame. Later Lot had two sons, Moab and Ammon, the fruits of incest, whose descendants were Israel's most bitter enemies.—C.E.

Loucheux Indians (Fr., *loucheur*, squinter), a group of closely related Déné tribes, called also Kutchin and Tukkuthkutchin, found in northwestern Canada and Alaska. East of the Rockies they have a patriarchal system, while in the west they have a matriarchy with clans and totems. The eastern Loucheux are now Catholics and a Jesuit mission has been established for the western branch.—C.E.

Louis IX, Saint, confessor (1215-70), King of France, b. Poissy, France; d. near Tunis, Africa. He was the son of Louis VIII and Blanche of Castile. Proclaimed king when only 11 years of age, he ruled under the guidance of his mother. He reigned for 44 years, a model Christian sovereign and a religious ascetic. He made numerous judicial and legislative reforms, and promoted Christianity in his kingdom by establishing religious foundations, aiding the Mendicant Orders, and propagating the synodal decrees of the Church. The relations of St. Louis with the Holy See and the French clergy have given rise to conflicting interpretations. He was always a devoted son of the Church, but he would not tolerate any encroachment on the part of members of the hierarchy, and repeatedly protested against the abusive exercise of the right of excommunication. Although he refused pecuniary help to Pope Gregory IX in his war against Frederick II of Germany, he promised his support to Innocent IV against the same emperor, and actually saved the pope from capture. To assist in the Crusade he obtained from the pope permission to levy heavy taxes on the clergy, and in turn granted to the pope certain concessions concerning the collation of benefices. He never published the so-called "Pragmatic Sanction," often quoted as a royal decree, limiting the pope's authority over the French Church. It is a forgery fabricated in the 15th century at the time of the famous "Pragmatic Sanction" of Bourges. St. Louis made two Crusades to the Holy Land; on the last he was taken ill and died. Patron of Versailles, La Rochelle, Blois, Oran, Carthage, New Orleans, La., St. Louis, Mo. Emblems: nails, crown of thorns. Canonized, 1297. Relics at St. Denis, Paris, destroyed by revolutionists, 1793. Feast, 24 Aug.—C.E.; Butler; Perry, St. Louis, the Most Christian King, N. Y., 1901.

Louis XIV (1638-1715), King of France, b. St. Germain-en-Laye; d. Versailles. He was the son of Louis XIII and Anne of Austria. Although he succeeded at the age of five, his personal government did not begin until 1661, after his marriage with Maria Theresa of Austria. France was then arbiter of Europe and when Louis assumed power, he determined to be an absolute monarch, disregarding provincial rights and reducing the nobility to mere courtiers. After 1683 he was influenced by Mme. de Maintenon whom he married, and by Père Le Tellier. He was much occupied with religion, and was continually coming into conflict with the papacy. Dominated by Gallican ideas and inspired by his view of his divine rights, expounded by him in the "Mémoires," he exercised a dictatorship over the Church, despite the pope's protests, particularly regarding Church property and appointments to benefices. Feeling the Jansenists were a danger to the state, he aided the Holy See in suppressing them and the Quietists, though he did so in a Gallican spirit. At first he treated the Protestants with justice. Later (1679-85) they were excluded from office and the liberal professions, and at times very cruelly treated by Louvois, his minister. Persuaded that French Protestantism was practically dead, Louis revoked the Edict of Nantes, intending thus to register officially the end of the heresy. Innocent XI praised his zeal, but besought James II to influence Louis to obtain gentler treatment for the remaining Protestants, and most of the French bishops supported the pope's view. The ill-treatment of the Protestants is to be attributed to Louis personally, and arose from his resolution to be supreme arbiter of religious policy in his realm.—C.E.

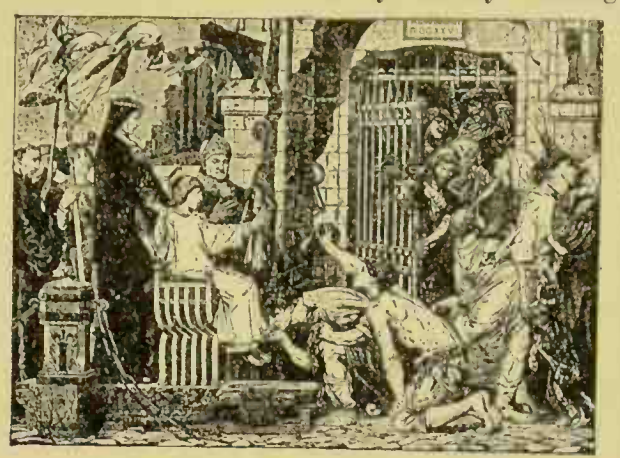
Louisiana, the 30th state of the United States in size, the 22nd in population, and the 18th to be admitted to the Union (8 April, 1812); area, 48,506 sq. m.; pop. (1920), 1,798,509; Catholics (1928), 569,297. When La Salle sailed down the Mississippi to its mouth, 1682, and so completed the earlier discoveries of De Soto, 1541, and Fr. Marquette and Louis Joliet, 1673, he was accompanied by the Recollects, Frs. Zenobius Membré and Anastase Douay, the former offering the first Mass said in Louisiana. In 1717 the Indian Mission of San Miguel de Linares was established by the saintly Franciscan, Fr. Anthony Margil, near Spanish Lake. Fr. Augustine Patron de Guzman was put in charge, and it is probable that the first church in Louisiana was built there. Fr. Margil also ministered to the settlers at the French trading-post of Natchitoches, which had a parish priest, the Capuchin Fr. Maximin, in 1728. New Orleans was founded, 1718, by Jean Baptiste Le Moyne, Sieur de Bienville, and the first plans included a site for a church, but when Fr. François Charlevoix, S.J., visited the settlement in 1721 he could only report a chapel in course of construction. This first building, in charge of the Capuchin Fr. Anthony, was destroyed by a hurricane in 1722, and replaced in 1724-25 by a brick church on the site of the present cathedral, presided over by Fr. Raphael de Luxembourg. The Capuchins had a school for boys in 1727, Fr. Cecilius being the first teacher. In 1726 Fr. Nicolas Beaubois, S.J., was appointed vicar-general for the Indian missions of the lower Mississippi region, the Capuchins still having general control of the whole territory south of St. Louis. Fr. Beaubois visited France for aid, and on his appeal several Ursulines from Rouen came out the next year to Louisiana under Mother Mary Tranchepain. After a journey of six months they reached New Orleans in August, 1727, and founded their convent, the oldest in the United States. Their activities included a school, a hospital, and an orphan asylum. The building which they occupied in 1734 still stands, having been subsequently for a time the archiepiscopal residence and later the chancery. Included in the state are the Archdiocese of New Orleans, and the dioceses of Lafayette and Alexandria (qq.v.). Catholic influence on place-names of the state is shown in the following: Convent, St. Amant, St. Benedict, St. Bernard, St. Francisville, St. Gabriel, St. James, St. Joseph, St. Landry, St. Martinville, St. Maurice, St. Patrick's, St. Rose. The U. S. Religious Census of 1916 gave the following statistics for church membership in Louisiana:

SEAL OF LOUISIANA

Catholic Church	509,910
National Baptist Convention	146,720
Southern Baptist Convention	66,298
Methodist Episcopal Church South	38,940
Methodist Episcopal Church	18,311
Colored Methodist Episcopal Church	13,762
Protestant Episcopal Church	11,632
African Methodist Episcopal Church	10,260
Presbyterian Church in the U.S.	9,636
All Other Denominations	37,598
Total Church Membership	863,067

—C.E.; Shea.

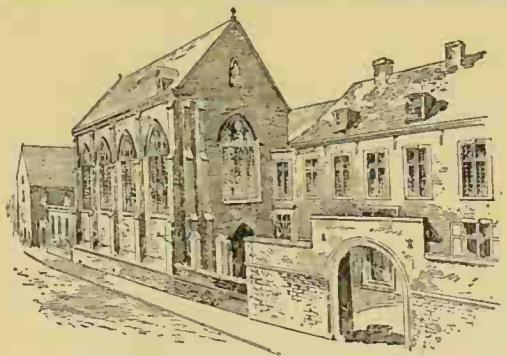
Louis Marie Grignion de Montfort, BLESSED, confessor (1673-1716), b. Montfort, France; d. St. Laurent-sur-Sèvre. He studied at Rennes and Paris, and was ordained, 1700. He became a celebrated missionary in France, his labors being almost miraculously fruitful, despite intense Jansenist opposition. He founded the Sisters of Wisdom and the Company of Mary, and was an enthusiastic promoter of devotion to Our Lady. His "Treatise on the True Devotion to the Blessed Virgin Mary" was translated by Father Faber, N. Y., 1909. Beatified, 1888. Feast, 28 April.—C.E.



ST. LOUIS OF FRANCE (*see page* 572)

Louisville, DIOCESE OF, Kentucky, comprises that part of Kentucky lying west of Carroll, Owen, Franklin, Woodford, Jessamine, Garrard, Rock Castle, Laurel and Whitley counties; area, 22,714 sq. m.; established at Bardstown, 1808; transferred to Louisville, 1841; suffragan of Cincinnati. Bishops: Benedict J. Flaget (1810-32); John B. David (1832-33); Benedict J. Flaget (1833-50); Martin J. Spalding (1850-64); Peter J. Lavialle (1865-67); William G. McCloskey (1868-1909); Denis O'Donaghue (1910-24); John A. Floersch (1924). Churches, 162; priests, secular, 119; priests, regular, 112; religious women, 3356; colleges, 5; academies and high schools, 20; parochial schools, 97; pupils in parochial schools, 18,880; institutions, 11; Catholics, 117,437.

Lourdel, SIMÉON (1854-90), apostle of Uganda, b. France; d. Uganda, Africa. In 1874 he was admitted to the noviceship of the White Fathers at Algiers. With a band of 10, he was sent in 1878 to found a mission at Uganda. Received by King Matesa, in spite of the opposition of Arabs and Protestants, he opened the mission in 1879. During the ascendancy of the Arab party at court, the missionaries were obliged to withdraw to Bokumbi, but were invited back to Uganda in 1885. Years of persecution, civil war, and foreign invasion followed, but the Catholic missions were finally restored. At his death, there were 12,000 Catholics and a large church at Roubaga.—Forbes, Planting the Faith in Darkest Africa; the Life Story of Father Siméon Lourdel, Lond., 1927.



AMERICAN SEMINARY, LOUVAIN

Lourdes, city, department of Hautes-Pyrénées, France. The greater part of the new town has grown up around the shrine which has become the most famous in France. In 1858 a young peasant girl saw many times an apparition of the Blessed Virgin in the grotto of Massabielle. "I am the Immaculate Conception" were the words of the vision. A miraculous spring suddenly came into existence. After examination on the part of the ecclesiastical authorities the devotion to Our Lady under the title of Notre Dame de Lourdes was authorized and a feast instituted on 11 Feb., the date of the first vision. The Church of Notre Dame was raised to the rank of minor basilica in 1870. The Church of the Rosary was built later to accommodate the crowds of pilgrims. Numerous and well-attested cures have been made by bathing in the water or by merely visiting the shrine and especially by the Benediction of the Blessed Sacrament. The water of the spring has been found by analysis to contain no curative properties. The chief pilgrimage, called the national, is in August. About 600,000 pilgrims annually visit the shrine from all parts of the world.—C.E.; Lasserre tr. Sisk, Our Lady of Lourdes, Lond.; Huysmans, tr. Mitchell, The Crowds of Lourdes, N. Y., 1925.

Louvain, IRISH COLLEGE OF, founded, 1624, for the education of Irish priests, the charter being granted by the Holy See at the instance of the Most Rev. Eugene Macmahon; closed by the French, 1795.—C.E., VIII, 160.

Louvain, UNIVERSITY OF, founded as a *studium generale* by a Bull of Pope Martin V, 1425, at the request of John IV, Duke of Brabant; the faculty of theology was created by Pope Eugene IV, 1431. During the 17th and 18th centuries, it was one of the strong intellectual centers of the West, and numerous institutions and colleges grew up around it. Among its famous professors were the philologist Justus Lipsius, the Arabist Clénard, and the scientist and inventor Minckelers. The faculty of theology strongly resisted the invasion of Protestantism, although the teachings of its professors Baïus and Jansenius caused serious anxiety during the 17th century, and in the 18th the influence of Febronianism and Josephinism was strongly felt. The theological teaching from the end of the 17th century was based upon that of the Scholastics, and special Scholastic chairs were added through the initiative of the princes. Among its illustrious teachers was Adrian Floris, later (1522) Pope Adrian VI, to whom is due the foundation of the university college which still bears his name. In the 18th century there was conflict between the university and the government which sought to im-

pregnate it with centralizing and royalist ideas. The crisis arrived under Emperor Joseph II when, in disregard of the rights of the Church, he attempted to impose a general seminary upon the university, which resulted in the suspension and exile of many of the professors. The national conservative government reopened the university in 1790, but it was again suppressed in 1797 by the French who had annexed the Netherlands. After an interval marked by the establishment of a state university under the Dutch government, 1815, the episcopate of Belgium decided to create a free Catholic institution for higher education. This was sanctioned by Gregory XVI and first opened at Mechlin, 1834, but soon removed to the old buildings at Louvain. Its administration, teaching, and budget are independent of the state, and the episcopate controls the institution and appoints its head, the *rector magnificus*, who governs with the assistance of a rectorate council composed of the deans of the five faculties, theology, law, medicine, philosophy, and letters. The professors are appointed by the bishop on the presentation of the rector. It has a large number of affiliated institutions, among them the higher philosophic institute established by Pope Leo XIII and organized by Card. Mercier. Since Belgium gained its independence, Louvain has always been represented in the Parliament and often in the cabinet councils. Among the illustrious professors since the restoration have been the theologians, Beelen, Jungmann, Bp. Jules Malou of Bruges, Lamy, and Reussens; in law, De Coux, Périn, Thonissen, and Nyssens; in philosophy and letters, Arendt, David, Moeller, Poullet, Nève, De Harlez, and Willems; in philosophic science and mathematics, Gilbert, De la Vallée, Poussin, Van Beneden, and Carnoy; and in medicine, Schwann, Craninex, Michaux, Van Kempen, Hubert and Lefèbvre. Students, 3291.—C.E.

Love, the inclination of an appetite toward a good agreeing with it and adapted to it. There is a natural love common to all creatures, whereby they naturally tend to their own proper good. Love is sensitive or rational in so far as it arises from the apprehension of the senses only, or of human reason. Rational love is the love of concupiscence, or of benevolence, according as its object is cherished for the good of the one loving, or of the one loved. The love of friendship is a love of benevolence between two persons, mutually loving one another, based on a certain communication of goods. Rational love is natural or supernatural according as it proceeds from purely natural or supernatural revealed motives. The supernatural virtue of love (theological virtue of charity), is not acquired but infused. It is a love of God for His own sake, and of fellow man and of self for God's sake. True love of God and of man are inclusive of one another. The obligation of making acts of supernatural love of God is contained in Holy Writ (Deut., 6; Matt., 22; Luke, 10), and urges at the dawn of reason, at the time of death, and at various times during life. Supernatural love of God is also the principle and good of moral perfection. The obligation of loving our fellow man binds whenever our neighbor is in need, and we are in a position to help him. It is regulated by a certain order depending on his nearness to us by reason of relationship, friendship, country, etc., on the nature and extent of his need, and on the inconvenience, injury, or loss we undergo by helping him.—C.E. (R. J. M.)

Love Feast. See AGAPE.

Low-church, the party in Anglicanism which emphasizes the personal rather than the sacramental or ceremonial side of religion. Low-churchmen generally prefer the term "Evangelical" to describe their position, which is that of the usual Protestant theology, as contrasted with the Catholic tendencies of High-churchmen.—C.E. (F. K.)

Lower Nigeria, VICARIATE APOSTOLIC OF, Nigeria, Africa (British possession); entrusted to the Fathers of the Holy Ghost; mission, 1885; prefecture, 1889; vicariate, 1920. Vicar Apostolic: Joseph I. Shanahan, C. S. Sp. (1905); residence at Onitsha. Priests, 20; schools, 700; pupils, 42,000; catechumens, 71,000; Catholics, 25,000.

Low Mass, a shortened and simplified form of the High Mass, with priest and server only. If parts of the Mass be sung it is a sung Mass or *Missa Cantata*. (ED.)

Low Sunday, first Sunday after Easter, named by contrast with that high feast; also called Sunday *in albis* (in white) because of the custom in the early Church of laying aside on the eve of this day the baptismal robes of those who had been baptized on Easter Eve; sometimes named *Quasimodo*, from the first word of the Introit, and *Antipasch* (the close of the Pasch, or of Easter Week).—C.E. (ED.)

Loyola, name of several colleges and universities.

—LOYOLA COLLEGE, Baltimore, Md., founded, 1852; conducted by the Society of Jesus; preparatory school; college of arts and sciences; extension school; professors, 16; students, 175; degrees conferred in 1929, 29 (1 honorary).

—LOYOLA COLLEGE, Montreal, Canada, founded, 1896; affiliated with the University of Montreal, conducted by the Jesuits; students, about 200.

—LOYOLA UNIVERSITY, Chicago, Ill., founded, 1869; conducted by the Jesuits; preparatory school; schools of arts and sciences, commerce, law, medicine, dentistry; correspondence school; summer school; professors, 450; students, 6711; degrees conferred in 1929, 687.

—LOYOLA UNIVERSITY, Los Angeles, Cal., founded, 1911; conducted by the Jesuits; preparatory school; schools of arts and sciences, and law; professors, 53; students, 840; degrees conferred in 1920, 120.

—LOYOLA UNIVERSITY, New Orleans, La., founded, 1904; conducted by the Jesuits; colleges of arts and sciences, law, dentistry, pharmacy; graduate, special, and extension schools; summer school; professors, 132; students, 962; degrees conferred in 1929, 142.

Lucas, FREDERICK (1812-55), journalist, b. London; d. Staines, England. He advocated Catholic Emancipation while still a Quaker, and became a Catholic, 1839. The following year he founded "The Tablet," inspiring English Catholic journalism with a new spirit of independence. He espoused the cause

of Ireland, and in 1852 was returned to Parliament as a member for Co. Meath.—C.E.

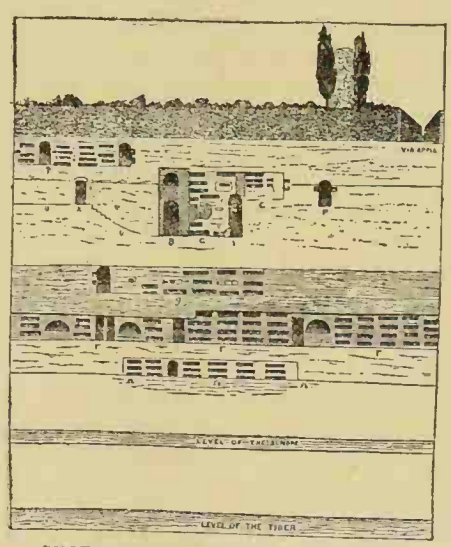
Lucifer (Lat., light-bearer; the morning star, the sun). Although it sometimes refers to a King of Babylon (in Is., 14), the Fathers apply it in a spiritual sense to the leader of the fallen angels, or Satan. In Christian literature it is a synonym for the devil, the prince of darkness, and alludes to the high estate from which he fell. In the blessing of the Easter candle it signifies Christ, the "light of the world."—C.E. (A. H.)

Luciferians. (1) A class name for a number of early sects which revived Gnostic and Manichean principles and worshiped the devil, in some instances cursing God while they did so. They are also known as Luciferites, e.g., the Stedingers in northern Germany (13th century); also a similar group of sectarians in Austria (14th century). (2) The adherents of the schismatical bishop, Lucifer of Cagliari, in Sardinia (d. 370 or 371), who dealt very harshly with converts from Arianism. He apparently was not reconciled with the Church before his death.—C.E., IX, 410. (A. H.)

Lucina, Crypt of, title traditionally given to the most ancient section of the catacomb of St. Callistus, Rome. According to a theory of De Rossi now generally accepted, based on "Annals" of Tacitus, XIII, 32, Lucina was the baptismal name of the wife of Aulus Plautius, Pomponia Græcina, who was accused of holding a foreign superstition but was pronounced innocent when tried by her husband. She was the donor of a crypt. A tomb of a member of her family with an inscription of the 3rd century confirms the theory of De Rossi.—C.E.

Lucis Creator optime, or O Blest Creator of the light! hymn for Vespers on Monday. It was written probably by Pope St. Gregory the Great (540-604). Of the 21 translations, the English title given is by E. Caswall.—Britt.

Lucius, Saint (2nd century), according to tradition a British king or chieftain, who begged Pope Eleutherius to send the missionaries SS. Fagatius and Duvian to England. He is identified in the Roman Martyrology with St. Lucius, the first bishop and martyr of Chur who evangelized the Grisons in Switzerland. The abbey of St. Luzi is built over his tomb. Relics, since 9th century, in cathedral of Chur. Patron of city and diocese of Chur. Feast, 3 Dec. —Butler.



SECTION OF CRYPT OF LUCINA

Lucius I, Saint, Pope (253-254), b. Rome; d. there. Soon after his consecration he was exiled during the persecution of the Emperor Gallus. He returned shortly, probably upon the accession of Valerian. Feast, R. Cal., 4 March.—C.E.; Butler.

Lucius II (Gherardo Caccianemici dal Orso), Pope (1144-45), b. Bologna, Italy; d. Rome. Before his election he was a cardinal-priest, legate to Germany, papal chancellor, and papal librarian. He was elected in 1144 and his brief reign was marked by a disastrous campaign with Roger of Sicily and a republican outbreak in Rome. He died as the result of violence received from a Roman mob.—C.E.; Pastor.

Lucius III (Ubaldo Allucingoli), Pope (1181-85), b. Lucca, Italy; d. Verona. Before his election in 1181 he was a cardinal-priest, legate to France and to Sicily, and Bp. of Ostia and Velletri. He was elected and crowned at Velletri, then came to Rome where the revolutionaries forced him to flee. He resided at Velletri, Segni, and at Verona, where he held a synod, 1184, to take measures against the Cathari and Waldenses. He absolved King William of Scotland from the excommunication imposed on him by Alexander III and later sent him the Golden Rose.—C.E.; Mann.

Lucy, Saint, virgin, martyr (283-304), b. Syracuse, Sicily; d. there. According to the traditional story, she was of a noble Greek family, brought up as a Christian by her mother, Eutychia. After her mother's miraculous cure at the shrine of St. Agatha in Catania, Lucy was allowed to make a vow of virginity and to distribute a great part of her riches among the poor. This largess stirred the greed of the unworthy youth to whom Lucy had been unwillingly betrothed, and he denounced her to Paschasius, the Governor of Sicily. Condemned to suffer the shame of prostitution, she stood immovable and could not be dragged to the place of evil. Faggots were then heaped about her and set on fire, but again God saved her. Finally she met her death by the sword. Her name occurs in the prayer "Nobis quoque peccatoribus" in the Canon of the Mass. She is invoked against sore eyes, sore throat, hemorrhages, and epidemic diseases. Patroness of Syracuse, Sicily. Emblems: cord, eyes. Relics at Venice and Bourges. Feast, R. Cal., 13 Dec.—C.E.; Butler.

ST. LUCY

Ludger, Saint (*c.* 744-809), Bp. of Münster, missionary among the Frisians and Saxons, b. Zuilen, near Utrecht; d. Billerbeck, Westphalia. After studying at York, he was ordained at Cologne, 777, and devoted himself to evangelizing the Frisians and Saxons. He was consecrated Bp. of Mimigernaford, 804, and from the monastery he erected there, the present city, Münster, derives its name. Patron of Werden, East Frisia, and Deventer. Represented holding a church and a book. Buried at Werden. Feast, 26 March.—C.E.; Butler.

Ludmilla, Saint, martyr (*c.* 860-921), first Christian duchess of Bohemia, b. Mielnik; d. Tetin. She and her husband, Boriwoi, were baptized by St. Methodius, 871. Her daughter-in-law, Drahomira, jealous of the influence which Ludmilla wielded over her grandson, Wenceslaus, caused her to be strangled. Patroness of Bohemia. Feast, 16 Sept.—C.E.

Ludolph of Saxony (d. 1378), ecclesiastical writer. He first joined the Dominicans, and 30 years later entered the charterhouse of Strasbourg. He governed the charterhouse of Coblenz, 1343-48; resigning his office, he spent the last 30 years of his life in retreat and prayer. He is the author of an excellent "Commentary of the Psalms" and a "Life of Christ." In this latter work are combined a history, a commentary based on the Fathers, a series of instructions, meditations, and prayers in relation to the life of Christ. Its excellence is attested by numerous editions and translations, and by frequent use by such masters of the spiritual life as St. Theresa and St. Francis de Sales. It was the Life studied by Ignatius Loyola after his conversion.—C.E. (R. F. S.)

ST. LUKE PAINTING THE VIRGIN

Lugo, JUAN DE (1583-1660), cardinal, theologian, b. Madrid; d. Rome. After studying law at Salamanca, he entered the Society of Jesus and subsequently taught at Valladolid and Rome. His writings, of which "De justitia et jure" is most famous, display a penetrating critical mind and a remarkably sound judgment. His brother, Francisco (1580-1652), was also a noted Jesuit theologian.—C.E.; Sommervogel.

Luis Beltran, SAINT, confessor (1526-81), Apostle of South America, b. and d. Valencia, Spain. He joined the Dominican Order, 1544, was ordained 1547, and for 30 years served as master of the novices. He exhibited heroic charity during the plague of 1557. An eloquent preacher, inspired with the hope of martyrdom, he requested to be sent to Central America. His labors in Panama and Colombia were astonishingly successful, but after seven years he was recalled to Spain to assume a position of responsibility in his order. Represented extinguishing a fire; holding a cross, and a chalice surmounted by a serpent. Canonized, 1674. Feast, 9 Oct.—C.E.

Luke, GOSPEL OF SAINT, the third book of the N.T., whose author is St. Luke, a disciple and companion of St. Paul. The Gospel was written before the year 63, at which time St. Luke wrote his second work, Acts of the Apostles. After making diligent inquiries of those who had seen and conversed with the Lord, he set down the life and teachings of Jesus as the sure foundation for the truth of Christianity (Luke, 1, 1-4). He narrates how Jesus, by His Life and teaching and by the ministry of the Apostles, brought salvation to the whole world. Among the characteristics of this Gospel are: the portrayal of Our Lord's mercy towards sinners; the prominence given the Mother of Jesus and other pious women; the clear and vivid delineations of characters; the frequent and beautiful parables of Jesus. The Gospel contains 24 chapters and may be divided into: the hidden life (1-2); preaching of St. John, baptism, and temptation (3, 1 to 4, 13); teaching, miracles, and works of mercy in Galilee and the founding of the Church (4, 14 to 9, 50); the "Perean Ministry," work of Jesus outside of Galilee (9, 51 to 19, 28); ministry in Jerusalem (19, 29 to 21, 38); Passion, Death, Resurrection and Ascension (22-24). The Biblical Commission, 26 June, 1912, declared that the harmonious tradition from the earliest ages, the testimony of ancient writers, the use of the Gospel by the early Church, constitute certain proof that St. Luke wrote the entire Gospel as contained in our Bibles before the year 70, and that it is a true historical document. Chapters specially commendable for reading are: 1-2, the five joyful mysteries; 6, the sabbath day, choice of the Apostles; 10, Good Samaritan; 15, parables of mercy; 12, 13, 14, instructions on following Christ; 22-24, Passion and Glory of Jesus.—C.E.; Ward, Commentary on St. Luke, Lond., 1915; Darby-Smith, Gospel according to St. Luke, Lond., 1925; Callan, The Four Gospels, N. Y., 1917. (R. F. S.)

Luke, SAINT, evangelist; b. Antioch; d. probably Bœotia, A.D. 74, author of the third Gospel and the Acts of the Apostles. A native of Antioch, Luke received an excellent education in that city renowned for its learning; he studied medicine at Tarsus, and rose to prominence in his profession. From his knowledge of the eastern Mediterranean it is supposed that he traveled as a ship doctor. He also excelled in painting and sculpture, the Annunciation, Visitation, Nativity, and Shepherds being his favorite themes; a painting of the Virgin in St. Mary Major at Rome is attributed to him. He was not a Jew, and from the perfection and fluency of his literary style, it is inferred that he was a Greek. He met St. Paul at Troas and journeyed with him to Neapolis and Philippi as evangelist (Acts, 16). He remained St. Paul's companion and helper on his missionary journeys and the Apostle speaks of Luke (Col., 4) as "the most dear physician"; he visited St. Paul frequently during his imprisonment at Cæsarea, traveled to Rome and remained at his side during the two years' imprisonment there, and was alone with St. Paul at the time of his last imprisonment (2 Tim., 4). Little is known of him after the death of St. Paul. He was unmarried and traveled to Achaia where he wrote his Gospel; according to some records he was martyred, though these are not authenticated. His Gospel is the longest and the finest from a literary viewpoint. Patron of physicians, artists, brewers, glass-workers, butchers, and notaries. Many societies of physicians, with philanthropical purposes, are named after him. Emblems: a book, ox, brush and palet. Relics at Padua. Feast, R. Cal., 18 Oct.—C.E.; Butler.

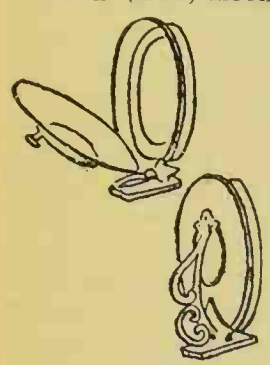
Luke Kirby, BLESSED, martyr (*c.* 1549-81), b.

northern England; d. Tyburn. He was educated at Cambridge, entered Douai College, 1576, and was ordained at Cambrai, 1577. Arriving in England, he was arrested, imprisoned, tortured, and hanged. Beatified, 1888.

Lulworth, castle in Dorsetshire, England, built in 1588 and in possession of the Weld family since then. When the Trappists were driven out of France during the Revolution they were received, 1794, in Lulworth Castle, which was built on the site of a former Cistercian monastery confiscated by Henry VIII, and remained there for some years until the foundation of Mount Melleray in Brittany. John Carroll, the first bishop in the United States was consecrated in the chapel of the castle, 1790. The castle was destroyed by fire, 1929.

Lumen Christi, lōō'mān chrēs'tē (Lat., Light of Christ), versicle chanted by the deacon on Holy Saturday as he lights the triple candle; sung three times, each time in a higher pitch, with the response "Deo Gratias." The light is taken from the new fire, just blessed, and is brought to the Paschal candle. It is symbolic of Our Lord's Resurrection.—C.E. (C. J. D.)

Luna (Lat., moon) or LUNULA (little moon), a circular receptacle, usually with glass sides, inserted into an ostensorium, to show the Sacred Host. It is blessed by a priest, and therefore is a sacred vessel; often called lunette.—C.E., IX, 435. (J. F. S.)



LUNA, OPEN AND CLOSED

Luna, PEDRO DE (BENEDICT XIII), antipope (1394-1417), b. Illueca, Aragon, Spain, 1328; d. Peñiscola, Spain, 1422 or 1423. A cardinal-deacon, he assisted at the election of Urban VI, but later joined the French cardinals when they elected the antipope Robert of Geneva (Clement VII), falsely claiming that Urban's election had been secured under pressure from the Roman people. The antipope sent him as legate to the kingdoms of Castile, Aragon, Navarre, and Portugal, and later to France, Scotland, Belgium, England, and Ireland, in order to gain favor for the Avignon party. When Robert died Pedro de Luna became a priest, was consecrated bishop, and elected pope by the Avignon faction. In 1407 he and Pope Gregory XII decided to meet at Savona and settle the schism but the latter failed to put in an appearance. The kingdoms now began to turn against the antipope, who, backed by Scotland, Aragon, Castile, and Sicily, refused to accept the sentence of deposition from the Council of Pisa, 1409, insisting that a council was not superior to a pope. The council made matters worse by electing another antipope, Pietro Philarghi (Alexander V), on whose death in the following year they elected Baldassare Cossa (John XXIII). The latter, forced by Sigismund, King of the Romans, convened the Council of Constance. The council met, received the submission of Cossa and the abdication by proxy of Gregory XII, but Pedro de Luna fled to Spain still asserting his claim to the see. His action proved him a schismatic and the council deposed him, 1417, but he died unsubmissive. At the time of the schism half of Europe believed Pedro de Luna to be the legitimate pontiff and his claims were vigorously supported by St. Vincent Ferrer.—C.E.; Pastor.

Lunette. See LUNA, or LUNULA.

Lust (A.-S., *lut*), the inordinate appetite for sexual gratification, one of the seven deadly or capital vices. God has placed in the organs of generation a sensual pleasure in order to induce man to do what is necessary for the preservation of the race. To seek this pleasure, or consent to it, outside of matrimony, or contrary to the rules of married life, is sinful because it is contrary to the order established by God. Even to lust with the eyes, or heart, is already a sin, as Our Lord teaches in the sermon on the Mount.—C.E. (W. J. B.)

Lustra sex qui jam peregit. See PANGE LINGUA GLORIOSI [LAUREAM].

Lutgard, SAINT, virgin (1182-1246), mystic, b. Tongres, Belgium. She took the Benedictine habit, 1194, and was elected prioress of her community, 1205. In 1208 she was transferred to the Cistercian Order at Aywières, near Brussels. Throughout her life, she was favored with apparitions of Christ, the Blessed Virgin Mary, and the saints. Represented with Our Lord, who is showing her His bleeding heart. Feast, 16 June.

Luther, MARTIN (1483-1546), leader of the 16th-century religious revolt; b. Eisleben, Saxony; d. there. He graduated master of philosophy at Magdeburg in 1505, and a few months later joined the Augustinians at Erfurt. In 1507 he was ordained. The following year he taught philosophy at Wittenberg while studying theology. Shortly afterwards he went to Rome; the exact object and outcome of this journey is uncertain, and the account of it written later in life is of admittedly doubtful accuracy. He returned to Wittenberg as lecturer on Scripture and subsequently was appointed district vicar. Marked changes were already noticed in his manner of life which later he attributed to the teaching of the Church regarding good works, which he entirely misrepresented. A violent reaction resulted; after having placed undue reliance on his efforts towards justification and confused concupiscence with original sin, he declared that man was hopelessly corrupt and that all his works, even those done from charitable or pious motives, were grave sins; that he could be saved by faith alone, in virtue of which God clad him as with the mantle of Christ's merits and concealed but did not blot out sin. This new theory of justification by faith alone was later developed by Luther into the fundamental doctrine of his religious system.

MARTIN LUTHER

Luther seized on the publication of the papal Bull of Indulgences in Germany as the occasion of his break with the Holy See. The preaching of the indulgence was entrusted to Johann Tetzel, an

eloquent Dominican. On 31 Oct., 1517, Luther proclaimed his "Ninety-five Theses," some of which were adjudged heretical by the archbishop's councilors. The matter was referred to Rome. Luther was summoned thither, 1518, but did not go. Later he met Card. Cajetan at Augsburg, but the meeting was fruitless. He appealed from the pope to a general council as the decisive authority in doctrinal disputes, though subsequently, having injected himself into the Leipsic disputation between Eck and Carlstadt, he was forced to reject the authority of the councils for that of the Bible. In his "Babylonian Captivity" he endeavored to stir up national feeling against the pope and make a bold appeal to the sensual appetites of the populace. At this time the main points of his creed seem to have been: the Bible is the sole rule of faith; man is totally corrupt; he lacks moral free will and all his acts, even sin, are the work of God; he is justified by believing God will save him; this faith includes a pardon of sin and all its penalties; Baptism, the Eucharist, and Penance are the only sacraments; the hierarchy and exterior worship are unnecessary; the priesthood is universal; there is no visible Church.

In 1520 Luther was excommunicated by Rome and shortly afterwards the Diet of Worms gave civil corroboration to this act. He withdrew to Wartburg Castle for a year. During his retirement (1522) he translated the New Testament into German, the Old Testament being finished in 1534. Although Luther's work had indisputably high literary merits and has exerted a potent influence on German literature, it was an unfaithful version, containing suppressions, mistranslations, and deliberate garblings to support his own doctrines. Another treatise, "On Monastic Orders," boldly set forth a new ethical code, asserting the irresistibility of concupiscence and the impossibility of observing continence. Luther at this time was a victim of melancholia, sensual attacks, and, according to himself, diabolical obsession. He attacked Erasmus for upholding free will, and in his "Servitude of the Will" advocated determinism. Luther's teachings and unbridled writings had been fanning the fire of the peasants' growing discontent, resulting in the Peasants' War, 1525. He sounded a warning, but too late, and throwing in his lot with the princes he eloquently exhorted them "to slaughter the peasants like dogs." At this time he married an ex-Bernardine nun, Catherine von Bora.

Luther soon proclaimed the supremacy of the princes in matters of religion, a doctrine acceptable to those longing to obtain possession of the Church revenues and property. In 1531 the Smalkaldic League, an offensive and defensive alliance of all Lutherans, was formed, and Luther, attacking George of Saxony, prepared the people for a possible revolt against the emperor. Luther's many maladies were now bringing his life to a premature close. He vigorously denounced his closest friends, and excoriated those who dared deviate from his views. In his "Table Talk," his pictures of his youth grow darker, dates and facts are changed, incredibilities, exaggerations, and contradictions abound, and have given rise to many legends still found in popular biographies, but now rejected by critical historians. Much of the book is unprintable. The moral corruption and intellectual decay among his followers resulting from his teachings on concupiscence and man's lack of free will nearly drove him insane; he imagined himself the special object of the devil's hostility. Under these influences his coarseness reached its climax in his treatises against the Jews and the papacy. Luther was interred in the Wittenberg castle church.—C.E.; Maritain, Three Reformers, N. Y., 1929; Grisar, Luther, St. L., 1917; Denifle, Luther and Lutherdom, N. Y., 1917; O'Hare, Facts about Luther, N. Y., 1916.

Lutheranism, the religious belief of the oldest of the Protestant sects, founded by Martin Luther (q.v.). The name was at first used derisively by his opponents and Luther himself preferred the designation "Evangelical," which is quite generally used with the word "Lutheran" in Church titles. Lutherans keep the date of their founding as 31 Oct., 1517, when Luther posted his 95 theses for discussion on the church door in Wittenberg. The chief doctrines of Lutheranism, which are summarised in six "Confessions" are: (1) acceptance of the Apostles', Nicene, and Athanasian Creeds; (2) the authority of the Scriptures as the rule of faith; (3) justification by faith alone; (4) "consubstantiation" or the real, corporeal presence of Christ in and with the substance of the bread and wine at the time of the celebration of the Lord's Supper. Following Luther's teaching on private judgment, their formularies are variously interpreted, and wide divergence is found, ranging from strict orthodoxy to the extremes of rationalism. Lutheranism is the prevailing religion of Germany and Scandinavian countries. Its Church government varies from the episcopal to congregational forms. A form of worship is used, based on the Mass but eliminating all idea of sacrifice. Though it has shown great tendencies towards subdivision on minor points of doctrine, of late many prominent Lutheran bodies have become united. There are Lutheran congregations in many parts of the world, the first independent Lutheran colony in the United States having been established by Swedes, 1638, on the Delaware. In 1926 in the United States there were: 10,554 ministers, 15,102 churches, and 3,966,003 members. The National Lutheran Council was organized, 1918, as an agency whose regular work consisted of: external representation of the Lutheran Church, especially in relation to the national government; statistics; reference library; and publicity. It also does emergency relief work. Affiliated with the council are: United Lutheran Church, Joint Ohio Synod, Buffalo Synod, Augustana Synod, Norwegian Lutheran Church, Lutheran Free Church, Eielsen Synod, Church of the Lutheran Brethren, United Danish Church, Icelandic Synod, Suomi Synod, Finnish National Church, and Finnish Apostolic Church. Among the larger Lutheran bodies in the United States are the following:

United Lutheran Church in America, three general bodies of Lutherans, the General Synod, the General Council, and the United Synod South, which grew out of the colonial churches and merged, 1918, in New York City. Missions are conducted in

India, Africa, Japan, South America, and the West Indies. They publish 2 weeklies, 10 monthlies, 6 quarterlies, and 2 annuals. In 1926 in the United States there were 2891 ministers, 3596 churches, and 1,214,340 members.

Evangelical Lutheran Synodical Conference of North America includes the Evangelical Lutheran Synod of Missouri, Ohio, and other states; the Evangelical Lutheran Synod of Wisconsin and other states; the Slovak Evangelical Lutheran Synod of the Unaltered Augsburg Confession; the Norwegian Synod of the American Evangelical Lutheran Church, and the Negro Mission. They are congregational in government, and the German language prevails in the Synodical Conference. They publish 7 bi-weeklies, 8 monthlies, and a quarterly. In 1926 in the United States there were 3759 ministers, 4003 churches, and 1,292,620 members.

Norwegian Lutheran Church, an organization resulting from a movement toward union which began among the Norwegian Lutheran Synods, 1887. Three synods were united, 1890, forming the United Norwegian Lutheran Church; and, 1917, the Hauge's Norwegian Evangelical Lutheran Church of America, organized, 1854, and the United Norwegian Lutheran Church in America merged together as one body. They publish 5 weekly, a monthly, a quarterly, and 3 annual periodicals. In 1926 there were in the United States: 1277 ministers, 2312 churches, and 496,707 members.

Joint Synod of Ohio, composed of 12 districts, 10 in the United States, 1 in Canada, and 1 in Australia, organized at Somerset, Ohio, in September, 1818. They are both congregational and presbyterian in government. They publish 3 weeklies, a monthly, a quarterly, and 2 annuals. Foreign missionary work is carried on in Africa and India. In 1926 in the United States there were: 709 ministers, 902 churches, and 247,783 members.

Iowa Synod, composed of Lutherans in Iowa and surrounding states organized, 1854, by Rev. G. Grossmann and Rev. J. Deindoerfer. Their doctrine is based upon the Old and New Testaments, but they allow certain beliefs to remain "open questions" i.e., not articles of faith, as the first resurrection, the conversion of Israel, and the antichrist. They publish 8 periodicals. There were in the United States in 1926: 583 ministers, 876 churches, and 217,873 members.—C.E.

Luther's Bible. Luther translated the Bible into German (1522-34) from the original Hebrew and Greek, also making use of the Latin version of Lyra, a Hebrew-Latin text, and an older German translation. His translation has literary merit but contains numerous errors, especially dogmatic, e.g., in Romans, 3, it inserts "alone" after "faith." Revised editions of Luther's Bible appeared at Halle, 1883 and 1892, but they retain many of Luther's errors.—Grisar, tr. Lamond, Luther, St. L., 1913-17. (L. O.)

Lux alma, Jesu, mentium, or Light of the anxious heart, hymn for Lauds on the feast of the Transfiguration of Our Lord, 6 Aug. St. Bernard (1091-1153) was the author. It has eight translations. The English title given is by Card. Newman.—Britt.

Lux ecce surgit aurea, or See the golden sun arise! hymn for Lauds on Thursday. It was written by Prudentius (348-413). Of the 17 translations, the English title given is by W. Courthope.—Britt.

Luxemburg, constitutional grand duchy of Europe, located between France, Belgium, and Germany; area, 999 sq. m.; pop. (1922), 260,767. Christianity was established here very early; in 316, Trier was the seat of a diocese, extending far into Lorraine, and an important center from which the faith was preached through this part of Europe. With the many political changes, during which the region came under control successively of various neighboring powers, the Church was organized under various sees, especially Liége, Metz, Reims, Verdun, Cologne, and Namur. In 1833 a separate Vicariate Apostolic of Luxemburg was founded. The grand duchy was proclaimed a neutral state, politically independent, in 1867, and in 1870 the vicariate was made into a diocese, which was officially recognized, 1873, dependent directly on the Holy See, with the same boundaries as the state. Of the 47 members elected to the Chamber of Deputies in 1925, the Catholic party is represented by 22. The Diocese of Luxemburg was founded, 1870. Churches, 314; priests, 450; Catholics, 212,200.—C.E.

Lux o decora patriæ, or O Lovely light of fatherland! hymn for Lauds on the feast of Sts. Cyril and Methodius. It was written by the Frs. Leanetti and Salvati, probably *c.* 1880, and has three translations. The English title given is by the Benedictines of Stanbrook.—Britt.

Lych Gate, roofed gateway of a cemetery to afford shelter to the coffin while waiting to proceed to the graveside.—C.E.

Lydenburg, Prefecture Apostolic of, Transvaal, Union of South Africa (British possession), comprises the eastern Transvaal, viz., the magisterial districts: Lydenburg, Barberton, Carolina, Middelburg, Bethal, Ermelo, Piet Retief, Wakkerstroom, and Standerton; established, 1923, by division from the Vicariate of Transvaal; entrusted to the German Sons of the Sacred Heart. Prefects Apostolic: Daniel Kanczor (1923), Louis Mohn (1926). Churches, 4; priests, 8; religious women, 22.

Lying, a lack of conformity between speech and mind; discord between what one says and what one thinks to be true, but not necessarily between what one says and what is true. God's words cannot be at variance with his thought, for God is essential holiness. Nor can man speak otherwise than as he thinks without marring the attribute of holiness in himself, that is, without doing wrong.—C.E. (A. L. L.)

Lyndwood, William (*c.* 1375-1446), Bp. of St. David's, and the greatest English canonist. He was associated with Chichele in his proceedings against the Lollards, and was sent abroad on several diplomatic missions. His "Provinciale" forms a complete gloss on local church legislation in England and refutes the pet historical figment of the Anglicans that the Roman canon law was not binding on English ecclesiastical courts.—C.E.

M

Maas, ANTHONY J. (1858-1927), exegete, b Bainkhausen, Westphalia, Germany; d. St. Andrew's-on-the-Hudson, Poughkeepsie, N. Y. He was educated at public and private schools and the gymnasium at Arnsberg, Westphalia; the Jesuit scholasticates at Manresa, N. Y., Woodstock, Md., and Manresa, Spain. He came to the United States, entered the Society of Jesus, 1877, and was ordained, 1887. He was professor of Scripture (1891-1905) and prefect of studies (1897-1905) at Woodstock, assistant editor of "The Messenger," N. Y. (1905-07), rector of Woodstock College (1907-12), and provincial of the New York-Maryland Province, resident in New York (1912-27). His works include the "Life of Christ," "Christ in Type and Prophecy," and "Commentary on the Gospel of St. Matthew."—The Catholic Encyclopedia and its Makers, N. Y., 1917.

Mabillon, JEAN (1632-1707), Benedictine scholar, b. Saint-Pierremont; d. Paris, France. Entering the Maurist Congregation, 1627, he was sent to Saint-Germain-des-Prés, 1664, remaining there until death. He assisted d'Achéry in preparing material for the "Acta Sanctorum, O.S.B." (Lives of the Benedictine Saints) and published the first three volumes, 1668-72. "De re diplomatica," confuting the attack of Papebroch upon certain charters in the Abbey of St. Denis, was the foundation of the science of diplomatics and established him as an authority. His controversy with De Rancé regarding the lawful occupation of monks, 1691-92, is famous. He was a member of the Académie Royale des Inscriptions.—C.E.

JEAN MABILLON

Macao, DIOCESE OF, China, at the mouth of the Canton River; established 1575; suffragan of Goa. Bishops of the diocese have included Melchior M. Carneiro (1575-83), João do Casal (1690-1735), Francisco Chacim (1805-28), Jeronymo da Matta (1845-59), Manuel Ennes (1874-83), José M. de Carvalho (1897-1902), and João d'Azevedo a Castro (1902-18). José da Costa Nuñes has occupied the see since 1920. Churches and chapels, 74; priests, secular, 50; priests, regular, 22; religious women, 66; seminary, 1; colleges and schools, 41; institutions, 3; Catholics, 37,090.—C.E.

Macarius, SAINT, martyr (*c.* 314-335), thirty-ninth Bp. of Jerusalem. He opposed Arius and his new heresy, and at the Council of Nicæa assisted in formulating the Nicene Creed. The Emperor Constantine placed him in charge of the excavations for discovering the sites of the Passion and Resurrection and the finding of the True Cross. Under his supervision the church of the Holy Sepulcher was built. Feast, 10 March.—C.E.

MacCarthy, DENIS FLORENCE (1817-82), poet, b. Dublin; d. there. He was educated for the bar, and was one of the coterie of brilliant writers whose articles published in the "Nation" powerfully influenced the Irish people in the middle of the 19th century. A graceful lyrist, he won a permanent place in literature by his version of the Spanish dramatic poet, Calderón. He was awarded a medal from the Spanish Royal Academy. His original writings include: "Ballads, Poems, and Lyrics"; "The Bell Founder"; "Under Glimpses"; "Shelley's Early Life."—C.E.

McCarthy, JUSTIN (1830-1912), politician and writer, b. Cork, Ireland; d. Folkestone, England. At eighteen he joined the literary staff of the Cork "Examiner" and continued his career as journalist in Liverpool, London, where he was editor of the "Morning Star" (1864-68), and in New York where he became assistant editor of the New York "Independent." He was a regular contributor to a number of the foremost periodicals, a member of the British Parliament (1879-96), a member of the Irish Land League, and chairman of the National Land and Labor League of Great Britain. Though an ardent supporter of Catholic rights, when he succeeded Parnell as chairman of the Irish Parliamentary Party (1890-96) he earned the respect of all parties by his courtesy and moderation. Despite his active political career his greatest interest was in writing; his works include a number of novels, a collection of essays, biographies of Peel, Leo XIII, and Gladstone, "History of Our Own Times," "Reminiscences of an Irishman," "History of the Four Georges," and numerous others.—C.E., XVI, 57.

McCloskey, JOHN (1810-85), fourth Bp. and second Abp. of New York, and first American cardinal, b. Brooklyn, N. Y.; d. New York. After attending schools in Brooklyn and New York he entered Mt. St. Mary's College at Emmitsburg in 1822, finishing his studies in the Seminary twelve years later. He was ordained in old St. Patrick's, N. Y., in 1834, and taught philosophy in the new seminary at Nyack until its destruction by fire the same year. He was in Rome from 1835 to 1837 as a student at the Gregorian University. On his return he became pastor of St. Joseph's in New York, leaving it temporarily in 1841 to organize St. John's College, Fordham. He was named coadjutor to Bp. Hughes and consecrated in 1844, becoming first Bp. of Albany in 1847. He cooperated in the founding of St. Joseph's Seminary at Troy in 1862. Named second Abp. of New York in 1864, he was installed in St. Patrick's Cathedral on Mott St.

He was named first American cardinal by Pius IX, the investiture taking place in old St. Patrick's, 27 April, 1875. In August he took possession of his titular church, Santa Maria sopra Minerva, in Rome, and when he went to Rome again for the coronation of Leo XIII he received the cardinal's hat from that pontiff, 28 March, 1878. He dedicated the present St. Patrick's Cathedra', 25 May, 1879. Through an appeal to President Arthur in 1885 he was instrumental in saving the American College at Rome from spoliation by the Italian government. The New York Catholic Protectory is one of his many monuments.—C.E.; Farley, The Life of John Cardinal McCloskey, N. Y., 1918.

MacDonald, JOHN (*c.* 1742-1811), Laird of Glenaladale and Glenfinnan, philanthropist, b. Glenaladale, Scotland; d. Tracadie, P.E.I., Canada. He was educated at Ratisbon, and on returning to Scotland mortgaged his estate and purchased a tract on Prince Edward Island, where he spent his life laboring for the temporal and spiritual welfare of his impoverished countrymen, driven into exile for remaining Catholics.—C.E.

Macdonell, ALEXANDER (1760-1840), first Bp. of Kingston, Ontario, b. Glengarry, Scotland; d. Dumfries. After ordination at Valladolid, his life was devoted to his Gaelic kinsmen in Lochaber and Canada. When they were evicted in 1792 he led them to Glasgow and later formed them into a British regiment, the Glengarry (q.v.) Fencibles, being himself appointed their chaplain, the first Catholic British Army chaplain in centuries. When they were disbanded he brought them to Canada and formed a Highland colony called Glengarry. In 1819 he was made vicar Apostolic of Upper Canada, which in 1826 was erected into a bishopric. Five years later he was appointed to the legislative Council. He founded a seminary at St. Raphael's and a college at Kingston, and by his zealous labours merited the title of apostle of Ontario.—C.E.

Mace, a short, ornamental staff whose headpiece is decorated with a coat of arms, borne before eminent ecclesiastical, magisterial and academic bodies as a symbol of jurisdiction. Properly, *mazza* is a club-shaped beaten silver stick carried by *mazzieri* (mace-bearers), and Swiss Guards, in papal chapels at bishops' consecrations, and by papal messengers. *Mazzi* date from at least the 12th century.—C.E.

Macedonianism, so named from Macedonius, an Arian Bp. of Constantinople (A.D. 342), whose followers denied the Divinity of the Holy Ghost. The Macedonians are usually identified with the Pneumatomachi, or Combators of the Holy Spirit. Unlike their founder the majority of the Macedonians admitted the consubstantiality of the Son. The heresy was combated by Athanasius, Basil, Gregory of Nyssa, Gregory of Nazianzus, and condemned by the first Council of Constantinople (381). Due to internal discord and the severity of the Theodosian Code the sect soon disappeared from history. It was owing to some of the Latin Fathers, in particular Jerome and Augustine, that the term "Macedonianism" became the preferred designation for this heresy in the West. (R. J. G.)

Machabees, SAINTS, martyrs (Antioch, 168 B.C.). The most notable martyrs of the persecution propagated by Antiochus in his effort to hellenize Jerusalem, were Eleazar, an old man, chief of the scribes, seven brothers, and their mother Samona. They are known as the Machabees because they suffered death during the era of the Machabee heroes. Their story is recounted in 1 and 2 Machabees. Their relics are now preserved partly in San Pietro in Vincoli, Rome, and at Cologne. Feast, R. Cal., 1 Aug.—C.E.; Butler.

Machabees, THE, Jewish dynasty which began with the rebellion of Mathathias and his five sons against the Syrian king, Antiochus IV (168 B.C.) and ruled the fortunes of Israel until the advent of Herod the Great. Syrian attempts to force Greek paganism on the Jews, the profanation of the Temple at Jerusalem, and the massacre which followed, brought the nation to arms under Mathathias, a priest of the sons of Joarib. At the death of Mathathias, Judas Machabeus, his third son, drove the Syrians and Hellenists out of Jerusalem, rededicated the Temple, and began an offensive and defensive alliance with the Romans. Before the treaty was concluded, however, Judas, with 800 men, risked battle at Laisa with an overwhelming army of Syrians under Bacchides, and was slain. He was succeeded in command by his youngest brother, Jonathan (161 B.C.). Jonathan defeated Bacchides, revenged the death of his brother, and made peace with Alexander who had usurped the throne of Demetrius, the successor to Antiochus. A period of peace followed in which Jonathan ruled as high priest in Jerusalem, but Tryphon, who was plotting for the throne of Asia, treacherously captured him at Ptolemais and later put him to death. The captaincy of the armies of Israel then fell to Simon, the second son of Mathathias. Under him the land of Juda flourished exceedingly. He obtained the complete independence of the country and a grateful people bestowed upon him the hereditary kingship of the nation. His rule marked five years of uninterrupted peace. He was treacherously slain by his son-in-law, Ptolemy, about the year 135 B.C. After Simon the race of the Machabees quickly degenerated. In 63 B.C. the Romans thought it necessary to interfere in the fratricidal war between Hyrcanus II and Aristobulus II. With this interference and the advent of Herod the Great the scepter passed forever from the land of Juda. The story of the Machabees is written in the two books of the O.T. which bear that name.—C.E.; Gigot. (T. H. M.)

MacHale, JOHN (1791-1881), Abp. of Tuam, b. Tubbernavine, Ireland; d. Tuam. He studied at Maynooth where he later taught theology, was named coadjutor Bp. of Killala, 1825, and was transferred to Tuam, 1834. His life is the history of the struggles of the Irish Catholics in the 19th century. He labored and wrote incessantly to secure Catholic Emancipation, legislative independence, justice for tenants and the poor, and vigorously assailed the proselytizers and the anti-Catholic anti-national system of public education. He preached regularly to his flock in Irish. At the Vatican Council he held the definition of papal infallibility to be inopportune. Among his writings are a treatise on the evidences of Catholicity and

translations in Irish of Moore's "Melodies," and part of the Bible and the Iliad.—C.E.; O'Reilly, Life of John MacHale, N. Y.

Machar (Mochumna), Saint (*c.* 540), Bp. of Aberdeen, Scotland. He accompanied St. Columba to Iona, and after being consecrated bishop went as a missionary among the Picts. Patron of Aberdeen Cathedral. Feast, 12 Nov.

Machiavelli, Nicolò (1469-1527), writer, statesman, b. Florence, Italy; d. there. For many years he was secretary of the Lower Chancery of the Signory and was frequently employed on diplomatic missions; later he served under Leo X and Clement VII. As an historian he is an excellent source for contemporary affairs, though partial; his comedies are clever but bear traces of his moral laxity. Though he died a Christian, his life and writings are pagan, exhibiting a dislike for Christian virtue and the authority of the papacy. Machiavelli is best known for the theory synonymous with treachery, intrigue, subterfuge, and tyranny, bearing his name, and expounded in "Il Principe" and "Discorsi sopra Livio." He believed a united Italy possible and hoped that the Florentine Medici would realize it. In these works he points out the way to accomplish it. To gain the end in view results are to be the only criteria of the methods employed; the moral law and individual virtue must give way when the interest of the state demands it. The prince must be beforehand in misleading and even doing away with his opponent, to prevail against his treachery and cruelty. As a theory Machiavellism may be a novelty but in practise it is as old as political society. "Il Principe" is immoral and was placed on the Index in 1559.—C.E.; Dyer, Machiavelli and the Modern State, Bost., 1905.

MacKenzie, Vicariate Apostolic of, Northwest Territory; comprises that part of Northwest Territory lying north of 60th degree of N. latitude and between the 102nd and 140th meridian of W. longitude, reaching to the North Pole; to which was added in 1927 that portion of the former Vicariate of Athabaska north of the 55th degree of N. lat. between 102° W. and 113° W. longitude; area, 600,000 sq. m. (not including the Arctic Islands, yet unsurveyed); suffragan of Edmonton; established 1901. Bishop, Gabriel J. E. Preynat, O.M.I. (1902); residence at Fort Smith, N.W.T. Churches, 19; priests (Oblates), 27; brothers (Oblates), 38; religious women, 46; schools, 6; institutions, 6; Catholics, about 7000.—C.E.

McLoughlin, John (1784-1857), physician and pioneer, known as the "Father of Oregon"; b. La Rivière du Loup, Canada; d. Oregon City. He gave up the practise of medicine to become a partner of the Hudson Bay Company. For 22 years he was its able executive in the Oregon Country, and there were no Indian wars until after he had resigned. He founded Oregon City, protected missionaries of all denominations, and aided citizens of the United States who wished to settle in Oregon. For this last reason his Canadian firm forced him out of office. He became a Catholic, and when action was started against his land claims by some Methodist missionaries, it resulted in his losing his fortune. Later the Oregon legislature restored the territory to his heirs, but McLoughlin had died in poverty, the victim of ingratitude.—C.E.

MacMahon, Marie Edmé Patrice Maurice de (1808-93), Duke of Magenta, Marshal of France, President of the French Republic, b. Sully, France; d. Montecresson. He had a military career of 20 years in Algeria, participated in the Crimean War, in the Italian War brought about the victory of Magenta (1859), and was created Marshal and Duke of Magenta on the field of battle, and Governor General of Algeria; participated in Franco-Prussian War; led the army to Sedan where Napoleon III capitulated. In 1873 the National Assembly elected him president of the new Republic. His sane policy promoted the establishment of the Republic; he retarded when possible, political parties hostile to the Church. Resigned 1879, esteemed by all parties.—C.E.

McMahon, Martin Thomas (1838-1906), soldier, jurist, b. Laprairie, Canada; d. New York. He attended St. John's College, Fordham, and practised law in California. During the Civil War he was aide to Gen. McClellan, later major-general of Volunteers, and received the medal of honor for bravery. After the war he was corporation counsel of New York City, minister to Paraguay, senator, and judge of the Court of General Sessions.—C.E.

MacSherry, Richard (1817-85), physician, b. West Virginia; d. Baltimore. He was army surgeon under General Taylor in the Seminole War, and founder and first president of the Baltimore Academy of Medicine.—C.E.

Madeleine Sophie Barat, bà-rà, Saint (1779-1865), foundress of the Society of the Sacred Heart, b. Joigny, Burgundy; d. Paris. Educated by her brother Louis, she became associated with his friend Fr. Varin, and at his suggestion she made her first consecration to the religious life, 1800, thus founding the Society of the Sacred Heart. In Sept., 1801, the first convent was opened at Amiens, and the society was known as the "Dames de la Foi." Madeleine made her final vows, 1802, was chosen superior of the community, and was elected superior-general of the society, 1806. With the aid of Fr. Varin she formulated the constitution and rules, and in 1820 convoked a council of superiors at Paris to draw up a uniform curriculum for their schools. The society received papal approbation, 1827. During her life Mother Barat established over 80 foundations in France, North America, Italy, Switzerland, Belgium, Algiers, England, Ireland, Spain, Holland, Germany, South America, Austria, and Poland. Despite these labors, her life was one of increasing holiness and continued prayer. Canonized, 1925. Relics at Jette-St.-Pierre, near Brussels. Feast, 25 May.—C.E., II, 283; U.K., II; Monahan, Saint Madeleine Sophie, N. Y., 1925.

ST. MADELEINE SOPHIE BARAT

Madonna (Lat., *mea domina*, my mistress), a name given to representations of the Blessed Virgin in art and occasionally used as an invocation in devotions to her. In painting and sculpture she is invariably represented with the Christ Child in her arms, alone or surrounded by an adoring group. In early Christian times, there were crude representations of her in the catacombs. In the 15th and 16th centuries she was a favorite subject of painters and sculptors. Noted masters who have represented her are: Albertinelli, Baroccio, Bartolommeo, Giovanni Bellini, Jacopo Bellini, Boltraffio, Borgognone, Botticelli, Cariani, Carpaccio, Cignani, Cimabue, Cima da Conegliano, Correggio, Credi, Crivelli, Da Vinci, Della Robbia, Domenichino, Dolci, El Greco, Jan van Eyck, Fra Angelico, Fra Bartolommeo, Francia, Ferrari, Feuerbach, Giotto, Holbein the Elder, Lippi, Lochner, Loefen, Lotto, Luini, Mantegna, Master of the Moulins, Memling, Mengs, Moretto, Morone, Murillo, Pacchiarotto, Perugino, Pinturicchio, Raphael, Reni, Rubens, Santi, San Severino, Sarto, Sassoferrato, Sesto, Signorelli, Andrea da Solario, Antonio da Solario, Squarcione, Trevisani, Titian, Van Dyck, Verocchio, Veronese, Antonio Vivarini, and Alvise Vivarini. Among famous paintings of the Madonna are the Sistine Madonna, the Madonna della Sedia, di Foligno, of the Goldfinch, of the Harpies.

MADONNA AND CHILD WITH SAINTS (Crivelli)

Madras, Archdiocese of, India, comprises the city of Madras, the districts of Guntur, Kurnool, Bellary, Anantapur, Cuddapah, Nellore, and Chittoor, and portions of Chingleput and North Arcot Districts; area, about 40,359 sq. m.; suffragan sees, Hyderabad, Nagpur, Nellore, and Vizagapatam; established 1886; entrusted to St. Joseph's Society, Mill Hill, and secular clergy. Archbishops: Joseph Colgan (vicar Apostolic from 1882; archbishop, 1886-1911), succeeded by John Aelen (1911-28), and Eugene Mederlet (1928). Churches, 42; missions, 5; stations, 269; priests, secular, 25; priests, regular, 62; religious women, 348; schools, 106; institutions, 8; Catholics, 58,166.—C.E.

Madrid, city, capital of Spain. Its early history is largely conjectural, although tradition relates that there were Christians there during the Moorish occupation. There are many interesting monuments, among them the Royal Palace, the palace of La Granja, and the famous Escorial. The first public library was the San Isidro, founded by the Jesuits; the National Museum (Museo del Prado) contains masterpieces of nearly all the European schools of painting and sculpture. Of its churches, San Pedro is the oldest, and San Francisco el Grande the finest. Cervantes, Lope de Vega, and Velazquez are buried here.—C.E.

Maestro di Camera del Papa, title of one of the four palace prelates, actual chief chamberlain of the Vatican. His jurisdiction is limited exclusively to the reception rooms of the pope and he supervises all matters concerning the daily personal service of the pontiff, e.g., household affairs, Vatican guards, petitions for audiences, etc.—C.E.

Magaud, Antoine Dominique (1817-99), painter, b. Marseilles; d. there. A distinguished director of the Ecole des Beaux Arts in his native city, he excelled in mural decoration. His masterpiece is the glorification of Christian civilization in the historical gallery of the Marseilles Religious Association. Of the fifteen great mural paintings which comprise the work, one represents the landing of Columbus, and one shows Alessandro Volta mindful of God in his laboratory.—C.E.

Magdala (Heb., *Migdal*, tower, fortress), a town in Galilee, 2½ m. N. of Tiberias, birthplace or home of Mary Magdalen (Luke, 8); probably the Magdalel of the tribe of Nephtali (Jos., 19). After the second multiplication of loaves Jesus went with His Apostles "into the coasts of Magedan" (Matt., 15), the name given to Magdala by some writers. A wealthy town, it was destroyed by the Romans on account of its immorality. It is the modern Mejdel.—C.E.

Magdalens, penitent women in the care of certain religious communities, who seek to reform and remain in community life; also those of blameless reputation who are admitted under the same name. Naumburg-on-the-Queis (1217) and Speyer (1226) were among the first German foundations. Gregory IX prescribed the Rule of St. Augustine for the penitents and most of the Magdalens adopted this, although many of the German houses subsequently became affiliated with the Dominicans or Franciscans. Among other prominent communities of Magdalens were: Marseilles, 1272; Naples, 1324; Rue St-Denis (Paris), 1492; Rome, 1520; Seville, 1550; Paris, 1592; Rouen; and Bordeaux. Institutions still exist, e.g., at Lauban (1320) and Studenz for the care of the aged and infirm.—C.E.

Magellan, Ferdinand (*c.* 1480-1521), navigator, b. Saborosa, Portugal; d. Island of Mactan in the Philippines. He took part in Almeida's expedition to India, 1505, and assisted in the conquest of Malacca, 1511. Later he offered his services to Spain, and at the instance of Card. Rodriguez de Fonseca, Charles I of Spain enabled him to attempt the circumnavigation of the globe. He sailed westwards from San Lucar de Barameda, 20 Sept., 1519, and discovered the strait in South America now bearing his name, the Ladrones, and the Philippines, 16 March, 1521, where he was slain by natives; two of his ships continued the journey to the Moluccas, and finally Sebastian del Cano, commanding the *Victoria*, reached Spain, 8 Sept., 1522, giving the first positive proof of the earth's rotundity.—C.E.; Pigafetta, tr. Robertson, Magellan's Voyage around the World, Cleveland, 1905.

FERDINAND MAGELLAN

Magi, mā'gī (Gr., *magos*), proper name applied to members of the priestly caste of the Medes,

used with specific reference to the wise men from the East who brought gifts to Jesus in Bethlehem. The appearance of a miraculous star caused them to leave the East in search of the king of whose birth the star was a sign. At the court of Herod the Great in Jerusalem they learned that Bethlehem was to be the place of birth of the expected Messias. The star guided them to the house of the Holy Family in Bethlehem where they offered to the Child Jesus the choicest of Arabian gifts: gold, frankincense, and myrrh. An angel warned them in sleep of Herod's designs upon the Child, so they returned by another route to their country. The Gospel omits to mention the country, the number, and the names of the Magi. The Western Church reputes them to have been three Persians, and a 7th-century tradition names them Gaspar, Melchior, and Balthasar.—C.E. (J. M. N.)

Magic, pretended art of producing marvelous physical phenomena through the intervention of spiritual beings and of influencing the course of nature by bringing into operation some occult controlling principle. Magic which made use of the invocation of evil spirits was always regarded as sinful, but natural magic, i.e., that which did not involve the aid of personal spirits, was regarded in the Middle Ages as a legitimate department of study. Books dealing with magic were forbidden by Bull of Leo XIII, 1897.

Maginulf (Sylvester IV), antipope (1105-11). He was elected in opposition to Pope Paschal II by the imperialistic party who supported Henry IV's claim to the right of investiture. The election took place during the Truce of God when the pope's followers were unarmed, but on the following day when Paschal advanced on the city Maginulf fled from Rome to the protection of the German nobles. He wandered through Italy and Germany with the emperor's friends but finally submitted to the pope and was allowed to end his days under the protection of Werner, Duke of Spoleto.—Mann.

Magisterium (Lat., *magister*), the office of teacher. In theology, it refers to the teaching office of the Church. This office was communicated to the Church formally by Christ, when He said: "Going, therefore teach ye all nations" (Matt., 28). The Church exercises this teaching power infallibly in matters of faith and morals, in virtue of the promise of Divine assistance given her by Christ, "And behold I am with you all days even to the consummation of the world" (Matt., 28). This command to teach and this promise of special assistance were given to the Apostles only. Therefore the actual holders of the teaching office in the Church are the pope and the bishops, as the successors of St. Peter and the other Apostles. The pope and the bishops constitute the magisterium of the Church, or the *Ecclesia Docens* (the Church Teaching). The prerogative of teaching is exercised ordinarily, i.e., in the ordinary daily teaching of the Church, by the individual bishops. This goes on uninterruptedly throughout the years. The individual bishop as such (the Bp. of Rome, successor of St. Peter, excepted) is not infallible. When all the bishops in the world agree in their teaching on a particular doctrine of faith or morals, which is not solemnly defined, this constitutes an infallible teaching of the *Ecclesia Docens*, because the Church as a whole cannot fall into error in these matters. The pope enjoys the prerogative of infallibility in his official capacity as successor of St. Peter, and hence Supreme Pastor of the Church. When the pope solemnly defines a truth to be *de fide* for the whole Church (see Infallibility) this is called a solemn exercise of the magisterium. The pope may exercise this solemn prerogative either in conjunction with an œcumenical council, or on his own authority. This magisterial power of the Church Teaching involves a corresponding obligation on the part of the Church Hearing (*Ecclesia Discens*): "He that heareth you, heareth Me" (Luke, 10). The faithful are obliged in virtue of the infallible teaching power (magisterium) of the Church Teaching, whether this power is exercised ordinarily or solemnly, to submit their understanding to the teaching of the Church. This is called the assent of faith.

(C. D. Mci.)

Magna Carta (Lat., Great Charter), the charter of liberties wrested from King John of England at Runnymede by the revolting barons, June, 1215. It was revised and reissued, 1216, 1217, and 1225. Its chief purpose was to protect the feudal rights of the baronage, especially in the matter of dues, service, and the administration of justice, though clauses in favor of the Church, merchants, and villeins were included. The supposed guarantees of habeas corpus, universal trial by jury, and no taxation without representation have been read into the Charter by later generations. The value of Magna Carta to political progress lay not so much in the individual clauses as in the general check it represented to absolutism. The Abp. of Canterbury, Stephen Langton, played a prominent part in the negotiations leading up to the drafting and acceptance of Magna Carta and it contained five guarantees of value to the Church. Article I promised respect for all the Church's rights and liberties, and in particular freedom of elections. Article XIV assured bishops and abbots of a place in the Common Council. Article XXII provided that fines imposed on the clergy should not fall upon their revenue from ecclesiastical benefices. Article XXVII confirmed the Church in the function of supervising the distribution of the chattels of freemen who died intestate. Article XLII gave clerics, as well as most others, freedom to leave England and return at will. The last two clauses were omitted from the revised Charter. Pope Innocent III annulled the Charter, suspended Langton, and excommunicated the barons. The Pontiff objected to the means used to force the Charter from the king who was a Crusader and a vassal of the Holy See. But the policy of Rome was not permanent. The suspension of Langton was lifted, a papal legate sanctioned the reissue of the Charter, 1216 and 1217, and violations of the Charter were punished by ecclesiastical censures.—C.E.; McKechnie, Magna Carta, Glasgow, 1914; Gasquet, Henry the Third and the Church, Lond., 1910; Davis, England under the Normans and Angevins, 1066-1272, N. Y., 1928. (J. M. E.)

Magnæ Deus Potentiæ, or O Sovereign Lord of Nature's Might, hymn for Thursday at Vespers.

It was probably written by Pope St. Gregory the Great (540-604). Fourteen translations are in existence; the English title given above is by W. Courthope.—Britt.

Magnanimity, a greatness of soul. It regards honor chiefly, and makes noble deeds its end. As the service of the Creator is the creature's highest honor, magnanimity inclines to deeds recognized by faith as great before God. (H. J. W.)

Magnificat, The, or Canticle of the Blessed Virgin Mary, canticle beginning *Magnificat anima mea Dominum* (My soul doth magnify the Lord). One of the three "evangelical canticles," it is included in the Roman Breviary for Vespers daily throughout the year and is often sung on solemn occasions. It was recited by the Blessed Virgin on her visit to Elizabeth after the Angel Gabriel had announced that Mary was to become the mother of Christ (Luke, 1). In style it resembles the Canticle of Anna (1 Kings, 1-10).—C.E.; Coleridge, The Nine Months, Lond., 1885.

Magog, mā'gŏg, name of an ancient kingdom, concerning the identity of which there is difference of opinion: according to some it was Lydia. It is repeatedly mentioned in Ezechiel (38-39). In the Apocalypse King Gog and his people, from the land of Magog are on the side of Antichrist (see Gog). Magog is also the name of a son of Japhet (Gen., 10). (A. H.)

Maguire, John Aloysius (1851-1920), Abp. of Glasgow, b. Glasgow; d. there. Ordained priest 1875, he was consecrated auxiliary bishop, 1894, and became archbishop, 1902. His power of swaying a large multitude by oratory was demonstrated at the Eucharistic Congress, London, 1908, when he quieted the thousands of assembled Catholics infuriated at the government's interference with the proposed procession of the Blessed Sacrament in the streets of Westminster.

Magyarok Vasarnapja, the official weekly organ of the various Magyar (Hungarian) Catholic parishes in the United States, published in Cleveland, Ohio, in the Magyar language; founded, 1900; circulation, 14,622.

Mai, Angelo (1782-1854), cardinal and philologist, b. Schilpario, Italy; d. Albano. He entered the Society of Jesus, in 1811 was appointed to the Ambrosian Library, Milan, and after leaving the Jesuits, 1819, was appointed to the Vatican library and in 1838 created cardinal. He is noted for his discoveries of new classical texts, which he published in a large series of "Anecdota"; they include Cicero's "De republica," an important Greek manuscript of the Bible, and unpublished pages of more than 350 authors.—C.E.

Maid of Kent. See Barton, Elizabeth.

Maillard, Antoine Simon, French missionary among the Acadians and Micmacs, d. Halifax, Nova Scotia, 1762. His influence over the Indians was so great that the English allowed him to remain with them and gave him a pension and church in Halifax with religious liberty for his flock. He was the first white man to master the Micmac tongue, and composed an alphabet, grammar, and dictionary of the language in addition to writing several devotional works in it.—C.E.

Maine, the 38th state of the United States in size, 35th in population, and the 23rd state to be admitted to the Union (15 March, 1820); area, 33,040 sq. m.; pop. (1920), 768,014; Catholic population (1928), 172,863. The first Mass offered within the limits of Maine, and of New England, was said on Ste. Croix Island (now De Monts), 1604, by Rev. Nicholas Aubry, a priest who had accompanied the Sieur de Monts in an expedition to claim land for France. The settlement was soon abandoned and nothing remains but a map of Samuel de Champlain to indicate the site of the first chapel. In 1611 Mass was offered on a small island in the mouth of the Kennebec by Fr. Pierre Biard, S.J. A permanent settlement was attempted, 1613, by the Sieur de La Saussaye, accompanied by Fr. Ennemond Massé, S.J., Fr. Biard, Fr. Quentin, and Brother Gilbert du Thet, at Saint Sauveur near the present Bar Harbor; but the colony was attacked after a few months by Samuel Argall of Virginia on a claim that the territory was English, and the missionaries were cruelly dispersed. More lasting missions were established by the Capuchins, 1633, at Pentagoet on the Penobscot (the present Castine), and by the Jesuits, 1646, under Fr. Gabriel Druillettes at Norridgewock on the Kennebec. In 1863 a copper-plate was found at Castine with an inscription showing it to be from the corner-stone of a chapel built, 1648. In 1684 Fr. Louis Thury of the Quebec Seminary built the church of St. Ann on the site of Oldtown, a parish which still exists, the oldest in New England. The mission stations on the Penobscot and the Kennebec were destroyed by expeditions of English soldiers sent for that purpose from Massachusetts colony through political enmity in 1704, 1722, and 1724. During the last Fr. Sébastien Râle, S.J., was brutally killed when he insisted on remaining with his charges at Norridgewock. The first churches for white settlers were built at Damariscotta (St. Patrick's), 1808, by the future Bp. Cheverus, and at Whitefield, 1822, by Rev. Denis Ryan. The Diocese of Portland (q.v.) embraces the State. Catholic influence on the place-names of the state is shown in the following: Carmel, St. Agatha, St. Albans, St. David, St. Francis, St. George, St. John. The U. S. Religious Census of 1916 gave the following statistics for church membership:

Catholics	148,530
Baptists, Northern Convention	32,537
Methodist Episcopal Church	22,571
Congregational Churches	21,641
Protestant Episcopal Church	5,628
Universalists	5,034
Free Baptists	2,955
Advent Christian Church	2,575
Unitarians	2,488
All Other Denominations	11,354
Total Church Membership	255,293

—C.E.; Shea.

Maintenon, Françoise, Marquise de (1635-1719), b. Niort, France; d. St. Cyr. She was the granddaughter of Agrippa d'Aubigné, and was born in prison, where her father Constant d'Aubigné was incarcerated for conspiracy. She married the poet Scarron (1562), and later found an entrance to Court circles as tutor of Mme. de Montespan's illegitimate royal children. She was ennobled by Louis XIV, who married her secretly (1684) after the

death of Queen Marie-Thérèse. For the next thirty-one years she played an important part in French politics, her influence being felt particularly in religious matters, which earned her the hatred of the Protestants and Jansenists; she has been erroneously blamed for the revocation of the Edict of Nantes. It was largely due to her efforts that Louis XIV amended his conduct and that the licentiousness of his court was curbed. Her love of the poor was unbounded, but her greatest glory was her interest in the education of young girls, for whom she founded a celebrated school at St. Cyr. Her writings give her a unique position among French literary women. Her tomb was desecrated by the French revolutionaries (1794), who mutilated her corpse and cast it into a hole in the cemetery.—C.E.

Mainz (Lat., MOGUNTIACUM; Fr., MAYENCE), city in Rhine-Hesse and former principality of the Holy Roman Empire. Originally a Celtic settlement, Mainz became a Roman camp, 38 B.C. Christianized about the second century, it was made an archiepiscopal see in 780. The principality grew in size until it extended (on both sides of the Rhine) over an area of 3200 sq. m., representing a large ecclesiastical administration. In 863 the office of Archchancellor of Germany was conferred on the archbishop, and in 1263 he was appointed one of the seven electors of the emperor and convener of the electoral college. Mainz became a free imperial city, 1244, and the leader of the formation of the League of Rhenish Towns, 1254. During the Thirty Years' War the Swedes conquered the city in 1631, and the French in 1644 and 1688. The electorate was secularized in 1803, the territory being divided among France, Prussia, Hesse, and other provinces. The city possesses a Romanesque cathedral begun in 975, destroyed by fire, and restored in the 12th, 13th, and 14th centuries. It contains the tombs of three electoral princes, St. Boniface, and Frauenlob the Minnesinger. The university (founded, 1477) and the Gothic church of St. Stephen (1257-1328) are other noteworthy buildings.

Maisonneuve, PAUL DE CHOMEDEY DE (d. 1676), founder of Montreal, b. Champagne, France; d. Paris. He was sent in command of a company to found Ville-Marie on the Island of Montreal (1642). The settlement was constantly menaced by the Indians, yet for twenty-five years he remained at his post. He attended to the spiritual and temporal wants of his colony, and left it well fortified and civilly organized. Giving it his own rents and dues he returned to France empty-handed.—C.E., XVI, 59.

Maistre, JOSEPH MARIE DE, COUNT (1753-1821), political philosopher, b. Chambéry, France; d. Turin. He passed fourteen years at St. Petersburg as Sardinian plenipotentiary. He was a profound thinker and ranks very high in French letters. He had an intense love of religion, a firm belief in authority, and a detestation of the 18th-century rationalism, as is evidenced in his "Considérations sur la France," "Du pape," and "Les soirées de St. Pétersbourg."

—XAVIER DE (1763-1852), romance writer, brother of the preceding, b. Chambéry, France; d. St. Petersburg. He was the author of a few charming booklets, written with artless grace and spontaneous wit: "Voyage autour de ma Chambre," "Le lépreux de la Cité d'Aoste," and "La Jeune Siberienne."—C.E. (F. P. D.)

Maitland, DIOCESE OF, Australia, comprises that portion of New South Wales between 31° 31′ and 33° 7′ S. lat., and 149° 50′ and 152° 51′ E. long.; area, about 12,000 sq. m.; established, 1847; suffragan of Sydney. Bishops: Charles Davis, consecrated, 1848, and made coadjutor to the Archbishop of Sydney (d. 1854, without taking possession of his see), James Murray (1865-1909), and Patrick Dwyer (1909). Churches, 87; priests, secular, 54; priests, regular, 12; religious women, 361; primary schools, 48; other schools, 16; institutions, 3; Catholics, 39,663.—C.E.

Majordomo (Lat., *major*, elder; *domus*, house), the chief governor of the papal household, formerly Prefect of the Apostolic Palace, whose principal office is to supervise religious functions at which the pope and his court assist, to draw up nominations to court offices or posts of honor in the Vatican, and to act as Governor of the Conclave during a vacancy.—C.E. (S. B.)

Malabar Rites, term designating certain customs and practises of the natives of Southern India, which the Jesuit missionaries of the 17th century permitted their neophytes to retain after conversion, but which were afterwards prohibited by the Holy See. The wearing of dress proper to caste of Brahmins, and other distinctive customs were allowed, the Fathers striving to avoid any superstitious elements. It was thought that in this way the powerful Brahmins would be converted. Fr. De Nobili, S.J., was the initiator. One of the priests who observed the "Malabar Rites" has been beatified, Bl. John de Britto, S.J. The good faith of the missionaries was not called in question by the Church when the Rites were condemned.—C.E. (M. P. H.)

Malacca, DIOCESE OF, Straits Settlements, comprises the southern portion of the Malay Peninsula; established 1888; suffragan of Pondicherry; entrusted to the Society of Foreign Missions of Paris, and diocesan clergy. The Dominican Fr. Bermudez and St. Francis Xavier were missionaries of the region. A diocese from 1557-1838, George of St. Lucia, O.P., was first bishop. Reestablished 1888, its bishops since then have been: Edward Gasnier (1888-96), René Fée (1896-1904), and Emile Barillon (1904); residence at Singapore. Churches and chapels, 110; priests, 38; religious women, 223; schools, 49; institutions, 27; Catholics, 52,161.—C.E.

Malachias (Heb., *Malakhi*, My angel), last of the Minor Prophets. The four (in the Hebrew, three) chapters have no title, for Malakhi is probably not a proper name. Septuagint reads: "My angel" and Targum Jonathan paraphrases: "My angel (messenger) whose name is Esdras." This is probably correct. The book certainly dates from that time (after 450 B.C.). The style differs from other prophecies by use of the dialogue. The first part reprimands the priests for neglect of Divine worship and foretells a new "clean oblation which shall be

offered from the rising of the sun even unto the going down" (1). According to the Council of Trent this means the Mass (sess. 23, cap. 1). Next it inveighs the people for mixed marriages, divorce and other evils (2). The question of the people: "Where is the God of judgment?" (2) is answered in the second part by the promise of the Messias the "Sun of justice" (4). He will be preceded by the forerunner (3; cf. Mark, 1). The prophecy aptly concludes with the promise of an Elias, who "shall turn the heart of the fathers to the children and the heart of the children to their fathers." Thus O.T. prophecy ends as N.T. prophecy begins; compare the message of Gabriel to Zacharias (Luke, 1).—C.E.

Malachy (Maelmhaedhoc O'Morgair), Saint, confessor (1094-1148), Abp. of Armagh, b. Armagh, Ireland; d. Clairvaux, France. After ordination he studied liturgy and theology at Lismore, and was Abbot of Bangor, Bp. of Connor (1124), and Abp. of Armagh (1132), where he restored church discipline, which had become relaxed through the system of lay abbots, and, on resigning the See of Armagh, he became Bp. of Down, where he established the Austin canons; returning from a visit to Rome he introduced the monks of Clairvaux to Mellifont, 1142. He died in the arms of St. Bernard while on a second journey to the Eternal City. Represented in his cell, instructing a king who has laid his crown upon the ground. Canonized, 1199. His relics were preserved in the cathedral at Troyes. Feast, 3 Nov. In 1590 there was discovered in Rome a collection of 112 mystical mottoes which were said to have been written down by St. Malachy during his visit to Rome in 1139, after he had received them in a vision. They purport to be brief descriptions of all the future popes from the time of the vision to the end of the world. The authenticity and the applicability of these mottoes have been questioned, and many consider them a forgery of 1590; but from the end of the 18th century to the present day there has been a number of remarkably apposite mottoes. The remaining prophecies are seven in number. This does not mean to indicate that the end of the world will occur in the reign of the seventh pope from today; the last prophecy is couched in special terms, viz., "In the final persecution of the Holy Roman Church, there will reign Peter the Roman, who will feed his flock amid many tribulations, after which the seven-hilled city will be destroyed, and the dreadful Judge will judge the people. The End." This means that Peter the Roman is to be the last pope; but there may be an indefinite number of popes between him and his predecessor *De Gloria Olivæ* (from the glory of the olive-tree).—C.E.; Butler; Bayer, Book of the Popes, N. Y., 1925.

Malagrida, Gabriel (1689-1761), Jesuit, b. Menaggio, Italy; d. Lisbon. After laboring nearly thirty years on the Brazilian mission, he was called to the Portuguese Court; later he incurred the animosity of Pombal, who had him falsely accused of conspiracy and strangled to death at an auto-da-fé. —C.E.

Malchus, a servant of the high-priest who came with Judas to the Garden of Gethsemane. St. Peter struck off his ear when he and his comrades were about to seize Jesus, who immediately healed the wound.—C.E.

Maldonado, Juan (1533-83), Jesuit theologian and exegete, b. Casas de Reina, Spain; d. Rome. He taught with great distinction at Paris and Bourges. His commentaries on the Gospels are classics.—C.E.

Malebranche, Nicolas (1638-1715), philosopher, b. Paris; d. there. After joining the Oratory he engaged in church history and scriptural studies till his activities were turned to philosophy by the "Traité de l'homme," of Descartes. In his "Recherche de la vérité" he set forth the fundamentals of his own system, advocating occasionalism, maintaining that sensation and imagination are not produced in us by things but by God. His system, which would seem to lead towards pantheism and make God the author of sin, was attacked by Antoine Arnauld and Bossuet and was held in disfavor at Rome.—C.E.

Malediction, the announcement of a temporal loss or of eternal loss as a punishment for sin made by God Himself or by one speaking in the name of God; as in Genesis, 3, and Deuteronomy, 11. It may mean also the wishing of evil to a person from a sentiment of hatred or the like, against that person, or from a natural resentment on account of some offense deserving punishment. It was a widespread belief in antiquity that malediction no less than benediction was efficacious of itself, when uttered by one in authority (Num., 22; Gen., 9; 27). For a son to utter a malediction against his parents was a crime punishable with death (Ex., 21; Lev., 20; Prov., 20; 30).—C.E. (E. A. A.)

Malice (Lat., *malum, malitium*, evil, evil intent), the evil of a conscious and deliberate transgression of the law of God; contempt of the Divine Author of the law; a denying God the reverence and service due Him; the real essence of sin. (ED.)

Mallinckrodt, Hermann von (1821-74), statesman, b. Minden, Westphalia; d. Berlin. Entering the Prussian Parliament, 1852, he assisted in founding the Catholic Fraction, later called the Center Party, to defend Catholic rights. He opposed the war with Austria and the annexation of Hanover and Hesse. After 1870 he shared the Center leadership with Reichensperger and Windthorst. He was an energetic orator, lucid and logical, though lacking Windthorst's wit. His sister, Pauline (1817-81), founded at Paderborn the Sisters of Christian Charity which she introduced into the United States and Chile.—C.E.

Mallory, Stephen Russell (1813-73), lawyer and statesman, b. Trinidad, West Indies; d. Pensacola, Fla. He took part in the Seminole War and later represented Florida in the U. S. Senate. In the Civil War he joined the Confederates, distinguishing himself as Secretary of the Navy by building the entire Confederate navy.—C.E.

Malmesbury, town, Wiltshire, England, site of a Benedictine abbey founded about the middle of the 7th century by an Irish monk, Maildubh (or Maildulf). The monastery was surrendered, 1589,

and only a small part of the ruins are standing.—C.E.

Malory, Sir Thomas, compiler of the "Morte d'Arthur," the earliest piece of literary English prose. Nothing is known of him except his name, his knighthood, and that his work was finished in 1469.—C.E.

Malpighi, Marcello (1628-94), founder of comparative physiology, b. Crevalcore, Italy; d. Rome. He taught at Pisa, Messina, Bologna, and in the papal medical school, Rome. He is chiefly noted for his discourses regarding the skin, spleen, and liver, and wrote also on the anatomy of plants.—C.E.

Malta, self-governing colony of the British Empire, comprising the islands of Malta, Gozo, Comino, and the islets of Cominotto and Filfla, in the Mediterranean Sea, south of Sicily; area, 122 sq. m.; pop., 224,680. The foundation of the Church in Malta (Melita) is accredited to St. Paul, in Acts, 28, which also mentions St. Publius, martyred, 125, traditionally the first bishop. The islands came under Spanish rule in the 13th century and for over two centuries progressed rapidly, owing chiefly to the labors of Franciscan, Dominican, and Augustinian Fathers. In 1523 the Knights of St. John settled in Malta, which seven years later was bestowed upon them by the Emperor Charles V. There followed a glorious period in the history of the island, for it became one of the principal strongholds of Christianity against the Turks. With the decline of the Ottoman power, the Order of St. John began to diminish and by the close of the 18th century had lost its influence. Ecclesiastical leadership has always been strong in Malta, and the place occupied by religion in the lives of the people is demonstrated not only by the number of clergy and religious men and women, but also by the frequency of religious feasts and processions. The colony includes the dioceses of Malta and Gozo (qq.v.).

Malta, Diocese of, comprises the island of Malta; directly dependent on the Holy See. Christianity was established there at an early date; St. Paul preached in the island and the first bishop, St. Publius, lived in the 1st century. Maurus Carnana was appointed bishop, 1915, to succeed Pietro Pace (d. 1914). He is also titular Abp. of Rhodes. Statistics (1921): parishes, 46; priests, secular, 510; priests, regular, 248; religious women, 611; seminary, 1; high schools, 4; elementary schools, 102; institutions, 12; Catholics, 200,000.—C.E.

Malta, Knights of. See Hospitallers of St. John of Jerusalem.

Maltese Cross, a cross with four spreading or triangular arms of equal length, which was the badge of the military and religious order of the Knights of Malta. (J. F. S.)

Mambre, Vale of, a plateau in Hebron, in Chanaan. When Abraham was dismissed from Egypt by the Pharao, he went with his nephew Lot towards Bethel, where they separated, and Abraham "came and dwelt by the vale of Mambre, which is in Hebron, and he built there an altar to the Lord" (Gen., 13). There dwelt his posterity, and there he was buried, in the cave of Machpelah, with Sara, Jacob, Rebecca, and Lia.

Mame, Alfred Henri Amand (1811-93), printer and publisher, b. Tours, France; d. there. Entering his uncle Amand Mame's publishing firm at Tours, he conceived and carried out for the first time the idea of grouping together all the industries connected with the making and distribution of books. His success was complete. In addition to numberless liturgical and devotional works, the firm excelled in illustrated books, and published a celebrated library for Christian youth. Mame organized a profit-sharing scheme for his workers in 1874 and established a pension scheme for his employees, supported from his private purse.—C.E.

Mamertine Prison, generally accepted as the one mentioned by Livy (I, 33), lies beneath the church of S. Giuseppe dei Falegnami, Via di Marforio, Rome. According to tradition in the Acts of St. Processus and St. Martinianus (6th century), St. Peter was imprisoned in the lower chamber or Tullianum where he baptized these saints, his jailers.—C.E.

Mamertus, Saint, confessor (d. *c.* 475), Abp. of Vienne, b. near Lyons, France; d. Vienne. He was distinguished for both secular and theological learning and was involved, 463, in a dispute with Pope Hilarius regarding the privileges of the See of Arles. He is best known as the founder of the Rogation Processions. During his episcopate the relics of St. Ferreolus were discovered and interred in the church which Mamertus built in honor of the saint. His remains were burned at Orléans by the Huguenots. Feast, 11 May.—C.E.; Butler.

Mammon, a word of Semitic origin, probably derived from the word meaning "what is trusted in." On St. Augustine's authority the same name for riches is found in Aramaic, Syriac, Samaritan, and Punic languages. In Matthew, 6, and Luke, 16, it is personified and opposed to God. The term "mammon of iniquity" (Luke, 16) is applied to riches because of their tendency to lead men into sin.—C.E.; Thayer, Greek-English Lexicon, N. Y., 1889; Callan, The Four Gospels, N. Y., 1917; Fonck, tr. Leahy, The Parables of the Gospel, N. Y., 1914; Gesenius, Hebrew and English Lexicon, Bost., 1860. (R. K.)

Man (A.-S., *man*, a person). Common sense philosophy defines man as a rational animal, or as a being composed of a body and a rational soul. The fact that man's soul is rational leads us to the conclusion that it is also spiritual and by its very nature immortal. Also from the rationality of man's soul flows his freedom of will. Nothing that science has discovered in its search during the last decades contradicts these conclusions. Philosophy adds that the soul of each individual man is produced by a creative act of God's omnipotence, and that man's ultimate end is the glory of God. What philosophy proves to the trained mind by reasoning, the child learns easily through faith in Divine Revelation. But Revelation also adds the fact of man's fall, which reason only dimly suspects, of man's redemption through the Incarnation and Death of the Second Person of the Trinity, of the institution of the Church, which is commanded to carry on the work of redemption till the end of time. Revelation

also allows us a glimpse into the future. At the end of time, all the dead will rise again to receive at the universal judgment the reward or punishment for their deeds.—C.E.; Maher, Psychology, N. Y., 1909; Bradley, Appearance and Reality, Lond., 1890. (A. C. C.)

Manahen, SAINT, confessor (1st century). He belonged to the household of Herod Antipas, and is thought to have given St. Luke information regarding Antipas and other members of that family. He may have been a disciple of Christ, and was probably one of the founders of the Antiochene church. He sent Sts. Paul and Barnabas on their first missionary journey (Acts, 13). Feast, 24 May.—C.E.

Manasses (Heb., he that causes to forget), one of the twelve tribes of Israel. At the time of the census taken in the Desert of Sinai, the tribe numbered 32,200 men "that were able to go forth to war" (Num., 1), the smallest number among all the tribes; but at the second census, taken in the Plains of Moab, 52,700 men "twenty years old and upward" are recorded (Num., 26). Moses assigned a part of territory east of the Jordan to one half of the tribe (Num., 32), and Josue gave a section in Palestine proper to the remaining half, the boundaries of which are given in Josue, 17.—C.E. (H. W.)

Mance, JEANNE (1606-73), b. Nogent-le-Roi, France; d. Montreal. She founded the famous Hôtel-Dieu (1644) at Montreal, to care for the sick of that newly-established colony.—C.E.

Manchester, DIOCESE OF, embraces the State of New Hampshire; area, 9305 sq. m.; suffragan of Boston. Bishops: Denis M. Bradley (1884-1903); John B. Delany (1904-06); George A. Guertin (1907). Churches, 120; priests, secular, 188; priests, regular, 38; religious women, 693; college, 1; academies, 3; high schools, 13; parochial schools, 60; pupils in parochial schools, 21,613; institutions, 15; Catholics, 149,200.

Mandeville, JEAN DE, alleged author of a celebrated medieval book of travels. The real writer, Jean de Bourgogne (d. *c.* 1372), whose journeyings were limited to Egypt, adopted the name Mandeville in describing his supposed wanderings through Africa and Asia, as he was plagiarizing most of his work from the writings of the early Dominican and Franciscan missionaries and older authors.—C.E.

Mangalore, DIOCESE OF, India, comprises the civil district of South Kanara; erected into diocese, 1887; suffragan of Bombay. The Franciscans who arrived in the 16th century were the pioneer missionaries of the region. The Oratorian, Joseph Vas labored there (1685-1712). Bishops: Nicholas Pagani (1887-95), Abundius Cavadini (1895-1910), Paul Perini (1910-23), Valerian de Souza (1928); residence at Codialboil. Churches, 61; chapels, 8; priests, secular, 82; priests, regular, 43; religious women, 165; seminary, 1; educational institutions (other than elementary), 10; elementary schools, 90; institutions, 14; Catholics, 112,000.

Mangan, JAMES CLARENCE (1803-49), poet, b. Dublin; d. there. After working for several years as a clerk in a scrivener's office, and for an attorney, he began in 1831 to write verses for the Journal of the Comet Club. He later contributed to the "Nation" inaugurated in 1842, to the "United Irishman," the "Irish Tribute," "The Irishman," and the "Dublin Irish Catholic Magazine," under fantastic signatures. The chief editions of his poems (O'Donoghue ascribes between 800 and 900 to him) are Louise Guiney's (1897) and the Centenary edition (Dublin and London, 1903).—C.E.; O'Donoghue, Life and Writings of James Clarence Mangan, Dub., 1897.

Manhattan College, New York City, N. Y., founded 1853; conducted by the Christian Brothers; preparatory school; schools of arts and sciences, engineering, commerce; professors, 52; students, 915; degrees conferred in 1929, 148.

Manichæism, a heresy instituted in the 3rd century by a Persian dreamer variously named Mani, Manes, Manichæus, who visioned himself a legate from God to introduce a religious and moral reformation. In the 4th and 5th centuries this heresy took a westward course and became dangerous to Christianity, finding a home especially in Proconsular Africa, where many of the educated classes embraced its teachings. Briefly these teachings are: a dual principle of creation, the one good and from God, the other evil and from an antagonistic power, namely Satan and the bad angels who seek to destroy the work of God. Man's spirit is from God and therefore good, his body from Satan and therefore evil. There is a constant struggle between these two opposite forces. The spirit triumphs over the powers of darkness only in so far as it rises superior to the body. Furthermore, this heresy boasted to have an answer to every question and to explain the deepest mysteries of the Christian religion. It was this boast that blinded St. Augustine for nine years, setting him thinking that Manichæism "would free us from all error, and bring us to God by pure reason alone." Association with the leaders of this heresy opened his eyes and he saw that, despite the boast of their lips, "their hearts were void of truth." Pen in hand, at intervals between 394-420 A.D., he wrote forty books of refutation, among which the thirty-three against Faustus are worthy of special note.—C.E. (A. L. L.)

Manifestation of Conscience, a practise in many religious orders and congregations by which subjects reveal the state of their conscience to the superior, to the spiritual director, or to the confessor, in order that he may know them more intimately, and thus be able to further their spiritual progress. It consists in revealing the affections and inclinations of the soul towards the various virtues and vices; in exposing temptations, trials, and difficulties experienced in the spiritual life in order that the individual may receive help and guidance in the way of perfection. Canon 530 of the Code of Canon Law forbids all religious superiors to induce their subjects in any way to make such a manifestation of conscience. At the same time it allows subjects freely to open the state of their souls to their superiors, and encourages them to treat with their superiors with filial confidence, and also, provided the superiors be priests, to expose to them their

doubts and troubles of conscience.—C.E.; Taunton, The Law of the Church, St. L., 1906. (A. C. E.)

Manila, Archdiocese of, Philippine Islands, embraces the city of Manila, the province of Bataan, Bulacan, Cavite, Nueva Ecija, Pampanga, Rizal, Zambales, and part of Tarlac and Pangasinan; area, 9276 sq. m.; established, 1581, as diocese, and 1585, as archdiocese. Suffragan sees: Calbayog, Jaro, Nome de Jesus, Lipa, Nueva Caceres, Nueva Segovia, Tuguegarao, and Zamboanga. The following religious orders were represented in the diocese at an early date: Augustinians (1565), Franciscans (1577), Jesuits (1581), Dominicans (1587), and Recollect Fathers (1600). Domingo de Salazar (d. 1594) was the first bishop, his successors including Miguel de Benavides (1603-05), founder of the University of Santo Tomás at Manila, Pedro Payo (1876-89), who built the cathedral, Jeremiah Harty, first American archbishop there (1903-16), and Michael O'Doherty (1916). Priests, regular, 126; parishes with resident priests, 145; other parishes, 43; educational institutions, 62; Catholics, 1,450.000.—C.E.

Manila Observatory, the official "Philippine Weather Bureau" with a main station at Manila and numerous climatological sub-stations throughout the Philippines, including one at Mt. Mirador about 5000 ft. above sea-level. It was founded, 1865, by Fr. Frederic Faura, S.J., meteorologist, who made the first prediction of the existence, duration, and course of a typhoon in the Far East, and whose subsequent contributions to the knowledge of them were invaluable in averting typhoon disasters. The meteorological service of the Philippines was reorganized by Fr. José Algué, S.J., inventor of the barocyclonometer (q.v.) in 1901. Observations are made every hour at Manila and Baguio; telegraphic weather reports are received at stated intervals from the various sub-stations, and twice a day from stations in Japan, China, Formosa, and Indo-China; and warnings of typhoons are issued to and from it. The work is carried on under the Jesuits, assisted by natives.—C.E.

Maniple (Lat., little bundle, because originally a folded handkerchief), ornamental vestment, a silk embroidered band about a yard long and three inches wide, placed on the left arm of subdeacons, deacons, priests, and bishops during Mass, so that it falls in equal lengths on both sides. The prayer said when putting it on styles it the maniple of tears and labor.—C.E.; MacMahon, Liturgical Catechism, Dub., 1926.

MANIPLE

Mann, Horace K. (1859-1928), educator, b. London; d. Rome. He was educated at Ushaw, was ordained in 1886, taught for several years at St. Cuthbert's Grammar School, Newcastle-on-Tyne, and was headmaster from 1890 till 1917. From 1917 until his death, he was rector of the Beda College at Rome, corresponding member of the Royal Spanish Academy of History, member of the Royal Societa Rom. di Storia Patria and of the Accademia d'Arcadia. He wrote the "Lives of the Popes in the Early Middle Ages" from St. Gregory I (590-604) to Innocent IV (1243-1254) in fourteen volumes (St. Louis, 1928).

Manna. (1) A sweet exudate, called in Arabic *mann* or *mann es—sama* (manna of heaven), which exudes in drops from the *Tamarix Mannifera*, the tarfa tree. (2) A similar substance yielded by other shrubs, or, according to Niebuhr, by a species of oak tree. (3) A laxative exudate of the flowering ash, *Traximus Ornus.* (4) A miraculous food sent by God to the Hebrews in the Exodus, described in Exodus, 16, and Numbers, 11. The etymology of the name is clearly given in Exodus, 16: *man hu*, "what is it?" It is a desperate rebellion against evidence to try to identify the miraculous manna of the Exodus with the natural exudates. The daily consumption of manna, as computed by Macalister was more than 300 tons; as he rightly declares "all the Tamarisks in the desert could not have yielded this daily provision." This natural exudate is only found during two months of autumn; it has been falsely described, having none of the properties asserted of the miraculous substance of the Exodus.—C.E. (A. E. B.)

Manning, Henry Edward (1808-92), cardinal (1875), Abp. of Westminster, b. Totteridge, England; d. London. He was educated at Harrow and Balliol, Oxford, where he was noted for his gift of oratory; after graduating with first honors in classics, he entered the Colonial office. He returned to Oxford and was elected a Fellow of Merton. He received Anglican orders and in 1833 was chosen rector of Lavington, Sussex, where he married Caroline Sargent (d. 1837), and in 1841 was appointed Archdeacon of Chichester. For many years he labored, reforming abuses and succoring the poor. He became a leader of the High Church Party, but the discussions of the Tractarian movement were bringing forth doctrinal and historical difficulties that were already shaking his faith in Anglicanism. The Gorham Judgment (1850) of the Privy Council associating the Established Church with downright heresy brought about a crisis and he became a Catholic, 6 April, 1851, and was ordained a few months later. In 1857 he established the Oblates of St. Charles and was named provost of the Westminster Metropolitan chapter with the majority of which, supported by Abp. Errington, he was soon unwillingly involved in controversy. On 8 June, 1865, he was consecrated as successor to Card. Wiseman. His theological controversies abated somewhat after his replies to the opponents of the Vatican Council. To his zeal in the cause of elementary religious education he added in his later days his efforts on behalf of the laboring classes, the poor, and the outcast. His League of the Cross advanced the cause of temperance, and in 1889 he successfully mediated between the employers and workers in the great London Dock strike. In addition to his published sermons, "Eternal Priesthood" and "Temporal Mission of the Holy Ghost" are notable contributions from his pen.—C.E.; Purcell, Life of Cardinal Manning, N. Y., 1896.

Mannyng, Robert (*fl.* 1288-1338), Gilbertine canon, b. Bourne, Lincolnshire. His "Handlyng Synne" and "Chronicle of England," metrical free translations from the French, did much to make the East-Midland speech the literary dialect of English.—C.E.

Man of Sin, antichrist, as described by Paul in 2 Thessalonians; interpreted by founders of Protestantism as descriptive of the pope, and so explained by Protestant writers of the time on the Continent and in England.—Newman, The Protestant Idea of Antichrist, in Essays Critical and Historical, II, N. Y., 1895. (ED.)

Man of Sorrows, Christ, according to Isaias, 53, 3.

Manresa, town in Spain near which is the cave to which Ignatius Loyola retired after his conversion and where he began the composition of the "Spiritual Exercises"; now a place of pilgrimage. The name is frequently used for novitiates and houses of retreat. (ED.)

Mansard (MANSART), NICOLAS FRANÇOIS (1598-1666), architect, b. Paris; d. there. An exponent of the French Renaissance at its best, he erected several châteaux and hotels distinguished for simplicity and essential beauty of construction. His best works are Maison Lafitte and the plan for the abbey church of Val-de-Grâce which he executed, on a smaller scale, in the chapel of the Château de Fresnes. The curbed roof with large dormer windows was named mansard from his extensive use of it.

ILLUMINATED INITIAL LETTER
(Souvigny Bible)

—JULES HARDOUIN (1646-1708), architect, grandnephew of preceding, b. Paris; d. Marly. Combining the style of his uncle with extreme classical adaptations, he achieved Barocco effects and stressed elegance rather than grandeur. He completed the Château of Versailles with Leveau and designed the Grand Trianon and Colonnades. His best work is the church of the Invalides, Paris, modeled upon St. Peter's in Rome.—C.E.

Mantellate (Lat., *mantellum*, cloak), name applied to the Third Order of the Servants of Mary, or Servites, because of the short-sleeved habit adopted to facilitate work. It was founded by St. Juliana Falconieri, 1284, for the care of the sick and other works of mercy. Education and the instruction of converts also engage the nuns, who have houses in Italy, France, Spain, England, Canada, and the United States.

Mantelletta (Lat., dim. of *mantellum*, cloak), outer vestment reaching to knees, open in front, with slits instead of sleeves, in color according to season, worn by cardinals, bishops and certain other prelates.—C.E.

MANTELLETTA

Mantum (Lat., Spanish cloak), the papal mantle. It differs little from an ordinary cope, except that it is red in color, and longer.

Manu, LAWS OF, English term generally applied to the "Manava Dharma-sastra," a metrical Sanskrit compendium of ancient sacred laws and customs of Brahminism. It consists of 2684 verses, divided into 12 chapters, and in its present metrical form, dates from about the 1st or 2nd century of the Christian era. The content, which is supposed to have come from Brahma, may be of greater antiquity.—C.E.

Manuel Chrysoloras (c. 1350-1415), first teacher of Greek in Italy, b. Constantinople; d. Constance, Germany. He was Byzantine ambassador to Venice, taught Greek at Florence, Milan, and Pavia, and assisted Pope John XXIII in his efforts to end the Eastern Schism. He translated Plato and compiled the first modern Greek grammar.—C.E.

Manuscripts, ILLUMINATED. A large number of MSS. are covered with painted ornaments in the form of initial letters or of borders, of marginal and full page paintings; and some rolls of parchment consist entirely of paintings. They are called illuminations or miniatures. The most ancient examples of this art are on Egyptian papyri. It was practised by the Greek artists of Alexandria. The Syro-Mesopotamian School arose in the 5th century in the Christian convents of the East and its influence spread to Armenia. The Mussulman schools of the 13th century excelled in geometric designs and the Persian painters attempted landscape and even the human face. The 9th century is the golden age of Byzantine illumination which combines Hellenic and Oriental influences. All the MSS. of the Slavic countries belong to the Byzantine school and also show direct influence of the Orient. In the West the earliest school was the Irish which excelled in decorative work. The "Book of Kells" (7th century) is a famous example. Irish monks brought the art to England and the Continent. Under Charlemagne the art flourished in the monasteries and a style of vigorous coloring and luxurious ornamentation was introduced. In the 11th century there is the beginning of naturalism and anachronism. More grace is shown in the treatment of figures. In the 13th century studios of illuminators arose to supply the demand for MSS. Works of profane literature were illuminated. A new school in the 14th century introduced garlands copied from nature and scenes from life. A transformation took place in 15th century through the influence of Flemish painters; real landscapes are used as backgrounds, figures are treated with fidelity to nature, and all details of furniture, clothing, etc., are portrayed. The invention of printing and wood-engraving was fatal to the art of illumination. —C.E.; Middleton, Illuminated Manuscripts in Classical and Mediæval Times, Camb., 1892.

Manuscripts of the Bible. See VERSIONS OF THE BIBLE.

Manuterge (Lat., *manus*, hand; *tergo*, to wipe), towel used liturgically by priest in sacristy or at Lavabo of Mass.—C.E.

Manutius, ALDUS (1450-1515), scholar and printer, b. Bassiano, near Velletri, Italy; d. Venice. He established the celebrated Aldine printing press at Venice, which issued during his lifetime thirty-three first editions of the Greek classics, most of them printed in the Aldine italics adapted from Petrarch's handwriting. He also established the New or Aldine Academy of Hellenists, 1500, which compiled the first Latin and Greek lexicon.—C.E.

ALDUS MANUTIUS

Manzoni, ALESSANDRO (1785-1873), poet and novelist, b. Milan; d. Brusoglio, near Milan. Most of his creative work was done before the age of forty-two. His early poems belong to the classical school of Vincenzo Monti, but from 1810, when he returned to the Church on the conversion of his wife, he consecrated himself to religion and patriotism, and became the leader of the Romanticists. His ode on the death of Napoleon is one of the most popular Italian lyrics. Manzoni's fame was established abroad by "I Promessi Sposi," considered by Scott as the greatest romance of modern times.—C.E.

Map, WALTER (*c.* 1140-*c.* 1208), ecclesiastic and author, b. Hereford, England. He was educated at the University of Paris, was at the English court, 1162, represented the king at the Third Lateran Council, 1179, and in 1197 became Archdeacon of Oxford. He wrote "De Nugis Curialium" (Courtier's Triflings) and probably the French poem on which is based the earliest prose "Lancelot."—C.E.

Mappa Mundi, a topographical work of the 12th century containing lists of bishoprics and ecclesiastical counties of England, Wales, part of Scotland, executed by Gervase, a monk at Canterbury, now one of the relics of the Hereford Cathedral.

Marcellian, SAINT. See MARK AND MARCELLIAN, SAINTS.

Marcellina, SAINT, virgin (*c.* 330-398), b. probably at Trier; d. Milan. She was the sister of St. Ambrose, who dedicated to her his treatise on virginity. She received the veil from Pope Liberius and fostered the ascetic life among maidens of Rome and Milan. Represented holding a cross in her hand, and receiving the veil from the pope. Buried in the Ambrosian Basilica. Feast, 17 July. —C.E.; Butler.

Marcellinus, SAINT, POPE (296-304), b. Rome; d. there. The Diocletian persecution broke out, 303, during his pontificate. He enlarged the catacombs and was himself interred in the Priscillian catacomb on the Via Salaria. Feast, R. Cal., 26 Apr.—C.E.

Marcellinus and Peter, SAINTS, martyrs (304). Marcellinus was a Roman priest, eminent for his piety. During the persecution of Diocletian he and his exorcist, Peter, were seized and put to death in the Silva Nigra, not far from Rome. Lucilla and Firmina, two religious women, discovering the secret execution, buried their remains in the cemetery named for them on the Lavican Road. The relics were later transported to Selgenstadt by Einhard, Charlemagne's secretary, who built in their honor a church and monastery, of which he became abbot. Their names occur in the prayer, "Nobis quoque peccatoribus," in the Canon of the Mass. Feast, R. Cal., 2 June.—C.E.; Butler.

Marcellus I, SAINT, POPE (308-309), b. Rome; d. in exile. After an interregnum of two years Marcellus became pope and undertook the ecclesiastical reorganization of Rome. He incurred the enmity of the Lapsi who wished to be pardoned without doing the penance prescribed for their apostasy. Serious conflicts ensued, and the tyrant Maxentius seized the pope and sent him into exile, where he died. Feast, R. Cal., 16 Jan.—C.E.; Butler.

Marcellus II (MARCELLO CERVINI DEGLI SPANNOCHI), POPE (1555), b. Montepulciano, Italy; d. Rome. Before his election he was prothonotary apostolic, papal secretary, adviser to Cardinal Farnese, who was charged with the temporal power of the Church, Bp. of Nicastro, cardinal, Bp. of Reggio, Bp. of Gubbio, legate to Emperor Charles V and to the Council of Trent, and Vatican Librarian. He was famous as a diplomat, administrator, disciplinarian, and patron of schools, but reigned less than one month.—C.E.; Pastor.

ARMS OF MARCELLUS II

March (Roman god, Mars), month of special devotion to St. Joseph.

Marchi, GIUSEPPE (1795-1860), Jesuit archæologist, b. Tolmezzo, Italy; d. Rome. He proved the Christian origin of the catacombs, and was the master and guide of de Rossi. His chief works are: "Musei Kircheriani inscriptiones" and "Monumenti delle arti cristiane primitive."—C.E.

Marcian (*c.* 390-457), Roman Emperor in the East, b. Thrace. Under Ardaburius and Aspar he distinguished himself in the Persian and Hun campaigns. In 450 he married Empress Pulcheria and was crowned by the Patriarch of Constantinople, the first instance of the Christian ceremony of coronation. His policy of moderation especially in taxation rendered his reign prosperous and happy. The chief religious event following his coronation was the Council of Chalcedon, which he assembled with the cooperation of Leo I to deal with Monophysitism. He is venerated as a saint by the Orthodox Church on 17 Feb.—C.E.

Marcion (b. *c.* A.D. 110), founder, in Rome A.D. 144, of a sect called the Marcionites. Amazed at what he considered the opposition between the Old and New Dispensations, Marcion rejected the former and declared the Apostles had been in error in linking the New Covenant with the Old. He claimed to be interpreting true Christianity as taught by St. Paul. He prepared a mutilated edition of the N.T. (consisting of a large part of the

Gospel of St. Luke and ten Epistles of St. Paul) and organized his church along hierarchical lines. It is difficult to distinguish some of the doctrines he held from those of the Gnostics, with which his followers were almost immediately identified, but he certainly taught that the God of the Jews was a Demiurge and that Christ had come among men to tell them about the true God, His Father. Married persons could never rise above the catechumenate in his sect, in which the baptized were virgins, widows, celibates, and eunuchs. The Marcionites ceased to flourish in the 7th century.—C.E., IX, 646. (R. J. G.)

Marcoux, JOSEPH (1791-1855), missionary and linguist, b. Canada; d. there. Ordained 1813, he evangelized the Iroquois, first at St. Regis, later at Caughnawaga. He acquired such proficiency in the Iroquois tongue as to attain a high rank among philologists through his Iroquois grammar and French-Iroquois dictionary. Fr. Marcoux translated into Iroquois, Fr. De Ligny's "Life of Christ," and published in that language a collection of prayers, hymns, and canticles, a catechism, calendar of Catholic ritual, and a number of sermons. —C.E.

Marcus Aurelius Antoninus, Roman Emperor (161-180). During his reign the incursions of the Picts in Britain and the onslaughts of the Germans were followed by the Parthian war of 161-166. It was during this war that he composed his well-known "Meditations," a collection of moral reflections. The only blot on his fame is the persecution of the Christians.—C.E., II, 109.

Mardin, ARCHDIOCESE, and DIOCESE OF, Iraq (Mesopotamia). (1) An archdiocese of the Armenian Rite, erected 1850. James Nisimian was appointed bishop, 1928. Churches and chapels, 14; priests, regular, 2; missionary priests, 14. (2) Diocese of the Chaldean Rite, united with Rome, 1552. Israel Audo was elected bishop, 1909. Churches or chapels, 3; priests, regular, 6; schools, 3; Catholics, 1670.

Mardin and Amida, ARCHDIOCESE OF, Iraq (Mesopotamia), patriarchal diocese of the Syrian Rite, established as a patriarchate, 1852; united with Amida, 1888. Ignatius Rahmani occupies the see. Churches and chapels, 8; priests, secular, 14; priests, regular, 13; Catholics, 3000.

Margaret, SAINT, virgin, martyr (*c.* 275), one of the Fourteen Holy Helpers (q.v.); d. Pisidia, Asia Minor. She was the daughter of a pagan priest, but was brought up a Christian by her nurse, was disowned by her father, refused to marry a Roman prefect, Olybrius, was subjected to tortures which left her unharmed, and was decapitated. She is often represented in art as a shepherdess, or portrayed crushing a serpent. She is called Marina in the Greek Church. Patroness of pregnant women, servant maids, and against diabolical infestations. Relics at San Pietro della Valle, on the Lake of Bolsena. Feast, R. Cal., 20 July.—C.E.; Butler.

Margaret Mary Alacoque, SAINT, virgin (1647-90), apostle of the devotion to the Sacred Heart of Jesus, b. Lhautecour, France; d. Paray-le-Monial. From early childhood she was intensely devoted to the Blessed Sacrament. After four years' suffering from paralysis she was miraculously cured by Our Lady. Having vowed to consecrate herself to the religious life, she entered the Visitation Convent at Paray, where she was distinguished for obedience, humility, and love of suffering. The visions of Christ, with which she had been favored in her youth, continued, and He made known to her that she was to be the apostle of the devotion to the Sacred Heart of Jesus, charging her to reveal to mankind the favors in store for those practising it, and inspiring her to establish the Holy Hour and the custom of receiving Holy Communion on the first Friday of each month. Buried in the chapel of Paray. Canonized, 1920. Feast, 17 Oct.—C.E.; Sister Mary Philip, Life of Blessed Margaret Mary Alacoque, St. L., 1919.

Margaret of Cortona, SAINT, penitent (1249-97), b. Laviano, Tuscany; d. Cortona. After living for some time as a concubine, she repented and, as a Franciscan tertiary, became a model of penitence and charity. She founded a congregation of Tertiary sisters (Poverelle), a confraternity of Our Lady of Mercy, and a hospital for the sick poor. Represented in art, following a dog to the corpse of her lover, holding a cross in her hand, and receiving a visit from an angel. Canonized, 1728. Feast, 22 Feb.—C.E.; Butler.

ST. MARGARET OF CORTONA

Margaret of Scotland, SAINT, matron (*c.* 1045-93), Queen of Scotland. She was the daughter of King Edward the Exile of England. After her father's death, she and her mother fled from England; they were received by Malcolm III, of Scotland, who later, *c.* 1070, married Margaret. As queen, Margaret used her influence in the interests of the faith; she convoked a synod which made regulations concerning the Lenten fast, Easter Communion, and marriage laws. She founded several churches, and was constantly engaged in prayer and pious practises. Canonized, 1259. Feast, R. Cal., 10 June.—C.E.; Butler.

Margaret Pole, BLESSED, martyr (1473-1541), Countess of Salisbury, b. Castle Farley, near Bath, England; d. East Smithfield Green. She was the daughter of George Plantagenet, Duke of Clarence, niece of King Edward VI, and wife of Sir Richard Pole (1491), to whom she bore five children, one, Reginald, becoming Cardinal and Abp. of Canterbury. She was sponsor for Henry VIII's daughter, Mary, and afterwards her governess. At a later period the Poles incurred the enmity of Henry because of their fidelity to Catholicity. Margaret was arrested in 1538, and after a long period of ill-treatment in the Tower, was beheaded. Beatified, 1888. Feast, 28 May.—C.E.

Margil, ANTONIO, VENERABLE (1657-1726), apostle of Guatemala, and Texas, b. Valencia, Spain; d. Mexico. He entered the Franciscan Order

in 1673, and after his ordination set out for the Indian missions in America, 1638. Arriving at Santa Cruz, he was stationed at Queretaro college. He preached missions in Yucatan, Costa Rica, Nicaragua, Guatemala, and Texas. Despite the rigorous life, he practised severe personal mortification. Declared Venerable, 1836.—C.E.

Maria (Lat., Mary), name of Our Lady. See MARY, NAME OF.

Maria castis osculis, or HIS SACRED FEET WITH TEARS OF AGONY, hymn for Matins on feast of St. Mary Magdalen, 22 July. It has been attributed to Pope St. Gregory the Great (540-604). Four translations exist; the English title given above is by E. Caswall.—Britt.

Maria-Laach, near Andernach, Germany, founded 1093 by the Palsgrave Henry II of Lorraine and placed under the Cluniac Benedictines from Affligliem in Belgium. It remained a center of religious and literary activity until the secularizing movement of 1802. The buildings went first to the French, then to the Prussian Government, 1815; they became private property in 1820 and were acquired by the Jesuits, 1863, who made them a home of learning, till their banishment, 1873. Since 1871 the "Stimmen aus Maria-Laach" started by P. Schneemann, has been a regular periodical. The Benedictines of the Beuron congregation moved into the monastery, 1892, and in 1893 it became an abbey.—C.E.

VEN. MARIE DE L'INCARNATION

Mariana, JUAN (1536-1624), Jesuit, b. Talavera, Toledo, Spain; d. Toledo. He taught theology at Rome and Paris, but from 1574 was engaged in literary work in Spain. His voluminous "History of Spain" is his masterpiece, but his "De rege et regis institutione," dedicated to Philip III of Spain, and "worthy of all respect from kings themselves as from their educators," writes the Protestant Dr. Leutbecher, has caused him to be one of the most maligned Jesuits, owing to a misconstrued observation in favor of the assassination of Henry III and the justification under very exceptional circumstances of the deposition and killing of tyrants. The book was at once officially condemned by the Jesuits and its correction ordered, and the members of the Society were forbidden to preach such a doctrine. No objection was raised in Spain but in France ten years later the work was ordered to be burnt by the Parliament. Mariana was again in difficulties owing to his desire to make changes in the Jesuit constitutions. He wrote several valuable commentaries and spent almost his last fifteen years a prisoner for courageously opposing the depreciation of Spanish currency in his "De monetae mutatione."—C.E.

Mariannhill, VICARIATE APOSTOLIC OF, Natal Province, Union of South Africa; bounded on the southeast by the Indian Ocean; on the southwest by the Great Kei and Indus Rivers; on the northwest by the boundaries of the Wodehouse and the Barkly East Districts and of Basutoland; and on the northeast the southern boundary of Pinetown and the northern boundaries of the Richmond and Impendhla Districts; entrusted to the Missionaries of Mariannhill (formerly Reformed Cistercians). Vicar Apostolic: Adalberd Fleischer, R.M.M. (1922). Churches, 35; stations, 303; priests, 65; seminary, 1; schools, 133; Catholics, 32,500.

Marian Priests, term applied to English priests ordained in or before the reign of Queen Mary (1553-58) and surviving to the reign of Elizabeth, used in contradistinction to Seminary priests, ordained abroad at Douai, etc. According to Dom Norbert Birt, nearly 2000 of the former refused to conform to Elizabeth's decrees and thus lost their livings.—C.E.

Maria Theresa (1717-80), German Empress, Archduchess of Austria, and Queen of Hungary and Bohemia, daughter of Emperor Charles VI and wife of Francis Stephen of Lorraine. In 1713 Charles promulgated a pragmatic sanction by which in case of failure of male heirs the Hapsburg possessions should go to his eldest daughter. Maria Theresa thus succeeded in 1740, but her rights were disputed by Prussia, Bavaria, and France in the War of the Austrian Succession, which ended with the Treaty of Aachen, 1748, with the pragmatic sanction practically confirmed, and Francis Stephen crowned emperor. Ten years' peace followed, during which the army, the courts, and civil administration were reformed, trade, commerce, and education aided and developed, and the Masonic lodges broken up. A desire to recover Silesia from Prussia led to the Seven Years' War (1756-63), which ended by leaving each of the belligerents with the territory held before the war and by confirming Prussia in her rôle as a great power. The remaining years saw the increasing influence of her son Joseph II, who became Roman king in 1763 and emperor in 1765, and developed the anti-Catholic policy known as Josephinism, which Maria Theresa had begun. She consented reluctantly to the partition of Poland and opposed the War of the Bavarian Succession. With years her interest in primary education increased and she attempted to abolish serfdom in Bohemia but was frustrated by Joseph II. She was the foundress of the Austrian monarchy, the last and greatest of the Hapsburgs, deeply moral and religious and thoroughly German in character as in nationality.—C.E.

Marie Antoinette (1755-93), wife of Louis XVI of France, 1770, daughter of Empress Maria Theresa, b. Vienna; d. Paris. She was unpopular in France for her extravagance, for her disdain of the immoral Mme. du Barry, and particularly for favoring Catholic Austria against her growing rival, Prussia, which being a Protestant power was preferred by the French philosophers. During the Revolution she was arrested, Aug., 1792, and guillotined 16 Oct., 1793.—C.E.; Bicknell, The Story of Marie Antoinette, Lond., 1897.

Marie de l'Incarnation (Marie Martin, *née* Guyard; 1599-1672), Venerable, b. Tours, France; d. Quebec. Married at seventeen, she was left a widow two years later, with a son Claude, afterwards a Benedictine. She entered the Ursuline Order, *c.* 1629, and introduced that institute into Canada, 1639, where she spent 33 years instructing Indian children. Feast, 27 Feb.—C.E.

Marinus I (Martin II), Pope (882-884), b. Gallese, Italy; d. Rome. While a deacon he was sent by Adrian II as legate to the Council of Constantinople (869). Later he was made Bp. of Cære (Cervetri), treasurer of the Holy See, and archdeacon. He condemned Photius, bestowed the pallium on Abp. Fulk of Rheims, and out of regard for King Alfred freed the Anglo-Saxon head-quarters at Rome from all tax and tribute. Owing to the similarity between the names Marinus and Martinus some historians call the two popes Marinus respectively Martin II and III, and the successor of Nicholas III called himself Martin IV.—C.E.; Mann.

Marinus II (Martin III), Pope (942-946), b. Rome; d. there. A cardinal, he was one of the popes elected by the influence of Alberic, Prince of the Romans. He was zealous for ecclesiastical reform, and devoted to the poor; he promoted monasticism by his privileges but made little impression on the world as a temporal ruler.—C.E.; Mann.

Mariolatry (Gr., *Maria; latria*, worship), an opprobrious term, indicating that the veneration given to Mary by Catholics (hyperdulia) is equivalent to, or encroaches upon, the honor due to God alone (latria). (N. M. W.)

Mariology (Gr., *Maria; logos*, word), that branch of theology which treats of the life and prerogatives of the Blessed Virgin, and of her eminent place in the economy of man's redemption and sanctification.—Pohle-Preuss, Mariology, St. L., 1922; Chandlery, Mary's Praise on Every Tongue, Lond., 1919. (N. M. W.)

Mariotte, Edme (*c.* 1620-84), physicist and prior of St. Martin-sous-Beaune; b. Dijon; d. Paris; his fame rests chiefly on his work in hydrodynamics and the establishment of the law of gases which bears his name.—C.E.

Marist Fathers. See Society of Mary.

Marist School Brothers. See Little Brothers of Mary.

Marius, Martha, Audifax, and Abachum, Saints, martyrs (c. 270); d. Rome. Marius and Martha were noble Persians, who, with their sons, Audifax and Abachum, came to Rome to visit the tombs of the Apostles and give aid to the persecuted Christians. After suffering horrible torture, Marius and his sons were beheaded, and Martha was cast into a well. Relics in church of S. Prassede, Rome. Feast, R. Cal., 19 Jan.—C.E.; Butler.

Mark, Gospel of Saint, the second book of the N.T., and the second Gospel to be written. Its author is St. Mark, a disciple and companion of St. Peter. He wrote an account of the life and teachings of Jesus as he heard these truths from the Prince of the Apostles. The Gospel was written in Greek between the years A.D. 50 and 60, and was addressed to Roman converts to Christianity. Writing for the Gentiles, St. Mark's purpose was to show that Jesus was indeed the Son of God. To this end he demonstrates the power of Jesus which extended over all nature and which was manifested in His many miracles. The Gospel is characterized by its vivid descriptions of Our Lord's miracles, which occupy so prominent a place in the narrative that it is often called the "Gospel of Miracles." The sixteen chapters are written in the chronological order, with some exceptions, and follow these general divisions: preparation through the preaching of St. John, the baptism, and temptation (1, 2-13); the preaching and miracles of Jesus in Galilee (1, 14, to 9, 50); the journey to Jerusalem for the feast of the Pasch, and the last days of Our Lord's teaching (10-13); the Passion, Death, Resurrection, and Ascension (14-16). The Biblical Commission, 26 June, 1912, declared that all reasonable doubt that St. Mark is the author of the second Gospel as now contained in our Bibles, and that the Gospel was written before the year 70 and according to the preaching of St. Peter, has been removed by the clear evidence of tradition from the earliest ages, as found in the testimony of the Fathers, in the use of the Gospel by early Christians, and its place in ancient codices and versions. Chapters specially commendable for reading: 2, the paralytic, the call of St. Matthew; 3, call of the Apostles, refutation of the Pharisees; 14-16, Passion and Glory of Jesus.—C.E.; Smith, Gospel According to St. Mark, Lond., 1915.

(R. F. S.)

Mark, Liturgy of Saint, a development of the Alexandrine Rite (q.v.), in Greek; no longer used.

Mark, Saint, evangelist, assumed to be the one referred to in Acts as John Mark (12, 15), identical with St. Mark mentioned by St. Paul (Col., 4; 2 Tim., 4; Philem., 24) and by St. Peter (1 Peter, 5). Mark, whom St. Peter calls his son, is the son of Mary, whose house was a meeting-place for the Apostles, to which St. Peter turned on his release from prison. He accompanied St. Paul on his first Apostolic journey but returned to Jerusalem alone, and for this St. Paul refused to take Mark on his second trip. After this he sailed to Cyprus with Barnabas; ten years later Mark was a fellow-worker of St. Paul and in the company of St. Peter at Rome. He went into Asia Minor after the Epistle to the Colossians, remained there some time, and returned to Rome. Tradition represents St. Mark as the founder of the Church of Alexandria and bishop of that city for about twenty years. Another theory holds that he founded the Church of Aquileia. In the preface to his Gospel in manuscripts of the Vulgate, Mark is represented as having been a Jewish priest, but this may be only an inference from his relation to Bar-

ST. MARK

nabas the Levite. Later tradition calls Mark one of the seventy-two disciples, but it is uncertain whether or not he ever saw Christ. Many are of the opinion that the young man who fled naked from Gethsemane (Mark, 14, 51) was the evangelist himself. The date of St. Mark's death is uncertain; the "Acts" of Mark give the saint the glory of martyrdom and say that he died while being dragged through the streets of Alexandria. Roman tradition relates that St. Mark wrote his Gospel at the request of the Roman Christians and under the direction of St. Peter. There is another tradition, however, that his Gospel was originally written in Latin rather than in Greek. Patron of notaries, against lightning, and hail. Emblems: lion, book. Relics at Venice. Feast, R. Cal., 25 April.—C.E.; Butler.

Mark, SAINT, POPE (336), b. Rome; d. there. Because of discordant traditions nothing certain is known of the acts of his pontificate. He is said to have built two basilicas. Feast, R. Cal., 7 Oct.—C.E.

Mark and Marcellian, SAINTS, martyrs, d. 286. They were twin sons of pagan parents, and were cast into prison for professing Christianity. St. Sebastian visited them and encouraged them to persevere; they were nailed to posts and pierced with lances. Their bodies were buried near the Catacomb of St. Domitilla. Feast, R. Cal., 18 June.—C.E.; Butler.

Marks of the Church. The Church is a means necessary for all men unto salvation. Now there are many societies which claim to be the Church of God. Hence, since there is an obligation imposed on men to enter the Church of Christ, this obligation presupposes the possibility of distinguishing the true Church of Christ from all other societies falsely claiming this prerogative. The Church is materially and formally visible. Hence there must of necessity be something in the Church which visibly manifests this society to be the true Church of Christ. This visible sign is what we call a mark of the Church. We may define a mark to be an essential characteristic which is proper to the true Church alone, and visibly manifests it to be the Church of Christ. The Church itself points to four such marks in the Creed promulgated at the Council of Constantinople (381). These marks are: One, Holy, Catholic and Apostolic. Although theologians have at times multiplied the number of marks which distinguish the Church, they are reducible to these four. The Catechism of the Council of Trent, published in 1566, with the highest official sanction, adopted this more simple arrangement of the four marks. Today this arrangement has won universal acceptance.—C.E., III, 758; Gibbons, Faith of Our Fathers, Balt., 1917. (C. D. MCI.)

Maronite Liturgy, a Romanized form of the Liturgy of St. James, used by the Maronite Church. The liturgical language is Syriac, or Aramaic, although Arabic written in Syriac characters (Karshuni), is used almost always for the Epistle, Gospel, Creed, and Pater Noster. Frequent use of incense is a characteristic of the Maronite Mass. They use a round Host of unleavened bread, as in the Roman Rite. The Canon of the Mass varies according to the feast celebrated. The words of consecration are intoned aloud; vestments differ little from the Roman.—C.E., IX, 684. (M. E. D.)

Maronites, name of one of the Uniat Churches (q.v.) numbering about 300,000, scattered through Syria, Palestine, Cyprus, Egypt, and the United States (37 churches). Their name is said to have originated from St. Maron (350-433), a Syrian hermit who, with a few disciples on the banks of the Orontes, remained faithful during the Monophysite heresy. Authorities disagree as to their history before the 16th century, some claiming that they succumbed to the Monothelite heresy (6th cent.) and were converted from it in the 12th century, others stating that they were governed by an unbroken line of patriarchs commencing with St. John Maro (whose existence seems doubtful) and were never schismatical or heretical. From the time of the Fifth Lateran Council (1512-17) the Maronites have been in permanent and uninterrupted communion with Rome. They use the rite of St. James in the ancient Aramaic language, which was the language of Our Lord.—C.E.

Marquette, DIOCESE OF (DIOCESE OF SAULT SAINTE MARIE AND MARQUETTE), comprises the northern peninsula of the State of Michigan; area, 16,281 sq. m.; viceariate Apostolic, 1853; diocese, 1857; suffragan of Milwaukee. Bishops: Frederic Baraga (1853-68); Ignatius Mrak (1869-78); John Vertin (1879-99); Frederick Eis (1899-1922); Paul Joseph Nussbaum (1922). Statistics: churches, 132; priests, secular, 82; priests, regular, 15; religious women, 332; academies, 2; parochial schools, 25; pupils in parochial schools, 6855; institutions, 6; Catholic population, 83,469.

Marquette, JACQUES (1636-75), Jesuit, discoverer of the Mississippi, b. Laon, France; d. near Ludington, Michigan. He was sent to the Canadian mission (1666) and labored successfully at Trois Rivières, Sault Ste. Marie, and La Pointe on the southwest shore of Lake Superior. Learning from some Illinois of the existence of a great river to the south, he set out with Joliet in 1673 and proceeding by Green Bay, Fox River, and the Wisconsin, reached the Mississippi, which he descended to the mouth of the Arkansas; there fear of the Spaniards induced him to return by way of Lake Michigan, where Chicago now stands. He has left a valuable diary of his voyage, with maps. Two years later he returned to preach to the Illinois, where he died exhausted by his labors. His statue has been placed by the State of Wisconsin in the Hall of Fame, Washington.—C.E.; Thwaites, Father Marquette, N. Y., 1904.

Marquette League, a lay society organized in New York in 1904 by Rev. H. G. Ganss to cooperate with the mission work of priests and religious among the Indians of the United States and Alaska. It serves as a collecting agency, the funds secured through its annual membership dues being used for the construction and repair of churches, building of mission schools, providing teachers' salaries, and creating scholarships for Indians in certain Catholic schools. Gifts of clothing, vestments, and altar-vessels are forwarded to the missions by the League. It has given over $750,000 to the Missions, estab-

lishing over 100 mission chapels in the Northwest and Southwest, and erecting the first Indian day-schools in Arizona. It publishes "The Calumet" quarterly. Headquarters are in New York.

Marquette University, Milwaukee, Wis., founded 1881; conducted by the Jesuits; preparatory school; colleges of arts and sciences, dentistry, business administration, applied science and engineering, journalism, hospital administration; schools of law, medicine, speech, music, nursing; graduate, extension, special, and summer schools; athletic department; evening courses; professors, 330; students, 4965; degrees conferred in 1929, 440.

Marriage, Mystical, is a permanent perception or consciousness of the presence of God in the soul, and His union with it. Taken in a wide sense it consists in a vision in which Christ tells the soul that He takes it for His bride; in a restricted sense, according to Sts. Teresa and John of the Cross, it designates that mystical union with God which is the most exalted condition attainable by the soul in this life.—C.E.; Pourrat, tr. Jacques, Christian Spirituality, Lond., 1924; Peers, Spanish Mysticism, Lond., 1924. (M. J. W.)

Marriage without a Priest. Under the present matrimonial laws the blessing of the union by a priest is not, in certain circumstances, essential to the contract and the sacrament. If a Catholic couple wish to marry in a place where for a month there will be no priest qualified to join them in matrimony, they may simply express their mutual consent before two witnesses, and thereby they are validly and lawfully married. In danger of death, this may also be done even when there is no such expected delay in the coming of the priest. (J. F. S.)

Marshall, Thomas William (1818-77), controversialist, d. Surbiton, England. He was Anglican vicar of Swallowcliff, Wiltshire, but in 1845 became a Catholic. Among his writings were the sensational "Christianity in China," and "Christian Missions," exposing the weaknesses of the Anglican missions. Arthur Featherstone, brother of preceding, also a convert clergyman, is the author of "The Comedy of Convocation," satirizing the conflicting tenets of Anglicanism, and "Old Catholics in Cologne."—C.E.

Mart. = martyr (in Breviary).

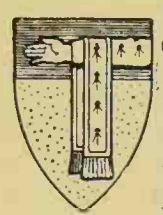
Martène, Edmond (1654-1739), historian and liturgist, b. Saint-Jean-de-Losne, France; d. Saint-Germain-des-Prés. After entering, in 1672, the Benedictine Abbey of St. Rémy at Reims, he studied at Saint-Germain under d'Achéry and Mabillon and thenceforth devoted his whole life to history and liturgy, especially at Rouen. Among his works are a commentary on the Rule of St. Benedict, the fruit of indefatigable research, published in 1690, liturgical writings such as "De Antiquis ecclesiæ ritibus libri 4" (Rouen, 1700-02), "The Life of the Venerable Claude Martin" (1697), and the "Annals of the Order of St. Benedict" (Paris, 1739). With the Benedictine Ursin Durand, Martène ransacked the archives of France and Belgium in 1708 and published the "Thesaurus novus anecdotorum" (Paris, 1717). Later their journey through Germany and the Netherlands produced another scholarly work, "Veterum scriptorum et monumentorum ecclesiasticorum et dogmaticorum amplissima collectio" (Paris, 1724-33).—C.E.

Martha, Saint, virgin (d. A.D. 84). She was the sister of Lazarus, and Mary of Bethany, and shared the honor of Christ's friendship when He stayed as their Guest in Bethany. She also served Him in the house of Simon the Leper, and because of her solicitous care for His physical comfort she is taken as the example of the practical religious life. Her love for Christ grew, and she remained faithful to Him during His Passion and Resurrection. Tradition holds that she migrated with Lazarus and Mary to Tarascon, in France, where she lived in great austerity and piety for seven years, and that her tomb is now situated there. Many miracles are credited to her intercession. Patroness of cooks. Emblems: a holy water sprinkler, and a dragon. Feast, R. Cal., 29 July.—C.E.; Butler; Heuser, The House of Martha at Bethany, N. Y., 1928.

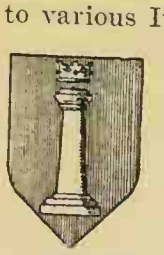
Martin I (Lat., little Mars), Saint, Pope (649-655), b. Todi, Italy; d. Cherson, in the Crimea. He opened his pontificate by summoning a council at the Lateran to condemn Monothelitism, at which the "Ecthesis" of Heraclius and the "Typus" of Emperor Constans II were rejected, and Paul of Constantinople, Cyrus, and Sergius were excommunicated. For this Constans II caused Martin to be taken to Constantinople (653). After being insulted, ill-treated, and cast into jail, he was exiled to Cherson where he died. Feast, R. Cal., 12 Nov.—C.E.; Mann; Butler.

Martin II, III, Popes. See Marinus.

Martin IV (Simon de Brie), Pope (1281-85), b. Montpensier, France; d. Perugia, Italy. He was a cardinal-priest, chancellor of France, and later papal legate to that country where he carried out needed disciplinary reforms. After his election at Viterbo he was unable to go to Rome for his coronation because of the anti-French spirit there. Later, by supporting Charles of Anjou against Emperor Michael Palæologus, he broke the union of the Eastern and Western Churches effected in 1274. To save Sicily for France after the Sicilian Vespers he excommunicated Pedro III of Aragon, whom the Sicilians had elected king.—C.E.

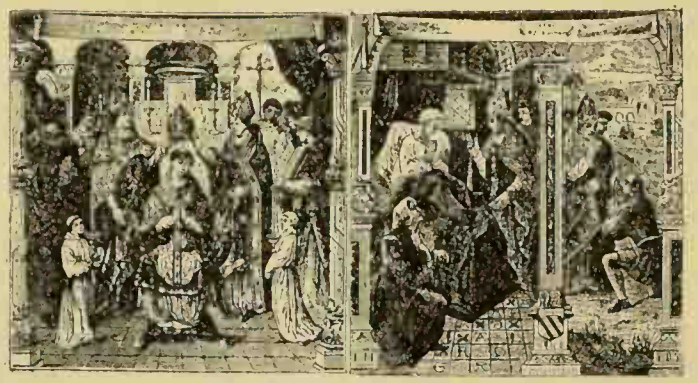

ARMS OF MARTIN IV

Martin V (Oddone Colonna), Pope (1417-31), b. Genazzano, Italy, 1368; d. Rome. He was nuncio to various Italian courts, administrator of the diocese of Palestrina, and cardinal-deacon. He deserted the lawful pope Gregory XII and was himself elected by the Council of Constance, which he dissolved, 1418. He concluded concordats with Germany, France, England, and Spain, and was able to reach Rome with the aid of Queen Joanna of Naples. Peace was secured with the *condottiere* Braccio di Montone who restored all but four of his conquests; and Bologna submitted to the pope. He ordered a crusade against the Hussites, limited the Gallican liberties, and did much to overthrow the theory of conciliar supremacy.—C.E.;.Pastor.


ARMS OF MARTIN VI

Martin, FELIX (1804-86), historian, antiquary, b. Auray, Brittany; d. Paris. As a young Jesuit he was forced into exile by the French government and was ordained in Switzerland. In 1842 he was one of those chosen to reestablish his order in Canada, where he remained till failing eyesight forced his return to France in 1862. He designed St. Patrick's Church, Montreal, and was the founder and architect of St. Mary's College. He is widely known for his services to Canadian historical literature; he edited the Jesuit Relations (1672-79) and wrote lives of Champlain, Brébeuf, Chaumonot, Jogues, and Montcalm.—C.E.

Martina, SAINT, virgin, martyr (*c.* 228). She openly professed her faith, refusing to return to idolatry; and was martyred in the persecution under Alexander Severus. Relics in the basilica named for her near the Roman Forum. Feast, R. Cal., 30 Jan.—C.E.; Butler.



ST. MARTIN OF TOURS

Martinæ celebri plaudite nomini, or WITH JOYOUS SONGS, GREAT ROME, MARTINA'S FAME EXTOL, hymn for Vespers on feast of St. Martina, 30 Jan. It was written by Pope Urban VIII (1568-1644). There are four translations. The English title given is by T. Potter.—Britt.

Martinmas, feast of St. Martin of Tours, 11 Nov. In Scotland it is still one of the legal term days on which houses are rented and contracts made. Until recently in many parts of England it was the usual time for hiring servants and fairs were often held on this date.—Walsh, Curiosities of Popular Customs, Phila., 1897.

Martin of Tours, SAINT, confessor (*c.* 316-397), Bp. of Tours, b. Sabaria, Hungary; d. Candes, Touraine. The son of a pagan military tribune, he was educated at Pavia, and at an early age enrolled in the Roman army. Amiens in Gaul was the scene of the famous incident of Martin sharing his military cloak with a beggar, followed by the heavenly vision which led to his baptism. After a few years of army service, he was released and journeyed to Poitiers to labor under St. Hilary, Bp. of Poitiers. There he organized a community of monks, erected the monastery of Ligugé, and in 371 became Bp. of Tours. Later he founded the monastery of Marmontier and resided there. He was an opponent of Arianism. After a last visit to Rome, Martin went to Candes, one of the religious centers created by him in his diocese, where he died. His body was taken to Tours, and his tomb has always been a national shrine of France. Patron of Buenos Aires. Emblems: tree, armor, cloak, beggar. Feast, R. Cal., 11 Nov.—C.E.; Butler; Monceaux, tr. Watt, St. Martin of Tours, Lond., 1928.

Martyr (Gr., a witness), a person who, for the Christian faith, freely and patiently suffers death at the hands of a persecutor. A martyr chooses to die rather than deny his faith by word or deed; he suffers patiently, that is, after the example of Christ, he does not resist his persecutors; he suffers death at the hands of one who, though he may assign some other reason, really acts through hatred of the Christian religion or of some Christian virtue. The early Christians, who bore witness to the truth of those facts upon which Christianity rests, were liable at any time to be given a choice between death and a denial of their testimony. Many of them, refusing to deny Christ, actually suffered death. Thus the name martyr, which in the very beginning of the Christian era meant a witness of Christ, was after a while given to those alone who suffered death for the faith.—C.E. (T. H. Q.)

Martyr d'Anghiera, PETER (1457-1526), historian of Spain, b. near Anghiera, Italy; d. Granada, Spain. At Rome he met the Spanish ambassador whom he accompanied to Spain, where he became noted among the humanists, and was patronized by Ferdinand and Isabella. He was sent to Egypt on a mission to the sultan. Charles V made him Count Palatine, and Pope Clement VII, Abbot of Jamaica, an island which he never visited. He was the first to realize the signigcance of the Gulf Stream. His work as chronicler to the State Council of India is notable. His writings include the first account of Spanish discoveries in the New World, the voyages of Columbus, Balboa, etc., and an account of Egypt. He collected letters of contemporary Spanish history.—C.E.

Martyr Dei Venantius, or VENANTIUS, HAIL! GOD'S MARTYR BRIGHT, hymn for Vespers on the feast of St. Venantius, 18 May. It was written in the 17th century by an unknown author. There are four translations; the English title given is by T. Potter.—Britt.

Martyrologies, catalogues of martyrs and saints arranged according to the occurrence of their feast days in the calendar. Originally the martyrologies were local lists of martyrs of some section or city. Later the names of holy bishops were added, then the names of other than local martyrs and bishops, and finally the names of saintly confessors. Martyrologies originated in the early ages of the Church, hence they are an important source for history. The most celebrated of the ancient martyrologies is the Hieronymian. It was probably written sometime in the 5th century from various local and sectional martyrologies. In some ancient martyrologies a short history of the saint follows his name. The present Roman Martyrology, the catalogue of the saints honored by the Church, first appeared in 1584, and has been revised and edited several times since. In religious communities and seminaries it is read out each day at the principal meal; where the Office is chanted in choir, it is sung during Prime. Each daily list consists of about 15 names of saints of all types, martyrs, confessors, bishops, virgins, etc; usually the saint

whose Mass is said on the particular day heads the list.—C.E.; The Roman Martyrology, Balt., 1907.

(M. P. H.)

Martyrology, AMERICAN, a list of martyrs and confessors who died for Christ or for some Christian virtue, within the present limits of the United States of America, compiled by F. Holweck. The term "martyrology" is to be taken in its wider sense, as meaning a list of servants of God, and does not signify that everyone in this list died for the faith.

ARIZONA. *Franeisco de Porras*, O.F.M., poisoned by medicine men of the Moquis at Aguativi, 28 June, 1633. *José de Figueras*, O.F.M., killed in El Popé revolt at San Bernardo de Agnativi, 12 Aug., 1680. *José de Trujillo*, O.F.M., killed by Hopi Indians at Aguativi, 12 Aug., 1680. *José de Espleta* and *Augustin a Santa Maria*, Franciscans, killed in El Popé revolt, 31 Aug., 1680.

CALIFORNIA. *Luis Jayme*, O.F.M., killed by Diegueño Indians, at San Diego, 4 Nov., 1775. *Franeisco Hermenegildo Garcés* and *Juan Barreneche*, Franciscans, killed by the Yuma Indians at Purísima Concepción (Fort Yuma), 17 July, 1781. *Juan Diaz* and *Matias Moreno*, Franciscans, killed by the Yumas, at San Pedro y Pablo de Bicuña, 17 July, 1781. *Junipero Serra*, O.F.M., apostle of California, d. Monterey, 28 Aug., 1784. *Andrés Quintana*, O.F.M., killed by his own mission Indians at Santa Cruz, 12 Oct., 1812. *Magin Catalá*, O.F.M., missionary, d. Santa Clara, 22 Nov., 1830.

COLORADO. *Leo Heinriehs*, O.F.M., shot by an Italian in St. Elizabeth's church, Denver, 23 Feb., 1908.

FLORIDA. *Diego de Peñalosa*, O.P., killed by the Calusas, south of the Bay of Tampa, 12 June, 1549. *Luis Cancer de Barbastro*, O.P., killed by the Calusas, south of the Bay of Tampa, 26 June, 1549. *Pedro de Corpa*, O.F.M., killed by the Cazique Indians at St. Augustine, 13 Sept., 1597. *Juan de Silva*, O.F.M., killed by the Timucua and Yamassee Indians at St. Augustine, 14 Sept., 1597. *Blas Rodriguez*, O.F.M., killed by the Yamassee at St. Augustine, 16 Sept., 1597. *Miguel de Auñon* and *Antonio de Badajoz*, lay brother, Franciscans, killed by Yamassee Indians at Asopo on Amelia Island, 17 Sept., 1597. *Three Franciscans*, killed by Indians on St. Mark's Island, 7 Dec., 1702. *Juan de Parga* and *Marcos Delgado*, Franciscans, killed by Apalache Indians at Patali, 25 Jan., 1704. *Angel Miranda*, O.F.M., *Lt. Juan Ruiz Mejia*, the Indians *Antonio Enija*, *Amador Cuipa Felieiano*, and companions, burnt at the stake at Tallahassee, 31 Jan., 1704.

GEORGIA. *Pedro Martinez*, first Jesuit martyr in the U. S., killed by natives on the island of Tacatacum (Cumberland), 28 Sept., 1566. *Franeisco de Velaseola*, O.F.M., killed by Yamassee Indians at St. Simon's Island, 15 Sept., 1597.

ILLINOIS. *Jean Dequerre*, S.J., killed by savages west of the Illinois River, 10 Nov., 1661. *Gabriel de Ribourde*, Recollect, murdered by the Kickapoos near Green Bay, 9 Sept., 1681. *Gaston*, of the Seminary of Quebec, killed by Tamarois Indians at Tamarois, 20 March, 1730.

LOUISIANA. *Jean François Buisson de Saint-Cóme*, of the Seminary of Quebec, killed by Shetimasha Indians, 50 m. from the mouth of the Mississippi River, 2 Feb., 1706. *Jacques Gravier*, S.J., killed by the Peorias on Massacre Island, 26 April, 1708. *Jean Daniel Testu*, of the Seminary of Quebec, killed by the Choctaws at New Orleans, 9 Aug., 1718. *Juan Mingues*, O.F.M., killed by Missouri Indians, 3 March, 1720. *Francis Seelos*, C.SS.R., missionary, d. New Orleans, 4 Oct., 1867.

MAINE. *Gilbert Du Thet*, S.J., killed by the English at Soames Sound, Mt. Desert Island, 30 Sept., 1613. *Sebastien Râle*, S.J., killed by Mohawks at Norridgewock Mission, 23 Aug., 1724.

MARYLAND. *Elizabeth Ann Seton*, foundress of the Sisters of Charity in the U. S., d. Emmitsburg, 4 Jan., 1821.

MICHIGAN. *Nicholas Bernardin Constantin Delhalle*, Recollect, killed by the Ottawas at Fort Pontchartrain, 21 June, 1706.

MINNESOTA. *Jean Pierre Aulneau*, S.J., murdered by Sioux Indians on Massacre Island, 6 June, 1736.

MISSISSIPPI. *Nicolas Foucault*, of the Seminary of Quebec, killed by Koroa Indians, near Tonica village, 11 Sept., 1701. *Jean Souel*, S.J., killed by Yazoo Indians near Vicksburg, 11 Dec., 1729. *P. Antonin Senat*, S.J., tortured to death by Chickasaws near Fulton, 25 March, 1736.

MISSOURI. *Felix De Andreis*, C.M., vicar general of the Diocese of Louisiana, d. Perryville, 15 Oct., 1820. *Philippine Rose Duchesne*, virgin, foundress of the Society of the Sacred Heart in America, d. St. Charles, 18 Oct., 1852.

NEBRASKA. *Juan de Padilla*, O.F.M., protomartyr of the U. S., killed by savages in Hall county, 1 May, *c.* 1544.

NEW MEXICO. *Luis de Ubeda*, O.F.M., probably killed by Indians near Cicuyé, 19 April, 1544. *Augustin Rodriguez*, O.F.M., killed by a Tehua Indian at Santiago, 20 May, 1581. *Juan de Santa Maria*, O.F.M., killed by roving Indians near Chilili, 10 Sept., 1581. *Francisco Lopez*, O.F.M., killed by a Tigua Indian, 12 May, 1582. *Pedro de Miranda*, O.F.M., killed by Taos Indians, 21 Dec., 1631. *Franeiseo Letrado*, O.F.M., killed by Zuñi Indians at the Zuñi Mission, 22 Feb., 1632. *Martin de Arvide*, O.F.M., killed by the Zipias Indians at Hawikuh, 27 Feb., 1632. *Maria Jesus de Agreda*, Abbess of the Nuns of the Immaculate Conception, d. Agreda, 24 May, 1665. *Pedro de Avila*, O.F.M., killed by Apache Indians at Hawikuh, 7 Aug., 1670. *Juan Bautista de Pio*, O.F.M., killed by Indians during the El Popé revolt, at Tesuque, 10 Aug., 1680. *Juan Bernal* and *Juan Domingo de Vera*, Franciscans, killed by Tejuan Indians at Santa Cruz de Galisteo, 10 Aug., 1680. *Fernando de Velasco*, O.F.M., killed in El Popé revolt at the convent of Portiuncula, 10 Aug., 1680. *Tomás de Torres*, O.F.M., killed by Tehua Indians at Nambé in El Popé revolt, 10 Aug., 1680. *Simon de Jesus*, O.F.M., killed by Tanos Indians in El Popé revolt, 10 Aug., 1680. *Matias Rendon*, O.F.M., killed by his own flock in El Popé revolt at Puebla de Los Angeles, 10 Aug., 1680. *Juan de Jesus*, O.F.M., killed in El Popé revolt at San Diego de los Jemes, 11 Aug., 1680. *Lucas Maldonado*, O.F.M., killed in

El Popé revolt at San Esteban de Acoma, 11 Aug., 1680. *Juan de Val*, O.F.M., killed by Zuñi Indians during El Popé revolt, 11 Aug., 1680. *Antonio Mora* and *Juan de Pedrosa*, Franciscans, killed in El Popé revolt at San Geronimo de Taos, 11 Aug., 1680. *Luis Morales*, and the lay brothers *Antonio Sanchez de Pró* and *Luis Baeza*, Franciscans, killed in El Popé revolt at San Ildefonso, 11 Aug., 1680. *Manuel Tinoco*, O.F.M., killed by Hopi Indians in El Popé revolt at San Marcos pueblo, 11 Aug., 1680. *P. Juan Talaban, Francisco Antonio de Lorenzana*, and *Juan Montesdoca*, Franciscans, killed in El Popé revolt at Santo Domingo, 12 Aug., 1680. *Lorenzo Analisa, Juan Espinosa*, and *Sebastian Casalda*, Franciscans, killed by Zuñi Indians in El Popé revolt, 12 Aug., 1680. *Manuel Beltran*, O.F.M., killed by the Yumas and Tanos Indians, 26 Jan., 1689. *José de Arbizu* and *Antonio Carbonel*, Franciscans, killed in the rebellion of the Taos, Pieuries, Tehuas, Tanos, Queres, and Jemes Indians, at San Cristóval de Tanos, 4 June, 1696. *Francisco de Jesus Maria Casañas*, O.F.M., killed by Jemes Indians, 5 June, 1696. *Francisco Corvera* and *Antonio Moreno*, Franciscans, killed by Tehua Indians, 8 June, 1696.

NEW YORK. *Blessed René Goupil*, S.J., martyr, killed by Iroquois Indians at Ossernenon, 23 Sept., 1642. *Blessed Isaac Jogues*, S.J., martyr, killed by the Iroquois at Ossernenon, 18 Oct., 1646. *Blessed John Lalande*, S.J., martyr, killed by the Iroquois at Ossernenon, 19 Oct., 1646. *Stephen te Ganonakoa*, Indian, tortured to death by Cayuga Indians at Onondaga, 25 Oct., 1690. *Frances Gonanhatenha*, virgin, tortured to death by the Mohawks and English at Onondaga, 10 March, 1692.

PENNSYLVANIA. *John Nepomucene Neumann*, C.SS.R., Bp. of Philadelphia, d. Philadelphia, 5 Jan., 1860.

TEXAS. *Zenobius Membré* and *Maxime Le Clerq*, Recollect missionaries, and *Chefdeville*, Sulpician, killed by the Karankawas at Fort St. Louis, 24 March, 1687. *José Pita*, O.F.M., killed by Lipan Apaches at Carniceria, 18 April, 1721. *Juan de la Cruz*, O.F.M., killed by the Tiguex, 25 Nov., 1729. *José Francisco Ganzabal*, O.F.M., killed by Coco Indians at Candelaria, 11 May, 1752. *Alonzo Giraldo Terreros* and *José Santiestevan*, Franciscans, killed by Comanche Indians at Santa Cruz Mission, 16 March, 1758. *Silva*, O.F.M., killed by natives near the Rio Grande, 20 July, *c.* 1758. *Antonia Dias de Leon*, O.F.M., killed by American frontiersmen at Nagadoches, 5 Nov., 1834.

VIRGINIA. *Luis de Quiros* and the lay brothers *Gabriel de Solis* and *Juan Mendez*, Jesuits, killed by Indians at Axacan, 14 Feb., 1571. *Juan Bautista de Segura*, the novices *Gabriel de Granada* and *Sancho de Zevellos*, and the lay-brothers *Cristóval Redondo* and *Pedro Linares*, Jesuits, killed by an Indian guide at Occoquan, 18 Feb., 1571.

WISCONSIN. *René Menard*, S.J., killed by Sioux Indians near the Rapids of Menominee, 14 Aug., 1661. *Jean Guérin*, S.J., killed by Outagamies or Fox Indians at Oshkosh, 23 Dec., 1672. *Louis Le Boesme*, S.J., killed by the Winnebagoes near De Pere, 20 April, 1687. *Leonard Vatier*, O.F.M., killed while laboring among the Fox tribe, 20 Feb., 1715. *Two Jesuit Fathers*, killed by the Winnebagoes, 29 Sept., 1765.—Holweck, in Catholic Historical Review, Jan., 1921.

Martyrs, ACTS OF THE, a name given to the narratives of the martyrs' trials and deaths. They may be classified as follows: (1) official reports of the interrogatories, few in number, among the most famous being the "Passio Cypriani" and the "Acta-Martyrum Scillitanorum"; (2) non-official records, made either by eye-witnesses or by contemporaries recording the testimony of eye-witnesses, including "Martyrium S. Polycarpi," "Acta SS. Perpetuæ et Felicitatis," and "Epistola Ecclesiarium Viennensis et Lugdunensis"; (3) documents of a later date than the martyrdom, based on Acta of the first and second class. Besides these divisions there are documents, whose historicity has little or no value, romances, with a possible foundation of truth, and real forgeries. There has been considerable critical studies of these Acta. The result of these investigations has been to substantiate such main facts as the causes of the persecutions, the number and heroism of the martyrs, the popularity of their cultus, and the historicity of the popular heroes.—C.E.

(M. P. H.)

Martyrs, ENGLISH, those who suffered death in England for the Catholic Faith and for the primacy of the Roman Pontiff, from 1535 to 1681. The total number of them is over 600; of these, fifty-four were beatified in 1888 and nine more in 1895; 247 others had their cause of beatification introduced in 1886, and were declared Venerable; the remainder (about 286), though they all died heroically, led such retired and obscure lives that there is very little known about them, which fact has hindered even the introduction of their cause. The following is a complete alphabetical list of all the English Martyrs, under their last names. The 63 who have been beatified have separate articles which will be found in their proper alphabetical places, under their first names. Of the remainder, space permits of only a mention of whether they were priests, religious, or laymen, and the year of their martyrdom. Those that have been declared Venerable are marked Ven. In a few cases nothing is known of the martyr except his name.

Abbot, Austin (alias John Rivers), priest. *Abbot*, Henry, Ven., layman, 1595. *Abbot*, John, layman, 1597. *Abel*, Thomas, Bl. (q.v.). *Ackridge*, John, priest, 1585. *Ackridge*, Thomas, O.S.F., 1583. *Adams*, John, Ven., priest, 1586. *Adams*, Richard, priest. *Ailworth* (Aylword), William, layman, 1580. *Aldham* (Adelham), Placid, O.S.B., 1679. *Alfield*, Thomas, Ven., priest, 1583. *Allen*, John, priest, 1538. *Allison*, William, priest, 1681. *Almond*, John, O. Cist., 1585. *Almond*, John, Ven., priest, 1612. *Amias*, John, Ven., priest, 1589. *Anderton*, Robert, Ven., priest, 1586. *Andleby*, William, Ven., priest, 1597. *Arden*, Edward, layman, 1584. *Arrowsmith*, Edmund, Ven., S.J., 1628. *Arrowsmith*, Thurstan, layman, 1583. *Ash*, Anthony, layman. *Ashby* (Asleby), George, monk, 1537. *Ashby*, Thomas, Ven., layman, 1544. *Ashley*, Ralph, Ven., S.J., 1606. *Ashton*, Roger, Ven., layman, 1592. *Aske*, Robert, layman, 1537. *Atkins*, William, S.J., 1681. *Atkinson*, James, layman, 1595. *Atkinson*, Nicholas, priest, 1610. *Atkinson*, Thomas, Ven., priest, 1616.

Bailey, Lawrence, Ven., layman, 1604. *Baldwin* (Bawden), William, priest, 1588. *Bales* (Bayles, alias Evers), Christopher, Ven., priest, 1590. *Bales*, Alexander, layman. *Bamber*, Edward, Ven., priest, 1646. *Bannersley*, William, priest. *Barkworth* (alias Lambert), Mark, Ven., O.S.B., 1601. *Barlow* (alias Brereton or Radcliffe), Edward, Ven., O.S.B., 1641. *Barnes*, Ralph, monk, 1537. *Barrow* (alias Harcourt Waring), William, Ven., S.J., 1679. *Barton*, Elizabeth (The Holy Maid of Kent), 1537. *Battie* (Bates), Anthony, Ven., layman, 1602. *Bayle*, Ralph, Bp., 1559. *Beche*, John, Bl. (q.v.). *Bedal*, Thomas, priest, 1568-90. *Bedingfeld*, Thomas, Ven., S.J., 1678. *Beesley*, George, Ven., priest, 1591. *Belchiam*, Thomas, Ven., O.F.M., 1537-38. *Bell*, Arthur, Ven., O.S.F., 1643. *Bell*, James, Ven., priest, 1584. *Belser*, Thomas, priest. *Belson*, Thomas, Ven., layman, 1589. *Bentney* (alias Bennet), William, S.J., 1692. *Bere*, Richard, Bl. (q.v.). *Berisford*, Humphrey, layman, 1588. *Bickerdyke*, Robert, Ven., layman, 1595. *Bigod*, Sir Francis, 1537. *Bird*, James, Ven., layman, 1593. *Bird*, Robert, priest, 1540. *Bird*, William, priest, 1540. *Birkett*, Richard, priest, 1680. *Bishop*, Thomas, layman, 1569-70. *Blackburne*, William, priest, 1586. *Blake*, Alexander, Ven., layman, 1590. *Blenkinsop*, Thomas, layman, 1593. *Blonham*, Laurence, monk, 1537. *Blount*, Thomas, priest, 1647. *Bocking*, Edward, O.S.B., 1537. *Bodey*, John, layman, 1583. *Bolbet*, Richard, layman, 1589. *Bonner*, Edmund, Bp., 1569. *Bosgrave*, Thomas, layman, 1594. *Bostc*, John, Ven., priest, 1594. *Bourne*, Gilbert, Bp., 1569. *Bowes*, Marmaduke, Ven., layman, 1585. *Bowes*, Richard, priest, 1590. *Boxall*, John, priest, 1571. *Bradley*, Richard, S.J., 1645. *Branton*, Stephen, layman, 1591. *Brazier* (Grimes), Matthew, S.J., 1650. *Bredstock*, William, layman, 1590. *Briant*, Alexander, Bl. (q.v.). *Brindholme*, Edmund, Ven., priest, 1540-44. *Britton*, John, Ven., layman, 1598. *Brookby*, Anthony, Ven., O.F.M., 1537-38. *Brown*, James, O.S.B., 1640-51. *Brown*, William, Ven., layman, 1604. *Browne*, Humphrey, S.J. *Browncl*, Thomas, Brigittine laybrother. *Brushford*, James, priest, 1593. *Buckley* (Jones, John), John, Ven., O.F.S., 1598. *Budge*, Lucy, lay person, 1587-88. *Bullaker*, Thomas, Ven., O.S.F., 1642. *Burden*, Edward, Ven., priest, 1538. *Burraby*, William, priest, 1537. *Buxton*, Christopher, Ven., priest, d. Canterbury, 1588.

Cadwallador, Roger, Ven., priest, 1610. *Campion*, Edmund, Bl. (q.v.). *Cannon*, Edmund, priest, 1640-51. *Cansfield*, Brian, Ven., S.J., 1643. *Carew*, Sir Nicholas, 1538. *Carey*, John, Ven., layman, 1594. *Carter*, William, Ven., layman, 1584. *Catherick*, Edmund, Ven., priest, 1642. *Chalmar*, John. *Chalmer*, Isabel, lay person. *Chaplain*, William, layman, 1584. *Chedsey*, William, priest, 1561. *Claxton* (Clarkson), James, Ven., priest, 1588. *Clayton*, James, priest, 1588. *Clithcrow*, Margaret, Ven., lay person, 1586. *Cockerell*, James, prior of Guisborough, 1537. *Coe*, William, monk, 1537. *Cole*, Henry, priest, 1579-80. *Colcman*, Edward, Ven., layman, 1678. *Coleman*, Walter, O.S.F., 1645. *Collier*, Laurence, O.S.F., 1590. *Collins*, John, priest, 1584. *Comberford*, Henry, priest, 1584. *Constable*, Benedict, O.S.B., 1683. *Constable*, John d. York gaol, 1581. *Constable*, Robert, layman, 1537. *Cook*, Lawrence, O.Carm., prior of Doncaster, 1540. *Cooper*, John, layman, 1580. *Coppinger*, Richard, O.S.B., 1558. *Cort*, Thomas, Ven., O.S.F., 1537-38. *Corbie*, Ralph, Ven., S.J., 1644. *Cornelius*, John, Ven., S.J., 1594. *Cosen*, Thomas, layman, 1589. *Cosen*, ——, lay person, 1589. *Cotesmore*, Thomas, priest, 1584. *Cottam*, Thomas, Bl. (q.v.). *Coudres*, Martin, O.S.A., 1544. *Courtney*, Henry, Marquess of Exeter, 1538. *Cowling* (Collins), Ralph, layman, 1587. *Cowper*, William, monk, 1537. *Cox*, Robert, O.S.B., 1650. *Creagh*, Richard, Abp. of Armagh, 1585. *Crockett*, Ralph, Ven., priest, 1588. *Croft*, George, priest, 1538. *Crowe*, Alexander, Ven., priest, 1587. *Crowther*, Thomas, priest, 1585. *Cubley*, Sandra, lay person.

Dalby, Robert, Ven., priest, 1589. *Darcy*, Thomas, Lord, 1537. *Davies*, William, Ven., priest, 1594. *Dary*, John, Bl. (q.v.). *Dean*, William, Ven., priest, 1588. *Deeg*, William, layman, 1588. *Dering*, John, O.S.B., 1537. *Dibdale*, Richard (Robert), priest, 1586. *Dicconson*, Francis, Ven., priest, 1590. *Dicconson*, Roger, Ven., priest, 1591. *Digby*, Simon, layman, 1569-70. *Dimock*, Robert, layman, 1580. *Dingley*, Sir Thomas, Ven., Knight of St. John, 1539. *Dixon*, Christopher, O.S.A., 1616. *Douglas*, George, Ven., priest, 1587. *Dowdall*, James, Ven., layman, 1599. *Draycott*, Anthony, priest, 1570. *Drury*, Robert, Ven., priest, 1607. *Duckett*, James, Ven., layman, 1601. *Duckett*, John, Ven., priest, 1664. *Dutton*, Hugh, layman, 1585-90. *Duke*, Edmund, Ven., priest, 1590. *Dyer*, Thomas, O.S.B., *c.* 1618-30. *Dymoke*, Robert, layman, 1580.

Eastgate, John, monk, 1537. *Eastgate*, Richard, monk, 1537. *Edmonds*, Robert, O.S.B., 1615. *Edwardes* (alias Campion), Edward, priest, 1588. *Eldersha*, John, layman, 1585-95. *Ellis*, Edward, layman, 1589. *Empringham*, Gabriel, layman, 1586. *Empson*, Thomas, O.S.B., 1540. *Errington*, George, Ven., layman, 1595. *Evans*, Philip, Ven., S.J., 1679. *Exmew*, William, Bl. (q.v.). *Eynon* (Onyon), John, priest, 1539.

Faringdon, Hugh, Bl. (q.v.). *Feckenham*, John, O.S.B., abbot of Westminster, 1585. *Felton*, John, Bl. (q.v.). *Felton*, Thomas, Ven., O.F.S., 1588. *Fenn*, James, Ven., priest, 1584. *Fenwick*, John, Ven., S.J., 1679. *Fetherstone*, Richard, Bl. (q.v.). *Filby*, William, Bl. (q.v.). *Filcock*, Roger, Ven., S.J., 1601. *Finch*, John, Ven., layman, 1584. *Finglow*, John, Ven., priest, 1586. *Fisher*, John, Bl. (q.v.). *Fitzherbert*, John, layman, 1590. *Fitzherbert*, Sir Thomas, layman, 1591. *Flathers*, Matthew, Ven., priest, 1607. *Fletcher*, Bernard, layman, 1537. *Ford*, Thomas, Bl. (q.v.). *Forest*, John, Bl. (q.v.). *Fortescue*, Adrian, Bl. (q.v.). *Foster*, Isabel, lay person, 1587. *Foster* (Forster), Thomas, S.J., 1648. *Foster*, Ursula, lay person, 1590. *Francis*, John, monk, 1537. *Freeman*, William, Ven., priest, 1595. *Frier*, John, layman, 1563. *Fryer*, Andrew (alias Herne or Richmond), priest, 1640-51. *Fugatio*, Anthony, layman. *Fuister*, Agnes, lay person. *Fulthering*, John, Ven., layman, 1604. *Fulthorpe*, John, layman, 1569-70. *Fulthrop*, Edward, layman, 1597.

Gabyt, Thomas, O.Cist., 1575. *Gardiner*, German, Bl. (q.v.). *Garlick*, Nicholas, Ven., priest, 1588. *Garnet*, Henry, S.J., 1606. *Garnet*, Thomas, Ven., S.J., 1608. *Gavan* (Green), John, Ven., S.J., 1679.

Genning, Darby, layman, 1544. *Gennings*, Edmund, Ven., priest, 1591. *George ab Alba Rosa*, O.S.A. *Gerard*, James, priest. *Gerard*, John, priest, S.J., 1637. *Gerard*, Miles, Ven., priest, 1590. *Gerard*, Richard, layman, 1680. *Gervase*, George, Ven., O.S.B., 1608. *Gibson*, William, Ven., layman, 1595. *Glynne*, layman, 1591. *Gold*, Henry, priest, 1537. *Gonson* (Genson, Gunson), Sir David, Ven., 1541. *Goodman*, John, Ven., priest, 1645. *Green*, ——, layman, 1589. *Green*, Hugh, Ven., priest, 1642. *Green*, Robert, layman, 1679. *Green*, Thomas, Bl. (q.v.). *Greenwood*, William, Bl. (q.v.). *Grene*, Nicholas, priest, 1571. *Gretus*, ——, priest. *Griffith* (Clarke), John, Ven., priest, 1539. *Griffith*, William, layman, 1587. *Grimston*, Ralph, layman, 1598. *Grissold*, Robert, Ven., layman, 1604. *Grove*, John, Ven., layman, 1679. *Gunter*, William, Ven., priest. 1588. *Gwynne*, David, layman, 1590. *Gylham*, William, monk, 1537.

Hackshot, Thomas, Ven., layman, 1601. *Hale*, John, Bl. (q.v.). *Hall*, John, layman, 1569-70. *Hambledon*, William, priest, 1585. *Hambley*, John, Ven., priest, 1587. *Hammerton*, Sir Stephen, 1537. *Hammond* (alias Jackson), John, layman, 1642. *Hanse*, Everard, Bl. (q.v.). *Harcourt*, William, S.J., 1679. *Hardesty*, Robert, Ven., layman, 1589. *Harpsfield*, Nicholas, priest, 1575. *Harrington*, William, Ven., priest, 1594. *Harrison*, James, Ven., priest, 1602. *Harrison*, John (alias Symons), Ven., layman, 1538. *Harrison*, John, priest, 1586. *Harrison*, Mathias, layman, 1599. *Harrison*, Richard, abbot of Jervaulx, 1537. *Harrison*, William, priest, 1594. *Hart*, Richard, layman. *Hart*, William, Bl. (q.v.). *Hartley*, William, Ven., priest, 1588. *Harwood*, Thomas, priest, 1586. *Hatton*, Richard, priest, 1583-84. *Haydock*, George, Ven., priest, 1584. *Haydock*, William, monk, 1537. *Heath*, Henry, Ven., O.S.F., 1643. *Heath*, Nicholas, prior of Lenton, 1537. *Heath*, Nicholas, Abp. of York, 1578. *Heath*, William, layman, 1590. Helmes, see Tunstall, Thomas. *Hemerford*, Thomas, Ven., priest, 1584. *Hemsworth*, Stephen, 1585. *Henmarsh*, John, priest, 1537. *Heron*, Giles, layman, 1540. *Hesketh*, Ildephonse (William Hanson), O.S.B., 1644. *Hewett*, John (alias Weldon), Ven., priest, 1588. *Hill*, Lawrence, layman, 1679. *Hill*, Richard, Ven., priest, 1590. *Hobbes*, Robert, abbot of Woburn, 1537. *Hocknell*, Richard, layman. *Hodgson*, Sydney, Ven., layman, 1591. *Hogg*, John, Ven., priest, 1590. *Holford*, Thomas, priest, 1588. *Holliday*, Richard, Ven., priest, 1590. *Holland*, Hugh, layman, 1538. *Holland*, Robert, layman, 1586. *Holland*, Thomas, Ven., S.J., 1642. *Holmes*, Germain. *Holmes*, Robert, priest, 1584. *Horne*, William, Bl. (q.v.). *Horner*, Nicholas, Ven., layman, 1590. *Horner*, Richard, Ven., priest, 1598. *Horsley*, Thomas, layman, 1677. *Houghton*, John, Bl. (q.v.). *Howard*, Philip, Earl of Arundel, Ven., 1595. *Howard*, William (Viscount Stafford), Ven., 1679. *Hudd*, John, S.J. *Huddeswell*, George, layman, 1537. *Humphrey*, Laurence, layman, 1593. *Hunt*, Eleanor, lay person, 1600. *Hunt*, Thomas, Ven., priest, 1600. *Hunt*, Thurstan, Ven., priest, 1601. *Hurst*, Richard, Ven., layman, 1628. *Hussey*, John Lord, 1537. *Hutton*, Mary, lay person, 1587.

Ingleby, Francis, Ven., priest, 1586. *Ingram*, John, Ven., priest, 1594. *Ireland*, John, Ven., priest, 1544. *Ireland*, William, Ven., S.J., 1679.

James, Edward, Ven., priest, 1588. *James*, Roger, O.S.B., 1539. *Jenkinson*, Henry, monk, 1537. *Jennings*, Edmund, Ven., priest, 1591. *Jennison*, Thomas, S.J., 1679. *Jessop*, John, layman, 1588. *Jetter*, John, priest, 1585. *Johnson*, Agnes, lay person, 1561. *Johnson* (alias Richardson), Laurence, Bl. (q.v.). *Johnson*, Robert, Bl. (q.v.). *Johnson*, Thomas, Bl. (q.v.). *Jones*, Edward, Ven., priest, 1590.

Kemble, John, Ven., priest, 1679. *Kempe*, Boniface (Kipton, Francis), 1644. *Kemys* (Kemeys), David Joseph, O.P., 1679-80. *Kendal*, Thomas, priest, 1537. *Kirby*, Luke, Bl. (q.v.). *Kirkman*, Richard, Bl. (q.v.). *Kitchin* (Kitchen), Richard, layman, 1588. *Knight*, William, Ven., layman, 1595. *Knowles*, William, layman, 1587.

Laburne, James, layman, 1583. *Lacey*, Brian, Ven., layman, 1591. *Lacey*, Richard, S.J., 1680. *Lacy*, William, Bl. (q.v.). *Lambton*, Joseph, Ven., priest, 1593. *Lampley*, William, Ven., layman, 1538. *Lander*, Anne, lay person, 1589. *Lander*, John, layman, 1590. *Langhorne*, Richard, Ven., layman, 1679. *Langley*, Richard, Ven., layman, 1586. *Larke*, John, Bl. (q.v.). *Lawrenee*, Robert, Bl. (q.v.). *Lawson*, Peter, layman, 1586. *Layne*, Thomas, layman, 1579. *Laynton*, Richard, monk, 1537. *Leeche*, Robert, layman, 1537. *Leigh*, Richard, Ven., priest, 1588. *Letter*, John. *Levison*, Francis, Ven., O.S.F., 1679. *Lewis*, David, Ven., S.J., 1679. *Line*, Anne, Ven., 1601. *Lingon*, ——, widow. *Lion*, John, Ven., layman, 1599. *Lloyd*, John, Ven., priest, 1679. *Lloyd* (alias Flower, Fludd, Graye), Richard, Ven., layman, 1588. *Lloyd*, William, priest, 1679. *Lockwood*, John, Ven., priest, 1642. *Lomax*, James, priest, 1584. *Lomley*, George, layman, 1537. *Londale*, Hugh, monk, 1537. *Lowe*, John, Ven., priest, 1586. *Lowe*, Philippa, 1588. *Ludlam*, Robert, Ven., priest, 1588. *Luke*, Thomas, layman. *Lyneh*, Thomas, layman, 1590.

Mabbs, Laurence, O.S.B., 1641. *Mackerel*, Matthew, Ord. Præm., Bp. of Chalcedon, 1537. *Mahoney*, Charles, Ven., O.S.F., 1679. *Mallet*, James, priest, 1537. *Marsden*, William, Ven., priest, 1586. *Martin*, Richard, Ven., layman, 1588. *Martin*, Roger, priest, 1592. *Mason*, John, Ven., layman, 1591. *Masters*, Richard, priest, 1537. *Mawson*, John, layman, 1614. *Maxfield*, Thomas, Ven., priest, 1616. *Maxfield*, William, layman. *Mayne*, Cuthbert, Bl. (q.v.). *Metham*, Sir Thomas, 1573. *Metham*, Thomas, S.J., 1592. *Mico*, Edward, Ven., S.J., 1678. *Middlemore*, Humphrey, Bl. (q.v.). *Middleton*, Anthony, Ven., priest, 1590. *Middleton*, Robert, Ven., priest, 1601. *Middleton*, William (alias Heathcote), O.S.B., 1644. *Milner*, Ralph, Ven., layman, 1591. *Molineux*, John, layman, 1581. *Molineux*, Thomas, S.J., 1681. *Morecock*, layman, 1591. *Moor*, Hugh, Ven., layman, 1588. *More*, Thomas, Bl. (q.v.). *Morgan*, Edward, Ven., priest, 1642. *Morse*, Henry, Ven., S.J., 1645. *Morton*, Robert, Ven., priest, 1588. *Moyne*, Thomas. *Mudde*, Thomas, O.Cist., 1583. *Munden*, John, Ven., priest, 1584.

Napper, George, Ven., priest, 1610. *Neeve*, Roger, layman, 1537. *Nelson*, John, Bl. (q.v.). *Nevil*, Francis, Ven., S.J., 1679. *Neville*, Sir Edward, layman, 1538. *Newdigate*, Sebastian, Bl. (q.v.). *Newport*,

Richard, Ven., priest, 1612. *Nichols*, George, Ven., priest, 1589. *Norton*, Christopher, layman, 1569-70. *Norton*, John, Ven., layman, 1600. *Norton*, Thomas, layman, 1569-70. *Nutter*, John, Ven., priest, 1584. *Nutter*, Robert, Ven., priest, 1600.

Ogtethorpe, Owen, Bp., 1559. *Oldcorne*, Alice, lay person. *Oldcorne*, Edward, Ven., S.J., 1606. *Osbaldeston*, Edward, Ven., priest, 1594. *Owen*, Nicholas, Ven., S.J., 1606.

Page, Anthony, Ven., priest, 1593. *Page*, Francis, Ven., priest, 1602. *Palasor*, Thomas, Ven., priest, 1600. *Paslew*, John, abbot of Whatley, 1537. *Pate*, Richard, Bp., 1565. *Patenson*, William, Ven., priest, 1592. *Paulin*, Alice, lay person. *Paul of St. William*, O.S.A., 1544. *Payne*, John, Bl. (q.v.). *Pearson*, John, priest. *Penketh*, John, S.J. *Pennyman*, Robert, layman, 1569-70. *Percy*, Henry, Earl of Northumberland, 1585. *Percy*, Thomas, Bl. (q.v.). *Percy*, Sir Thomas, 1537. *Peterson*, William, priest, 1540. *Peto*, Placid, O.S.B., 1642-43. *Petre*, William, Lord layman, 1684. *Philpot*, Clement, Ven., layman, 1540. *Pibush*, John, Ven., priest, 1601. *Pickering*, John, O.S.B., prior of York, 1537. *Pickering*, John, priest, 1537. *Pickering*, Thomas, Ven., O.S.B., 1679. *Pierson*, Walter, Ven., Carthusian, 1537. *Pike*, William, Ven., layman, 1591. *Pilchard*, Thomas, Ven., priest, 1587. *Plasden*, Polydore, Ven., priest, 1591. *Plessington*, William, Ven., priest, 1679. *Plumtree*, Thomas, Bl. (q.v.). *Pole*, Edward, priest, 1585. *Pole*, Henry, Lord Montague, 1538. *Pole*, Margaret, Bl. (q.v.). *Poole*, David, Bp., 1568. *Pormort*, Thomas, Ven., priest, 1592. *Postgate*, Nicholas, Ven., priest, 1679. *Powel*, Philip, Ven., O.S.B., 1646. *Powell*, Edward, Bl. (q.v.). *Prescott*, Cuthbert, S.J. *Preston*, Thomas (alias Roger Widdrington), O.S.B., 1640. *Price*, Ignatius, S.J. *Prichard*, Humphrey, Ven., layman, 1589. *Pritchard*, Charles, S.J.

Quashet, Francis, priest, 1642. *Rawlins*, Alexander, Ven., priest, 1595. *Rede*, Thomas. *Redforth*, Thomas, priest, 1537. *Redyng*, Thomas, Bl. (q.v.). *Reynold*, layman. *Reynolds*, Richard, Bl. (q.v.). *Reynolds*, Thomas, Ven., priest, 1642. *Rich*, Hugh, O.S.F., 1534. *Richardson*, William, priest, 1540. *Richardson*, William, priest, 1600. *Ridall*, Thomas, priest. *Rigby*, John, Ven., layman, 1600. *Risby*, Richard, O.S.F., 1534. *Roberts*, John, Ven., O.S.B., 1610. *Robinson*, Christopher, Ven., priest, 1598. *Robinson*, John, Ven., priest, 1588. *Robinson*, ——, layman. *Roche* (alias Neele), John, Ven., layman, 1588. *Rochester*, John, Bl. (q.v.). *Roe*, Bartholomew (alias Reynolds or Greene), Ven., O.S.B., 1642. *Rookwood*, Edmund, layman. *Rowsham*, Stephen, Ven., priest, 1587. *Rugg*, John, Bl. (q.v.).

Salmon, Patrick, Ven., layman, 1594. *Salt*, Robert, Bl. (q.v.). *Sandys*, John, Ven., priest, 1586. *Scot*, William, Ven., O.S.B., 1612. *Scott*, Montford, Ven., priest, 1591. *Scryven*, Thomas, Bl. (q.v.). *Sedbar*, Adam, abbot of Jervaulx, 1537. *Sedgwick*, Thomas, priest, 1573. *Sergeant*, Richard, Ven., priest, 1586. *Sexton*, Edmund, layman. *Shelley*, Edward, Ven., layman, 1588. *Shelley*, Richard, layman, 1585-86. *Sherson*, Martin, priest, 1587. *Short*, John, Bl. (q.v.). *Sherwin*, Ralph, Bl. (q.v.). *Sherwood*, Thomas, Bl. (q.v.). *Simcon*, Francis, S.J. *Singleton*, Robert, priest, 1543-44. *Slade*, John, Ven., layman, 1583. *Slythurst*, Thomas, priest, 1560. *Snow*, Peter, Ven., priest, 1598. *Somers*, Thomas, Ven., priest, 1610. *Somerset*, Thomas, layman, 1587. *Sotheby*, Robert, layman, 1537. *Southerne*, William, Ven., priest, 1618. *Southwell*, Robert, Ven., priest, 1595. *Southworth*, John, Ven., priest, 1654. *Speed*, John, Ven., layman, 1594. *Spencer*, Francis. *Spenser*, Richard, layman. *Spenser*, William, Ven., priest, 1589. *Sprott*, Thomas, Ven., priest, 1600. *Stable*, John, layman. *Stable*, Margaret, lay person. *Stephenson*, Geoffrey, layman. *Stone*, John, Bl. (q.v.). *Stonnes*, James, priest, 1585. *Story*, John, Bl. (q.v.). *Stransham*, Edward, Ven., priest, 1586. *Sugar*, John, Ven., priest, 1604. *Sutton*, Robert, Ven., priest, 1587. *Swale*, William, monk, 1537. *Swalwell*, George, Ven., convert, 1594. *Swarbrick*, James, priest. *Sykes*, Edmund, Ven., priest, 1587. *Sympson*, Robert (Richard), Ven., priest, 1588.

Talbot, John, Ven., layman, 1600. *Taylor*, Hugh, Ven., priest, 1585. *Tempest*, Nicholas, layman, 1537. *Tenant*, John, monk, 1537. *Thimelby*, Gabriel, priest, 1587. *Thirkeld*, Richard, Bl. (q.v.). *Thirlby*, Thomas, Bp., 1570. *Thompson*, James, Bl. (q.v.). *Thompson*, John, S.J. *Thomson*, William, Ven., priest, 1586. *Thorne*, John, Bl. (q.v.). *Thorpe*, Robert, Ven., priest, 1591. *Thulis*, John, Ven., priest, 1616. *Thursley*, Charles, S.J. *Thwing*, Edward, Ven., priest, 1600. *Thwing*, Thomas, Ven., priest, 1679. *Thyrsk*, William, O.Cist., 1537. *Tichborne*, Nicholas, Ven., layman, 1601. *Tichborne*, Thomas, Ven., priest, 1602. *Tichbourne*, Peter, layman. *Trafford*, William, abbot of Sawley, 1537. *Travers*, John, Ven., O.S.A., 1539. *Travers*, William, layman, 1584. *Tremaine*, layman. *Trotter*, Philip, layman, 1537. *Tunstall*, Cuthbert, Bp., 1559. *Tunstall*, Cuthbert, Ven., priest, 1616. *Tunstall*, Thomas, Ven., priest, 1616. *Turberville*, James, Bp., 1570. *Turner*, Anthony, Ven., S.J., 1679. *Turner*, Edward, S.J., 1681. *Tyrrwhit*, Robert.

Vaughan, Thomas, priest. *Vaux*, Lawrence, priest, 1585. *Vavasour*, Dorothy, lay person. *Vavasour*, Thomas, layman, 1585. *Vyse*, Edmund, layman. *Vyse*, Jane, lay person.

Wade, Richard, monk, 1537. *Waire*, Friar, Ven., O.S.F., 1539. *Wakeman*, Roger, priest, 1584. *Waldegrave*, Sir Edward, 1561. *Wall*, John, Ven., O.S.F., 1679. *Walpole*, Henry, Ven., S.J., 1595. *Walworth*, James, Bl. (q.v.). *Warcop*, Thomas, Ven., layman, 1597. *Ward*, Margaret, Ven., lay person, 1588. *Ward*, William, Ven., priest, 1641. *Waterson*, Edward, Ven., priest, 1593. *Watkinson*, Robert, Ven., priest, 1602. *Watkinson*, Thomas, Ven., layman, 1591. *Watson*, Christopher, layman. *Watson*, Thomas, Bp. of Lincoln, 1584. *Way* (alias May, or Flower), William, Ven., priest, 1588. *Webley*, Henry, Ven., layman, 1588. *Webley*, Thomas, Ven., layman, 1585. *Webster*, Augustin, Bl. (q.v.). *Webster*, Frances, lay person. *Webster*, Margaret, lay person. *Welbourne*, Hercules, layman. *Welbourne*, Thomas, Ven., layman, 1605. *Wells*, lay person, 1602. *Wells*, Swithin, Ven., priest, 1591. *Weston*, Richard, S.J. *Wharton*, Christopher, Ven., priest, 1600. *Whitaker*, Thomas, Ven., priest, 1646. *Whitbread*, Thomas, Ven., S.J., 1679. *White*, Eustace, Ven., priest, 1591. *White*, John, Bp., 1560. *White*, Richard, Ven., layman, 1584. *Whitehead*, Sister Isabel, O.S.B. *Whiting*, Richard, Bl. (q.v.). *Wid-*

merpool, Robert, Ven., layman, 1588. *Wilcox*, Robert, Ven., priest, 1588. *Wilford*, Boniface, O.S.B. *Wilkes*, Edward, priest, 1642. *Wilkinson*, Oswald, layman, 1569-70. *Williams*, Richard, Ven., priest, 1592. *Williamson*, Alice, lay person. *Wood*, Thomas, priest, 1588. *Woodcock*, John, Ven., O.S.F., 1646. *Woodfen*, Nicholas, Ven., priest, 1586. *Woodhouse*, Thomas, Bl. (q.v.). *Wrenno*, Roger, Ven., layman, 1616. *Wright*, Peter, Ven., S.J., 1651. *Yaxley*, Richard, Ven., priest, 1589. *Young*, John, priest. —C.E., V, 474; Challoner, Memoirs of Missionary Priests, N. Y., 1924; Camm, The English Martyrs, Cambridge, 1929; Lives of the English Martyrs, ed. Burton and Pollen, N. Y., 1914; Gillow, Bibliographical Dictionary of the English Catholics, Lond., 1885.

Martyrs, Irish, the collective title given to the 260 or more persons who are credited with dying for the faith in Ireland between 1537 and 1714. Their names have but recently been presented for beatification, Benedict XV having signed the Commission of Introduction in March, 1915; this long delay was occasioned by the scarcity of official records and by the evident reprisals which any such virtual declaration of the injustice of laws still in effect would naturally have brought from the English ascendancy. The latter objection was removed in 1829 by Catholic Emancipation; the former was gradually overcome as conscientious investigators published the results of their researches. A series of publications begun in 1861 by Dr. Moran (then Vice-Rector of the Irish College, Rome, later cardinal, and Archbishop of Sydney) was followed in 1868 by a collection of memorials made with great discrimination by Major Myles O'Reilly; the labors of these two men greatly facilitated the task of investigation finally entrusted by the ecclesiastical authorities to Fr. Denis Murphy, S.J., whose materials were published in 1896, thus completing the work started in Portugal between 1588 and 1599 by Fr. John Houling, S.J. Either the records of the various martyrdoms during the reign of Henry VIII were all destroyed, or it was too dangerous to attempt to keep them, and for that reason the evidence for this time is so scanty that only two names of martyrs belonging to this period have been submitted in the appeal for beatification. Neither have any names been submitted from the earliest narrative, i.e., the histories given to an Irish professor at the University of Alcalá by an old Trinitarian friar, for discredit has been thrown on it because it was worked up by the fanciful Spanish writer Lopez. Nevertheless, in spite of the most careful investigation of their claims to martyrdom, and with the elimination of most of those who died in prison rather than by actual martyrdom, the following long list has been retained and their names presented for beatification: *Archbishops:* Dermot O'Hurley, Cashel; Richard Creagh, Armagh; Edmond MacGauran, Armagh; Malachy O'Queally, Tuam. *Bishops:* Maurice O'Brien, Emly; Redmond Gallagher, Derry; Edmund Dungan, Down and Connor; Heber MacMahon, Clogher; Eugene MacEgan (bishop-designate), Ross; Blessed Oliver Plunket (q.v.); William Walsh, Meath; Patrick O'Healy, Mayo; Cornelius O'Devany, Down and Connor; Boetius Egan, Ross; and Terence O'Brien, Emly. *Secular Priests:* Eugene Cronin, Laurence O'Moore, Richard French, Æneas Penny, John O'Grady, Maurice O'Kenraghty, Andrew Stritch, Bernard Moriarty, John Stephens, Walter Ternan, George Power, John Walsh, Nicholas Young, Daniel O'Moloney, Donough O'Cronin, John O'Kelley, Brian Murchertagh, Donough O'Falvey, Bernard O'Carolan, Donatus MacCried, Patrick O'Derry, John Lune, Patrick O'Loughran, Louis O'Laverty, Philip Cleary, Henry White, Theobald Stapleton, Edward Stapleton, Thomas Morrissey, Thomas Bath, Roger Ormilius, Hugh Carrigi, Bernard Fitzpatriek, Daniel Delaney, Daniel O'Brien, James Murchu, and James O'Hegarty. *Order of Premonstratensians:* John Kieran (or Mulcheran). *Order of Cistercians:* Gelasius O'Cullenan, Nicholas Fitzgerald, the Prior and the members of the Abbey of St. Saviour, Patrick O'Connor, Malachy O'Connor, the Abbot and Monks of the Monastery of Magia, Eugene O'Gallagher, Bernard O'Trevir, James Eustace, Malachy Shiel, Edmund Mulligan, and Luke Bergin. *Order of Preachers:* P. MacFerge with his companions, 32 religious of the Monastery of Londonderry, John O'Luin, William MacGollen, Peter O'Higgins, Cormac MacEgan, Raymond Keogh, Richard Barry, John O'Flaverty, Gerald Fitzgerald, David Fox, Donald O'Meaghten, James O'Reilly, Dominick Dillon, Richard Overton, Stephen Petit, Peter Costello, William Lynch, Myler McGrath, Lawrence O'Ferral, Bernard O'Ferral, Ambrose Æneas O'Cahill, Edmund O'Beirne, James Woulf, Vincent Gerard Dillon, James Moran, Donatus Niger, William O'Connor, Thomas O'Higgins, John O'Cullen, David Roche, Bernard O'Kelly, Thaddeus Moriarty, Hugh MacGoill, Raymond O'Moore, Felix O'Connor, John Keating, Clement O'Callaghan, Daniel MacDonnel, Felix MacDonnel, Dominic MacEgan. *Order of St. Francis:* Conor Macuarta, Roger Congaill, Fergal Ward, Edmund Fitzsimon, Donagh O'Rourke, John O'Loehran, Cornelius O'Rourke, Thaddeus (or Thomas) O'Daly, John O'Dowd, Daniel O'Neilan, Philip O'Lea, Mauriee O'Seanlon, Daniel Himrecan, Charles MacGoran, Roger O'Domellan, Peter O'Quillan, Patrick O'Kenna, James Pillanus, Roger O'Hanlon, Phelim O'Hara, Henry Delahoyde, Thaddeus O'Meran, John O'Daly, Donatus O'Hurley, John Cornelius, Dermot O'Mulrony, Brother Thomas and his companion, John O'Molloy, Cornelius O'Dougherty, Galfridius O'Farrel, Thaddeus O'Boyle, Patrick O'Brady, Matthens O'Leyn, Terence Magennis, Lochlonin MacO'Cadha, Magnus O'Fodhry, Thomas Fitzgerald, John Honan, John Cathan, Francis O'Mahony, Hilary Couroy, Christopher Dunleavy, Richard Butler, James Saul, Bernard O'Horumley, Richard Synnot, John Esmund, Paulinus Synott, Raymond Stafford, Peter Stafford, Didacus Cheevers, Joseph Rochford, Eugene O'Leman, Francis Fitzgerald, Anthony Musæus, Walter de Wallis, Nicholas Wogan, Denis O'Neilan, Philip Flasberry, Francis O'Sullivan, Jeremiah de Neribiny, Thaddeus O'Caraghy, William Hickey, Roger de Mara, Hugh MacKeon, Daniel Clanchy, Neilan Loughran, Anthony O'Farrel, Antony Broder, Eugene O'Cahan, John Ferall, Bonaventure de

Burgo, John Kearney, and Bernard Connæns. *Order of St. Augustine:* Thaddeus O'Connel, Austin Higgins, Peter Taaffe, William Tirrey, Donatus O'Kennedy, Donatus Serenan, Fulgentius Jordan, Raymond O'Malley, Thomas Tullis, and Thomas Deir. *Carmelite Order:* Thomas Aquinas of Jesus, Angelus of St. Joseph, and Peter of the Mother of God. *Order of the Blessed Trinity:* Cornelius O'Connor and Eugene O'Daly. *Society of Jesus:* Edmund MacDaniell, Dominic O'Collins, William Boyton, Robert Netterville, and John Bath. *Laymen:* William Walsh, Daniel Sutton, John Sutton, Robert Sherlock, Matthew Lamport, Robert Myler, Christopher Roche, Edward Cheevers, John O'Lahy, Patrick Canavan, Patrick Hayes, Daniel O'Hannan, Maurice Eustace, Robert Fitzgerald, Walter Eustace, Thomas Enstace, Christopher Eustace, William Wogan, Walter Aylmer, Thaddeus Clancy, Peter Meyler, Michael Fitzsimon, Patrick Browne, Thomas MacCreith, John de Burgo, Brian O'Neil, Arthur O'Neil, Roderick O'Kane, Alexander MacSorley, Francis Tailler, Hugh MacMahon, Cornelius Maguire, Donatus O'Brien, James O'Brien, Bernard O'Brien, Daniel O'Brien, Dominick Fanning, Daniel O'Higgin, Thomas Stritch, Louis O'Ferral, Galfridius Galway, Patrick Purcell, Theobald de Burgo, Galfridius Baronius, Thaddeus O'Connor Sligo, John O'Connor, Bernard MacBriody, Felix O'Neil, and Edward Butler. *Women:* Eleonora Birmingham, Elizabeth Kearney, Marguerite de Cashel, Brigid Darecy, Honoria de Burgo, Honoria Magan.—C.E., VIII, 163; America, 17 Apr., 1915.

Mary, the mother of Jesus. See VIRGIN MARY, BLESSED.

Mary, mother of John Mark, mentioned in the N.T. only once (Acts, 12), where we read that many were gathered together and praying in her house when Peter knocked at the door, after his escape from prison. (J. M. N.)

Mary, NAME OF, first mentioned in the O.T. as the name of the sister of Moses. The name Mary has been given many meanings, for example: "the well-beloved," "the magnificent," "bitter," "star of the sea," "lady," "beautiful," "the perfect one." It was a favorite name among Jewish women in the time of Our Blessed Lady. It has always been honored among Catholics, and is one of the names in most general use. The Irish language has a special word, "Muire," which is never given to any Mary but the Mother of God.—C.E. (N. M. W.)

Mary Anne de Paredes, BLESSED, virgin (1618-45), surnamed the "Lily of Quito," b. Quito, Ecuador; d. there. From early childhood she exhibited great love of prayer and mortification; at the age of ten she made vows of poverty, chastity, and obedience. She passed her life in retirement at home. She possessed the gift of ecstatic prayer, was endowed with supernatural powers, frequently working miracles and foretelling the future, and was divinely sustained by the daily reception of the Holy Eucharist, as she took no other food save an ounce of bread weekly. Beatified, 1853. Feast, in Bolivia, Paraguay, and Ecuador, 16 May.—C.E.

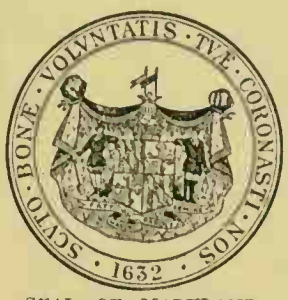
Marygrove College, Detroit, Mich., founded 1910; conducted by the Sisters, Servants of the Immaculate Heart of Mary; preparatory school; colleges of arts and sciences, music; normal school; summer school; professors, 57; students, 868; degrees conferred in 1927, 9.

Maryhelp Abbey. See BELMONT, ABBEY NULLIUS OF.

Maryknoll (CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA), Maryknoll, N. Y., seminary for foreign missions under Maryknoll Fathers, founded, 1911; faculty, 16; students, 88.

Maryknoll House of Studies, Brookland, D. C., post-graduate seminary for missionary work, founded, 1922 and affiliated with the Catholic University.

Maryland, the 41st state of the United States in size, the 28th in population, and the 7th state to be admitted to the Union (28 April, 1788); area, 13,327 sq. m.; pop. (1920), 1,449,661; Catholics (1928), 231,963. In the Catholic colony of Maryland, established 1634 by Leonard Calvert, second son of George Calvert, the first Lord Baltimore, at whose request the charter had been granted, "religious liberty," as Bancroft says, "obtained a home, its only home in the wide world." Through the wisdom of its founder freedom of worship was granted to all Christians. Mass was celebrated on the occasion of the first landing, 25 March, 1634, on the island of St. Clement's in the lower Potomac, by Fr. Andrew White, S.J. He and Fr. John Altham, with a lay-brother, Thomas Gervase, had accompanied the expedition in the *Ark* and the *Dove* from England, and when the permanent site was chosen, 27 March, at St. Mary's, on the river of the same name, about 12 m. above the mouth of the Potomac, the wigwam of one of the Indian chiefs was given over to them to be transformed into the first chapel. By 1637 a special building had been erected. Within a few years Fr. John Brock was stationed at St. Inigoes, southeast of St. Mary's, where tradition says the colonists had made a preliminary stop, Fr. Altham on Kent Island, Fr. Philip Fisher (Thomas Copley) at St. Mary's, and Fr. White at Kittamaquindi, capital of Piscataway, an Indian village about 15 m. south of Washington. At the last place a bark chapel was erected for the baptism of the chief, Chitomachen or Chilomacon, and his wife. In 1651 Cecilius Calvert, second Lord Baltimore, gave the Jesuits a grant of 10,000 acres near Calverton Manor for their Indian missions. In 1649 the Toleration Act, formally establishing religious freedom and based on laws framed for the colony by Cecilius Calvert, was passed by the Assembly. The next year the Puritans, who had been freely permitted to establish a settlement at Providence (now Annapolis) when they fled from the intolerant laws of Virginia, seized the government of Maryland and repealed the Act, with subsequent appalling persecution of Catholics. The Act was restored to the statute-books, 1658, when Lord Baltimore's authority was again acknowledged, and was in force until the Protestant revolution of 1689. In 1673 Franciscans first came to Maryland, from England, their



SEAL OF MARYLAND

leader being the zealous Fr. Massæus Massey. By 1697 Maryland could boast a brick chapel at St. Mary's, and frame chapels at St. Inigoes, Port Tobacco, Newtown, Newport, Doncaster, and on the Boarman estate. English penal laws against Catholics began to be enforced after William and Mary had made the Anglican Church the established Church of Maryland in 1692. By Queen Anne's orders Masses said in private homes were tolerated, hence the manor-chapels and so-called Priests' Mass-Houses. Since Catholics were proscribed from institutions of higher learning, the Jesuits founded their own classical academy at Bohemia Manor, 1745, the foundation there having been made by Fr. Thomas Mansell, 1706. As early as 1677 the first school of this kind had been established in the colony by the Jesuits. When the impending Revolution made united opposition to England imperative, religious intolerance was once more restrained and the Catholics of Maryland were emancipated in the colony founded by them on such fair-minded principles. The state includes the greater part of the Archdiocese of Baltimore and a part of the Diocese of Wilmington (qq.v.). Catholic influence on the place-names of the state is shown in the following: Olivet, St. George Island, St. Helena, St. Inigoes. St. James School, St. Leonard, St. Margaret's, St. Martin, St. Mary's City, St. Michael's. The U. S. Religious Census of 1916 gave the following statistics for church membership in Maryland:

Catholic Church	219,530
Methodist Episcopal Church	112,853
Protestant Episcopal Church	38,469
Lutheran General Synod	33,555
National Baptist Convention	29,405
Methodist Protestant Church	22,174
Presbyterian Church in the U.S.A.	19,603
Reformed Church in the U.S.	15,801
Methodist Episcopal Church South	15,751
Southern Baptist Convention	14,650
Jewish Congregations	12,056
African Methodist Episcopal Church	10,509
United Brethren in Christ	8,237
Disciples of Christ	5,719
Conservative Church of the Brethren	5,397
All Other Denominations	38,878
Total Church Membership	602,587

—C.E.; Shea.

Mary Magdalen (IN ART). Among the many masters who have represented this subject are: Albertinelli, Batoni, Canova, Caracci, A., Ciguani, Credi, Crivelli, Dolci, Domenichino, Edelfelt, Giampetrino, Guercino, Leyden, Massys, Mengs, Perugino, Rembrandt, Reni, Ribera, Scorel, Solario, Titian, Van Dyck, and Veronese.

ST. MARY MAGDALEN

Mary Magdalen, SAINT, penitent, called Magdalen probably from her native town, Magdala, in Galilee, or from the Talmudic expression meaning adulteress. She is mentioned as the sinner (Luke, 7), who bathed the feet of Christ; as Mary, the sister of Martha and Lazarus (Luke, 10 and John, 11); and later as Mary Magdalen (Luke, 8), who ministered to Christ, by Whom she was freed from seven devils. It is generally agreed today that the three persons mentioned are identical, although the Greek Fathers considered them distinct. After her conversion, she remained faithful to Christ; stood at the foot of the cross (Mark, 15; Matt., 27; John, 19; Luke, 22); and was the first witness of the Resurrection. The Greek tradition holds that Mary Magdalen retired to Ephesus with the Blessed Virgin, and died there, her relics being transferred to Constantinople. The French tradition holds that she migrated to Marseilles with Lazarus and Martha, and retired to a hill, La Sainte-Baume, near the city, where she lived in seclusion for 30 years. Represented in art, kneeling before a Crucifix at the foot of which a death's head is lying. Her head now rests in the grotto of Sainte-Baume. Feast, R. Cal., 22 July.—C.E.; Butler.

Mary Magdalen de' Pazzi, SAINT, virgin (1566-1607), b. Florence; d. there. She joined the Discalced Carmelites, 1582, was professed in 1584, and elected superioress, 1604. Her life was a constant series of raptures and ecstasies, during which she gave utterance to wonderful maxims of Divine Love and counsels of spiritual perfection. Canonized, 1669. Relics in Carmelite convent, Florence. Feast, R. Cal., 29 May.—C.E.; Butler.

Mary Magdalen Postel, SAINT, virgin (1756-1846), b. Barfleur Manche, France; d. Le-Vieomte. Educated by Benedictines at Valognes, she founded the Sisters of Christian Schools and of Mercy, at Cherbourg, 1807, established her mother-house at St.-Sauveur-le-Vicomte, 1832, and adopted the rule of the School Brothers of St. John Baptist de La Salle. Canonized, 1925. Feast, 16 July; at Coûtances, 17 May.

Marymas, a name formerly given to special feasts in honor of the Blessed Virgin Mary, particularly to the feast of the Annunciation; also, in medieval England, the Mass said in the Lady chapel or in honor of Mary, Mother of God. To this day, in the ultra-Protestant county of Ayrshire, Scotland, a fair held on or about 15 Aug. is still called Marymas. (N. M. W.)

Mary mediatrix of all graces, a title of our blessed Lady, expressive of the doctrine that all graces come to us from Christ through the hands of Mary. A feast of this title was granted to the dioceses of Belgium, at the request of Cardinal Mercier, by Benedict XV, 12 Jan., 1921. The feast is also celebrated in Spain. The doctrine of Mary Mediatrix, now the common teaching of theologians, is being favorably considered for definition as a dogma of faith.—O'Connell, Our Lady, Mediatrix of all Graces, Balt., 1926. (N. M. W.)

Marymount College, Tarrytown, N. Y., conducted by the Religious of the Sacred Heart of Mary; preparatory school; colleges of arts and sciences, home economics, fine arts; graduate course; professors, 23; students, 150; degrees conferred in 1929, 20.

Mary of Cleophas, mentioned in John, 19, is probably the mother of St. James the Less.

Mary of Egypt, SAINT, penitent (*c.* 344-421), b. northern Egypt; d. Arabian desert. After living an evil life for seventeen years at Alexandria, she was miraculously converted at Jerusalem. Retiring

into the Arabian desert, she passed her remaining 47 years in penance and solitude. St. Zosimus discovered her there and administered Holy Communion to her. Relics venerated at Rome, Naples, Cremona, and Antwerp. Feast, 2 April.—C.E.; Butler.

Mary's Lent, a period of fasting, 1 to 14 August, observed among the Greeks, the Copts, and the Russians, during which they abstain from meat, eggs, and sometimes fish and milk, etc., according to custom and locality. (N. M. W.)

Mary's Realm. See Our Lady's Dowry.

Mary Stuart (1542-87), Queen of Scots, b. Linlithgow, Scotland; d. Fotheringay, England. She succeeded her father James V when only six days old. She was educated in France and married the Dauphin Francis, becoming queen consort in 1559. Within a year Francis died and Mary returned to Scotland, August, 1561. During her residence abroad Protestantism had made rapid progress in Scotland, Church property had been confiscated and Knox's followers were filled with frenzied hatred of Catholicism. She consequently issued an edict of toleration, the first in Great Britain. A little later, despite a Protestant revolt abetted by Queen Elizabeth she married her cousin Henry, Lord Darnley, nearest heir after her to the English crown. Darnley proved quarrelsome, immoral, and intensely jealous of her secretary Rizzio, whose assassination he procured. Shortly after the birth of his son James VI, he himself was murdered at the instigation of Mary's adviser Bothwell, whom she soon married. A new rebellion broke out thereupon; Mary was imprisoned in Lochleven Castle, but escaped, and after her followers had been defeated at Langside, 1568, fled to England, where she was imprisoned for life by Elizabeth. More than once her sympathizers planned to release her, although Elizabeth's life was never in peril despite the legends accepted by many Protestant writers. In 1586 Mary was accused of complicity in Babington's conspiracy and executed, the main motive for such punishment being hatred of her religion.—C.E.; Fleming, Mary, Queen of Scots, Lond., 1897; Lang, Mystery of Mary Stuart, Lond., 1901.

MISSA PRO DEFUNCTIS

Mary Tudor (1516-58), Queen of England, 1553-58, daughter of Henry VIII and Catherine of Aragon. After Henry's repudiation of Catherine, Mary was harshly treated and during the reign of Edward VI remained in comparative obscurity. On his death she easily crushed the attempt to place Jane Grey on the throne. She was popular at first, but her projected marriage with Philip II of Spain excited discontent culminating in Wyatt's rebellion. The old religion regained its liberty but the fanaticism of many of the Reformers rendered stern measures necessary for the safety of the State. Mary displayed excessive severity in applying for heresy penalties which Henry VIII and Edward VI had applied with the approval of Protestant bishops; within four years 277 persons were put to death and this record stands as a blot on her memory, though it is now generally admitted that she was prompted by misguided zeal, rather than vindictiveness. This severity was in marked contrast to her former generosity and clemency, and was perhaps partly due to the bitterness of her later years. She was long an invalid; her passionate love for Philip II was unrequited and when there was no further hope of having an heir, he abandoned her and England; in the last year of her life Calais was lost to France, and this was followed by difficulties with the Holy See.—C.E.

Marywood College, Scranton, Pa., conducted by the Sisters, Servants of the Immaculate Heart of Mary; colleges of arts and sciences, commerce, education, social service, home economics, fine arts, music; graduate and extension courses; summer school; professors, 48; students, 375; degrees conferred in 1929, 110.

Masons, Masonry. See Secret Societies.

Mass, The. The Eucharist as a sacrifice is called the Mass, most probably from the dismissal (*missa*) of the catechumens before the celebration. The Mass is a true proper sacrifice, namely, "the external offering up of a sensible gift, which is destroyed or transformed by an authorized minister in recognition of God's supreme dominion." This is Catholic doctrine, proved from prophecies, from the sacrificial character of the Last Supper, and from the unvarying belief of the faithful. The Mass is identical with the Sacrifice of the Cross in the Victim and the Priest, which is Christ. On the Cross He offered Himself in person and in a bloody manner; in the Mass, through His ministers, in an unbloody manner. As He offered up His death while consecrating the bread and wine, the priest also, acting in remembrance of Him, offers up His death at the consecration of the Mass. He is mystically slain in the separate consecration of bread and wine; the offering is perfected in the Communion of the priest. The value of this offering is infinite from the application of the merits of Christ's Passion and Death, giving adequate praise and thanksgiving to God. Inexhaustible also are its fruits as satisfaction for sins and punishment due them, and for obtaining all benefits. These fruits are applied partly by the will of the Church, partly by the intention of the priest offering, and partly by those devoutly assisting, for both the living and the dead. Whether the satisfactory fruits of each Mass are infinite in application or limited by the will of Christ is not certainly known.

The Mass is the center of Catholic liturgy or worship; as Cabrol says, the mustard seed whence all liturgy has sprung. To appreciate the ritual of the Mass, one must keep in mind that it is a sacrifice by which a sacrament, the Holy Eucharist, is provided for priest and faithful. The nature of the sacrifice is explained under that title. The ritual is a fixed order or framework of prayers and ceremonies into which certain variable prayers and ceremonies are fitted. The fixed order or Ordinary of the Mass, as it is called, precisely because it is

part of every Mass, is known as the Common; the variable parts, or special for certain days, as the Proper. The fixed or Ordinary part of the Mass consists of: (1) Confession at the foot of the altar which is always the same, except at Passiontide and at Requiems, when Ps. 42 is omitted; (2) the Introit, entrance or opening prayer, at the priest's right hand corner of the altar, to the Offertory, all of which part is variable except the Gloria and Credo, which are not always said; (3) the Offertory, which is fixed or Common, except for the Secret prayer and the Preface which is adapted for certain feasts; (4) the Canon, which varies slightly on Easter and Pentecost Sundays; (5) the Communion, always Proper, and the rest to the end Common as a rule, except the Postcommunion, the *Ite Missa Est* when the vestments are purple or black, and the Last Gospel in Lent, on vigils, and Sundays when a special Feast is celebrated. As High Mass is the norm for all Masses, incense ceremony is part of the Common before the Introit, before and after the Gospel, at the Offertory and Consecration. The only part of the Mass therefore which is invariable strictly speaking is the Kyrie Eleison. All the others are variable to some extent, and though the Gloria or Credo never change, they are frequently omitted. The parts of the Mass are listed as follows, the Proper being indented. These are treated in their alphabetical places.

Confession
  Introit
Kyrie Eleison
Gloria in Excelsis
  Collect
  Epistle (Lesson)
  Gradual
  Tract
  Alleluia
  Sequence
  Gospel
Credo
  Offertory
  Secret
  Preface
Canon (variations)
  Communion
  Postcommunion
Dismissal
Ite missa est, or
  Benedicamus
Blessing
Last Gospel

(Incensing before Introit, at and before Gospel, at the Offertory, and Consecration.)

—C.E.; Pohle-Preuss, The Sacraments, II, St. L., 1922; Catholic Faith in the Holy Eucharist, ed. Lattey, Lond., 1923; O'Brien, History of the Mass, N. Y., 1882; Fortescue, The Mass, N. Y., 1914.

Massa Candida (the White Company). The Roman Martyrology records 300 Christians at Carthage (*c.* 253) who hurled themselves into a vat of burning lime rather than burn incense to Jupiter. Their fame was perpetuated by St. Augustine and the poet Prudentius. Commemorated, 24 Aug.—C.E.

Massachusetts, the 44th state of the United States in size, the 6th in population, and the 6th state to be admitted to the Union (6 Feb., 1788); area, 8266 sq. m.; pop. (1925), 4,144,205; Catholics (1928), 1,638,669. Puritan prejudice prevented the early settlement of Catholics in New England, although a poor old Irishwoman, Ann Glover, was one of the first victims of witchcraft superstition, in 1688. The presence of a few Irish families in Boston was noted in 1732, and numbers of exiled Acadians were transported to Massachusetts in 1755, but it was not until the Revolution had forced the need of consideration for the religion of America's French allies that tolerance was achieved. Undoubtedly Mass was offered on board a vessel of the Baron D'Estaing's fleet during its stay in Boston harbor from August to November, 1788. The same fall a congregation of about 100 was gathered together in Boston and the building of a brick church, under the patronage of the Holy Cross, was undertaken on the site of a former Huguenot church on School St., by Rev. Claude de la Poterie, who had come from France. Unfortunately both he and his successor, Rev. Louis Rousselet, proved unworthy of their charge, and after a division in the church between Fr. Rousselet's adherents and those of the ardent convert, Rev. John Thayer, the latter was left in authority, 1791. Bishop Carroll visited Boston at the time and was invited to be a guest of honor at the dinner of the Ancient and Honorable Artillery Company. Moreover Governor John Hancock attended Mass in honor of the Bishop. His reception was most gratifying in the city where, as he said: "Many here, even of the principal people, have acknowledged to me that they would have crossed to the opposite side of the street rather than meet a Roman Catholic some time ago." The coming of a new pastor, Rev. François Matignon, a former professor in the College of Navarre, 1792, marked the real foundation of the Church in Massachusetts. After 1796 he was ably assisted by Rev. Jean Louis de Cheverus, the future first Bp. of Boston. In 1803 the new church of the Holy Cross on Franklin St., to which a group of Protestants headed by John Adams had contributed generously, was dedicated and attended by about 300 Catholics. Included in Massachusetts are the Archdiocese of Boston, and the Dioceses of Springfield and Fall River (q.v.). The U. S. Religious Census of 1916 gave the following statistics for church membership in Massachusetts:

Catholic Church	1,410,208
Congregational Churches	133,509
Northern Baptist Convention	86,551
Methodist Episcopal Church	75,965
Protestant Episcopal Church	75,217
Unitarians	41,587
Jewish Congregations	38,867
Greek Orthodox Church (Hellenic)	19,882
Universalists	13,203
All Other Denominations	82,493
Total Church Membership	1,977,482

—C. E.; Shea.

Mass-dials, scratched or incised dials found on the walls of many old churches in England and Normandy, having only a few lines and no figures. They are said to have been used mainly to tell the time of Mass because of the clearly marked line indicating Terce, or 9 a.m., the hour of the principal Mass.—Horne, Scratch Dials: Their Description and History, Lond., 1929.

Massé, Enemond (1574-1646), Jesuit missionary, b. Lyons, France; d. Sillery, Canada. He was one of the first Jesuits sent to New France, established a mission at Bar Harbor, Me., made three journeys to America, and labored among the Indians at Sillery from 1632 until his death.—C.E.

Massillon, Jean Baptiste (1663-1742), celebrated preacher and bishop. He entered the Oratory at the age of 18, and after his ordination began his career as a preacher which was to give him rank with Bossuet and Bourdaloue. In 1717 he was appointed to the see of Clermont, one of the largest in

France. As bishop he maintained ecclesiastical discipline, was a tender father to his clergy and devoted to his flock. His works have been frequently reprinted.—C.E.

Mass of the Pre-sanctified, the concluding service of Good Friday. It is not really a Mass, but the Sacred Host consecrated on the preceding day, as the name indicates, is brought back from the repository; and after the recitation of the Pater Noster, and another prayer, the priest receives Holy Communion, and the service comes abruptly to an end.—Guéranger, tr. Shepherd, The Liturgical Year: Passiontide and Holy Week, Lond., 1886. (J. F. S.)

JEAN BAPTISTE MASSILLON

Massorah (Heb., *māsōreth*, bond of the covenant), the body of traditional information relating to the text of the Hebrew bible; the collection of critical notes in which this information is preserved. It was compiled by Jewish scholars in the 10th and preceding centuries.—C.E.

Mass-penny, an Anglo-Saxon term signifying a money offering of uncertain value commonly made at the Offertory of the Mass all over the Western Church from the 12th to the 15th century.

Mass-priest, Anglo-Saxon term used prior to the 11th century, to distinguish a duly ordained priest from a simple cleric in minor orders; applied in medieval times to a secular priest as opposed to a monk. From the 16th century, a contemptuous designation for priests among Reformers in England, when the Mass was the chief object of their hatred.

Massys (Matsys or Metsys), Quentin (*c.* 1460-1530), painter, b. Louvain, Belgium; d. Antwerp. He is known to have been the son of a smith, but the familiar stories concerning him are legends. He was the founder of the school of Antwerp, his work marking a great advance over the Flemish primitives. He introduced large figures and added breadth, and is noted for rich color and poetic feeling. His two finest paintings are the triptych in the Antwerp Museum, "The Deposition of Christ," and that in the Brussels Museum, "The Life of St. Ann." His skill in portraiture is evident in "The Banker and His Wife," in the Louvre.—C.E.

Master, The. This was one of the titles by which the disciples addressed Christ. It means teacher or doctor (John, 1, 38). In John 13, Jesus claims to be the teacher of whom the disciples are the servants: He is the Master and the Lord. Mary uses the words "the Master" in speaking of Our Lord, John 11, 28. See Rabbi. (W. S. R.)

Master and Lord, name of Christ addressed to Him by the Apostles, and accepted by Him after washing the feet of the Apostles (John, 13). (Ed.)

Master of Arts, academic degree higher than that of Bachelor, conferred in medieval universities at a ceremony known as the "Inceptio," or beginning of actual teaching, whence originated the modern term "commencement." At the Universities of Oxford and Cambridge, in England, the degree is purely honorary, obtainable by residence at the university for one year after taking the degree Bachelor of Arts.—C.E., I, 759.

Master of Ceremonies, a male person who supervises and directs the formal proceedings of any rite or observance, whether religious or profane; especially one who guides the actions of the celebrant and the assistants in the exact performance of the ritual according to the directive and preceptive rubrics of the Sacred Liturgy. (C. J. D.)

Master of Novices, the religious to whom is committed the training of the novices and the government of the novitiate of a religious order or congregation. His duty is to see that the time devoted to the period of the noviceship be passed in prayer, meditation and the development of character through a study of the Life of Christ and of the saints, church history, and the vows and the constitution of his order or congregation, and within the time of this probation, he must make a report about each novice to the proper authorities regarding these matters. For this purpose, he is to be free from all other duties and offices. Strictly speaking, he is not a religious superior according to the definition of canon law although he has the same rights and duties over the novices as a true religious superior has over his subjects. Canon law has prescribed that he must be at least 35 years of age, have been ten years a religious from his first profession and be eminent in prudence, charity, piety, and in the observance of the rules and regulations of his religious society. If this society be one in which a great many of its members be raised to the priesthood (a clerical institute), the master of novices must be priest.—Woywod; Papi, Religious in Church Law, N. Y., 1924. (J. J. Mcg.)

Master of the Sacred Palace, the pope's theologian. This office began with Saint Dominic's appointment, 1218. The functions tended to develop the Palace school, which became the Roman University in 1513. The right to condemn, and give permission to print books were once exclusive prerogatives of this office. The post is now mostly one of honor.—C.E. (J. D.)

Master of the Sentences. See Lombard, Peter.

Mater Admirabilis, title under which Our Lady is especially venerated in the convents of the Religious of the Sacred Heart, who began as a religious institute on the feast of the Presentation of Our Lady in the Temple. A fresco in the Trinitá dei Monti, the Sacred Heart convent in Rome, painted by a novice in 1844 and entitled "Mater Admirabilis," is beautifully enshrined in a chapel, and numbers come to pray there, receiving remarkable heavenly favors. Our Lady is represented as a young girl at school in the Temple and as such has become the model of perfection to pupils in Sacred Heart convents.

Maternity of the Blessed Virgin Mary, FEAST OF (2nd Sunday of Oct.), commemorates Mary's divine motherhood, her dignity as Mother of God, and refers also to her spiritual motherhood of men. It was first granted to Portugal, Brazil, and Algeria, 1751; it is now of almost universal observance. It is the patronal feast of the Trinitarians. Under this title Poland celebrates the feast of the Blessed Virgin Mary "Queen of Poland."—C.E. (N. M. W.)

Mathematics (Gr., *mathematikos*, disposed to learn), a science consisting of two main divisions: pure mathematics, restricted to the abstract science which by the deductive system examines the conclusions necessarily involved in the idea of numerical and spatial relations, and which includes arithmetic, algebra, geometry, trigonometry, and calculus; and applied mathematics, which treats of the application of the abstract principles of pure mathematics to the concrete, and which comprehends branches of astronomy, physics, etc. The following have distinguished themselves in the fields of pure and applied mathematics. CATHOLICS.—*Jacques Philippe Marie Binet* (1786-1856), did important research on determinants and was the author of Binet's theorem. *Bernhard Bolzano* (1781-1848), a priest, proved the binomial theorem and made valuable contributions to the theory of functions and the theory of differentiations. *Augustin Louis Cauchy* (1789-1857), generally credited with founding the theory of finite order groups known as Cauchy's theorem, introduced alternants in connection with determinants, inaugurated the study of existence theorems, made important contributions to the theories of the convergence and divergence of infinite series, originated the theory of stress in elasticity, gave equations of isotropic elasticity, and developed the wave theory in optics. *Christopher Clavius*, S.J. (1538-1612), wrote several mathematical treatises and assisted in arranging the Gregorian calendar. *René Descartes* (1596-1650), invented analytic geometry. *Charles Dupin* (1784-1873), a professor of mechanics who accomplished major work in descriptive and differential geometry, was the originator of the conception of the conjugate tangents of a surface point and of the indicatrix. *Charles Hermite* (1822-1901), contributed important additions to the theory of functions and the theory of numbers, and proved the quantity *e* (the base of Napierian logarithms) to be transcendental. *Pierre Simon Laplace* (1709-1829), "the Newton of France," and the great master in celestial mechanics, made valuable contributions to the theory of ellipsoidal attraction and the theory of probability; in his honor spherical harmonics are called "Laplace's coefficients." *Nicole Oresme* (*c.* 1320-1382), bishop of Lisieux, initiated the foundations of analytical geometry, and wrote a valuable treatise exposing the falsity of the conception of astrology as a science. *Blaise Pascal* (1623-62), invented a machine for the mechanical performance of arithmetical problems, contributed to advancement of the knowledge of cycloids, and in conjunction with Fermat laid the foundations for the theory of probability. *François Viète, Seigneur de la Bigottière* (1540-1603) made the initial application of algebraic transformation to trigonometry, popularized reduction as a method of solving equations and the use of letters of the alphabet in algebra to denote quantity.

—OTHER CHRISTIAN MATHEMATICIANS. *Isaac Barrow* (1630-77), called the "first inventor of the infinitesimal calculus," celebrated for his method of tangents. *Michel Chasles* (1793-1880), author of a method of characteristics which is the foundation of enumerative geometry, made several contributions to projective geometry, and was the author of a standard work on geometry. *Leonhard Euler* (1707-83), revolutionized analytical mathematics, made analytical calculus a science independent of geometry, founded analytical mechanics, advanced the theory of definite integrals by developing "Eulerian" integrals, established the theory on homogeneous functions designated by his name, first proved Fermat's theorem, demonstrated new theorems on the circle, made important research on logarithms as exponents, initiated the work on the distribution of primes, and founded the general equation of hydrodynamics. *Karl Friedrich Gauss* (1777-1855), regarded as the founder of German mathematics, revolutionized the theory of numbers by his researches, discovered and proved the law of quadratic reciprocity, originated a new logarithm by the theory of congruence, did a valuable exposition on the theory of dividing the circle into seventeen equal arcs, and made mathematical calculations which led to the rediscovery of the asteroid Ceres, in 1802. *Herman Gunther Grassmann* (1809-77), introduced a new geometric analysis. *Gottfried Wilhelm Leibnitz* (1646-1716), credited with inventing differential and integral calculus, inaugurated the notation of the new calculus, drew up correct rules for differentiation of sums, first made use of variable parameters, constructed a *triangulum characteristicum*, and wrote several valuable treatises on higher mathematics. *Johann Friedrich Pfaff* (1765-1825), was renowned in the subject of differential equations, in which connection he discovered the general integration of partial differential equations. *Georg Friedrich Bernhard Riemann* (1826-66), the recognized master in the study of surfaces, founded the surfaces designated by his name, and a method of non-Euclidean geometry, put the definite integral on a plane independent of differential calculus, and established the basis of a theory of the functions of complex variables. *Booth Taylor* (1685-1731) invented that branch of mathematics known as "finite differences," was the author of the theorems known by his name, and first correctly explained refraction in astronomy.—Kneller, Christianity and the Leaders of Modern Science, St. L., 1911; Murray, Science and Scientists in the Nineteenth Century, N. Y., 1925; Cajori, History of Mathematics, N. Y., 1919.

Mathew, THEOBALD (1790-1856), apostle of Temperance, b. near Cashel, Co. Tipperary, Ireland; d. Queenstown, Cork. In 1808 he joined the Capuchin Order and was ordained in 1814. He did parochial work in Kilkenny for one year and in Cork for 24 years. In 1828 he was appointed provincial of his order for Ireland. In 1838, in order to combat the widespread drunkenness in

Ireland he inaugurated the temperance movement which has become historic. It is estimated that in the various countries in which he preached he gave the total abstinence pledge to 7,000,000 and the influence is still felt of the great moral revolution which he accomplished.—C.E.

Mathusala, a Hebrew patriarch mentioned in the book of Genesis, 5, son of Henoch and great-grandson of Adam. Remarkable for his longevity. There is no record of anyone living as long as he, 969 years.

Matilda, Saint (*c.* 895-968), Queen of Germany, wife of Henry I, b. Engern, Westphalia, Germany; d. Quedlinburg. After her husband's death she made an unsuccessful attempt to secure the throne for her favorite son Henry, but his elder brother was elected and crowned in 936. Later both brothers joined against her and she withdrew from the palace, but was afterwards recalled. She built many churches and founded or supported numerous monasteries. Emblems: a purse, and alms. Buried in the monastery at Quedlinburg. Feast, 14 March.—C.E.

Matins (Lat., *matutinum*, of the morning), in the Divine Office the first of the Canonical Hours. It probably derives its origin from the primitive Vigils which preceded the Eucharistic Assembly. The term was originally restricted to the conclusion of the Vigil (present Lauds), but gradually supplanted the term Vigil for that part of the service held between midnight and dawn. From the 4th century Matins was divided into three nocturns for Sundays and feasts, but on ferial days it consisted of one nocturn. The nocturns comprised psalms, prayers, lengthy Scriptural lessons, and other readings. The psalms and books of Scripture were recited according to a fixed order. In the normal festive Office of the present Roman Breviary, Matins has three nocturns, each consisting of three psalms, three lessons, and three responses. The first three lessons are from Scripture, the second group historical, the third group a patristic homily upon the Gospel of the Mass of the day. The first nocturn is introduced by Ps. 94 and a hymn; the third nocturn concludes with the Te Deum instead of the ninth response.—C.E. (J. G. K.)

Matrimonial Court. Disputed cases concerning marriage are usually brought before the matrimonial court of a diocese. This tribunal consists of a judge, a secretary or notary, and the *Defensor Vinculi,* or Defender of the Tie. The cases which occur most frequently are those in which a "decree of nullity" is sought, a judgment that a certain marriage was and is invalid. All decisions of the court, to be effective, must have the approval of the bishop. An appeal from the diocesan court may be made to Rome; or, under certain restrictions, a case may be sent there directly. In the Roman "Curia" or Court, the Congregation of the Holy Office has exclusive jurisdiction concerning the Pauline Privilege, the impediment of disparity of worship and that of mixed religion; but it may refer cases to another Congregation, such as that of the Sacraments, or to the Tribunal of the Rota. Any Catholic has the right to bring a case before the proper Roman Congregation or Tribunal, usually through a procurator or advocate.—C.E., IX, 701. (J. F. S.)

Matrimonial Unworthiness is considered a hindering impediment by some canonists. If one party has publicly rejected the Catholic faith without joining a heretical sect, or has become a member of a society condemned by the Church, or has been guilty of public crime, or has incurred censure and shows no repentance, the approval of the bishop must be obtained in order to assist at the marriage.—Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (J. F. S.)

Matrimonium non consummatum, a marriage properly performed but not consummated by marital intercourse. See DISSOLUTION OF A MARRIAGE. (J. F. S.)

Matrimony is the valid union of a man and a woman, by which they give themselves each to the other for mutual helpfulness and society, and for the begetting of children. The name of this union is derived from the Latin *matris munus,* the office of mother, signifying that the man and woman are united principally that the woman, if possible, may have the privilege of lawful motherhood. It is a true contract; the parties bind themselves to each other for certain definite objects, which are that the woman may become a mother if possible, that each may be a helpmate to the other, and that carnal temptations and sins may be more easily avoided. The obligation or bond imposed by the contract is called the *ligamen,* or tie. Matrimony is the oldest contract in the world, having been instituted by God when He created man. "Male and female he created them; and God blessed them, and said: Increase and multiply, and fill the earth" (Gen., 1); and later, "It is not good for man to be alone; let us make a help like unto himself. . . . Wherefore a man shall leave father and mother and shall cleave to his wife, and they shall be two in one flesh" (Gen., 2).

Christian matrimony, the union of baptized Christians, is a sacrament which unites a Christian man and woman in lawful marriage. Any marriage is a contract, but the marriage of baptized persons is more: it is a true sacrament, giving great and special graces to those who receive it worthily. Long before the great Councils had clearly defined this doctrine it was embodied in the tradition of the Church. St. Paul tells us: "So also ought men to love their wives as their own bodies. . . . This is a great sacrament, but I speak in Christ and in the Church" (Eph., 5). Like all the sacraments, Christian matrimony was instituted by Our Lord, but there is no mention of this in the Scriptures. The oft-quoted words, "What God hath joined together, let no man put asunder," merely emphasize the indissoluble quality of the contract and not its sacramental character. Each sacrament of the Church requires a minister, but the officiating clergyman is not the minister of matrimony; in nearly every case, indeed, his presence is necessary, but he is merely the official who receives the mutual consent of the parties and gives the Church's blessing to their union. The contracting parties are the real ministers of this sacrament; its "matter" is the mutual giving of each to the other, and its

"form" consists in the words or outward signs by which the man and the woman express their agreement and intention to be husband and wife. This sacrament may be received by any baptized person, provided that there is no natural impediment and none that arises from the law of God or of the Church. From some impediments the Church can dispense; from others she cannot. God's law prohibits marriage between persons who are within very close degrees of blood-relationship, and other impediments have been established by the law of the Church. Unbaptized persons, though they may enter into the lifelong contract of matrimony, are incapable of receiving the sacrament.

The ceremonies of a Catholic marriage are simple. They consist essentially in the expression of mutual consent, the blessing of the union by the priest, and the giving of the wedding-ring, a symbol of faithfulness. The words expressing consent, and those used at the giving of the ring, vary in different languages and in different countries. The Church urges strongly that marriages of Catholics should take place in church and with a Nuptial Mass, but will dispense with these conditions for sufficient reasons.—C.E.; Woywod; Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919; Sullivan, Externals of the Catholic Church, N. Y., 1918. (J. F. S.)

Matris sub almæ numine, or By Mary's inspiration led, hymn for Vespers on the feast of the Seven Holy Founders, 12 Feb. Vincent Tarozzi (1849-1918) is the author; the English title given above is by W. Wallace.—Britt.

Matteo of Bascio (*c.* 1495-1552), founder and first superior-general of the Order of Friars Minor Capuchins, b. Bascio, Italy; d. Venice. He entered the Order of Observants at Montefiorentino, and in 1525 was a missionary priest at the friary of Montefalcone. His simplicity and fervor rebelling against the relaxation of the Rule, he tried to lead a life of greater austerity, following more closely the Rule of St. Francis, and changing his habit to conform with the saint's. Meeting with many difficulties and feeling bound to observe a stricter rule, he fled to Rome and submitted himself to Pope Clement VII, 1525. From the latter he obtained permission to wear the altered habit, to observe the Rule of St. Francis to the letter, and to go about preaching, provided he would annually present himself to the minister-provincial at the time of the Chapter. As he was unable to prove this by document he was taken prisoner the first time he presented himself. After three years, during which Matteo underwent many hardships, Clement canonically approved the new Reform and placed Matteo and his followers under the nominal jurisdiction of the Conventuals. The name Capuchin was later officially adopted. At the first Chapter of the new order, 1529, Matteo was elected superior-general, but he soon resigned his office to resume Apostolic work.—C.E., 11, 344; Cuthbert, The Capuchins, N. Y., 1929.

Matter, Sacramental, a theological term designating the material element of a sacrament; e.g., water in Baptism. From the institution by Christ, the matter is an essential part of a sacrament, so that the use of valid matter by the minister is necessary for a valid sacrament.—C.E., XIII, 298. (R. B. M.)

Matter and Form, the Aristotelian theory of the composition of corporeal beings, adopted and perfected by the scholastics. All bodies contain two constituent principles, the one passive and indeterminate, the other active and determining. The first is primal matter, the second that which gives it a particular character, a specific nature, that is, what constitutes it a substance with its own peculiar qualities which distinguish it from every other substance. The theory is known by the technical term hylomorphism (Gr., *hyla*, matter; *morphe*, form).—McWilliams, Cosmology, N. Y., 1928. (Ed.)

Matter and Materialism. Matter is a quantitative substance, or that substance which is a constituent of all bodies and in which the physical accident of *quantity* inheres whereby the body naturally has extended location in space. By reason of this accident of quantity a body is naturally impenetrable, i.e., occupies space in such a way as to exclude all other bodies from occupying the same space at the same time. Materialism is, then, that philosophic system of Monism which denies the existence of any other kind of substance, such as spirit, and claims that all phenomena of the universe can and must be explained by matter and the forces or energies inherent in and intrinsically dependent upon brute matter.—C.E.; Windelband, tr. Tufts, A History of Philosophy, N. Y., 1893. (J. A. M.)

Matteucci, Carlo (1811-68), physicist, b. Romagna, Italy; d. Leghorn. He did excellent and important work at the Ravenna Hospital and the University of Pisa, developing knowledge of electrostatics and electrodynamics, his greatest achievements being in the field of electrophysiology. He was also successful as a politician. He published a great deal in the English, French and Italian journals of science, besides a number of books.—C.E.

Matthew (Heb., *Mattija*, "gift of Jahveh"), Saint, Apostle and Evangelist. The Matthew mentioned in the N.T. (Matt., 9), as called by Christ, is identical with Levi (Mark, 2; Luke, 5); hence it is concluded that he was known originally as Levi and that the name Matthew was given to him by Christ when he began his apostolate. A Galilean Jew by birth, the son of Alpheus, he was a publican by trade, and therefore despised by the Pharisees; he possessed some education and a knowledge of Greek. His name occurs several times in the N.T. (Luke, 6; Mark, 3; Acts, 1); he witnessed the Resurrection; was present at the Ascension, and in the upper chamber in Jerusalem with Mary, the Mother of Jesus, and his brethren (Acts, 1). The accounts of the career of Matthew subsequent to the Ascension are legendary; he is said to have evangelized Asiatic Ethiopia, Persia, Macedonia, Syria, and the kingdom of the Parthians. There has been some disagreement over the place and manner of his death, but it is generally conceded that he was martyred. His relics were translated to the west and, according to a letter of Gregory VII addressed to the Bp. of Salerno, 1080, they were placed in the church of his name in that city, where they

still remain. Matthew is usually symbolized as a winged man, probably because he begins his Gospel with the human genealogy of Christ. Patron of tax-gatherers and bankers. Emblems: purse and lance. Feast, 21 Sept.—C.E.; Butler.

Matthew, Gospel of Saint, the first book of the New Testament. Its author is the Apostle St. Matthew, who wrote an account of Our Lord's life in the Hebrew dialect then in use by the Palestinian Jews (Aramaic), about A.D. 40 or 50. He wrote the Gospel in Palestine for converts from Judaism, to confirm them in their faith in Jesus as the promised Messias, and to convince the unbelievers that they had rejected the Redeemer. The characteristic which especially distinguishes this Gospel from the others is the frequent citations of and allusions to the Old Testament prophecies. The fulfillment of these prophecies in Jesus proves Him to be the Messias. The 28 chapters of the Gospel may be divided according to the following topics: Jesus is proven the Messias in His ancestry, birth, and infancy (1-2); He is shown to be the Messias in the preparation for the public ministry (3-4); He manifests Himself as the Messias in public life, being teacher and legislator (5-7), wonder-worker (8-9), founder of the Kingdom of God (10-25); He is shown to be the Messias in the humility of His sufferings and the glory of His Resurrection (26-28). The Biblical Commission, 19 June, 1911, declared that the universal and constant tradition dating from the first centuries and expressed in early writings, ancient codices, versions and catalogues of the Bible, proves beyond doubt that St. Matthew wrote the first Gospel, as we now have it in our Bibles, before the year 70, and that the Gospel is in conformity with historical truth. Chapters specially commendable for reading: 1-2, the hidden life; 5, 6, 7, Sermon on the Mount; 13, 16, 18, 19, parables, and instructions on the Kingdom of God; 15, last judgment; 26-28, Passion, Death and Resurrection.—C.E.; Maas, Gospel according to St. Matthew, St. L., 1916; Cladder, In the Fullness of Time, St. L., 1925. (R. F. S.)

CHRIST AND ST. MATTHEW

Matthew of Westminster, supposed author of the English chronicle "Flores Historiarum." The misunderstanding regarding this imaginary personage originated with a copyist who, perceiving that part of the chronicle was written at Westminster, while another portion followed the history of Matthew Paris, concluded that Matthew was himself a monk of Westminster.—C.E., XV, 597.

Matthias (Heb., *Mattithiah*, gift of Jahveh), Saint, disciple selected with Barsabas, after the Ascension, from those followers of Christ who were deemed qualified for appointment to the Apostleship vacant through the betrayal and death of Judas. After prayer and a solemn appeal to lots, Matthias was chosen (Acts, 1). As a disciple he had attended Christ from His Baptism until His Ascension. Details of his life and death vary; according to one legend he was crucified in Ethiopia; another maintains that he was stoned and beheaded by the Jews, in Jerusalem. Relics at Trier. Feast, R. Cal., 25 Feb.—C.E.; Butler.

Matthias Corvinus (1440-90), King of Hungary, son of János Hunyady, b. Kolozsvar; d. at Vienna. After an eventful youth he was proclaimed King of Hungary in 1458 and at once had to contend with Frederick III, who had assumed the title. Matthias was crowned in 1463. He was soon called upon by the pope to take up arms against his father-in-law, George Podiebrad, the deposed king of Bohemia, but was defeated in 1471. Hostilities again broke out with Frederick III and Matthias, who had besieged Vienna in 1411, captured it in 1485. His crusade against the Turks was fruitless. His relations with the Church were good until 1471, but the threatened rupture with the Holy See was happily averted. He introduced the humanities into Hungary, established the Corvinian Library at Buda, reformed taxation, and earned the title of "The Just" for his enactments in judicial affairs.—C.E.

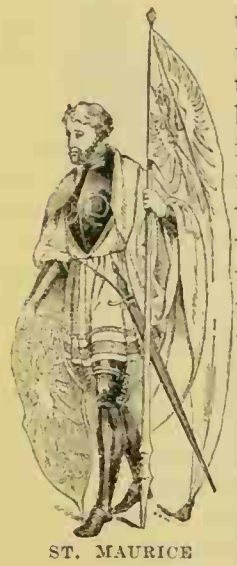
ST. MATTHIAS

Maundy Thursday or Holy Thursday (rarely called Sheer Thursday, from the former custom of shearing the beard on that day), Thursday before Easter, commemorating the institution of the Holy Eucharist. On this day only one Mass may be celebrated in each church, at which an additional Host is consecrated and borne in procession to the Altar of Repose to be used at the Mass of the Presanctified on the following day. The ringing of bells ceases after the Gloria in the Mass until Holy Saturday, and after vespers the altars are stripped, and were formerly washed with wine and water. This was followed by the washing of the feet, called the Mandatum from the words of the first antiphon sung during the ceremony, which is not now universally performed, when the principal priest of the church assisted by the deacon and subdeacon washed the feet of 12 poor men in imitation of Christ, who washed the feet of the 12 Apostles. The holy oils are consecrated on this day by the bishop and it was formerly the day on which penitents were reconciled to the Church. The night office celebrated is called Tenebræ.—C.E.; Guéranger, tr. Shepherd, The Liturgical Year: Passiontide and Holy Week, Lond., 1886.

Mauretania, ancient name of the northwestern angle of the African continent, was a great corn-producing region. In the first century B.C. it was an organized state and was divided later into two kingdoms which received additional territory in return for aid given to Julius Caesar. In 25 B.C. they were given to Juba II of Numidia; in A.D. 42 annexed to the Roman empire by Claudius and divided into two provinces. In the Notitia nearly 170 episcopal sees were mentioned there. Parts of Mauretania never became Roman. It regained its political autonomy during the Vandal period; a native

dynasty was set up and escaped conquest by the Byzantine Army. The ecclesiastical province lasted from the 4th century to the Arab invasion of the 7th. When it became Islamized, it became the center of their propaganda among the Berbers of the Sudan, Sahara, and Atlas. The name is now given to a colony of French West Africa (344,967 sq. m.).

Maurice and Companions, SAINTS, martyrs (*c.* 286), d. Agaunum (now Saint Maurice), Switzerland. According to the legend, the Theban legion of which Maurice was the leader, composed entirely of Christians, had been sent by Emperor Maximian Herculius into Gaul to suppress the Bagaudæ revolt. When ordered to sacrifice to the gods in thanksgiving for a victory, they refused. The troops were decimated several times, and the remainder finally massacred together. Maurice is the patron of many places in Switzerland, Piedmont, France, and Germany; of soldiers, the Swiss Guard of the Pope, swordsmiths, and dyers; he is invoked against gout and cramps. Represented as a knight in full armor, bearing a standard and a palm; in Italian art he is portrayed with a red cross on his breast, and this has become the badge of the Sardinian Order of St. Maurice. Relics at Magdeburg. Feast, R. Cal., 22 Sept.—C.E.; Butler.


ST. MAURICE

Maurists, THE, a Benedictine Congregation in France, an offshoot of the reformed Congregation of St-Vannes, became independent, 1618, as the Congregation of St. Maur, with the approval of Louis XIII and Cardinals de Retz and Richelieu; and sanctioned by Popes Gregory XV, 1621, and Urban VIII, 1627. Before 1800 there were over 180 monasteries, the congregation being divided into six provinces: France, Normandy, Brittany, Burgundy, Chezal-Benoît, and Gascony. They conducted schools, and learned scholars, such as Luc d'Achéry, Jean Mabillon, Thierry, Ruinart, Pierre Coustant, Antoine Rivet de la Grange, etc., were attracted to its ranks and produced great works. The Maurists were suppressed by the Revolution; an attempt to restore them, 1817, being disapproved by the Holy See, the congregation ceased to exist. The Congregation of France, founded 1837, by Gregory XVI, was declared the successor of all the former congregations of French Benedictines, including that of St. Maur.—C.E.

Maurus, SAINT, abbot (d. 584). He was a disciple of St. Benedict, assisting him in the government of Subiaco, and in 528 joined him at Monte Cassino. In 543 Maurus founded the abbey at Glanfeuil, France, which he governed for several years and which was later named for him. Patron of the Azores, coppersmiths, and charcoal-burners; invoked against gout and hoarseness. Emblems: scales, spade, crutch. Relics in S. Germain, Paris, destroyed 1793. Feast, R. Cal., 15 Jan.—C.E.; Butler.

Maury, JEAN SIFFREIN (1746-1817), cardinal and statesman, b. Valreas near Avignon, France; d. Rome. His eloquence secured his appointment as royal preacher. In 1789 he was deputy to the States-General for the clergy of Péronne where he became the acknowledged leader of the Court and Church party. When he was obliged to leave France, Pius VI invited him to reside in Rome and made him cardinal and Abp. of Montefiascone. He withdrew his adherence from Louis XVIII to support Napoleon, with whom he sided in the question of the divorce, and it was he who suggested a means of dispensing with the papal institution of bishops. He was suspended by the pope and during the Hundred Days was confined in the Castle of Sant' Angelo, but Consalvi secured his release and brought about a reconciliation with the pope, which he did not long survive.—C.E.

Mausoleum, a monument erected to receive the remains of a deceased person. The term originated in the magnificent monument erected by Queen Artemisia in 353 B.C., in memory of her husband King Mausolus. The largest of them are the tombs of Augustus and Hadrian in Rome.

Maxentius, MARCUS AURELIUS, Roman emperor (306-312), son of the Emperor Maximianus Herculius and son-in-law of the chief emperor Galerius. He was elected by the senators and pretorians as the rival of Galerius, who endeavored in vain to crush him. He retained the imperial dignity after the conference of the Cæsars in 307. He joined with Maximin, Emperor of the East, against Constantine, but was defeated by him in the battle of Milvian Bridge, during which he was drowned. His reign was stained with acts of cruelty and debauchery, although he put an end to the persecutions of Christians in Italy and Africa.—C.E.

Maximianus, MARCUS AURELIUS VALERIUS, surnamed HERCULIUS, Roman Emperor, was adopted by Diocletian and named his co-regent in 285, receiving the title of regent in 286. He resigned the purple at Milan after the election of his son Maxentius, but the new emperor proved incapable of governing and Maximianus was recalled to restore order, in which he failed. He conducted a vigorous persecution of the Christians in the western provinces of which he was governor. He again renounced the purple after the meeting of the Cæsars in 307. He gave his youngest daughter Fausta in marriage to Constantine and having again assumed the imperial dignity was surrendered to Constantine by his own soldiers. He was pardoned, but in 310 committed suicide.—C.E.

Maximilian I, THE GREAT (1573-1651), Duke of Bavaria, Elector of Bavaria, and Steward of the Holy Roman Empire, b. Munich; d. Ingolstadt; son of William V, the Pious, of Bavaria, and Renate of Lorraine. Maximilian gave much attention to the advancement of religion among the people. He reestablished the Catholic Church and made Catholicity the only religion in Bavaria; he organized the Catholic League, 1609, founded five Jesuit colleges, a monastery for the Minims, one for the Carmelites, nine for the Franciscans, and fourteen for the Capuchins. Besides this Maximilian was especially attentive to military matters; he was sincerely religious and rigidly moral in conduct, and not only put down every movement in

opposition to the Church in his own country but also exterminated Calvinism and Lutheranism in the territories he had acquired.—C.E.

Maximilian of Antioch, SAINT, martyr (*c.* 353), d. Antioch. He was a soldier of the Herculean cohort, and was martyred for refusing to remove the monogram of Christ from the standard, as had been ordered by Julian the Apostate. Feast, 21 Aug.—C.E.

Maximinus, CAIUS VALERIUS DAJA (d. 313), Cæsar of Syria and Egypt from the year 305 under his uncle Augustus Galerius. He persecuted the Christians in his part of the empire with great severity. In 312 he took advantage of the absence of Constantine and Licinius and captured Byzantium, but was subsequently defeated by Licinius and died by taking poison.—C.E.

Maximus of Constantinople, SAINT, confessor (*c.* 580-662), Abbot of Chrysopolis (Scutari), b. Constantinople; d. Shemarum, on the Black Sea. He was one of the chief doctors of the theology of the Incarnation, and was called Homogoletes (Confessor), from his orthodox zeal in the Monothelite controversy. Of noble parentage, he became secretary to Emperor Heraclius, but left the world, 630, to enter the monastery at Chrysopolis, where he was later elected abbot. He went to Africa where he held a dispute with Pyrrhus, the banished patriarch of Constantinople. He attended the Lateran Council, 649, convened by Martin I. It condemned the Monothelite doctrines and the "Typus" of Constans II. Maximus was arrested by Constans for his zeal against the latter document. Later he was tried and condemned to have a hand and ear cut off. He died in exile for his orthodoxy and obedience to Rome. An able theologian, he left many works. Feast, 13 Aug.—C.E.; Butler.

May, month of special devotion to the Blessed Virgin. May devotion, in its present form, does not antedate the 18th century. It is said to have been originated by Father Latomia of the Roman College of the Society of Jesus. To counteract infidelity and immorality among the students, he made a vow to devote the month of May to Mary. The Jesuit Fathers have been particularly zealous in spreading this devotion. Pius VII granted an indulgence of 300 days each day, for observance of the devotion either in public or in private, and a plenary indulgence on any day of the month, including the first eight days of June, the usual conditions to be observed. (N. M. W.)

Maya Indians, the most important of the cultured aborigines of North America, belonging to Mexico, Yucatan, and Guatemala. They number about 2,000,000 and have preserved the Maya language. According to their legends they came from the West. They were not conquered by Spain until 1542. The first missionaries were Franciscans, among them the provincial, de Landa, who attempted with great cruelty to suppress the ancient rites. The Maya have had many revolts against the Mexican Government, the most serious of which was in 1860. They are short, dark, muscular, reliable and industrious. They wear the ordinary dress of Mexican peasants. Nominally Catholics, they retain many ancient rites. In 1894 the population of the independent tribes was about 10,000. The ancient Maya government was an hereditary monarchy with a council of lords and priests. They had a clan system with descent in the male line. Marriage was strictly regulated and polygamy unknown. Their code of laws was not severe. Corn, cocoa, cotton, and other crops were cultivated. There was an elaborate ritual but human sacrifices were rare. They were skilled in many arts especially architecture and sculpture although their only tools were of stone. They wrote in hieroglyphs on parchment. Much attention has been given to the Maya language. There are ruins of splendid temples at Palenque, Uxmal, and Mayapan.—C.E.

Mayer, CHRISTIAN (1719-83), Jesuit astronomer, b. Moravia; d. Heidelberg, Germany. He taught mathematics at the University of Heidelberg, constructed and took charge of astronomical observatories at Mannheim and Schwetzingen, and conducted scientific research in Paris and St. Petersburg. He was a member of numerous learned societies. His claims of having discovered stars, evidently due to an optical illusion, caused much controversy. He wrote several astronomical treatises. —C.E.

May Laws, the name applied to a series of laws enacted by the Prussian Diet May, 1873-75, marking the beginning of the conflict between Church and State in Germany, generally known as the *Kulturkampf*. The May Laws had the fullest support of Bismarck, though their actual author was Falk, the Prussian minister of public worship. Preliminary to the May Laws was the abolition of the Catholic department in the ministry of public worship (1871), the placing of the State in exclusive control of education, and the expulsion of the Jesuits from the empire (1873). A year later a like expulsion was decreed against the Redemptorists, Lazarists, Priests of the Holy Ghost, and Nuns of the Sacred Heart as being religious associations allied to the Jesuits. The May Laws proper of 1873 were chiefly as follows: (1) The law of 11 May respected the education and nomination of the clergy. According to this, ecclesiastical positions were open only to native Germans who had been educated at the German gymnasium, who had spent three years pursuing theology at a German university, who had passed the state examination, and who upon presentation by the bishop were accepted by the president of the province. (2) The law of 12 May respected the disciplinary powers of ecclesiastical superiors and established a secular court for deciding ecclesiastical questions, bestowing on it the right, under certain circumstances, of dismissing the clergy from their posts. (3) The law of 13 May restricted the Church's power of punishing. (4) The law of 14 May laid down rules for those who desired to leave the Church, declaring it sufficient for them to manifest their intention before a secular judge. So much at variance with the Constitutions were these laws that the two paragraphs (15, 18) guaranteeing the independence and self-government of the Church, had first to be amended (1873) and finally together with another (16) entirely abrogated. Although serious punishments were threatened violators of these laws, the

Prussian Episcopate rejected them as a whole. First and foremost, they refused to present to the government the candidates for nomination which led to a conflict between Church and State. The bishops and many of the clergy were fined or imprisoned, some were removed from posts, notably, two archbishops, Ledochowski of Gnesen-Posen and Melchers of Cologne; four bishops, Brinkman of Münster, Blum of Limburg, Förster of Breslau, Martin of Paderborn; one auxiliary bishop, Janiszewski of Posen. Moreover, the May Laws were made more severe. By the military law, the divinity students lost their privilege respecting military service. Salaries due from the state were withheld from episcopal administrators and bishops, until they would write their submission to the laws of the state; religious orders were dissolved save those which devoted themselves to the care of the sick (1875). A law was passed enacting that clergy who refused to submit when ejected from office by the secular court might be expelled either from a certain locality or from the empire (1874). The government made great efforts to execute its laws against the Church but it was in vain. Most of the clergy and laity remained loyal to the bishops, and the Center Party under the leadership of Ludwig Windthorst, each year increased its membership in the Imperial Parliament. The May Laws were finally modified by two comprehensive laws (21 May, 1886, and 29 April, 1887), which in substance yielded to the Church the control of ecclesiastical education; permitted the reassertion of the papal disciplinary authority over the clergy; allowed the restoration of public worship and the administration of the sacraments; the application of ecclesiastical disciplinary measures; and held out to the religious orders the hope of returning. In 1905 the last remnant of the May Laws disappeared, when the anti-Jesuit Law was modified.—C.E., VIII, 707; Weber, A General History of the Christian Era, Wash., 1928. (C. V.)

Maynooth College, the National College of St. Patrick, founded 1795, through Dr. Troy, Abp. of Dublin, to satisfy the necessity of a Catholic College. The "Dunboyne Establishment," a fund for the maintenance of a higher course of ecclesiastical studies, was bequeathed by John Butler, twelfth Baron Dunboyne. The Aula Maxima, opened 1893, was presented by the Right Rev. Mgr. MacMahon of Washington. Maynooth has sent out more than 7000 priests; it is a recognized college of the National University.—C.E.

Maynooth Mission to China. See CHINESE MISSION SOCIETY OF ST. COLUMBAN.

Mayo, SCHOOL OF, founded by St. Colman, c. 668, became famous for sanctity and learning. It suffered from raids of natives and foreigners, especially during the 14th century.—C.E.

Mazarin, mă-zä-răn, JULES (1602-61), cardinal, and prime minister of France after Richelieu's death; b. Piscina, Italy; d. Vincennes, France. After being in turn a captain in the pontifical troops, and a diplomat, he was recommended to Louis XIII by Richelieu for having ably seconded the cardinal's policy against Spain. He was then naturalized, and although he was only in minor orders Louis obtained for him the cardinal's hat. His real power began after the death of Louis XIII, and during the minority of his son. Anne of Austria, who favored him greatly, appointed him prime minister, and in spite of fierce opposition he remained in power until death. He continued Richelieu's policy toward the House of Austria, and brought the Thirty Years' War to a conclusion by the famous treaty of Westphalia, which was far from favorable to the Church. He continued to curb the princes, and they organized against him the civil war known as the "Fronde." Although he was obliged to go into temporary exile, he came back stronger than ever and it was he who laid the foundation of the power of Louis XIV. He was a decided enemy of Jansenism. He amassed an enormous fortune by questionable means, but he bequeathed considerable sums to the "Bibliothèque Mazarine" in Paris.—C.E. (F. P. D.)

Mazzella, CAMILLO (1833-1900), Jesuit theologian and cardinal; b. Vitulamo, near Benevento, Italy; d. Rome. Expelled with his order from Italy, he taught theology at Fourvières, and at Georgetown University, Washington. He was professor at Woodstock College, Maryland, called to Rome to teach at the Gregorian University, president of the Academy of St. Thomas, prefect of the Congregations of the Index, of Studies, and of Rites, and Card.-Bp. of Palestrina.—C.E.

Means, the agents or things used to obtain an end. They are the bridge over which the agent reaches the desired end. Usually, they are associated with the question: "Does the end justify the means?" See END. (C. A. F.)

Meat, as related to the law of the Church, is the flesh of animals and birds, inasmuch as flesh is eaten by man. The prohibition of meat on days of fast and abstinence is because of the spiritual value of such deprivation. In the law of the Church, as it stands now, the restriction regarding meat is much lessened as to the number of days on which it is not allowed. When meat is forbidden, the use of soup, or broth, made from meat is also forbidden. See WHITE MEATS. (W. C. H.)

Meath, DIOCESE OF, Ireland, comprises the greater part of Meath, Westmeath, and Offaly counties, and a small portion of Longford, Louth, Dublin, and Cavan; founded, 520; suffragan of Armagh; episcopal residence at Mullingar. Anciently it comprised eight sees. The list of its bishops includes William Walsh, Blessed Oliver Plunket, Dr. Cantwell, and Thomas Nulty. Pagan and Christian historic relics abound, including Brugh-na-Bóinne, cemetery of the pagan kings, Tara and several royal palaces, and the sculptured crosses and round tower of Kells. Churches, 144; priests, secular, 157; priests, regular, 21; religious women, 281; seminaries, 2; high schools, 5; numerous primary and parochial schools; institutions, 9; Catholics, 127,729; others, 9866.

Mechanism, or MECHANICISM, in general, a philsophical trend which denies or minimizes purpose in the universe, and seeks to explain all phenomena solely by efficient causality. It is based on the extreme simplification of all reality into matter and motion, as is the apparent aim of

physical science, following Descartes and Kant, a denial of quality in favor of quantity. In a restricted sense, mechanism is interpretation of the highly complex activities of life as merely the product of the organization and interplay of physico-chemical forces, either known or unknown. The term is used by Herbart as a synonym for materialism.—C.E.; Eldridge, The Organization of Life, N. Y., 1925; Driesch, Body and Mind, N. Y., 1928. (J. A. B.)

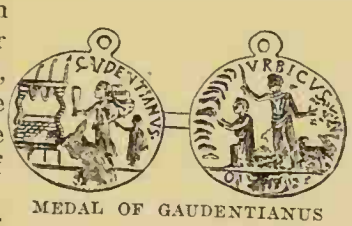
Mechtilde (MATILDA VON HACKEBORN-WIPPRA), SAINT, virgin (*c.* 1240-98), b. near Eisleben, Saxony; d. in the monastery of Helfta. She was of a noble, influential Thuringian family, sister of St. Gertrude, Abbess of Helfta. She entered the convent of Rodersdorf, later transferred to Helfta, and progressed rapidly in the religious life. She cared for the novitiate of St. Gertrude the Great. The "Book of Special Grace," composed by St. Gertrude and another sister, has had many editions. Feast, 26 Feb.—C.E.

Medal of St. Benedict, devotional medal made at the great monastery of the Benedictine Order at Monte Cassino, Italy. It is stamped with a likeness of St. Benedict, "Father of the Monastic Life," bearing the book of the Benedictine rule and a cross, beneath which are the words *Crux Patris Benedicti* (Cross of Father Benedict). A chalice and a raven are shown, symbolic of the priesthood and of hermit life. Around the edge are the words *Ejus in Obitu Nostro Præsentia Muniamur* (At our death may we be strengthened by his presence). On the reverse side are various initials of Latin mottoes and the word *Pax* (peace) or the monogram IHS. It was first approved by Benedict XIV in 1741, and further indulgences were granted by Pius IX and Pius X.—C.E., XIII, 338. (J. F. S.)

Medal of St. Christopher, medal intended to honor the Saint as "Patron of Travelers." It bears a picture of him fording a stream and carrying the Infant Christ on his shoulder. At the present day it is used largely by automobilists. (J. F. S.)

Medals, RELIGIOUS, pieces of metal resembling coins, blessed by the Church and used to increase devotion, to commemorate some religious event, to protect the wearer, or to serve as badges of pious societies. Some bring indulgences to the user. Their use among Christians is very ancient; many have been found in the catacombs, often marked with the *Chi-Rho*, the Greek monogram which is an abbreviation of the name of Christ. In the Middle Ages, when pilgrimages were made to famous shrines, medals or "tokens" were often given to the pilgrims; and *c.* 1475 medals were made commemorating papal jubilees. Many kinds are now in use: (1) those in honor of Our Blessed Lord, such as the Medal of the Sacred Heart, of the Holy Childhood, and of the Infant of Prague; (2) those in honor of the Blessed Virgin, the Mater Dolorosa, Our Lady of Victory, of Mount Carmel, of Good Counsel, of Perpetual Help, of Lourdes, and the "Miraculous Medal"; (3) those in honor of saints, e.g., Sts. Joseph, Dominic, Aloysius, Francis of Assisi, Agnes, Anne, Rita, the popular Medal of St. Christopher, and also the highly indulgenced Medal of St. Benedict (q.v.); (4) those in honor of religious events and of devotions, e.g., First Communions, jubilees, etc., including the Scapular Medal.—C.E. (J. F. S.)

LEAD MEDAL



MEDAL OF GAUDENTIANUS

Medardus, SAINT (*c.* 456-545), confessor, Bp. of Noyon, b. Salency, France; d. Noyon. He was Bp. of Vermand, which see he transferred to Noyon on account of the barbarian invasions, and he also administered the Diocese of Tournai. Represented with an eagle's wings spread over his head to protect him from rain and also with a horse at his side. Relics at Noyon and Soissons. Feast, 8 June.—C.E.; Butler.

Mediator, title of Our Lord, referring to His reconciliation of God and man. The Council of Trent defines that "we were saved through the merits of one mediator Our Lord Jesus Christ" (Sess. 5, canon 31). The object of the mediatorship is here pointed out as the salvation of mankind, as St. Paul wrote (1 Tim., 2; cf. Col., 1). Christ is well qualified to be a mediator, i.e., one who brings estranged parties to amicable agreement. Being God and man, He can best restore friendship between God and the human family, and bring peace to men, His brethren, who through Him have become the objects of God's complacency, as the angels sang in midnight heavens: "Peace to men of good will." Even if man had not sinned and the Incarnation had not taken place, Christ would be our mediator, to offer to God mankind's homage thus deified, "Glory to God in the highest," and bring God's blessings down upon men. He is the head of the body, the Church, the firstborn of every creature, our human family thus acquiring a claim to participate in the supernatural privileges of our head, Christ Jesus the Son of God. As Wilhelm well says (C.E., X, 119), "His mediation partly replaces, partly completes, partly renders possible and efficacious the saving work of man himself," for personal salvation and sanctification are effected by our own free acts as members of Christ, enabled by the communication of life Divine to do godly acts and really merit our eternal reward when Christ our Mediator will achieve His triumph.—C.E. (J. M. B.)

Medical Science, the science comprising: anatomy, which treats of organic structure; bacteriology, the science of bacteria; cytology, the science of cell organisms; embryology, which treats of the early development of organisms; hygiene, which treats of health improvement and preservation; physiology, which deals with the functions and processes of living organisms; and surgery. The following names are distinguished in the various branches of the science:—

CATHOLICS, *Gunning S. Bedford* (1806-70), obstetrician, established the first gratuitous clinic for obstetries in the United States, founded the University Medical College of New York, and wrote standard works on obstetries. *Claude Bernard* (1813-78), first professor of physiology at the Sorbonne, discovered the liver's glycogenic func-

tion and of the vaso-motor system, and research worker on the physiological results of poison, particularly carbon monoxide. *Leopoldo Marco Antonio Caldani* (1725-1813), introduced electricity into nerve physiology, did research on the functions of the spinal cord, and drew up a famous anatomical chart. *Jean Baptiste Carnoy* (1836-99), priest, founded the science of cytology, made the initial explanation of the real nature of the albuminoid membrane, and did noted experiments on cellular segmentation. *Thomas Dwight* (1843-1911), Parkman professor of anatomy at Harvard Medical School, made famous osteological researches. *Bartolomeo Eustachio* (1520-74), was one of the founders of modern anatomy, and physician to Pope Sixtus V; the most important of his innumerable contributions to the science of anatomy were the descriptions of the Eustachian tube, a canal which joins the tympanic cavity and the pharynx, and of the Eustachian valve near the opening of the inferior vena cava. *Hieronymus Fabricius ab Aquapendente* (1537-1619) made embryology an independent science, wrote valuable embryological treatises, built the Paduan anatomical theater, drew up the first figure of valves in the veins, and was the master of Harvey, who continually drew on his work as a source. *Gabriello Fallopio* (1523-62) first indicated the connections between the ovary and the uterus which are known by his name, and inaugurated many terms into anatomical nomenclature, among them cochlea, placenta, vagina, velum palati, etc. *René Théophile Hyacinthe Laennec* (1781-1826), pioneer in special study of pulmonary diseases; in the diagnosis of these he inaugurated the use of auscultation and invented the stethoscope. *Dominique Jean Larrey* (1766-1842) initiated the modern method of army surgery and the system of army ambulance corps, and was the author of standard treatises on surgery. *Marcello Malpighi* (1628-94) founded comparative anatomy, was the first to see capillary circulation, drew up a plan of the structure of the secreting glands, discovered the mucous nature of the lower layer of the epidermis, of the splenic follicular bodies, and of the vascular coils in the kidneys' cortex, and made valuable studies in vegetable histology. *Giovanni Morgagni* (1682-1771), "Father of Modern Pathology," made signal contributions to anatomy and study of pulmonary diseases. *Johannes Peter Müller* (1801-58), founder of modern physiology and master of the science of morphology, developed the knowledge of voice mechanism and sense mechanism, and in this latter connection first formulated the principle which he called the law of specific energy of sense substance; he also made valuable research on marine invertebrates. *Auguste Nelaton* (1807-73) made great advances in plastic surgery, first proposed the ligature of the two ends of arteries in hemorrhages, invented the porcelain-knobbed probe known by his name, and made noted contributions to pelvic and abdominal surgery. *Daniel Noble* (1810-85) is distinguished for his contributions to the study of mental and epidemic diseases. *Joseph O'Dwyer* (1841-98) discovered a valuable system of intubation in diphtheria cases. *Theophrastus Paracelsus* (1493-1541) made great improvements in therapeutics, founded modern materia medica, and inaugurated the use of mercury in the treatment of syphilis. *Théophraste Renaudot* (1586-1653) initiated a system of free medical consultation for the poor, and wrote the first treatise on diagnosis in France. *Theodor Schwann* (1810-82) discovered the cell, thus founding modern cellular physiology; among his discoveries are: the envelope of the nerve fibers, known by his name, the organic character of yeast, and the fibers known as Tomes fibers in the teeth. *Ignaz Philipp Semmelweiss* (1818-65) discovered the cause and infectious nature of puerperal fever and the treatment for it. *Josef Skoda* (1805-81), founder of the Viennese Medical School, made great advances in the system of physical investigation particularly by percussion. *Lazzaro Spallanzani* (1729-99), priest, renowned for his physiological researches, made the first correct explanation of the nature of spermatozoa and of the physiological process of digestion, proved the falsity of the doctrine of spontaneous generation of life, and proved the regeneration of matter. *Nicolaus Steno* (1638-86), bishop, made significant contributions to anatomy; e.g., he discovered the parotid glands' excretory duct. *Andreas Vesalius* (1514-64) reorganized the study of anatomy and overthrew Galenism; the statement that he was hampered by ecclesiastical authority and the Inquisition is erroneous, as is the charge that the Church was opposed to anatomy. The latter charge is founded on a misinterpretation of a Bull of Boniface VIII, "De Sepulturis."

Other Christians. *Giorgio Baglivi* (1669-1707), professor of anatomy at Sapienza College, Rome, is renowned for his anatomical researches and as author of the theory of "solidism" in medicine, which ascribes the seat of diseases to the solid part of an organ rather than the liquid. *Sir Charles Bell* (1774-1842) made invaluable discoveries in the physiology of the nervous system; e.g., he discovered the differences, and their causes, between sensory, motor, and sensory-motor nerves, pointed out the division of parts that might be made of the brain and spinal cord, and showed that the specialized function of each part is transmitted to the nerves springing from it. *Hermann Boerhaave* (1668-1738), world-famed physician, occupied the chair of medicine at Leyden, did noted investigations on the chemical and mechanical aspects of body diseases, and wrote standard scientific works. *Sir Astley Paston Cooper* (1768-1841), president of the Royal College of Surgeons, one of the founders of the Medico-Chirurgical Society, is celebrated for his work on hernia. *Marie Jean Pierre Flourens* (1794-1867) made notable contributions to the physiological theory of sensations, and did research on the peculiar functions of specific parts of the brain. *Samuel Christian Friedrich Hahnemann* (1755-1843) founded homeopathy and was the author of several scientific works. *Marshall Hall* (1790-1857) discovered reflex action, inaugurated the use of strychnine in diseases of the spine, was a vigorous opponent of excessive blood-letting, and made noteworthy researches on circulation and on the nervous system and nervous

diseases. *Albrecht Von Haller* (1708-77), famed for his anatomical and physiological researches, particularly on the irritability of the muscles, directed the organization of the theater of anatomy and school of obstetrics of the University of Göttingen, and wrote numerous anatomical and botanical works. *William Harvey* (1578-1657) is famed as the discoverer of the circulation of the blood. *Christoph Wilhelm Hufeland* (1762-1836), the most renowned German physician of his day, was professor of therapeutics and pathology at Berlin and author of works on medicine and physiology, particularly a famous work on macrobiotics. *Joseph Hyrtl* (1810-94), Rector of the University of Vienna, author of innumerable treatises on anatomy, was famed for his antimaterialistic scientific views. *Robert Koch* (1843-1910) did distinguished research work and writing on bacteriology and traumatic diseases of infection, particularly anthrax, cholera, and tuberculosis; he discovered the tuberculosis germ, proved its infectious nature, and discovered a cure for the disease; he was an exponent of inoculation against anthrax. *Joseph, Baron Lister* (1827-1912), surgeon, is renowned for his work in antiseptics, particularly his system of antiseptic bandaging. *Sir James Paget* (1814-99), discovered the *Trichina spiralis*, a parasite found in human muscles, and the heart and bone diseases designated by his name, and did important microscopic pathological research, particularly on tumors. *James Young Simpson* (1811-70) was renowned for his contributions to gynecology and obstetrics, and was the first to employ chloroform as an anesthetic in surgical operations and obstetrics. *Karl Von Vierordt* (1818-84) founded sphygmography and made many contributions increasing the knowledge of the circulatory system. *Alfred Wilhelm Volkmann* (1801-77) is distinguished for his additions to the physiology of the nervous system and physiological optics. *Rudolf Wagner* (1805-64), the co-discoverer of the germinal vesicle, made important investigations on ganglia, nerve-endings, and the sympathetic nerves.—C.E.; Walsh, Catholic Churchmen in Science, Phila., 1906; Kneller, Christianity and the Leaders of Modern Science, St. L., 1911; Cathcart, Paton, and Pembrey, Practical Physiology, N. Y., 1923; Murray, Science and Scientists in the Nineteenth Century, N. Y., 1925; De Kruif, Microbe Hunters, N. Y., 1926.

Meditation (Lat., *meditari*, to ponder), or Methodical Mental Prayer, the application of the mind and will to some spiritual principle, mystery, or event, for the purpose of sanctifying one's soul by exciting proper spiritual emotions and resolving on a course of action. It has always been practised by devout persons and encouraged among priests and in religious orders, but definite methods were not devised until the 16th century. The "Spiritual Exercises" of St. Ignatius set forth such a method. This calls for remote preparation of the subject matter, and for preludes which help to fix the mind and imagination and petition for an appropriate grace. In the meditation proper the memory, understanding, and will are applied to each of the points into which the subject matter has been divided. Colloquies, i.e., exchanges of thought and sentiment, with God or the saints, are made especially at the end of the meditation, which closes with a formal prayer such as the Our Father. The Sulpician method is somewhat similar. One begins with acts of self-humiliation and of adoration of God and petitions to the Holy Spirit for aid. The prayer proper consists of considerations and emotions or affections that result from them. The subject matter is always considered in its exemplification in Our Lord and in its practical importance to oneself. Simplicity is much encouraged. At the end, one is advised to cull a "spiritual nosegay" appropriate to the subject of the meditation, with which to refresh the memory of it from time to time.—C.E., XII, 348; Clarke, Meditations on the Life . . . of Christ, N. Y., 1901; Médaille, tr. Eyre, Meditations on the Gospels, N. Y., 1907; Wiseman, Daily Meditations, Dublin, 1868. (E. D.)

Medicine and Canon Law. The practise of medicine and surgery is forbidden to the clergy, except by Apostolic indult. This prohibition embraces all grades of the clergy, as well as all religious and their novices. A cleric would not infringe on the law, however, were he, in case of necessity, to use knowledge that he has, nor would he be considered to be practising if he were to suggest some simple remedies. Even though one receives an indult to practise medicine, a special permission is needed to practise surgery. Religious charged with the care of hospitals have permission to practise medicine through the approval of their rule. —C.E.; P.C. Augustine. (W. G.)

Medium (Lat., *medius*, middle), a person who conducts séances, or spirit-gatherings, and claims ability to summon the spirits of the dead and interpret their messages, affecting to be controlled or possessed by the personality of a departed person. —Abbott, Behind the Scenes with the Mediums, Chicago, 1907. (C. J. D.)

Meekness, the virtue which moderates anger, checking its disorderly effects. It is reducible to temperance. In a wider sense it controls every disorderly affection leading one to resent another's action. St. James sees in it the general purification of soul required for the practise of the Gospel precepts already accepted by faith. (H. J. W.)

Meinrad, Saint, martyr (d. 861), b. in the Süliehgau near Rottenburg, of the Hohenzollern family. He was educated at the abbey school of Reichenau, where he became a monk and was ordained. After some years at Reichenau and Bollingen, he embraced an eremitical life and established his hermitage on the slopes of Mt. Etzel, taking with him a miraculous statue of Our Lady. St. Meinrad was murdered by robbers who coveted the treasures offered at the shrine by devout pilgrims. On this site was erected the famous abbey of Einsiedeln. Emblems: two ravens, which betrayed St. Meinard's slayers. Relics in the abbey church. Feast, 21 Jan.

Mel (Melchus), Saint, confessor (5th century), Bp. of Ardagh, son of Conis and Darerca (sister of St. Patrick), brother of Sts. Melchu and Muinis. He labored in Ireland with St. Patrick,

was consecrated bishop and erected a monastery at Ardagh. Patron of Ardagh. Feast, 6 Feb.

Melancholy, an habitual viewing of things in a dark light, inducing disturbance of judgment and weakness of will through the concomitant aversion for serious effort. Hence follows an inclination to self-indulgence under various forms, sometimes self-pity in imaginary or exaggerated grievances, sometimes sensuality, or the use of drugs. (H. J. W.)

Melanchthon, PHILIPP (1497-1560), collaborator and friend of Luther, b. Bretten, Baden; d. Wittenberg, Germany. Educated at Heidelberg, he went to Tübingen, where he became a pupil and later received a lectureship. Appointed professor of Greek at Wittenberg, 1518, he soon became acquainted with Luther, who persuaded him to take up theological lectures. Melanchthon composed the first treatise on "evangelical" doctrine. In 1530 he defended the cause of Protestantism in the Augsburg Confession, which won the unanimous approval of the Evangelical party. He rejected the Angsburg Interim, 1548, and participated in the religious discussion at Worms, 1557, between Catholic and Protestant theologians. The embodiment of intellectual culture, Melanchthon helped to found higher education in Protestant Germany.—C.E.

Melania (THE YOUNGER), SAINT, matron (*c.* 383-439), b. Rome; d. Jerusalem. A member of the noble Valerii family, she married Pinianus, a patrician. After the early death of their two children, they freed their numerous slaves, and both embraced the monastic life. They lived in Africa, with St. Augustine, and in Palestine (417), where St. Jerome guided them. Melania founded a cloister and a convent on the Mount of Olives. She aided in the conflict with Nestorianism at Constantinople (436). Cardinal Rampolla published her life (Rome, 1905). Represented holding a miniature church. Feast, 31 Dec.—C.E.; Butler.

Melbourne, ARCHDIOCESE OF, Australia, comprises part of the State of Victoria; erected as a diocese, 1848, and as an archdiocese, 1874; suffragan secs, Ballarat, Sale, and Sandhurst. Archbishops: James Gould (1848-86); Thomas Carr (1886-1917); Daniel Mannix (1917). Churches and stations, 254; priests, secular, 158; priests, regular, 90; religious women, 1252; seminaries, 2; high schools, 41; primary schools, 144; institutions, 18; Catholics, 207,171.

Melchiades. See MILTIADES, ST., POPE.

Melchisedech, mĕl-kĭz'ĕ-dĕk (Heb., king of justice), King of Salem, most probably Jerusalem, and a priest of the Most High God. He came to meet Abram after his victory over Chodorlahomor and his allies (Gen., 14), and on this occasion brought forth bread and wine, blessed Abram, thanked God for the victory, and received tithes of all the spoils. The "bringing forth bread and wine" is interpreted by all the Fathers and Catholic commentators as offering a sacrifice to God, because the phrase which follows, "he was priest of the Most High God," seems to give the motive why he brought forth bread and wine. According to oriental custom Abram would wish to thank God by sacrifice, and if Melchisedech came to meet Abram because he was a priest of the Most High God, the latter would ask him to offer the sacrifice, and would pay him the tithes for this truly sacerdotal function. Melchisedech is a type of Christ (Ps. 109; Heb., 7), because of his titles. King of Justice, King of Peace, Priest of the Most High God; and because of his eternal priesthood. Scripture is silent about his lineage, about his birth and death; and in this sense he is "without father, without mother, without genealogy, having neither beginning of days nor end of life" (Heb., 7). This silence suggests the eternal Son of God and His endless priesthood. He is a type of Christ also because of his superiority to Abram, from whom he received tithes and whom he blessed. In Jewish tradition Melchisedech is commonly identified with Sem; Origen and Didymus held him to have been an angel; some even thought that he was an incarnation of the Holy Spirit or the Son of God.—C.E.; MacEvilly, Epistles of St. Paul, Dublin, 1875; Dornstetter, Abraham, Freiburg, 1902; Westcott, The Epistle to the Hebrews, Lond., 1906. (H. W.)

Melchites, or MELKITES, a group of about 110,000 Byzantine Uniats (see UNIAT CHURCHES) distributed in Syria, Palestine, and Egypt, and America (10,000 in the United States). Originally the name signified all those who remained faithful to the Council of Chalcedon (451), when the greater part accepted the Monophysite heresy. These people and their patriarchs, having gradually become dependent on the Patriarch of Constantinople, joined him in the Greek Schism (9th to 11th century). After several attempts at reconciliation they were united to Rome in the 18th century under the Patriarch Cyril VI who, with his successors, represents the original line of Antioch. Since the 12th century they have used the Byzantine Rite, mostly in the Arabic language.—C.E.

Meliorism (Lat., *melior*, better), a philosophic theory which holds that though things in the world are bad they can be improved, and that man can find some satisfaction in laboring to increase the happiness of his fellow men. This theory occupies an intermediate position between the extreme Optimism of Leibnitz and the extreme Pessimism of Schopenhauer. It was first propounded by Sully and George Eliot and naturally finds support among the adherents of the pragmatic movement in philosophy. (E. A. G.)

Melita, mĕl'ĭ-tȧ, the modern Malta, an island 58 m. S. of Sicily, where St. Paul was shipwrecked (Acts, 28), on his journey to Rome, and there spent three months.

Melleray, Cistercian monastery in Brittany, France, founded *c.* 1134 by Foulques, Abbot of Pontron in Anjou. The original monastery was erected in 1145 by Guitern, its first abbot. It was confiscated in 1791. The dispersed monks finally settled at Lulworth, Dorsetshire, England, and their monastery was created an abbey, but in 1817 they returned to Melleray. They have founded several other monasteries, including Mount Melleray, Ireland; Mount Saint Bernard, England; Gethsemani, Kentucky; and New Melleray, Iowa.—C.E.

Mellifont, ABBEY OF, near Drogheda, the first Cistercian monastery in Ireland. It was founded in 1142 by Christian O'Conarchy, the first abbot,

and St. Malachy, and was modelled after Clairvaux. It prospered and founded other monasteries, and at the English invasion there were 25 great Cistercian abbeys in Ireland. During the 13th and 14th centuries it declined but recovered in the 15th, to be confiscated by Henry VIII, 1539. Today only ruins remain.—C.E.

Melrose, Abbey of, the earliest Cistercian monastery of Scotland, at Melrose, Roxburghshire. It was founded in 1136 by King David I, dedicated to St. Mary, and given to monks from Rievaulx, Yorkshire. In the 14th and 15th centuries the church of the abbey, burned by English troops, was replaced by a noble Perpendicular and Decorated building celebrated for its carvings and windows. Its beauty is still visible in the ruins surviving from the destruction of the abbey by troops of Henry VIII in 1545. Soon afterward the victory of the Protestant Party put an end to the monastic life there, and the property was confiscated and passed into lay hands.—C.E.; Barrett, Scottish Cistercian Houses, in Dublin Review, April, 1902.

(J. M. E.)

Melrose, Chronicle of (Chronica de Mailros), medieval Latin manuscript by various monks, unknown by name, of Melrose Abbey. It is a chronicle of the years 731-1270, and has also several short notices, probably entered as memoranda to be extended later, of which the last is of 1275. Down to *c.* 1140 the work is compiled from earlier histories; from then on it is the testimony of writers who lived for the most part within 50 years of the events recorded. The information regarding Scotland and northern England, especially in the reign of Henry III, is particularly useful. An ancient copy of the manuscript is in the British Museum and has been edited for the Bannatyne Club by Joseph Stevenson, S.J., who also prepared the English edition in "Church Historians of England," Lond., 1856, IV, part I.—C.E.

(J. M. E.)

Membré, Zenobius, martyr (1645-87), Franciscan missionary, b. Bapaume, France; d. Fort St. Louis, Texas. In 1675 he arrived in Canada, and in 1679 accompanied La Salle to the country of the Illinois. However, his missionary labors in that field met with little success, and he returned to Bapaume, 1681, where he was made superior of the Franciscan monastery. He returned to America again, and in 1684 followed La Salle into Texas, accompanied by two Franciscans and three Sulpicians. La Salle left them in the small garrison, Fort St. Louis, which he erected on Espiritu Santo Bay. The Indians, however, received them with hostility, and after two years Membré was killed by the Karankawas, with Frs. Le Clerq and Chefdeville.—C.E.

Memento rerum Conditor, or Remember, O Creator Lord, hymn from the Little Office of the Blessed Virgin. Its first verse is taken from the hymn "Jesu Redemptor omnium"; its second verse is a continuation of the hymns "Quem terra, pontus, sidera," and "O gloriosa virginum," which have been attributed to Fortunatus (530-609). The English title given is by E. Caswall.—Britt.

Memling (Memlinc), Hans (*c.* 1430-94), painter, b. probably Mainz, Germany; d. Bruges, Belgium. He is thought to have studied in Cologne, and later to have been a pupil of Roger van der Weyden. His work unites Flemish skill and German piety. Tenderness, delicacy, lovely landscapes, and charming detail are his characteristics. The Hospital of St. John in Bruges has his "Adoration of the Magi," "The Marriage of St. Catherine," and the 14 scenes of the "Shrine of St. Ursula." "Christ the Light of the World," with its naïve pageantry, is in the Munich Gallery. His Madonnas are in the Louvre, the Uffizi, and the National Gallery. His excellent "Portrait of William Moreel" is in the Brussels Museum.—C.E.

Memoria, shrine or reliquary containing relics of some martyr or martyrs; also a church or chapel built in memory of a martyr or confessor, often over his tomb, and usually containing his relics.

Menaion (Gr., *men*, month), a book, any one of the series of twelve, one for each month, containing offices for immovable feasts in the Byzantine Rite.—C.E.

Ménard, René, martyr (1604-61), Jesuit missionary, b. Paris; d. Wisconsin. After completing his studies at Dieppe, he was assigned to the Huron missions in America. When the missions were destroyed, 1696, he was sent to the Cayugas in the Iroquois country (New York), where he received brutal treatment. In 1659 he set out with 300 Cayugas for the far west. He arrived at Lake Superior, 1660, and labored to establish a mission at Keweenaw, Mich. While traveling to the Hurons on Noquet Island, at the mouth of the Menominee River, he was separated from his companion, a French blacksmith, and was murdered by a band of Sioux.—C.E.

Menas, or Mennas, Saint, martyr under Dioeletian (*c.* 295). A Christian, and an Egyptian by birth, Menas served in the Roman army under the tribune Firmilian. When the army was stationed at Cotyæus in Phrygia, he retired to the mountains and served God by fasting, vigils, and prayer. After a public profession of his faith, Menas was brought before the prefect Pyrrhus, scourged, tortured, and beheaded. His body was taken to Egypt. Fame of his miracles spread rapidly, and his tomb became the object of frequent pilgrimages. An expedition in 1905 revealed ruins of the grave, well, basilica, monastery, etc., built to commemorate St. Menas. Feast, R. Cal., 11 Nov.—C.E.; Butler.

Mendel, Gregor Johann (1822-84), biologist, b. Heinzendorf, Austrian Silesia; d. Brünn, Moravia. Ordained a priest of the Augustinian Order, 1847, he was appointed teacher of physics in the Realschule. In 1886 he relinquished his educational labors to become abbot of St. Thomas's monastery, Brünn. His experiments, which resulted in Mendel's Law (q.v.), were commenced while he was a novice and carried out in the gardens adjoining his abbey.—C.E.; Walsh, Catholic Churchmen in Science, Phila., 1906.

Mendel Medal, an award, given annually by the Augustinian College of Saint Thomas of Villanova, Villanova, Pa., to honor the memory of Gregor Mendel, the Augustinian friar and Abbot of the Monastery of Saint Thomas the Apostle, in Brünn, Moravia, the discoverer and first exponent

of the principles of heredity known now as the Mendelian Law. The presentation of the medal is made by the college each year, 4 May. The recipient of the medal is to be a Catholic scientist or one who has earned recognition in advancing the knowledge and the work of science. This medal was first given, 4 May, 1929, to Dr. John Kolmer, specialist in blood and bacteriology and director of laboratories in the School of Medicine in the University of Pennsylvania. (F. E. T.)

Mendel's Law, a law of heredity which is the basic law of genetics. It was advanced by Gregor Johann Mendel (1822-84), a Catholic priest, Abbot of Brünn, Moravia, as a result of his experiments with the behavior of plants under hybridization. He experimented particularly with garden peas. By tracing two opposed characters through a series of progeny, he concluded that the offspring of the peas behave, in regard to the peculiarities of the parent peas, in a well-defined manner which may be reduced to the terms of a "natural law." For example, the offspring of tall and dwarf varieties of crossed sweet peas were of the tall type to the exclusion of the dwarf, the tall trait being known as dominant; while the self-fertilized seeds of the tall generation produced specimens of each in a definite ratio of 3:1, the temporarily obscured trait, dwarfishness, known as recessive. The self-fertilized seed of the specimens of those exhibiting dominant characters produced both tall and dwarf, some of which bred pure, others of which produced mixed types. The generation which exhibited recessive traits, however, bred pure. Mendel's Law gave a final blow to the theory of natural selection, and has exercised an enormous influence on biology and scientific breeding.—C.E.; Bateson, Mendel's Principles of Heredity, Camb., 1909; Walsh, Catholic Churchmen in Science, Phila., 1906.

Mendicant Friars (Lat., *mendicare*, to beg, ask alms), members of those religious orders which originally, by vow of poverty renounced all proprietorship individually and in common, relying for support on their own work and on charity. They did wonderful work, particularly among the very poor in the most wretched localities of the cities. The principal mendicant orders are: Order of Preachers, Carmelites, Friars Minor, and Hermits of St. Augustine.—C.E.

Menendez y Pelayo, Marcelino (1856-1912), poet, b. Santander, Spain; d. there. Educated at the University of Barcelona, he taught literature at the University of Madrid, 1878, and was admitted to the Spanish Academy, 1881. Author of "Estudios críticos sobre poetas Montañenses," and "Heterodoxes Españoles," a political and literary history of Spain in relation to the Catholic Church, from the time of Priscillian to the end of the 19th century. He collected and criticized the Spanish translations and imitations of Horace and wrote "Historia de las ideas estéticas en España," "Las origines de la novela en España," and "Ciencia española."—C.E., XVI, 63; Ryan, Don Marcelino Menéndez y Pelayo, in Studies, March, 1925.

Menevia, Diocese of, Wales, comprises Wales, except Glamorganshire; erected, 1898; formerly the Vicariate of Wales, established, 1895, when Menevia was separated from Newport and Menevia and Shrewsbury; suffragan of Cardiff. It restores the ancient Diocese of St. David's dating from the 6th century. Bishops: Francis Mostyn (1898-1926); Francis Vaughan (1926); residence at Wrexham. Churches and chapels, 70; priests, secular, 43; priests, regular, 89; elementary schools, 17; other schools, 12; institutions, 2; Catholics, 11,929.

Menlo Park. See St. Patrick's Seminary.

Mennonite Bodies, a religious group which began in Holland about the time of the Reformation. The members held the doctrine of believers' baptism and opposed infant baptism. A leader in the organization of the church was Menno Simons, a former Catholic priest. Although the name "Mennonite" dates from 1550, the usual name in Holland is "Doopsgezinde," or "Dooper," the Dutch equivalent for the English "Baptist." On account of almost universal religious intolerance in Europe, early in the 17th century a band of Mennonites came over to America. The first Mennonite colony was formed in 1683 at Germantown, Pa. They soon spread northward and westward. A number of minor divisions have taken place since settlement in this country. "A Declaration of the Chief Articles of our Common Christian Faith," was made in Dort, Holland, in 1632. These 18 articles are accepted by the great majority of Mennonite churches today. Nearly all congregations observe the Lord's Supper twice a year, and the majority of them "observe the ordinance of washing the saints' feet in connection with and immediately after the Lord's Supper." Baptism is by pouring, in nearly all Mennonite bodies. With two exceptions the church government in different Mennonite bodies is the same, i.e., the local church is autonomous, deciding all matters affecting itself. The Mennonite churches include: Amish Mennonite Church; Central Conference of Mennonites; Church of God In Christ (Mennonite); Conservative Amish Mennonite Church; Defenseless Mennonites; General Conference of the Mennonite Church of North America; Kleine Gemeinde; Krimmer Mennonite Brethren Church; Mennonite Brethren Church of North America; Mennonite Brethren in Christ; Mennonite Church; Old Order Amish Mennonite Church; Old Order Mennonites (Wisler); Reformed Mennonite Church; and Stauffer Mennonites. In 1926 there were in the United States 1584 ministers, 826 churches, and 87,164 communicants.—C.E.

Menochio, Giovanni Stefano (1575-1655), exegete, b. Padua, Italy; d. Rome. Having entered the Society of Jesus in 1594, he became professor of Sacred Scripture and moral theology at Milan; superior at Cremona, Milan, and Genoa; rector of the Roman College; and provincial at Milan and Rome. His exegetical work is deservedly famous; he studied the text in the original and sought to find the literal meaning in the Bible and the Fathers; in this he was aided by his vast knowledge of Jewish antiquities.—C.E.

Menology, Menologium, or Menologe (Gr., *men*, month; *logos*, discourse), a collection, arranged according to the months and days of the month, of long lives of the saints of the Greek Church. The principal compiler of these lives was Symeon Metaphrastes, who lived in the latter half

of the 10th century. The name Menology is also given to a kind of calendar containing tables of scriptural lessons arranged according to the months and the feasts of the saints. The term, too, is at times used instead of Menaion (q.v.), or again, for the historical accounts contained therein. Besides such usage of the word in the East, it has been applied in the west to a book, intended not for liturgical but for private use, generally arranged according to the months and days, which contains the eulogistic biographies of persons renowned for holiness although not in any sense canonized saints. Thus in some of the religious orders menologies were compiled in memory of their departed brethren who were especially noted for their holiness or learning.—C.E.; Kellner, Heortology, St. L., 1908. (T. H. Q.)

Menominee Indians, a tribe of Algonquian linguistic stock, of Wisconsin, still living on a reservation within the same territory. They are a fine race, formerly hunters, now lumbermen. The tribe had the clan system, with descent in the female line. They were enemies of the Sioux and friends of the French and English. Formerly they numbered about 3000 but in 1909 not more than 1487. The first mission was founded by the Jesuit explorer, Fr. Claude Allouez, in 1670. Two-thirds of the tribe are Catholics, the rest heathen.—C.E.

Mensa (Lat., table), a table for meals, which meaning has been extended to signify the resources necessary for personal support. In ecclesiastical language, it is that portion of the property of a church which is set aside to defray the expenses of the prelate or the community which serves that church. In a cathedral, the episcopal *mensa* is distinct from that of the chapter. A *mensa*, in the canonical sense, requires that the property of a particular church be divided, setting aside the revenue of one part for the prelate or clergy, the other part being administered as ordinary church property.—C.E.; Taunton, Law of the Church, Lond., 1906. (C. N.)

Mensal Revenue. See Mensa.

Mental Reservation, an act of the mind limiting the spoken phrase that it may not bear the full sense which, at first hearing, it seems to bear. A pure mental reservation is not indicated externally and is a lie. A broad mental reservation is indicated externally; it is permissible only as a last resource and when no other means are available for the preservation of some secret, which one should keep as a duty to others or a right to oneself. See Secret.—C.E. (A. L. L.)

Mephistopheles (Gr., *me*, not; *phos*, light; *philos*, loving), name of the demon who bargained to serve Faust in his sorcery, in return for his soul; theme of a legend written to warn people against dealing in the black art. (ED.)

Mercedarians. See Order of Our Lady of Mercy.

Mercier, Désiré Joseph (1851-1926), cardinal, Abp. of Malines, b. Braine-l'Alleud, Belgium; d. Brussels. In the neighborhood of his birthplace, his family had for two centuries been prosperous farmers and, latterly, tradesmen. Though his father died before the seven children were reared, Désiré had connections which could have opened to him an administrative career; he chose to follow his two uncles who were priests. Educated successively at the Episcopal College of St. Rombaut and the Small and Great Seminaries, at Malines, he was ordained in 1874. He was immediately sent to the University of Louvain as Vice-regent of lay students and for four years of study, afterward becoming Director of Philosophical Studies in the Small Seminary. Thus he unconsciously prepared for the great work of filling, in 1882, the chair of Thomist philosophy at Louvain, founded by invitation of Pope Leo XIII in 1880. His enthusiasm, labor, and supreme fitness for the task of reconstructing the presentation of scholastic philosophy to meet modern requirements, were watched by Leo from afar, and in 1886 he gave the "great Abbé" a Roman prelacy. Under Mgr. Mercier, the means of unification of all knowledge were created at Louvain, and the definite philosophy of Thomas Aquinas was revived for the uncertain modern mind. In 1906 Pius X made him Abp. of Malines and cardinal, and until the World War, of which he is one of the greatest heroes, he was the outstanding figure in Belgian public and intellectual life, as his "Œuvres Pastorales" (Pastoral Works), public lectures and conferences, and addresses as President of the Belgian Royal Academy, testify. From the invasion of Belgium in 1914 he took an intrepid stand against all unjust demands, particularly censorship of his correspondence, during the German occupation. After the fall of Antwerp he published his "Patriotism and Endurance," a challenge in the name of right, as, to him, suffering implied neither silence nor yielding. He defied the Germans by keeping Rome and the outside world constantly informed of the devastation wrought in Belgium. While at the conclave to elect Pius X's successor in 1914, he had merely said, on hearing of the burning of Louvain, "They have destroyed; well, we will build again," a promise which he fulfilled after the War. In 1924 began the "Malines Conversations," his renowned attempt to unify the Anglican and Roman Churches. The fifth and last of the Conversations occurred Jan., 1926, at St. Elizabeth's Hospital, Brussels, where he died a few days later. After his death, his body was brought back to Malines, but the great public funeral was held at St. Gudule's, Brussels. He is interred at St. Rombaut's, Malines. Beside the works mentioned, he wrote: "General Criteriology," "Report on the Higher Studies of Philosophy," "Logic," "Psychology," "Origins of Contemporary Psychology," "Pastoral Retreat," "The Voice of Belgium," and "The Voice of God."—Dubly, tr. Wilson, The Life of Cardinal Mercier, Lond., 1928; Goyau, Cardinal Mercier, N. Y., 1926.

Mercier, Louis Honoré (1840-94), statesman, b. Iberville, Quebec, Canada; d. Quebec. Of farmer parentage, he was educated at the Jesuit college in Montreal, and prepared for the Bar in the office of a St-Hyacinthe legal firm, simultaneously editing a journal. He served in Federal Parliament (1873) and in the Quebec Assembly (1881). During his premiership (1887-92) the Jesuit Estate Bill, by which the Church in Canada and the Society of Jesus received partial indemnity for prop-

erties confiscated by the Crown, was passed largely through his instrumentality; in recognition of this service he was knighted by Pope Leo XIII.—C.E.

Mercy, an attribute of God. God loves everything that He has made; there is no creature which the Creator does not love with a real love. This love urges Him to shower benefits upon them. When any of His creatures is in need, and more so when His rational creature, man, is in need, and most of all when he is in dire need and misery of having offended his God, then this love of God is not withdrawn; even then is He willing to shower His benefits upon him, He is willing to forgive him, and this love and goodness of God we call His mercy.—Pohle-Preuss, God: His Knowability, Essence, and Attributes, St. L., 1921. (A. C. A.)

Mercy, CORPORAL AND SPIRITUAL WORKS OF, things done for the body or soul of persons in need. The Corporal are: to feed the hungry; give drink to the thirsty; clothe the naked; harbor the homeless; visit the sick; visit prisoners, and ransom captives; bury the dead. The Spiritual: to instruct the ignorant; counsel the doubtful; admonish sinners; be patient with wrong-doers; forgive offenses; comfort the afflicted; pray for the living and dead. —C.E.; Spirago, The Catechism Explained, N. Y., 1899. (ED.)

Mercyhurst College, Erie, Pa., founded, 1926; conducted by the Sisters of Mercy; college of arts and sciences; professors, 20; students, 78; degrees conferred in 1929, 22.

Mercy-seat, PROPITIATORY, or ORACLE, an oblong piece of solid gold, 212 by 112 cubits (about 30 by 18 in.), which was placed over the Ark of the Covenant (Ex., 25; 37). At both ends were two cherubim of beaten gold facing each other, and their faces bent downward towards the propitiatory; their wings overshadowed the oracle. The propitiatory was the most sacred object of the Hebrew worship; it was looked upon as the throne of Jehovah who, from above the propitiatory, from between the cherubim, spoke to Moses and issued His commands to the children of Israel. Before the exile, when the high priest entered the holy of holies on the Day of Atonement, he sprinkled with his finger towards the oracle the blood of the bullock and of the he-goat offered in sacrifice on that day (Lev., 16). (C. L. S.)

Merit, that property of a human act in virtue of which it is deserving of reward. In general, a man is said to merit when he does something for another and is thereby entitled to some return from the one so served. In the concrete, merit may be defined as a good work freely performed in favor of another, and of its nature deserving of reward. In all merit there is established a relation between the service rendered and the return due, whence is derived a twofold notion of merit: merit strictly so called (*de condigno*); and merit less strictly so called (*de congruo*). Strict merit (*de condigno*) is had when the relation between service and return is one of equality inasmuch as the service freely rendered to another is, according to the common estimate, equal to the return which is then due in justice. Lesser merit (*de congruo*) is had when the relation of equality is lacking and a return is due not in justice but because of a certain becomingness appealing to the liberality of the one served. This twofold notion is found exemplified in the soldier who has distinguished himself in battle. He strictly merits (*de condigno*) his wages as a soldier, but he also merits, though less strictly (*de congruo*), decorations and advancement in the service.

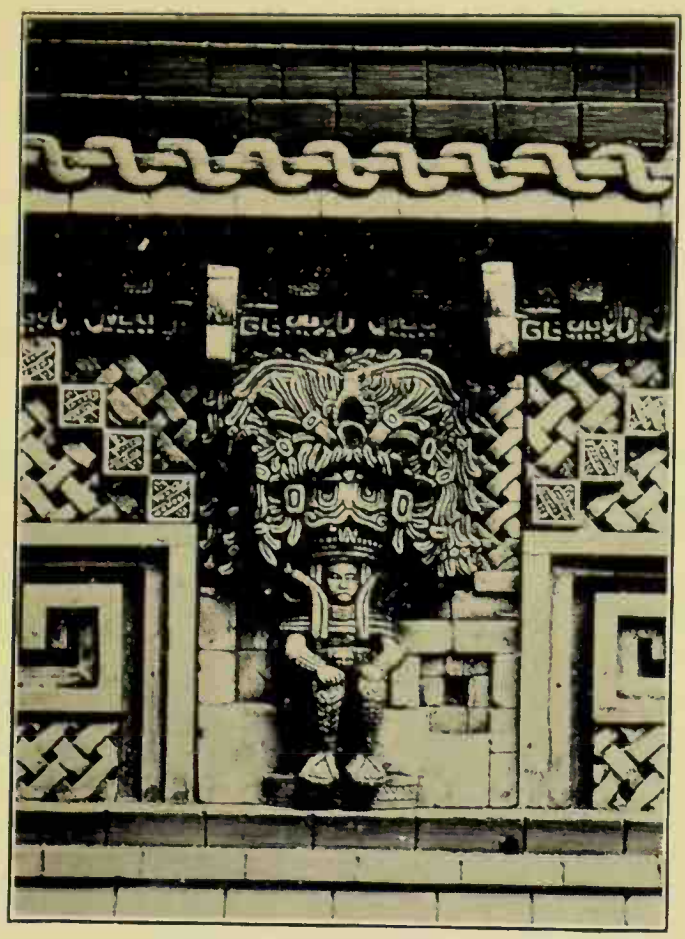
Merit in Catholic theology includes the above notions along with the doctrine of supernatural grace, which is the principle of supernatural life and of all supernatural merit. Christ strictly merited eternal life for all men in the sense that He merited all the supernatural helps (graces) which man needs to work out for himself his supernatural destiny. Because of the infinite satisfaction and merits of Christ's works we are now enabled to perform acts wholly pleasing to God; acts to which God has attached supernatural life in the possession of God in heaven as a reward. Hence, man can now, in virtue of the merits of Christ and with the help of His graces, strictly merit before God a supernatural reward in the form of the beatific vision. Supernatural merit before God may be defined as a free act elevated by grace, performed in the service of God and deserving of a supernatural reward. Two principles cooperate in every meritorious act; the free will of man, and supernatural grace.

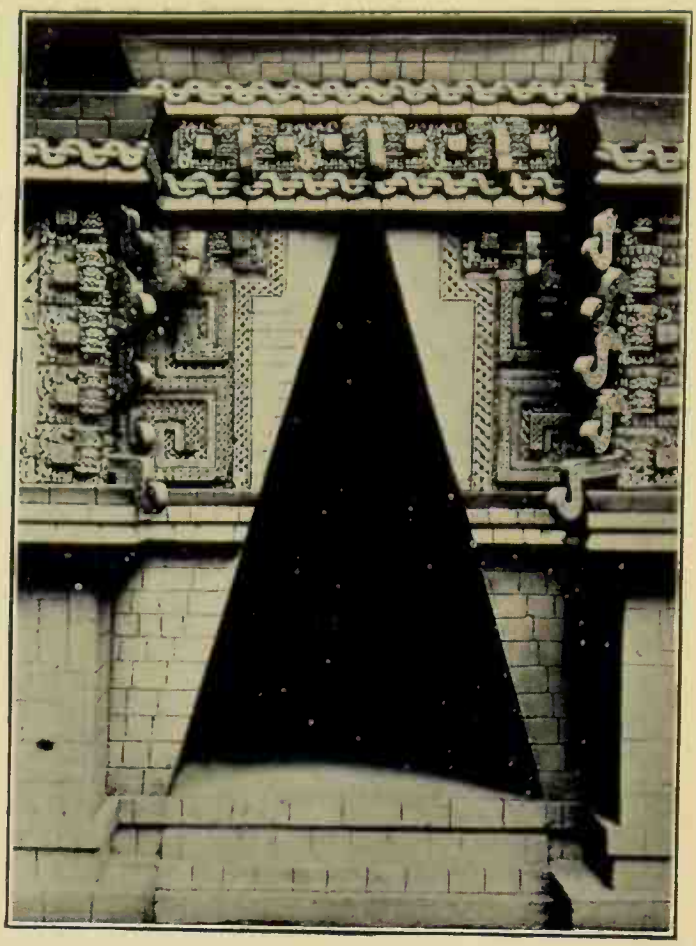
To merit strictly (*de condigno*) a man must be in the state of pilgrimage, here on earth. He must also be in a state of friendship with God (sanctifying grace). Besides, his act must be a positive act elicited by the free will and supernatural grace and wholly pleasing to God and based on a motive founded on faith. In other words, the whole act must be a morally good supernatural act as it is posited as a service to God in view of a supernatural reward. To merit less strictly (*de congruo*), the same conditions are required except that a man need not necessarily be in the state of friendship with God (sanctifying grace). The just man can then merit strictly eternal life, an increase of sanctifying grace and of glory in heaven. The man in sin can less strictly merit, through works of penance assisted by grace, actual graces and justification through sanctifying grace.—C.E.; Pohle-Preuss, Grace, St. L., 1921; Hill, Ethics, General and Special, N. Y., 1920.

Meru, PREFECTURE APOSTOLIC OF, Province of East Africa; comprises the civil Districts of Embu and Meru; established, 1926, by division from the Vicariate of Kenya (now Nyeri); entrusted to the Foreign Missionaries of Turin. Vicar Apostolic: Joseph Balbo, M.E.T. (1926).

Mesmerism (so called from the first proponent of the theory, Franz Mesmer), or HYPNOTISM, the theory that one person can, by magnetic means, produce in another a state of passivity resembling sleep, during which the victim is completely subject to the will of the operator. (C. J. D.)

Mesopotamia (Gr., *mesos*, middle; *potamos*, river; country between rivers), a great plain between the Euphrates and the Tigris; the upper part covered ancient Assyria; the lower comprised ancient Chaldea and Babylonia. Rebecca's father was born in Mesopotamia (Gen., 25), also Jacob's sons;

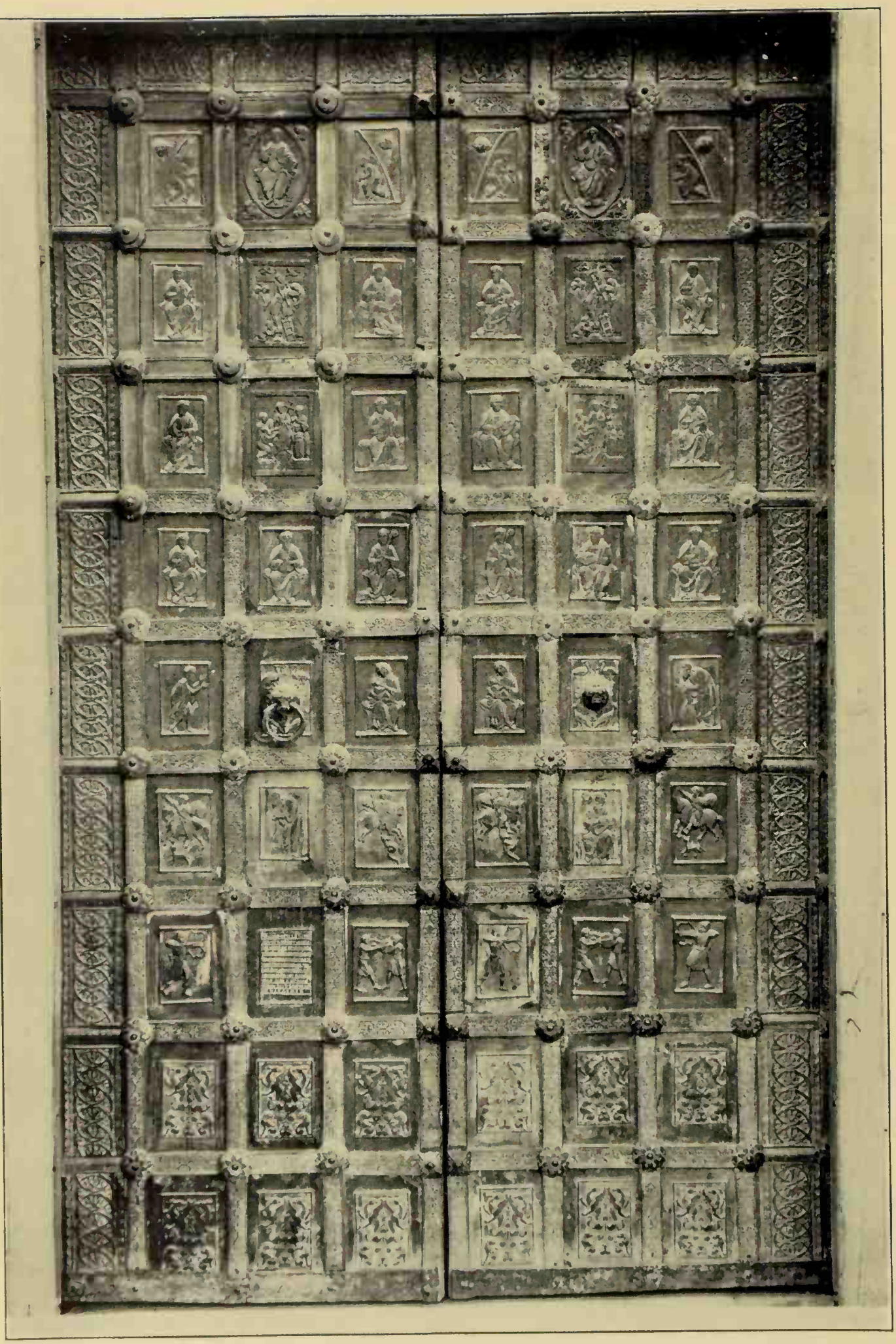




MAYA

CARVING, GOVERNOR'S HOUSE, CHICHEN-ITZÁ
TABLET WITH HIEROGLYPH INSCRIPTION

DOORWAY, GOVERNOR'S HOUSE, CHICHEN-ITZÁ
STUCCO ALTAR-PIECE, WITH HIEROGLYPH



METAL-WORK

BRONZE DOORS, RAVELLO (1179)

inhabitants of this country were present at Pentecost (Acts, 2).

Messalians, an heretical sect originating in Mesopotamia, A.D. 360. They denied that the Sacraments give grace and declared that the only spiritual power is prayer. Prayer, they said, drives out the evil spirit and brings into the soul the Holy Spirit, and thus unites the soul to God and gives perfect control over the passions. The fervor of their prayers was supposed to bring them into immediate contact with God; so they neglected everything but prayer and conformed to the religions and civil customs of a place only in order to escape persecution. They said that after a period of constant prayer they saw the Trinity; that the Three Divine Persons became one and dwelt within them; and that they were then able to stamp upon the evil spirits that they saw prowling about the world. On account of their belief in their possession by the Holy Spirit, they were called Enthusiasts (Gr., *enthous*, full of the god). They were also called "Praying Folk" or Euchites from the Greek translation (*euchomai*, pray), of their Oriental name. In some places in later centuries they were identified with the Marcianists because they held some of the same doctrines. Their first leader, Adelphius, also gave his name to the sect, sometimes called Adelphians. They were condemned in 376 by Flavian, Bp. of Antioch; in 388 by the Synod of Side; in 426 by a Council of Constantinople; and in 431 by the Third General Council of Ephesus. In Armenia and Syria they were accused of immorality, were called "The Filthy," and were banished. They revived under the name of Bogomili but perished in the 9th century.—C.E. (G. A. F.)

Messenger of the Sacred Heart, THE, a family magazine published monthly in New York City by the Apostleship of Prayer and edited by the Jesuit Fathers, with the purpose of fostering the practise of virtue among its readers; founded, 1866. See APOSTLESHIP OF PRAYER.

Messias, a Hebrew word, meaning "anointed." The Greek translation is *christos*, whence our word Christ. The Hebrew is more closely transliterated as "Messiah." Kings, like priests, were anointed in Israel; and the future king, who was to be the Saviour of His people and the world, came to be spoken of as "the Anointed One." The word is applied to the future Saviour in the O.T. (Ps. 2), in telling of the conspiracy of the enemies of Jehovah and "his Christ." It was used in later Jewish writings; and the N.T. shows that it was in current use in Our Lord's time.—C.E. (W. S. R.)

Messingham, THOMAS (d. 1638), hagiologist, b. Ireland. He was educated at the Irish College, Paris, of which he became a staff member. In 1620 he published offices of Sts. Patrick, Brigid, Columba, and other Irish saints. The following year he was made rector of the Irish College. Appointed protonotary Apostolic, he represented many Irish bishops. Messingham secured the affiliation of the college to the University of Paris, and in 1626 his rules for the Irish seminary were approved by the Abp. of Paris. In 1624 he published at Paris his work on Irish saints, "Florilegium Insulæ Sanctorum," containing a treatise on St. Patrick's Purgatory. Between 1632 and 1638 he labored for the Irish Church in various capacities.—C.E.

Metal-Work in the Service of the Church. From the earliest times utensils and vessels of metal have been used in the liturgical rites of the Church. In the 3rd century there were donations to the Roman basilicas of golden chalices. To this period also belong bowls of silver for chrism and statuettes of precious metals. The altar and ciborium were adorned with gold and silver. Silver was used for the iconostasis, and lamps of gold, silver, and bronze illuminated the churches. The statues were either carved or made of wood overlaid with gold. The Byzantine work showed Oriental influence in the use of cloisonné enamel. In the 6th century gold work adorned with *verrotorie cloisonnée* (glass mosaic) was made in the West. Later the art of metal hammering was introduced. Workers of great skill were found among the monks. The Romanesque period (1050-1250) is the golden age of metal-work. Copper took the place of gold and champlevé replaced cloisonné. The popular tendency was shown in the introduction of secular types of decoration. Metal was cast for making doors and fonts. The Gothic period revived the use of silver and introduced a translucent enamel. The tendency was for lightness and mobility of form. The arts had gradually passed into the hands of the laity. Cast bronze was used for candelabra and lecterns. Splendid doors were produced in France. During the Renaissance the most distinguished sculptors in Italy worked in bronze. For a long time the Gothic forms persisted, but the ornament was copied from antique models. The metal-work of the baroque period is clumsy in design; in the period of classicism the style is over rigid. The revival of the styles of medieval art in the 19th century has been beneficial to ecclesiastical metal work.—C.E.

Metaphysics (Gr., *meta*, after or beyond; *physika*, physics). Historically this word probably originated with Andronicus of Rhodes who arranged the works of Aristotle in two series: the books on physics and those "after the physics." This caption eventually was accepted as the title of the treatise immediately following it, because its subject matter is beyond the sense perceptible world. In its traditional sense the term means the philosophical science which treats of the most fundamental principles underlying all reality such as being, its essential attributes, substance, cause. Other sciences deal with special classes of beings: physics with physically mobile being; mathematics with quantified being; metaphysics abstracts from such determination of being, retaining only being itself. It embraces therefore all beings whatsoever and considers them under the aspect of their beingness or entity. Hence Aristotle defined it as the science of being as being. In the Aristotelian and Scholastic conception it included ontology and natural theology. Many modern philosophers extend its meaning, following Christian Wolff's division of general metaphysics, or ontology, and special metaphysics, comprising cosmology, rational psychology, and natural theology. Bacon, on the contrary, limited its meaning to the study of final and formal causes, to distinguish it from physics, the science of ma-

terial and efficient causes. Descartes, basing metaphysics exclusively on mental phenomena, made it the science of the conditions of knowledge. Many English philosophers practically identify it with psychology, or with epistemology. Positivistic philosophy, which limits knowledge to the facts of sense experience, considers it an impossible science. Kant, maintaining the inability of the pure or speculative reason to attain ultra physical reality in itself, restricts metaphysics to the role of defining the limits of human knowledge.—C.E.; Turner, History of Philosophy, Bost., 1903; Mercier, Ontologie, Louvain, 1905; Rickaby, General Metaphysics, N. Y., 1909; Dubray, Introductory Philosophy, N. Y., 1923. (P. O'B.)

Metastasio, assumed name of PIETRO ANTONIO DOMENICO BONAVENTURA TREPASSI (1698-1782), court poet of Vienna, 1730-82, b. Rome; d. Vienna. He wrote numerous lyrical dramas, among them "Orti Esperidi," and his masterpiece "Attilio Regio." He also wrote the poems for many cantatas and oratorios.—C.E.

Metempsychosis, mĕ-tĕmp-sĭ-kō'sĭs (Gr., *meta,* over; *en,* in; *psyche,* soul), the doctrine of the transmigration or transition of souls, i.e., that the same soul inhabits in succession the bodies of different beings, both men and brute animals. Taught by Pythagoreans, Plato, and many Oriental religions. (J. B.)

Methodist Bodies, originating from a Protestant sect organized under John Wesley, 1744, including all religious bodies which came into existence through the efforts of John and Charles Wesley. They formulated their Articles of Religion from the Thirty-nine articles of the Church of England. The Apostles' Creed is the only accepted formal creed. The Methodists rejected the "stricter doctrines of Calvinism, predestination, and reprobation," and accepted "the milder emphasis of Arminianism on repentance, faith, and holiness." In America the church government emphasized the superintendency, which was a form of episcopacy. The different Methodist bodies are as follows: African Methodist Episcopal Church (q.v.); African Methodist Episcopal Zion Church (q.v.); Colored Methodist Episcopal Church (q.v.); Congregational Methodist Church; Free Methodist Church of North America; Methodist Episcopal Church (q.v.); Methodist Episcopal Church, South (q.v.); Methodist Protestant Church (q.v.); Primitive Methodist Church; Reformed Methodist Union Episcopal Church (Colored); Reformed Zion Union Apostolic Church (Colored); Union American Methodist Episcopal Church; and Wesleyan Methodist. In 1927 in the United States there were 44,514 ministers, 63,302 churches, and 8,920,190 communicants.

Methodist Episcopal Church, organized in the United States, *c.* 1785. It is Arminian in theology, and its doctrines are set forth in the "Articles of Religion," Wesley's published sermons, and his "Notes on the New Testament." The latter emphasize "belief in the Trinity, the fall of man and his need of repentance, freedom of the will, sanctification, future rewards and punishments, and the sufficiency of the Scriptures for salvation." The doctrine of sanctification implies "freedom from sin, from evil desires and evil tempers, and from pride." Baptism and the Lord's Supper are the two sacraments recognized. Baptism by sprinkling is preferred, although sprinkling, pouring, or immersion may be used. The ecclesiastical organization of the Methodist Episcopal Church includes the local church, the ministry, and the system of conferences. They have two official periodicals, twelve English weeklies, and a German weekly. Foreign missionary work is carried on by a Board of Foreign Missions, and by the Woman's Foreign Missionary Society, in southern and eastern Asia (India, Malaysia, Philippine Islands, China, Japan, and Korea); Africa (northern, western, southern, and Liberia); South America; Mexico; and 11 European countries. In 1916 in southern and eastern Asia there were 109 stations; 1145 missionaries, with 11,487 native helpers; 1531 churches, with 331,398 members; and 2676 schools, with 78,206 pupils. In Africa there were 15 stations, 98 missionaries, with 302 native helpers; 225 churches, with 19,887 members; and 204 schools, with 9584 pupils. There were in South America, 12 stations, 139 missionaries, with 201 native helpers; 74 churches, with 10,353 members; and 35 schools, with 2664 pupils. In Mexico there were 6 stations, 28 missionaries, with 148 native helpers; 64 churches, with 6833 members; and 71 schools, with 5091 pupils. There were in the European countries 32 stations, 18 American and 972 European missionaries; 623 churches, with 74,294 members; and 9 schools, with 476 pupils. In the United States in 1925 there were 18,598 ministers, 26,455 churches, and 4,516,806 communicants.

Methodist Episcopal Church, South, separatist slaveholders from the Methodist Episcopal Church under the leadership of James O. Andrew who organized at Louisville, Kentucky, in May, 1845. It is in agreement with other Methodist bodies in its doctrine, emphasizing especially "the universality of the atonement, the witness of the Spirit, and the possibility of holiness in heart and life." In government it is in harmony with the Methodist Episcopal Church and particularly stresses the episcopate. They publish twenty periodicals. Foreign missionary work is carried on by the General Board of Missions in China, Japan, Korea, Brazil, Mexico, Cuba, and Africa, where in 1916 there were 60 stations, 328 missionaries, with 444 native helpers; 589 churches, with 34,040 members; and 222 schools, with 15,021 pupils. In the United States in 1925 there were 7994 ministers, 16,957 churches, and 2,534,112 communicants.

Methodist Protestant Church, a Protestant sect organized in Baltimore in 1830 as a result of a desire to develop sentiment in favor of "the right of the laity to an equal representation with the ministers in the lawmaking bodies of the church"; in accord with the Methodist Episcopal Church in matters of doctrine; in government, however, the Methodist Protestant Church has no bishops or presiding elders and no life officers of any kind. They publish four periodicals. Foreign missionary work is carried on in Japan, China, and India, where in 1916 there were 80 stations, 16 missionaries, with 128 native helpers; 19 churches, with 2000 members; and 12 schools, with 1514 pupils. In the

United States in 1925 there were 1082 ministers, 2275 churches, and 189,583 communicants.

Methodius, Saint. See Cyril and Methodius.

Metropolitan (Gr., *metropolis*, city), an archbishop who is placed over a certain section of a country, comprising a certain number of suffragan dioceses. Every metropolitan is an archbishop, but not every archbishop is a metropolitan; because there are titular bishops beside resident archbishops. The metropolitan has all the rights of a bishop in his diocese. He may call a provincial council, and preside over it; pontificate in all the churches in his district and grant an indulgence of 100 days; exercise the right of devolution; and he enjoys the following honorary rights: precedence over bishops, to have carried before him the archiepiscopal cross through his province, and also of using the pallium in his province.—C.E.; P.C. Angustine. (D. R.)

Metropolitan and City Police Catholic Guild, The, was inaugurated on the feast of Corpus Christi, 1914, the founder being Mgr. Canon Martin Howlett, D.D. The purpose of the guild is the promotion of the spiritual and social welfare of its members, all of whom must have direct connection with the police force; the means adopted include monthly social gatherings, lectures, etc. An annual general Communion takes place in Westminster Cathedral on the anniversary of the founding. There is also an annual banquet. In October, 1927, the guild arranged a police pilgrimage to Rome; the Holy Father paid a singular tribute to the characteristic courtesy of London policemen, recalling his personal experience when, as a simple priest, he had visited the British capital. In 1929 the guild had 860 members. (E. V. W.)

Mexico, republic of North America, south of the United States; area, 767,198 sq. m.; pop. (1921), 14,334,780. Early explorers found among the natives traditions, apparently Christian, which are believed by some to indicate that at least one missionary, of unknown origin, had preached in Mexico in the 11th century or earlier. Beginning in the 16th century the Spanish explorers and conquerors brought many priests and friars, and a Bull issued by Pope Paul III in 1537 declared, against the common opinion, that the Indians were rational beings, recognizing them as capable of receiving the Christian Faith and its sacraments, and as having equal rights with white men. The visions appearing in 1531 to Juan Diego, an Indian neophyte, were a stimulus to the conversion of his people and are still commemorated at the shrine of Guadalupe. Many churches, hospitals, asylums, monasteries, and schools were built, and long remained, under the patronage and partly under the control of the Spanish Crown. There were various kinds of schools; Bishop Zumárraga, the first Bishop of Mexico, who bore also the title Protector of the Indians, established eight or nine schools for Indian girls, and in 1530-34 he had twelve women teachers brought to them from Europe. The Royal and Pontifical University of Mexico was opened in 1553, and continued work until the middle of the 19th century. The first seven dioceses were suffragan to the Archdiocese of Seville, Spain, until 1545; in that year the Diocese of Mexico was made an archdiocese with authority over the other six and those subsequently formed, including, in 1581, the Diocese of Manila in the Philippines. The independence of Mexico was proclaimed in 1810 by Miguel Hidalgo y Costilla and was established by the revolution in which he and another priest, José Morelos y Pavon, were the earliest leaders. The Constitution of 1857, and laws passed during the next few years decreed the separation of Church and State and placed severe restrictions on the Church. They suppressed all religious orders and congregations, confiscated a large amount of Church property, including charitable institutions, forbade religious demonstrations in any place outside the church buildings which were reserved for such use by the government, and prohibited religious instruction in federal, state, and municipal schools. For long periods these laws were not enforced, but they were eventually revived. The Constitution of 1917 gives to federal and state authorities power to regulate religious worship in many ways; to limit the number of priests and their activities; to limit and specify the hours for religious services; priests are not allowed to vote; they must register as required by the government; foreigners are not to be permitted to administer; religious periodicals are not allowed to publish information or comment on political affairs; no church may own or administer real property; places of public worship are the property of the nation as represented by the federal government; and no trial by jury shall be granted for infraction of these provisions. These and similar laws were put strictly in force, 1927, and Catholic priests and laymen, women especially, were subjected to barbarous persecution. In July, 1929, largely through the efforts of the American Ambassador, Dwight W. Morrow, this persecution came to an end. An agreement was reached between the President, Emilio Portes Gil, and the Apostolic Delegate, Abp. Leopold Ruiz y Flores, allowing the Catholic hierarchy to designate the priests who are to register, permitting religious instruction in the churches, acknowledging the right of Mexican prelates to apply for modifications of the Constitution. The ecclesiastical administration is thus divided:

	Year	*Chs.*	*Pp.*	*Caths.*
Oaxaca (Antequera), A.	1891	980	206	920,000
Chiapas, D.	1539	500	62	650,000
Tehuantepec, D.	1893	150	22	.....
Durango, A.	1891	250	134	350,000
Chihuahua, D.	1891	64	43	240,000
Sinaloa, D.	1884	70	40	300,000
Sonora, D.	1779	54	41	232,000
Guadalajara, A.	1863	350	590	810,000
Aguas Calientes, D.	1899	100	65	.....
Colima, D.	1881	..	..	.....
Tepic, D.	1891	59	98	.....
Zacatecas, D.	1862	..	136	.....
Morelia (Michoacan), A.	1863	300	370	1,100,000
Leon, D.	1862	503	232	.....
Querétaro, D.	1862	210	113	279,414
Tacambaro, D.	1913	..	..	63,000
Zamora, D.	1862	150	225	.....
Mexico, A.	1546	1,000	838	1,839,250
Chilapa, D.	1863	643	94	361,239
Cuernavaca, D.	1891	42	284	150,000
Tulancingo, D.	1862	..	..	.....
Jalapa (Vera Cruz), D.	1845	300	163	645,000
Monterey, A.	1891	75	80	357,000
San Luis Potosí, D.	1854	150	140	620,000
Saltillo, D.	1891	40	62	360,000

Tamaulipas, D.	1870	64	50	315,000
Tlaxcala (Puebla de los Angeles), A.	1903	2,174	600	1,075,300
Huajuapan de Leon, D.	1902	220	60	.....
Huejutla, D.	1922	..	..	.....
Papantla, D.	1922	..	..	.....
Yucatan, A.	1906	300	111	304,820
Campeche, D.	1895	40	23	80,000
Tabasco, D.	1880	..	..	.....
Lower California, V.A..	1874	25	6	43,104
Guadalupe, A.N.	....	..	..	.....

* Approximate.

—C.E.

Mgr. = *Monseigneur, Monsignore* (Monsignor, Literally, My Lord).

Michael (Heb., who is like God?), SAINT, Archangel, one of the three angels mentioned by name in Holy Scripture (Dan., 10 and 12; Jude; Apoc., 12). In this last text, the sin of the bad angels is pictured as an uprising against God, in which the faithful angels, with Michael at their head, defeated Lucifer and his host, and cast them out of heaven. Because of this victory, Michael is revered in Catholic tradition and liturgy as champion and protector of the Church. Although he is always referred to as "the Archangel," the Greek Fathers and many theologians place him over all the angels, making him the prince of the Seraphim. He became the patron of the sick and at Chairotopa, Colossæ, Pythia, and elsewhere in Asia medicinal springs were dedicated to him. In Constantinople, Egypt, Rome, France, and Germany his cult was equally popular. Patron of France, Germany, of the sick, of knights, grocers, and mariners. Emblems: scales, banner, sword, and a dragon. Feast, R. Cal., 29 Sept., additional feast, 8 May, the Apparition of Michael, which took place on Monte Gargano in southeastern part of Italy.—C.E.; Butler; O'Connell, The Holy Angels, N. Y., 1923. (A. J. S.)

ST. MICHAEL, ARCHANGEL

Michaelmas Day, feast of St. Michael, 29 Sept. It is one of the quarterly rent days of the English business year. Michaelmas term is one of the four terms of the courts in England, from 12 Oct. to 21 Dec.

Micheas, mī-kē'ăs, or MICAH, mī'kà (Heb., *Mîkhāyāhû*, Who is like Jehovah?), sixth of the twelve minor prophets of the O.T., b. Morasthi, near Eleutheropolis, *c.* 35 m. SW. of Jerusalem. He was therefore a subject of the southern kingdom. He calls Juda "my people" and here championed God's cause against religious and social evils "in the days of Joathan, Achaz and Ezechias, kings of Juda" (Mich., 1), hence he was a contemporary of Isaias and Amos. His prophecy consists of seven chapters, which may be divided into three discourses; each beginning with a summons to "hear"; each running through a triple cycle of themes, sin, punishment, and the promise of Messianic Redemption. In the first discourse (1-2) God rises in majesty to punish idolatry and send distress over Juda, to punish injustice, and none can thwart Him, and the Redemption is introduced, "I will assemble and gather together all of thee, O Jacob: I will bring together the remnant of Israel. I will put them together as a flock in the fold." In the second discourse (3-5), the birthplace of the coming Saviour is named; God abominates the crimes of princes and judges and false prophets, "Therefore, because of you, Sion shall be ploughed as a field and Jerusalem shall be as a heap of stones and the mountain of the temple as the high places of the forests." After all this the mountain of the Lord shall be exalted; God's People will be renewed; suffering is the road to glory; the Lord of this glory will be born in Bethlehem and His kingdom will be blessed, triumphant, and peaceful. In the third discourse (6-7) God challenges His people to come into judgment against Him, and plead their case against His own; God's blessings are contrasted with their base ingratitude and sins, and the penalty is awarded; however, justice must yield to mercy, and the dawn of Messianic glory is once more foretold. Micheas is the prophet of the common folk and the villages, as Isaias was the oracle of the court and the capital. His ministry evoked the Reform of Ezechias and is publicly recalled in the times of Jeremias (Jer., 26). The canonicity of his prophecy was never seriously questioned. It is used in the Breviary on the fifth Sunday of November, and in the Missal for the third lesson on Ember Saturday in September (7, 14-16 and 18-20).—C.E. (J. Z.)

Michelangelo Buonarroti (1475-1564), sculptor, painter, and architect, b. Caprese, near Florence; d. Rome. While he was apprenticed to Ghirlandajo his drawings attracted the attention of Lorenzo the Magnificent and he lived four years (1489-92) in the Medici palace, studying sculpture under Bertoldo, a former pupil of Donatello. He afterwards studied anatomy at first hand by dissecting bodies, in a cell allotted for his use, in the monastery of S. Spirito. He went to Rome in 1496, and three years later executed the beautiful marble "Pietà" in St. Peter's. In 1501 the city of Florence gave him the commission for the statue of "David" (Academy of Florence) which combines the excellences of Donatello and the Greeks. From 1508-12 he was occupied, at the command of Julius II, with painting on the ceiling of the Sistine Chapel the history of the Creation and Fall, with numberless additional figures, including the heroic prophets and sibyls. From 1534-41 he was engaged on the painting of "The Last Judgment," on the altar wall of the Sistine. Meanwhile from 1524-34 he had worked on the tombs of the Medici, in the sacristy of S. Lorenzo, Florence, designed by him at the request of Clement VII. Although the tombs are unfinished, they exhibit masterpieces of sculpture in the statues of Giuliano and Lorenzo, with the accompanying figures of Day and Night, Dawn and Twilight. In 1545 he completed the tomb of Julius II in the church of S. Pietro in Vincoli, Rome, distinguished by the colossal figure of Moses. Having been made chief architect, painter, and sculptor of the Vatican by Paul III, in 1534, he

was appointed in 1547 to take charge of the reconstruction of St. Peter's, carrying out the plans of Bramante, and designing the great dome, of which the drum was completed before his death.—C.E., II, 59; Lucas, Michael Angelo, N. Y., 1925; Symonds, Life of Michelangelo Buonarrotti, N. Y., 1925.

Michigan, the 22nd state of the United States in size, the 7th in population, and the 26th to be admitted to the Union (26 Jan., 1837); area, 57,980 sq. m.; pop. (1920), 3,668,412; Catholics (1928), 853,483. The first Indians of Michigan to have the Gospel preached to them were the Chippewas living near Sault Ste. Marie who were visited by the Jesuits, Bl. Isaac Jogues, and Fr. Charles Raymbaut, 1642, the rapids then receiving their name. A short-lived mission was established, 1660, on Keweenaw Bay, near the present village of L'Anse, by Fr. René Ménard, S.J., who was murdered soon after by a band of Sioux in the wilderness. In 1668 Fr. Jacques Marquette and Fr. Claude Dablon renewed the mission at the Sault, and three years later Fr. Marquette set up a rude bark chapel at Michilimackinac and founded the Mission of St. Ignatius (St. Ignace) which also ministered to the French of the post which was soon established. Vestments sent from France to this early mission were long treasured there. A third mission was established, 1679, at the mouth of the St. Joseph River by Recollects accompanying La Salle, Fr. Louis Hennepin, Fr. Gabriel de la Ribourde, and Fr. Zenobius Membré. In 1701 Fort Pontchartrain on the site of Detroit was built of strong timbers, under orders of the newly appointed commandant, Antoine de la Mothe Cadillac, and a chapel dedicated to St. Anne was put up almost simultaneously. It was destroyed by fire, 1703, but immediately rebuilt and the registry, still preserved, records the baptism of a daughter of Cadillac, 2 Feb., 1704, by the Recollect pastor, Fr. Constantine Delhalle. The latter was accidentally shot in 1706 while acting as peacemaker between the Miamis and the Ottawas. Included in the State are the Dioceses of Detroit, Grand Rapids, and Marquette (qq.v.). Catholic influence on the place-names of the state is shown in the following: Loretto, Marquette, Nazareth, Olivet, St. Charles, St. Clair, St. Helen, St. Ignace, St. Jacques, St. James, St. John, St. Joseph, St. Louis, Sault Sainte Marie. The Religious Census of 1916 gave the following statistics for church membership in Michigan:

SEAL OF MICHIGAN

Catholic Church	572,117
Methodist Episcopal Church	144,094
Lutheran Synodical Conference	67,001
Northern Baptist Convention	49,766
Presbyterian Church in the U.S.A.	48,989
Congregational Churches	35,597
Protestant Episcopal Church	33,409
German Evangelical Synod	22,483
Christian Reformed Church	20,645
Reformed Church in America	14,803
Lutheran Joint Synod of Ohio	13,031
Disciples of Christ	12,740
Lutheran General Council	11,823
Lutheran Suomi Synod	9,753
Evangelical Association	9,599
All Other Denominations	115,481
Total Church Membership	1,181,431

—C.E.; Shea.

Michigan, UNIVERSITY OF, founded at Detroit, 1817, by an act of legislature establishing the "Catholepistemiad, or University of Michigan." Rev. John Monteith and Rev. Gabriel Richard were the entire faculty and the latter was one of its founders, vice-president, and professor of 6 of its 13 departments. It is remarkable as an important university of today founded by a Catholic but now non-sectarian. Its present location at Ann Arbor dates from 1837.

Middle Ages, centuries between ancient and modern times, according to some from the downfall of the Roman Empire to the Renaissance, from the 5th to the 15th century, others preferring to call the first six centuries of this period Dark Ages, and limiting the Middle Ages proper to four. The Dark Ages then would be the time of the barbarian, Islam, and northern invasions, causing eventually the downfall of the Roman Empire and the destruction of the ancient civilizations, the time of the growing ascendancy of Christianity occasionally favored by those in power, though more often hindered and even persecuted because of the ambition of worldly rulers to subordinate religion to the state and of their alliance with heretical Christians, such as the Arians in the West, the Iconoclasts in the East; the time also of the conversion, by Apostolic men like Patrick, Martin, Augustine, Bonifacc, of the barbarous invaders and other more peaceful nations, bringing them gradually under the influence of Christian civilization. If we consider the centuries it took to do this as closing just prior to the year one thousand, and then study the achievement of the four following centuries, we find that it consisted in establishing law, developing cities, promoting culture, as W. E. Brown proves in "The Achievement of the Middle Ages"; or, as shown in "The Legacy of the Middle Ages," in preparing for the modern age a legacy of Christian life, art in all its forms, particularly architecture, literature, philosophy, education, law growing out of sacred customs, civil and Roman law also, the dignification of womanhood, economic activity and political thought, organization of government, peace, union of Christendom. To these precious heirlooms Godefroid Kurth would add the independence of the papacy, the celibacy of the clergy, the gradual extirpation of slavery, liberty generally and the rights of the individual citizen, the foundation of charitable institutions, of monasticism; in a word, all the most saving elements of civilization. Indeed, he styles his work on the Middle Ages: "The Origin of Modern Civilization."

Among the founders of these Ages, as Rand ranks them in his work on this subject, are men like Gregory I, Lactantius, Prudentius, Ambrose, Jerome, Augustine, Boethius, and Cassiodorus. There were great popes, Symmachus, Hormisdas, Agapetus, Gregory I and II and later Gregory V, Adrian I, Leo III and IV, John VIII, X, and XIII, and Sylvester II; among the kings were Justinian, Heraclius, Charlemagne, Martel, Alfred the Great, Edmund, Edward the Martyr, the Ottos,

Edward the Confessor, William the Conqueror; among the churchmen, Gregory of Tours, Columba, Isidore, Aldhelm, Bede, Alcuin, Anschar, John Scotus, Hugh of Cluny, Peter Damian, Becket, Roger Bacon. Institutions owing to this period are feudalism in transition, guilds, markets, military orders, chivalry, Crusades, pilgrimages, bridge-and road-building brotherhoods, troubadours, wandering scholars, universities, inquisition, and the perfection of the liturgy. Fortunately the study of these ages is more and more occupying scholarly historians in England and this country, and they are discovering that just because they were the ages of faith, their history had been perverted to throw discredit on the Catholic Church. Men like Charles Homer Haskins in his "Renaissance of the Twelfth Century" and "Studies in the History of Mediaeval Science" are doing eminent service in this respect and the medieval society has organized a body of scholars who are bent on uncovering the truth about ages from which moderns have so much to learn.—C.E.; Brown, The Achievement of the Middle Ages, Lond., 1928; The Legacy of the Middle Ages, ed. Crump and Jacob, Oxford, 1926; Rand, Founders of the Middle Ages, Cambridge, Mass., 1928; Gougaud, Devotional and Ascetic Practices in the Middle Ages, Lond., 1927. (ED.)

Middlesbrough, DIOCESE OF, England, comprises the North and East Ridings of Yorkshire, and York north of the Ouse; suffragan of Liverpool; formed in 1878 by division of the Diocese of Beverley; bishops: Richard Lacy (1879-1929); Thomas Shine (1929). Churches, 116; priests, secular, 84; priests, regular, 55; elementary schools, 48; other schools, 12; institutions, 7; Catholics (est.), 55,885.

Midnight Mass, usually celebrated the first hour on Christmas morning with due permission of the bishop, and restriction as to place and admission; occasionally also on other feasts, as on the Circumcision, New Year's Day. (ED.)

Midrashim (Heb., *midrāsh* from *dārash*, to search out), ancient rabbinical commentaries on the Hebrew scriptures. There are two kinds: the Halachic, which dealt with ritual and legal matters; and the Hagadic, which covered historical traditions and folk-lore. They are an invaluable source of information to the Christian apologist, the biblical student, as well as the general scholar.—C.E.

Migne, mē'ny', JACQUES PAUL (1800-75), priest and publisher of theological works, b. Saint-Fleur, France; d. Paris. Educated in Orleans, he was ordained priest, 1824, and appointed pastor of Puiseaux. He published a pamphlet "De la Liberté" which brought him into conflict with his bishop, in consequence of which he resigned, went to Paris, and founded "L'Univers Religieux," later "L'Univers," a journal treating Catholic interests alone. Later he erected a printing-house in the suburb Petit-Montrouge where he published reference works on Scripture, theology, history, apologetics, sacred oratory, philosophy, science, monasticism, canon law, liturgy, and most important of all, collections of the Greek and Latin Fathers. Up to 1865 Migne was proprietor of the journal "La Vérité." His printing-house was destroyed by fire 1870; the Franco-German War inflicted great losses. Unfortunately he fell under censure for the misuse of Mass stipends as a means of purchasing his books, and he died without regaining his original prosperity.—C.E.

Milan (Celtic, *met lan*), city in northern Italy. Founded in 396 B.C. by the Insubres, it became a Roman possession in 221 B.C. and after A.D. 296 was the capital of several emperors. The diocese established *c.* 200 was governed by several saints among whom are Sts. Dionysius, Ambrose, and Petrus, the first archbishop. In 997 the title of count was given by Otto II to the archbishop whose power was diminished by the rise of the burghers who gained absolute authority in 1116. From this period, the history of the city is a succession of wars against the empire and internal disturbances which terminated when the archbishop Otto Visconti proclaimed himself perpetual lord, thus putting an end to the Republic of Milan. From 1500 the city was successively under the dominion of France, Spain, and Austria and finally in 1859 was annexed to the kingdom of Italy. The city is rich in works of art which include the magnificent cathedral begun in 1386 by Giovanni Galeazzo, the famous Last Supper of Leonardo da Vinci in the monastery of Santa Maria delle Grazie, and numerous treasures by Bramante and Amadeo. The martyrdom of Sts. Gervasius and Protasius, Victor, Felix, etc., took place at Milan and several general councils were held there. The city is now the seat of an archdiocese having a Catholic population of about 3,000,000, 795 parishes, 2162 secular priests, 92 regulars, 1865 churches, 432 religious houses, 34 Catholic publications.—C.E.

Miles, GEORGE HENRY (1824-71), dramatist and writer, b. Baltimore; d. near Emmitsburg. He was graduated from St. Mary's College, Emmitsburg, 1842, where he became professor of English literature, 1859. His most notable works are: "Mohammed," "De Soto." and "Señor Valiente," dramas; and "Hamlet," a critical sketch.—C.E.

Milk and Honey, a metonomy used in the Holy Scripture to denote excellent articles of food. The phrase, a land flowing with milk and honey, occurs about 20 times, and honey is mentioned about 58 times. Whether the Hebrews bestowed care upon agriculture, is uncertain, but the abundance of wild honey is proven by many texts. Yahveh is said to feed his elect with honey out of the rock (Ps. 80); Samson found a honey-comb in the mouth of a dead lion (Judges, 14); the people of Israel found the wild honey in a stream upon the earth (1 Kings, 14). Milk, especially the milk of goats, formed a large part of the food of Israel; wherefore, although the phrase "flowing with milk and honey" is a hyperbole and metonomy to denote richness of food products, the metonomy has a basis in the actual presence of these two articles of food in ancient Palestine. (A. E. B.)

Mill Hill. See ST. JOSEPH'S SOCIETY FOR FOREIGN MISSIONS (Mill Hill).

Millet, mē-yā, JEAN FRANÇOIS (1814-75), painter, b. Gruchy, near Cherbourg, France; d. Barbizon. He was the son of peasants, but was well educated at home. He studied art in Cherbourg and then

entered the studio of Delaroche in Paris. After 1845 he devoted himself to the representation of peasant life, a field in which he is the acknowledged master. "The Sower" was one of his earliest important works. In 1849 he became one of the group of painters who made Barbizon famous. Unpopular at first, he went on in the midst of distressing want producing paintings great in themselves and preaching a new gospel of the dignity of labor. At fifty he was made a chevalier of the Legion of Honor. The "Angelus," now in the Louvre, was painted in 1859. By many "The Gleaners" (1857) is considered a greater painting. Among other well-known works are "The Haymakers," "The Man with the Hoe," and "The Vinedresser Resting."—C.E.

Milner, John (1752-1826), Vicar Apostolic, b. London; d. Wolverhampton, England. He attended the Sedgley Park School and the English College, Douai, France, was ordained 1777, and sent to Winchester where he remained for 23 years. The times were difficult for the Catholic Church in England. The penal laws were still in force and the agitation for Catholic emancipation had just begun. Milner opposed Pitt's bill for Catholic relief because it contained an oath contrary to Catholic doctrine, and was able to secure the introduction of a new oath in the Bill which was passed, 1792. He was made Vicar Apostolic of the Midland District, 1803-26, joined the Irish bishops in their agitation for Catholic Emancipation, and condemned the right of veto, by which the Crown sought the power to veto the appointment to a Catholic bishopric of any candidate whose loyalty was in question. He was censured for his opposition to the proposed Emancipation Bill, 1813, on the grounds that it was schismatic, but was vindicated by Pius VII when the latter was released from his imprisonment by Bonaparte. He is called the English Athanasius and was a prolific and fearless writer. Among his works are: "Divine Rights of Episcopacy" (1791); "History of Winchester" (1798); "Ends of Religious Controversy" (1818).—C.E.

Miltiades (Melchiades), Saint, Pope (310 or 311-314), b. Africa; d. Rome. During his reign, an edict ended the persecution of the Christians; he witnessed the final triumph of the Cross, 312, when the Emperor Constantine defeated Maxentius. The former presented the Roman Church with the Lateran Palace which became the pope's residence and the seat of the central administration of the Church. Miltiades settled the controversy with the Donatists over the Bishopric of Carthage in favor of Cæcilian. Feast, R. Cal., 10 Dec.—C.E.

Milvian Bridge, a bridge over the Tiber on the Flaminian way, 2 m. from Rome, famous for the victory of Constantine over Maxentius, who lost his life when the bridge gave way, October, 312. Here before the battle Constantine saw a cross in the sky with the inscription "By this sign you shall conquer."

Milwaukee, city, Wisconsin. Jesuit missionaries were early visitors to the region, but the first record of a white man's arrival on the site of the present city is in the journal of the Recollect missionary, Rev. Zenobe Membré, who accompanied Robert Chevalier de la Salle to the Illinois country in 1679. In 1699 Jean François Buisson de Saint Cosme "arrived at Melwarik," then an Indian village, from which in 1818 Solomon Juneau founded the city of Milwaukee. The first Mass was celebrated in 1837 in the home of Juneau by Rev. J. Bonduel, a missionary from Green Bay. In the same year the Rev. Patrick Kelly came to Milwaukee, and held services in the court-house until the erection of the first Catholic church (St. Peter's) in 1839, which served as the cathedral for many years. In 1844 Milwaukee was made a diocesan see, and in 1875 an archdiocese. In 1847 the foundation was laid for the new cathedral of St. John, built by contributions from Cuba and Mexico and consecrated in 1853. St. Mary's Church for German Catholics and the first Catholic hospital, in charge of the Sisters of Charity of St. Vincent de Paul, were opened in 1846. In 1856 the seminary of St. Francis of Sales was founded by Dr. Joseph Salzmann, who was also founder of the first Catholic normal school in the United States, and Pio Nono College in the suburb of St. Francis (1871). The Jesuits, established in Milwaukee in 1856, opened Marquette College, now Marquette University, in 1880, and have charge of the Gesu, one of the handsomest churches in the northwest. The Sisters of Notre Dame, of St. Francis, and of Mercy have mother-houses in Milwaukee, and there are 57 Catholic churches and 52 parochial schools in the city.

Milwaukee, Archdiocese of, Wisconsin; embraces Columbia, Dane, Dodge, Fond du Lac, Green, Green Lake, Jefferson, Kenosha, Marquette, Milwaukee, Ozaukee, Racine, Rock, Sheboygan, Walworth, Washington, and Waukesha counties; diocese, 1843; archdiocese, 1875; area, 9321 sq. m.; suffragans, Green Bay, La Crosse, Marquette, and Superior. Bishops: John Martin Henni (1844-81), Michael Heiss (1881-90), Frederick Xavier Katzer (1891-1903), Sebastian Gebhard Messmer (1903). Churches, 323; priests, secular, 395; priests, regular, 138; religious women, 5927; university, 1; colleges, 2; seminaries, 4; academies, 2; high schools, 8; parochial schools, 185; pupils in parochial schools, 50,521; institutions, 42; Catholics, 310,000.

Mincius, John (Benedict X), antipope (1058-59), Bp. of Velletri, b. Rome. He was elected in opposition to Nicholas II by a faction of the Roman nobility after the death of Stephen (IX) X, who had commanded before he died that no election should take place until Hildebrand returned from Germany. John was enthroned by an illiterate priest but was deposed by Hildebrand and condemned by the Council of Sutri, 1059. He fled to Passarano, submitted to Nicholas II, 1060, and was publicly degraded in his presence by Hildebrand.—Mann.

Mind of the Church, the Church's attitude and teaching with regard to matters not solemnly defined as dogmas of Faith, but declared by her serious pronouncements and by the teaching of her approved theologians. To think and to act with the Church in matters not solemnly defined, is characteristic of a loyal member of the Church. Lack of respect for the mind of the Church incurs danger of complete loss of Faith. (M. J. S.)

Mineralogy (L.L., *mino*, a mine; Gr., *logia*, science), the science which treats of minerals. It includes: crystallography, the science of crystals; chemical mineralogy, which is concerned with the chemical properties of minerals; descriptive mineralogy which treats of the classification, description, and distribution of minerals; determinative mineralogy which deals with the various methods, e.g., chemical or crystallographic, of distinguishing species; and economic mineralogy, the subject matter of which is the use of minerals as in jewelry. Among the notable contributors to the science are the following: CATHOLICS. *Georg Bauer Agricola* (1494-1555), "Father of Mineralogy" and pioneer in metallurgy, discovered a method of separating silver from gold by the use of sulphuric and nitric acid, and devised a widely used apparatus for testing and smelting ores. *Johann Nepomuk Von Fuchs* (1774-1856), renowned for his analyses of minerals, discovered a process of producing soluble glass which is employed in stereochromy, a type of fresco painting. A certain kind of muscovite is known as "fuchsite" in his honor. *René Juste Haüy* (1743-1822) founded the science of crystallography, formulated the geometrical law of crystallization known by his name, and drew up a system of classification of minerals. *Ernest François Mallard* (1833-94), one of the pioneers in crystallography, particularly famed for his investigations on the physical properties of crystals, did valuable work on isomorphism and crystallographical instruments. *Karl Frederich Von Schafhaütl* (1803-90), the pioneer in geological knowledge of the Bavarian Alps, first found nitrogen in iron, and made the initial production of artificial quartz crystals. OTHER CHRISTIAN MINERALOGISTS. *Sir David Brewster* (1781-1868) made renowned investigations and examination of crystals and discovered crystals which had two axes of double refraction. *Ernst Heinrich Karl Von Dechen* (1800-89) made distinguished research on Westphalian and northern European coal deposits and gave a great impetus to Prussian metallurgical and mining processes. *Johann Friedrich Ludwig Hausmann* (1782-1859) made important researches on the development of crystals during the processes of metallurgy, and on cordierite, feldspar, pyrites, and bachylite. *Gerhard Von Rath* (1830-88) directed the Bonn Mineralogical Museum, discovered several new minerals, did crystallographical research, and was the author of a standard treatise on tridymite.—Kneller, Christianity and the Leaders of Modern Science, St. L., 1911; Graban, A Comprehensive Geology, N. Y., 1920; Murray, Science and Scientists in the Nineteenth Century, N. Y., 1925.

Minister, a title given to the superiors of some religious orders or of a district of the same, such as the minister general and minister provincial of the Franciscans, of the Trinitarians; the second in authority in Jesuit communities; one authorized to administer the sacraments, e.g., the minister of baptism.—C.E. (S. B.)

Minnesota, the 11th state of the United States in size, the 17th in population, and the 32nd state to be admitted to the Union (11 May, 1858); area, 84,682 sq. m.; pop. (1920), 2,387,125; Catholics (1928), 505,373. The Falls of St. Anthony were named in 1680 by the Recollect, Fr. Louis Hennepin, who had been carried into captivity with two companions by the Sioux Indians of the region, and was released by the explorer, Sieur Daniel Greysolon du Lhut. The first missionary work was done by Fr. Joseph Jacques Marest, S.J., who labored among the Sioux for about 10 years after accompanying Nicholas Perrot to their country in 1689. The latter had established Fort Perrot, later sometimes called Fort Bon Secours, on Lake Pepin near the present town of Wabasha in 1685. In 1727 Fort Beauharnois was built near the town of Frontenac by René Boucher who had in his train two Jesuits, Fr. Michel (Louis-Ignace) Guignas and Fr. Nicolas Le Gounor. Here the first little chapel of Minnesota was built and named in honor of St. Michael the Archangel. The name is preserved in the chapel of the Ursuline Convent built on the new site of Fort Beauharnois, chosen for its height above the river in 1730. In 1732 Fort Charles was built near the southern shores of the Lake of the Woods, and two Jesuit missionaries were sent there, Fr. Charles Mesaiger and Fr. Pierre Aulneau, the latter suffering death at the hands of the Indians in 1736. The permanent foundation of the Church was made only after the Americans had built Fort Snelling, first called Fort St. Anthony, just above the confluence of the St. Peter, or Minnesota, and the Mississippi, in 1822. A little group of Swiss Catholics from Canada having established a settlement a few miles below the fort, at Mendota, they were visited by Bp. Loras of Dubuque in 1839, and the next year he sent them a pastor, Fr. Lucian Galtier. His first chapel was a log hut given him by Jean Baptiste Faribault. In 1841 a site for a church on the opposite side of the river was given him by two settlers, Benjamin Gervais and Vital Guérin, and the log church built in honor of St. Paul was the beginning of the modern city of the same name. Included in the state are the Archdiocese of St. Paul, and the dioceses of Crookston, Duluth, St. Cloud, and Winona (qq.v.). Catholic influence on the place-names of the state is shown in the following: Loretto, Sacred Heart, St. Anthony Falls, St. Bonifacius, St. Charles, St. Clair, St. Cloud, St. Francis, St. Hilaire, St. James, St. Joseph, St. Leo, St. Louis Park, St. Martin, St. Michael, St. Paul, St. Peter, St. Vincent. The U.S. Religious Census of 1916 gave the following statistics for church membership in Minnesota:

SEAL OF MINNESOTA

Catholic Church	415,664
Lutheran Synodical Conference	75,726
Methodist Episcopal Church	59,576
Lutheran General Council	58,833
Lutheran United Norwegian Church	52,855
Lutheran Norwegian Synod	39,211
Presbyterian Church in the U.S.A.	32,494
Northern Baptist Convention	28,145
Congregational Churches	22,987
Protestant Episcopal Church	22,635
Lutheran Joint Synod of Ohio	14,073
Lutheran Norwegian Free Church	13,903
German Evangelical Synod	11,353

Lutheran Hauge's Synod	10,048
All Other Denominations	73,885
Total Church Membership	931,388

—C.E.; Shea.

Minories, The, street in London, named after the order of Minoresses or Poor Clares (Second Order of St. Francis). It runs southward from Aldgate to George Street in the direction of the Tower and of the Thames. East of the street is the old church of the Holy Trinity (once an appanage of an abbey of Minoresses), which contains the arms (stars and stripes) of the Washington family. At one time co-equally with twelve other such localities, including Whitefriars (q.v.), The Clink, and Deadman's Place, the Minories was a privileged place of quasi-sanctuary for criminals; the privileges were abolished in 1697 and 1723. It is now inhabited mainly by Jews.

Minor Orders, orders of ecclesiastical institution by which advance is made to the priesthood. In the Latin Church they are four; porter, reader, exorcist, acolyte.—C.E. (R. B. M.)

Minster, church of a monastery; one which originated in a monastic settlement; now applied to a church of considerable size or importance.

Minucius Felix (flourished between 160 and 300), Christian apologist, b. probably Africa. He is best known by his "Octavius," a dialogue on Christianity, at Ostia, between Cæcilius Natalis, a pagan, and Octavius Januarius, a Christian, wherein Cæcilius is confounded, Minucius judging the debate. The persons, and possibly the dialogue, are real. The work is strongly imitative, particularly of Cicero, Seneca, and Vergil, and agrees in many respects with the "Apologeticum" of Tertullian.—C.E.

Miracle (Lat., *mirari*, to wonder), an effect which causes admiration because it cannot be produced by any natural agency but only by the power of God. It is above the natural law, as when one dead is restored to life; contrary to this law, as when Moses caused water to gush from a rock; independent of the law, as when something that might be done by natural causes, e.g., the immediate cure of a dangerous malady, is effected without the aid of physician or medicine. Granted the existence of Almighty God, since He could create the universe and establish its laws, there is no reason why He cannot alter its course and interfere with its laws. There is every reason why He should do so if He wills to confirm some truth or fact by miraculous manifestation of His power, as did Our Lord and His Apostles when it was hopeless to expect men and women, as they were at that time, to accept the teachings of Christianity without such evidence of their Divine origin as miracles.—C.E.; Hill, The Catholic's Ready Answer, N. Y., 1915. (ED.)

Miracle of Grace, a conversion from ignorance to faith, from sinfulness to holiness, from doubt to certainty, due not to natural causes at least principally, but to the operation of God's particular and unmerited assistance. It is improperly called a miracle; it is rather a remarkable change in a soul's career wrought by a peculiar and special intervention of God, quite distinct from His general providence and liberality. (R. J. Mcl.)

Miracle Plays and Mysteries, terms designating the religious drama which developed among Christian nations at the end of the Middle Ages. The origin of the medieval drama was in religion. On solemn feasts such as Easter and Christmas, the office was interrupted and the priests represented the religious event being celebrated. At first the text was in prose and in Latin; by degrees versification crept in and soon pervaded the entire drama; prose became the exception and the vernacular was employed as well as Latin. When the vernacular had completely supplanted the Latin, and individual inventiveness had asserted itself, the drama left the precincts of the Church and ceased to be liturgical, without however losing its religious character. The mysteries may be grouped under three cycles: that of the O.T., that of the N.T., and that of the saints. Sometimes they represented matters which were not religious. —C.E.

MIRACLE OF LOAVES AND FISHES

Miracles of Christ. They may be divided into five classes: nature miracles; miracles of healing; deliverance of demoniacs; victories over hostile wills; cases of resurrection.

Nature Miracles. Under this head nine miracles may be enumerated.

Changing of the water into wine at Cana (John, 2).
First miraculous draught of fishes (Luke, 5).
Calming of the tempest (Matt., 8; Mark, 4; Luke, 8).
First multiplication of loaves (Matt., 14; Mark, 6; Luke, 9; John, 6).
Jesus's walking on the water (Matt., 14; Mark, 6; John, 6).
Second multiplication of loaves (Matt., 15; Mark, 8).
Stater in the fish's mouth (Matt., 17).
Cursing of the fig-tree (Matt., 21; Mark, 11).
Second miraculous draught of fishes (John, 21).

Miracles of Healing. These were numerous during the public life of Our Lord. There are references to a great many cures which are not related in detail (Matt., 4; Luke, 4, 6; Mark, 6), and 20 special cases are recorded.

Healing of the nobleman's son (John, 4).
Cure of the mother-in-law of Peter (Matt., 8; Mark, 1; Luke, 4).
Cleansing of the leper (Matt., 8; Mark, 1; Luke, 5).
Healing of the paralytic (Matt., 9; Mark, 2; Luke, 5).
Healing of the impotent man at Bethesda (John, 5).
Restoring of the man with the withered hand (Matt., 12; Mark, 3; Luke, 6).
Healing of the centurion's servant (Matt., 8; Luke, 7).
Healing of one blind and dumb (Matt., 12; Luke, 11).
Healing of the woman with an issue of blood (Matt., 9; Mark, 5; Luke, 8).
Opening of the eyes of two blind men (Matt., 9).
Cure of the dumb man (Matt., 9).
Healing of the deaf and dumb man (Mark, 7).
Opening the eyes of one blind at Bethsaida (Mark, 8).
Healing the lunatic child (Matt., 17; Mark, 9; Luke, 9).
Opening of the eyes of one born blind (John, 9).
Restoring the woman with a spirit of infirmity (Luke, 13).
Healing of the man with the dropsy (Luke, 14).
Cleansing of the 10 lepers (Luke, 17).
Opening the eyes of the blind man near Jericho (Matt., 20; Mark, 10; Luke, 18).
Healing of Malchus's ear (Luke, 22).

Deliverance of Demoniacs. General formulas regarding the driving out of devils (Mark, 1) indicate that such acts of deliverance were very numerous during Our Lord's public life. Special cases related are as follows:

Demoniac of Capharnaum (Mark, 1; Luke, 4).
Deaf and dumb demoniac (Matt., 12; Luke, 11).
Gerasene demoniacs (Matt., 8; Mark, 5; Luke, 8).
Dumb demoniac (Matt., 9).
Daughter of the Syro-Phenician woman (Matt., 15; Mark, 7).
Lunatic child (Matt., 17; Mark, 9; Luke, 9).
Woman with the spirit of infirmity (Luke, 13).

VICTORIES OVER HOSTILE WILLS. Under this heading Catholic scholars admit a greater or smaller number of miracles; it is not clear in certain cases whether the incidents in which Our Lord wielded extraordinary power over His enemies were cases of supernatural intervention of Divine power, or the natural effects of the ascendancy of His human will over that of other men. Such are the cases mentioned in John (7, 30 and 44; 8, 20 and 59), where the Jews failed to arrest Him, "because His hour was not yet come," or, in the fourth case, because He hid Himself from them. There are two cases which appear to most Catholic commentators to involve a supernatural display of power over wills: (1) the casting out of the vendors (John, 2; Matt., 21; Mark, 11; Luke, 19); (2) the episode of the escape from the hostile crowd at Nazareth (Luke, 4).

CASES OF RESURRECTION. Among the signs of His Messiasship which Our Lord gave to the delegates of John the Baptist, we read: "The dead rise again" (Matt., 11; Luke, 7). This general statement has made some commentators think that there were cases of resurrection not described in the Gospels. This is possible, because the Gospels do not aim at completeness, but the expression quoted would be justified by the three following cases of resurrection which are related.

Raising of the daughter of Jairus (Matt., 9; Mark, 5; Luke, 8).
Raising of the son of the widow of Naim (Luke, 7).
Raising of Lazarus (John, 11).

The subject of the miracles of Christ has been well dealt with, both from an apologetic and an exegetic point of view, by L. C. Fillion in "Les Miracles de Notre Seigneur Jésus Christ (Paris, 1909), and more recently, from an apologetic point of view, by Léonce de Grandmaison in "Jésus Christ, Sa Personne, Son Message, Ses Preuves."—C.E.; Marsh, Miracles, Lond., 1906; Newman, Essays on Miracles, N. Y., 1890; Joyce, Question of Miracles, St. L., 1914. (W. S. R.)

Miraculous Medal, THE, a medal of the Blessed Virgin, used as a badge by sodalities of the Children of Mary and of the Immaculate Conception. It bears on one side an image of our Blessed Mother, with the words "O Mary, Conceived without Sin, Pray for Us Who Have Recourse to Thee." On the reverse side is the letter M with a cross and twelve stars, and beneath are the Hearts of Jesus and Mary. It owes its origin to a French nun, Sister Catherine Labouré, of the Daughters of Charity of St. Vincent de Paul, who is said to have been favored with a vision. It is highly indulgenced. (J. F. S.)

Miris modis repente liber, ferrea, or IN WONDROUS MODE SET FREE, LO, AT THE LORD'S COMMAND, hymn for Vespers on 1 Aug., feast of St. Peter in Chains. It is one stanza of the hymn "Felix per omnes festum mundi cardines." The hymn is attributed to St. Paulinus, Patriarch of Aquileia (726-802). There are three translations of the entire hymn; the English title given is by T. Potter.—Britt.

Mirror of Justice, title given to the Blessed Virgin Mary in the Litany of Loretto, symbolizing the reflection of God's justice in her unspotted soul. —Henry, Catholic Customs and Symbols, N. Y., 1925.

Miserere (Lat., have mercy), first word and usual name of Psalm 50, fourth Penitential, recited in the third nocturn of the Divine Office, Wednesday, except on common vigils when it is recited at Lauds, in the Office of the Dead and in the last days of Holy Week.—C.E.; O'Connell, A Royal Penitent's Act of Contrition—The Miserere, in Ecclesiastical Review, Sept., 1929.

Mishna (Heb., repetition), a collection of precepts which forms the basis of the Talmud, and embodies the contents of the oral law, as opposed to the written law, the Pentateuch. The beginning of the Mishna goes back to the time of the Machabees; it was delivered orally from generation to generation, and could be learned only by constant repetition. About A.D. 220, it was compiled in its present shape by R. Jehuda, the patriarch, who used the idiom of the New Hebrew, interspersed with Greek and Latin words.

Miss. = *Missa* (Mass); or *missionarius* (missionary).

Missa Cantata (Lat., sung Mass), usually a Low Mass with the choir singing the Proper. (ED.)

Missal (Lat., *Missa*, Mass), book containing prayers recited by the priest at the altar during Mass, and all texts officially said or sung in connection with Mass throughout the year. It contains what is commonly said at every Mass, and the Proper of each Mass; the Common of Saints; the prayers said on various occasions; prayers in preparation before and in thanksgiving after Mass; and various blessings.—C.E.

Mission, the simplest territorial organization in the Church. On 12 Sept., 1896, Propaganda abolished those prefectures Apostolic in the Orient which did not have definite boundaries, and substituted for them organizations called "Missions." These were entrusted to certain regular Orders, and ruled by "Superiors" appointed by the generals of those Orders, but subject to the Apostolic delegates of the countries in which the Missions were located. As soon as a Mission is developed sufficiently, it is erected into a prefecture Apostolic. There are at present 29 Missions (4 in Europe and 1 in the United States; see LIST OF MISSIONS, p. 635).

Mission (IN CANON LAW), all territories in the world which are subject to the Congregation of Propaganda, which has jurisdiction over: missions in non-Catholic Christian countries, e.g., Sweden; and missions in Catholic countries of which some parts are still in the missionary state and have no hierarchic constitution, e.g., Brazil. In the popular and narrowest sense, the word "missions" denotes Catholic missions in countries predominantly pagan, e.g., China, and missions among the black and yellow races dwelling in Christian countries, e.g.,

Indians, Negroes, and Eskimos in America. The statistical table given below includes all missions so considered in the popular sense of the term.

Missionaries of La Salette, founded, 1852, at the shrine of Our Lady of La Salette by Mgr. de Bruillard, to care for the pilgrims frequenting the mountain. In 1876 they became a religious congregation proper and in 1890 were approved by Rome. Five missionaries with fifteen students arrived in the United States, 1892, and established themselves in the Diocese of Hartford, Conn. They received a parish in the Springfield Diocese, 1894, and another in Danielson, Conn., 1895. Settling in the Diocese of Sherbrooke, Canada, 1902, they were placed in charge of a parish at Stanstead, P. Q.; and in the Archdiocese of New York, a parish at Phoenicia, Ulster Co., was entrusted to them. There is a separate province with headquarters at Forget, Saskatchewan. Additional foundations were made in Belgium, Madagascar, Poland, and Brazil, and their constitutions were approved, 1909. The spirit of the community is one of prayer and sacrifice and the students of the Apostolic schools are trained chiefly to combat the great crimes of the day, especially those denounced by the Blessed Virgin at La Salette. Statistics: 42 houses, 320 religious.—C.E., IX, 9.

Missionaries of Our Lady of Africa of Algeria (WHITE FATHERS), a society of secular priests and coadjutor brothers living in community. The first archbishop of Algeria (later Card. Lavigerie) founded it in 1868 for the immediate care and instruction of Arab children orphaned by the famine of 1867 and the general purpose of converting all Africa; constitutions approved, 1908, and again, 1921. Not, strictly speaking, a religious order, its members lead the community life and are governed by a superior-general residing at Maison-Carrée, near Algiers. The society maintains missions in the Sahara (prefecture Apostolic), the French Sudan, Vicariates Apostolic of Northern and Southern Nyanza, Uganda, Tanganyika, Nyassa, and Upper Congo, a Greek Melchite seminary at Jerusalem, and a scholasticate at Carthage. Statistics: 10 vicariates, 1 prefecture, 160 stations, 1100 members (of whom 750 are priests). In 1928 the White Fathers celebrated the fiftieth anniversary of their

LIST OF MISSIONS, 1929. (See art. MISSION (TERRITORIAL), p. 634.)

Name	*Country*	*Founded*	*Order*	*Catholics*
Baghdad	Iraq	1721	Carmelites	4,000
Bellary	India	1928	Franciscans	....
Bornholm	Denmark	1915	Dominicans	....
Constantinople	Turkey	....	Franciscans	....
Cunene	Central Africa	1906	Holy Ghost Fathers	12,960
Cuttak	British India	1928	Vincentians	2,200
Drisdale River	Australia	1910	Benedictines	....
Upper Egypt	Egypt	1687	Franciscans	....
Furyen	Indo-China	1928	Native Clergy	3,450
Georgia	United States	1907	Afric. Miss. of Lyons	....
Greece	Greece	1927	Capuchins	....
Ilan	Manchuria	1928	Benedictines	....
Ili (suppressed)	China	1888	Cong. of Scheut	340
Kadi-Keuí	Turkey	1895	Assumptionists	....
Lunda	Central Africa	1900	Holy Ghost Fathers	....
Northern Luzon	Philippines	1907	Cong. of Scheut	5,200
Mardin	Turkey	1627	Capuchins	1,445
Miyazaki	Japan	1928	Salesians	490
Mosul	Iraq	1750	Dominicans	....
Padong	Bhutan	1883	Foreign Miss. of Paris	....
Persia	Persia	1874	Vincentians	825
Putumayo	Peru	1912	Franciscans	....
San Andrea y Providencia	Colombia	1912	Capuchins	....
Spitzbergen	Russia	1855	(Vic. Ap. of Norway)	....
Syria and Cilicia	Syria	1627	Capuchins	3,475
Trehizond	Turkey	1845	Capuchins	5,600
Tsitsikar	Manchuria	1928	Foreign Missions of Immensee	....
Urga	China	1922	Cong. of Scheut	7,000
Yuichowfu	China	1928	Vincentians	....

GENERAL STATISTICS OF MISSIONS

Missions (1923)	Catholics			Priests				Sisters		Schools including schools of Christian Doctrine	Churches and Chapels
				Regular		Secular					
	Total	Native-born	Catechumens	Total	Native-born	Total	Native-born	Total	Native-born		
Asia	6,687,829	6,584,175	677,480	3,874	388	3,967	3,873	13,134	9,225	25,247	25,341
Africa	2,666,212	2,293,723	817,741	2,399	14	370	145	6,503	966	14,067	14,865
America											
Alaska	9,100	4,100	.....	19	...	2	....	45	....	8	36
Canada	99,254	73,150	35	160	1	13	....	354	33	126	376
Indian Missions in U.S.	69,939	69,939	4,538	203	...	....	....	437	....	100	361
Negro Missions in U.S.	259,227	259,227	218	220	4	1	1	737	310	227	243
Central America and Antilles..	238,471	210,491	240	91	2	2	1	377	64	131	230
South America	1,974,787	1,556,138	6,905	538	9	72	64	897	287	799	683
Australia and New Zealand	15,196	14,796	25	57	...	2	....	100	....	21	62
Oceania Dutch East Indies Philippines	944,132	890,421	27,264	711	3	11	11	1,518	273	1,856	2,328

pioneer departure for the interior of Africa, 1878.—C.E., XV, 613. Bouniol, The White Fathers and Their Missions, Lond., 1929.

Missionaries of St. Charles. See Pious Society of Missionaries of St. Charles Borromeo.

Missionaries of St. Francis de Sales of Annecy, order founded at Annecy in 1838 by Mgr. Riley to do foreign missionary work. In 1845 the first members of this society set out for India, and the Propaganda allotted to them a large tract of land which later formed the dioceses of Nagpur and Vizagapatam. Gregory XVI in 1843 issued a Brief of commendation, in 1860 the Institute was approved as a society with simple vows, and its constitutions were definitely sanctioned in 1889. It has houses in France, Switzerland, England, Luxembourg, and Brazil, 2 dioceses in India, and 160 religious.—C.E.

Missionaries of the Company of Mary, order founded by Blessed Louis Marie Grignion de Montfort, in 1715. It is composed of priests and lay-brothers, who strive to draw the faithful to Jesus Christ through devotion to the Blessed Virgin. From 1718 to 1781 the Montfortists, although few in number, gave over 430 missions. Debilitated by the Revolution, the community was reorganized by Fr. Deshayes, elected general in 1821. He received from Leo XII a brief commending the company, and Fr. Dalin (1837-55) obtained canonical approbation. Several establishments were made in France. Under Fr. Denis (1855-77) the community acquired a seminary in the Diocese of Nantes, to prepare priests for Haiti. In 1880 a novitiate and a scholasticate were established in the Netherlands, and in 1883 a school was begun at Schimmert. The order arrived in Canada in 1883; two residences were founded in the Diocese of Brooklyn, one in 1903 and one in 1904; the Vicariate Apostolic of San Martino, Colombia, erected in 1903, was entrusted to the Montfortists; the Constitutions were approved in 1904; the congregation was divided into provinces; the Diocese of Port de Paix (Haiti) was taken over, and the French mission school was transferred to Romsey, England. Statistics: 50 houses in Europe and Canada, 4 missions, 675 professed religious, 35 novices, and 550 aspirants.—C.E., IX, 749.

Missionaries of the Consolata of Turin, institute founded at Turin in 1901 by Canon Giuseppe Allamano, to train foreign missionaries for the evangelization of Africa. Within three years after the foundation of the order, 12 stations were established among the uncivilized natives of the Kenya district, which in 1905 was erected into an independent mission, and in 1909 into a vicariate Apostolic. So successful was this first mission, that the Prefecture of Kaffa in southern Abyssinia was erected in 1913 and entrusted to the missionaries of the Consolata. Later these missionaries were invited to the Prefecture Apostolic of Iringa and the Vicariate Apostolic of Dar-es-Salaam. The mother-house is at Turin. Statistics: 138 missionaries, 90 coadjutor-brothers, 96 students, and 230 aspirants.

Missionaries of the Sacred Heart of Jesus of Issoudun, religious congregation founded at Issoudun, Archdiocese of Bourges, France, in 1854, by Jules Chevalier. It is composed of priests and lay brothers, with the object of promoting the knowledge and practise of devotion to the Sacred Heart of Jesus, as embodied in the revelations of Our Lord to St. Margaret Mary Alacoque, and of offering personal reparation to the Divine Heart. The efforts of these missionaries are expended chiefly in foreign mission fields especially in the South Sea Islands, New Pomerania, South Australia, Philippine Islands, and other islands of the South Pacific. They have also founded houses in England, Canada, and the United States. After the separation of Church and State in France, the mother-house was transferred from Issoudun to Rome. Statistics: 7 provinces, 3 vice-provinces, 1270 religious of whom 400 are at missions, 226 priests, 635 scholastics, 403 lay brothers, 74 choir novices, and 40 lay brother novices.—C.E., XIII, 306.

Missionary Poor Clares of the Immaculate Conception, a branch of the Conceptionist Order, formed, 1910, by Bp. Amandus Bahlmann, O.F.M., at Santarem, Brazil, to engage in charitable work among the poor in the Amazon district. The society spread and has 18 houses in Brazil, Germany, and the United States, including hospitals, orphanages, and schools. Religious total 270.

Missionary Servants of the Most Holy Trinity, religious community of priests and brothers in the United States, founded by the Rev. Thomas Augustine Judge, C.M., M.S.SS.T., to form a lay apostolate and to direct work among home missions, especially in the South. The formal decree of erection was read in Washington, D. C., 29 April, 1929. To provide for the support of missionaries in training, the community conducts work among boys in crowded Catholic centers and publishes the monthly "S.O.S. for the Preservation of the Faith." Father Judge also founded the Missionary Servants of the Most Blessed Trinity now numbering about 300 sisters in 30 mission cenacles.

Missionary Sisters, Servants of the Holy Ghost, religious congregation founded at Steyl, the Netherlands, 1889, by Rev. Arnold Janssen, founder of the Society of the Divine Word (q.v.). Its purpose is work in home and foreign missions especially in those directed by the Society of the Divine Word. The congregation has houses in the Netherlands, Austria, Germany, Argentina, Brazil, Japan, China, Dutch East Indies, the Philippines, New Guinea, and the United States. The mother-house is at Steyl; religious total over 2000.—C.E., Suppl., 379.

Missionary Sisters of Our Lady of Africa (White Sisters), a congregation founded by Card. Lavigerie in Algiers, 1869, to help the White Fathers in their work in Africa. Their purpose is the regeneration of pagan womanhood and the relief of spiritual and corporal misery. The congregation has postulates and procures in France, Belgium, the Netherlands, Canada, and a procure in the United States at Metuchen, N. J. Of their 108 houses, 88 are mission houses in Africa. These missions include orphanages, schools, native workrooms, hospitals, leper asylums, and dispensaries. The mother-house and novitiate are at St-Charles,

Birman, Algiers; the total number of professed sisters is 855.—C.E., Suppl., 773.

Missionary Sisters of the Immaculate Conception, religious institute founded by Abbé Bourassa in 1902 at Notre Dame des Neiges, near Montreal, for the conversion of pagan nations and the propagation of the faith. The institute has 19 houses, including schools, orphanages, workrooms, nurseries, hospitals, and a leper home, in Canada, China, Japan, Italy, and the Philippines. The mother-house is at Outremont, Montreal; religious total 382.—C.E., Suppl., 391.

Missionary Sisters of the Sacred Heart, order founded by Mother Frances Xavier Cabrini, in the province of Milan, Italy, 1880, for the spread of the devotion to the Heart of Jesus by the practise of corporal and spiritual works of mercy. The order has 80 houses, including colleges, schools, nurseries, orphanages, and hospitals, in Italy, France, Spain, England, United States, Argentina, Brazil, Nicaragua, and China. The mother-house is in Rome; the total number of religious is 4000.—C.E., XIII, 305.

Missionary Society of the St. Paul the Apostle (Paulists), founded in New York, 1858, by Fr. Isaac Thomas Hecker, formerly with the Redemptorists but dispensed from his vows owing to a misunderstanding. With four associates, under recommendation of Propaganda, the new society was formed for the conversion of America, to be effected by lecturing, preaching, the giving of missions, and through the press. The rule, resembling that of the Redemptorists, was drawn up in 1858, approved by Abp. Hughes, and enlarged in 1878. Profession, though not bound by vows, is permanent. The mother-house is in New York, a novitiate in Washington, and a procure at Rome. Additional foundations are in New York, Portland, Toronto, Minneapolis, Chicago, San Francisco, Berkeley (Cal.), Austin (Texas), and Winchester (Tenn.). A new residence and house of studies is in Rome, and diocesan apostolates have been extended into England and Australia. Statistics: 75 priests, 50 novices.—C.E.

Missionary Sons of the Immaculate Heart of Mary, founded at Vich, Spain, 1849, by Ven. Antonio María Claret; definitely approved, 1870, and again, 1924. The Congregation conducts missions in West Africa and South America (Colombia, Bolivia, and Brazil), and they are established in the dioceses of Westminster and Brentwood, England. Statistics: 10 provinces, 181 houses, 3151 religious.

Mission Indians (of California), a name, of no ethnic significance, used to designate the descendants of those Californian tribes, evangelized by the Franciscans in the 18th and early 19th centuries. The historic missions were 21 in number and at least 11 linguistic stocks were represented in the Indians. The Californian tribes were a low type physically and mentally. There was practically no tribal organization; the chiefs had little authority. Agriculture was unknown and their arts were of the crudest description. Polygamy and divorce were common. Among the principal ceremonies enacted were the boys' initiation and annual mourning rite. The *couvade* was practised. Abortion and infanticide were of common occurrence. In spite of the efforts of the missionaries the race declined and with the suppression of the missions they were doomed to extinction. From a population of about 50,000 they have dwindled to little over 3000. The greater part of them are on the "Mission Indians" reservations in southern California, and Catholic missionaries are at work among them.—C.E.

Missions, Catholic Indian, of Canada. The first Catholic Indian Missions in Canada were established by the French priests attached to the parties of French explorers to whom the propagation of the Faith formed a necessary part of the work of colonization. As early as 1535 a missionary accompanied Cartier's second expedition. Missionary work among the Indians began with the advent of the Recollects, 1615, who labored among the Hurons. The Jesuits, who proved to be a more vital force in this field, arrived in 1625, and were followed by the Sulpicians, 1657, who took up the work of the former after the suppression of the Society, 1773. Among the obstacles confronting these pioneers were: an unknown land; primitive living conditions; a people who were nomadic, superstitious and unmoral; inter-tribal warfare among the Indians; the white men who plied the savages with intoxicating liquor; and the unsettled state of the country, which alternated between French and English control. Missionary work began along the St. Lawrence and in the northeast country; spread to Lakes Erie and Ontario, 1648; then to the country north of the Great Lakes after the dispersion, and almost total extinction, of the Huron nation in 1648. In 1735, missionaries accompanied the French explorers to the middle west where, by 1818, missions were flourishing under the control of the Jesuits and Sulpicians who by 1838 had reached the far west, and established missions there, 1842. The Oblates of Mary Immaculate arrived in Canada 1841, began their labors along the St. Lawrence, and gradually extended their missionary work over the entire country. They were followed by the Capuchin Fathers, 1894. Conditions gradually adapted themselves to the civilizing influences of the missionaries, and by 1885 the roving life of the latter had ceased. Among the missions were those established in the east at: Tadoussac, for the Montagnais; Gaspé, for the Montagnais and Micmacs; Miscou, for the Micmacs; Three Rivers, for the Montagnais and Algonquins; St. Joseph and Christian Island (Lake Huron), for the Hurons; St. John and St. Mathias for the Petuns; Quinté Bay, for the Cayugas; Sault St. Louis, for the Iroquois, among whom was Catherine Tekakwitha, the "Lily of the Mohawks." In the middle west and west were those at: St. Paul, for the Chippewas; Ile à La Crosse, for the Dené Indians; and Garden River, Pigeon River, St. Boniface, Wabassimong, Fond du Lac, St. Joseph's on Great Slave Lake, Our Lady of Good Hope, within the Arctic Circle, Lake Caribou, and Divine Providence.

Among the missionaries who labored in Canada were: the Jesuits Bressani, Chaumonot, Massé, Brébeuf, Chabanel, Daniel, Garnier, Lalemant, Labrosse, Nobili, and Du Rancquet; the Recollects

Jamay, Dolbeau, Le Caron, who prepared a dictionary of the Huron language; Sagard, the historian of the early Catholic missions in Canada, and Hennepin; the Sulpicians De Queylus, Souart, Picquet, Mathevet, who prepared a dictionary of the Abenaki language; Thavenet, Guichart, and Cuocq; the Oblates of Mary Immaculate Durocher, Taché, Faraud, Grollier, called the Apostle of the Arctic Circle; Grandin, and D'Herbomez; and the secular priests Brabant, Nicoloye, and Demers.—C.E.; Wynne, Jesuit Martyrs of North America, N. Y., 1925.

Missions, Catholic Indian, of the United States. From the discovery of the western continent, the conversion of the American tribes was a subject of deep concern to Catholic France and Spain. The first Mass celebrated in the United States was probably that offered by the priests of Ponce de Leon's expedition in Florida (1521).

Southeastern States (Virginia to Alabama inclusive). The first attempt to evangelize the Florida tribes was made in 1549 at Tampa Bay and resulted in the death of the first missionary martyrs, the Dominicans Luis Cancer and companions. By 1568 several missions were established in Florida by Jesuits, in 1577 and 1593 by Franciscans, and by 1655 despite numerous attacks, there were 35 Franciscan missions in Florida and Georgia with 26,000 Christian Indians. These continued, although destroyed and restored several times until 1704 when Gov. Moore and the Lower Creeks utterly demolished all the southeastern missions.

Maryland. After the foundation of the English Catholic colony in 1634, missions were established especially among the Piscataway by the Jesuits but the work was prematurely ended in 1645 by the attacks of the Puritans and other malcontents. Father White wrote an account of this tribe, an Indian catechism, and a grammar of their language.

New England. The earliest mission established in Maine (1613) was very soon destroyed. Later (1619) the Recollects, the Capuchins (1633), and the Jesuits labored among the Abenaki and the Penobscot. The principal post was Norridgewock (Indian Old Point), Me., and the most noted worker Fr. Sebastian Râle, the author of an Abenaki dictionary. Many of these Indians migrated to Canada but the work continued and the two tribes are now entirely Catholic.

New York and Pennsylvania. The hostility of the five Iroquois tribes to the French made permanent missions impossible in New York State and resulted in wholesale torture and martyrdom of the Jesuits (1642-53). The first Iroquois mission was finally established at Onondaga in 1654, and in 1668 work was begun in each of the tribes, but later missions in the 18th century were continually disturbed by war. The Catholic Iroquois now number about 4025. A mission begun in Pennsylvania in 1755 was soon discontinued.

Ohio River and Lake Region. In 1660, 1674, 1727, missions were established by Jesuits among the various tribes in Michigan, Wisconsin, Indiana, and Illinois, and flourished until the expulsion of the Jesuits in 1764 and the removal of the tribes in 1820-40. Frs. Marquette, Druillettes, and Gravier, the author of the Illinois dictionary, are connected with these missions.

Lower Mississippi Region: The Louisiana Mission. In 1699 the Paris Congregation of Foreign Missions made settlements in Mississippi and Arkansas, and in 1700 the Jesuits undertook missions in Alabama and Louisiana, and later took over the control of the Louisiana colony, the Ursuline convent established at New Orleans in 1727 being due to their efforts. These missions never attained much prosperity because of the intrigues of English traders, general neglect, and continual attacks from the Indians and were brought to a close by the expulsion of the Jesuits (1764).

Northern and Central Plains. The Indians of this district were visited by Fr. Juan de Padilla in 1540, by Jesuits in 1666, and by Fr. Hennepin, Franciscan Recollect, in 1680, but regular missions were not established until 1837 in Minnesota, in Montana (1840) the famous Flathead Mission inaugurated by Fr. de Smet, and later in Oklahoma, Nebraska, North Dakota, and other states.

Texas. The Franciscans in 1544, the Recollect missionaries in 1685, the Spanish and Mexican Franciscans in 1690 and 1699 began laboring in Texas, and throughout the 18th century continued to found missions which were open to constant attacks and finally suppressed in 1812 by the revolutionary government.

New Mexico and Arizona. The earliest mission in this territory was undertaken by Franciscans in 1542 but there was little success on account of the Pueblo revolt (1680) in which 21 missionaries were massacred, and the expulsion of the Jesuits (1767). At present German Franciscans are laboring among the Navajo.

The Columbia Region. The tribes of this district first received knowledge of Christianity in 1820. Missions were established in Idaho by Jesuits (1841), in Washington and Oregon by seculars (1839), and later among the Upper Columbian Tribes by Oblates. Some of these are still in operation.

California (q.v.). At present two societies, the Bureau of Catholic Indian Missions (1874) at Washington and the Marquette League for Catholic Indian Missions (1904) in New York, are engaged in collecting and distributing funds for 100,000 Catholic Indians among whom are 321 Catholic missions administered by 200 priests and 450 sisters.—C.E.

Missions, Catholic Negro, of the United States. Negroes first appeared on the American continent in Haiti (1505), in South America (1517) where Las Casas and St. Peter Claver were their apostles, and in Virginia (1620). Between 1680 and 1700, over two million negro slaves were brought into the British colonies of America, including the West Indies; probably 12,000,000 were landed in N. and S. America from the beginning to the end of the slave-trade. Importation of negroes was prohibited in the United States in 1808 and negro slavery was finally ended in 1863. Negroes were converted in the early Colonial days and Bp. Carroll of Baltimore in 1785 estimated their number in America

as 3000. There are about 8 million Negroes in the southern states, where they attend their own educational institutions at Hampton, Tuskegee, the Cardinal Gibbons Institute, Maryland, and elsewhere. The Catholic Board for Mission Work among the Colored People (N. Y.) established in 1907 is engaged in the support of Negro missions, and 170 white priests and 375 white sisters devote all their time to Negro work. At present (1929) there are 250,000 Catholic Negroes; 140 Negro Churches, 4 priests, 325 sisters; 169 schools and orphan asylums; 2 colored religious orders (the Oblate Sisters of Providence and the Holy Family Sisters).

Mississippi, the 31st state of the United States in size, the 23rd in population, and the 20th state to be admitted to the Union (10 Dec., 1817); area, 46,865 sq. m.; pop. (1920), 1,790,618; Catholics (1928), 31,968. When Fr. Marquette passed down the Mississippi to the mouth of the Arkansas in 1673, with Louis Joliet, he founded no missions on either side of the river, nor did the Recollects, Fr. Zenobius Membré and Fr. Anastase Douay, who accompanied La Salle in 1682, though they preached to the Taensa and Natchez Indians of Mississippi. The first missions within the present limits of Mississippi were founded, 1698, by priests of the Quebec Seminary; Fr. François de Montigny devoting himself to the Taensas above Natchez and Fr. Antoine Davion to the Tonicas near the present Fort Adams. The next year their associate, Fr. Jean François de St. Cosme, settled at Natchez. The French settlers of Old Biloxi, near Ocean Springs, established by Iberville in 1699, and abandoned for Mobile in 1702, were served first by Fr. Bordenave and then by the Jesuits, Fr. Paul du Ru, and Fr. Pierre Dongé. After the death of Fr. Nicholas Foucault, 1702, and Fr. St. Cosme, 1706, at the hands of treacherous Indians in Mississippi, the missions were for a time almost abandoned. Fr. Juif, a chaplain of the French army, was laboring among the Yazoos in 1721, when Fr. Charlevoix, S.J., reported the unfortunate state of the missions to the Louisiana Company. A few years later Fr. Mathurin le Petit, S.J., took up the work in southern Mississippi, and in 1728 a Capuchin, Fr. Philibert, was stationed at Natchez. The establishment of Fort Rosalie on the site of Natchez by Bienville in 1716 had angered the Indians and led to strife that culminated in 1729 when the Jesuit, Fr. Paul du Poisson, was tomahawked and beheaded in a massacre near the fort, and another Jesuit, Fr. Jean Souel, was shot by the Yazoos. In a later war with the Chickasaws, Fr. Antoine Senat, S.J., was taken prisoner and burned at the stake. The troubled history of the Church in Mississippi continued until the appointment of a bishop in 1837. The Diocese of Natchez (q.v.) comprises the state. Catholic influence on place-names of the state is shown in the following: Bay Saint Louis, Mt. Carmel, Pentecost. The U. S. Religious Census of 1916 gave the following statistics for church membership in Mississippi:

SEAL OF MISSISSIPPI

Catholic Church	32,160
National Baptist Convention	287,796
Southern Baptist Convention	153,197
Methodist Episcopal Church South	114,469
Methodist Episcopal Church	45,482
Colored Methodist Episcopal Church	33,070
African Methodist Episcopal Church	26,133
Presbyterian Church in the U.S.	19,758
African Methodist Episcopal Zion Church	7,202
All Other Denominations	43,410
Total Church Membership	762,877

—C.E.; Shea.

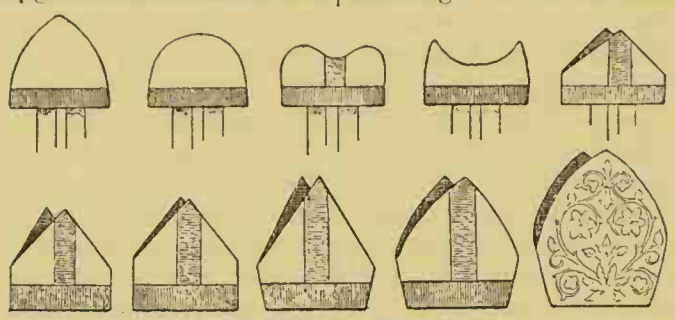
Missouri, the 18th state of the United States in size, the 9th in population, and the 24th state to be admitted to the Union (10 Aug., 1821); area, 60,420 sq. m.; pop. (1920), 3,404,055; Catholics (1928), 565,393. The settlement of St. Louis by Laclède in 1764 was antedated by those of Old Mines and Ste. Genevieve by French miners and traders *c.* 1735. By 1750 they were visited by Jesuit missionaries, and one of the oldest documents of the State is the register of the first little wooden church of Ste. Genevieve which opens with the record of a baptism, 24 Feb. 1760, by Fr. Philibert Watrin, S.J. He was followed by Fr. Jean Baptiste Salleneuve, and Fr. Jean Baptiste de la Morinie, who were driven away when Louisiana expelled the Jesuits, 1763. The devoted Fr. Sébastien Louis Meurin of the Kaskaskia mission in Illinois obtained permission to remain, and in 1765 he was stationed at Ste. Genevieve. Cahokia records show that he baptized a little child at St. Louis in 1766, in a tent, since there was as yet no church there. When Fr. Meurin withdrew permanently to the east side of the Mississippi on account of Spanish opposition, *c.* 1767, Ste. Genevieve was attended by Fr. Pierre Gibault, stationed at Kaskaskia in 1768. He blessed the first church of St. Louis, built in 1770 on a plot allotted by Laclède, now the site of the cathedral. Meanwhile missions had been established at St. Charles, 1762, and at Carondelet, 1767. The Capuchins were sent from New Orleans to the Missouri missions in 1772, and Fr. Valentine, the first resident priest of St. Louis, started the building of the second church there in 1775. His successor, Fr. Bernard, erected a log church at St. Genevieve in 1776. There was a church soon after at Florissant. Included in the state are the Archdiocese of St. Louis, and the Dioceses of Kansas City and St. Joseph (qq.v.). Catholic influence on the place-names of the state is shown in the following: Conception, Mount Carmel, St. Annie, St. Antony, St. Aubert, St. Catherine, St. Charles, St. Clair, Ste. Genevieve, St. Elizabeth, St. Francisville, St. Francois, St. George, St. James, St. Johns, St. Joseph, St. Louis, St. Marys, St. Patrick, St. Paul, St. Peters, St. Thomas, Santa Fé, Santa Rosa, Vera Cruz. The U. S. Religious Census of 1916 gave the following statistics for church membership in Missouri:

SEAL OF MISSOURI

Catholic Church	445,352
Southern Baptist Convention	210,889
Disciples of Christ	145,403
Methodist Episcopal Church South	133,756
Methodist Episcopal Church	94,379
Presbyterian Church in the U.S.A.	50,193
Lutheran Synodical Conference	45,313
National Baptist Convention	41,218
German Evangelical Synod	37,374
Presbyterian Church in the U.S.	17,435
Churches of Christ	15,160
Protestant Episcopal Church	14,309
African Methodist Episcopal Church	13,616
Congregational Churches	10,479
All Other Denominations	95,675
Total Church Membership	1,370,551

—C.E.; Shea.

Mithraism (Skt., *mitra*, friend), a pagan religion which consisted mainly of the cult of the ancient Indo-Iranian sun-god Mithra. Its origin dates from the time the Hindus and Persians formed one people. After the Babylonian conquest it came in contact with Chaldean astrology and the national worship of Marduk, became the state religion of Armenia, and later spread to Asia Minor where it adopted ideas from the Phrygian cult of Attis and Cybele. After the Roman invasion of Asia Minor (*c.* 133 B.C.) it was diffused through the West and only ceased during the reign of Theodosius I (*c.* A.D. 346-395) as a result of drastic laws issued against it. According to the doctrine of Mithraism the highest God was Infinite Time, who begat Heaven and Earth, which in turn begat their son and equal, Ocean. Pluto, or Incarnate Evil, was also begotten of Infinite Time, but warred against Heaven with his army of darkness. These evil spirits wandered over the world afflicting man, who must worship the four simple elements, fire, air, earth, and water. The mediator between God and man was Mithra, the sun-god, a divinity of fidelity, manliness, and bravery, who floats midway between upper heaven and the earth, and who protects man. Mithraists believed in the immortality of the soul, a place of punishment for the wicked, and a place of immortal bliss for the just. They laid stress on good-fellowship and brotherliness, excluded women from the practise of the cult, insisted on a high moral standard among their followers, and formed a social, legal, and religious congregation. There were seven degrees of initiation into the Mithraic mysteries. The highest, that of father, included those who ruled the cult, and the chief among them resided at Rome. Members of the six lower degrees addressed one another as "brother," regardless of social distinction. They worshiped in caves, where a fire was kept perpetually burning in the sanctuary. To the casual observer a superficial similarity exists between Mithraism and Christianity. Christ, however, was an historical personage born of a Virgin while Mithra was an abstraction, born of a rock. Christ became man's Redeemer by suffering crucifixion, Mithra by slaying a bull. Moreover, Christianity is for all people, while Mithraism excluded women, sought to attract men, particularly those in military life, and was perishable. It allowed its members to profess other religions, while Christianity is enduring, unique and sufficient for its adherents.—C.E.



DEVELOPMENT OF THE MITRE, XI Century to Present

Mitre (Lat., *mitra*, hood), folding cap of linen, silk, or cloth of gold, often ornamented, consisting of two parts, stiffened and peaked, sewed together on the sides and united above by a strip of folding cloth, having two fringed lappets hanging down the back, worn by the pope, bishops, and cardinals at solemn liturgical functions. It was first worn in Rome about the middle of the tenth century and its use became a general custom among bishops, 1100-50. It is derived from a cone-shaped head-covering distinctive of the pope.—C.E.

Mixed Marriage, a marriage between persons one of whom is a member of the Catholic Church and the other a member of some Protestant denomination. The phrase is the equivalent of the kitchen Latin, *mixta religio* (mixed, or mixture of, religion). It is sometimes used to mean the union in marriage of a Catholic with one who is not baptized but this is expressed better by the phrase *disparitas cultus* (difference, or inconsistency, of worship). Since differences of belief in religious matters very frequently occasion incompatibility in domestic relations, impediments to the proper religious observance of both parties, and differences over the religious training of the children, the Church, to safeguard the religion of the Catholic party, requires that the marriage take place before a priest only, that the one who is not Catholic will not interfere with the religious observances of the other nor with the training of the children as Catholics. See DISPARITY OF WORSHIP.—C.E., IX, 698; Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (ED.)

Mixed Religion, a hindering impediment to matrimony, consisting in the marriage of a Catholic to a baptized non-Catholic. Such a marriage is valid if performed by proper authority, but it requires a dispensation, which is given only after the signing of promises by the non-Catholic party, pledging non-interference with the religion of the Catholic, rearing the children in the Catholic faith, and only one ceremony of marriage, before a priest. (J. F. S.)

Mixteca Indians (MISTECA), an important civilized tribe of southern Mexico, of Zapotecan stock, numbering about 250,000. They are industrious farmers, weavers, and potters of reliable and independent character. They have taken an active part in Mexican politics. Evangelized by the Dominicans, they are Catholics with survivals of pagan customs.—C.E.

MM. = martyrs.

Moab, Moabites. (1) Son of Lot (Gen., 19). (2) An ancient people of Palestine, inhabiting a district E. of the Jordan and the Dead Sea, in constant conflict with the Israelites. Their origin and race is that of the Ammonites; their language prac-

tically a Hebrew dialect; their religion, polytheistic. (3) A rich and populous land (4 Kings, 3), home of the above, 50 m. long, and 30 m. broad, commanding the routes from Arabia to Damascus.—C.E.

Moabite Stone, a basalt monument now in the Louvre, which was erected by Mesa (4 Kings, 3), King of Moab, to commemorate his victories over Israel. Discovered in 1868 at Dhîbân (Dibon) in the Land of Moab, it is about 3 ft. 8 in. by 2 ft. 3 in., and 14 in. thick, bearing 34 lines of writing, in which Mesa gives the chief events of his reign; of great historical and geographical importance, and one of the oldest inscriptions in the North Semitic alphabet.—C.E., X, 210.

Mobile, Diocese of, Alabama; comprises the State of Alabama and all the counties west of, and including, Calhoun and Jackson counties, Florida; area, 58,821 sq. m.; prefecture Apostolic, 1824; vicariate Apostolic, 1825; diocese, 1829; suffragan of New Orleans. Bishops: Michael Portier (1826-59), John Quinlan (1859-83), Dominic Manucy (1884), Jeremiah O'Sullivan (1885-96), E. P. Allen (1897-1926), Thomas J. Toolen (1927). Churches, 108; stations and chapels, 137; priests, secular, 67; priests, regular, 83; religious women, 473; colleges, 2; seminary, 1; academies, 8; high schools, 2; parochial schools, 48; pupils in parochial schools, 5918; institutions, 13; Catholics, 48,200.

Modernism, term used by those who affect a preference for what is modern, and a disregard for what is ancient and medieval, usually because they know little of the history or institutions of the past; an attempt at a radical transformation of thought in regard to God, man, the world, life here and hereafter; the assumption that everything modern is more perfect than what preceded, that opposition to every new theory or speculation is opposition to what is good in modern progress. In religion, according to Pius X, it is a complexion of every heresy; according to its principal French exponent, Loisy, a setting aside of every Catholic doctrine. The movement is not new. It began with the Reformation, of which it is the logical outcome. In the middle of the 19th century, under Pius IX, it asserted itself in political liberalism, the attempt to divorce society and government from religion; under Leo XIII it became a social movement; under Pius X it became an aggression against true religion. Its exponents never agreed. It required the genius of Pius X and his collaborators to take their vague assertions and give them system. Modernists were clamoring for emancipation from ecclesiastical authority, for the emancipation of science, of the state, of conscience, without particularizing wherein authority was tyrannical, wherein science, state, or conscience were enthralled. They abhorred the thought of fixed truth, dogma in the real sense, or knowledge derived from revelation. They claimed that the soul had its yearnings for something higher than it could perceive in nature; that these yearnings consciously understood, reveal the intimate presence of God; that this presence constitutes revelation; that experience of relations with God disposes the soul to act properly with Him; that leaders arise who interpret all this and become founders of religion. Christian faith then is this sentimental yearning for God as father, man, as brother. Its formulas are good for a time but they are only of transient use and must give way to others as times change. The Christ of faith is not the Christ of history; He founded the Church and the Sacraments not personally and directly but only through the movement He started as if by a process of evolution; the Sacraments are only formulæ which touch the soul and carry it away; the Scriptures are only a collection of religious experiences of great value. The movement was strong in Italy, and it affected many in Germany, France, and England. It had little influence in the United States, although its French and English promoters did all in their power to propagate it, especially among seminarians. Numerous pontifical documents were issued against it, enumerated in the Catholic Encyclopedia under Modernism. The Encyclical "Pascendi Gregis" crushed it once for all, and this Encyclical is an instance of the sovereign pontiff voicing a sentiment that was universal among bishops, clergy, and laity, the Church teaching thus expressing the views and wishes of the Church taught.—C.E.; Rickaby, The Modernist, Lond., 1908. (ED.)

Modesty (Lat., *modus*, measure), governs exterior deportment, refraining senses and members from all excess. It is a part of temperance, and its outward expression. The supernatural virtue rises higher, infusing into the regularity of carriage a spiritual beauty that makes evident the grace of the soul. It is a most efficacious protection against pride and sensuality. To govern the exterior it must, of course, originate in the mind and in the will. (H. J. W.)

Mohammed (Ar., the praised one), the prophet of Islam and founder of Mohammedanism (570-633), b. Mecca, Arabia; d. there. Of the powerful tribe of Fihr or Quraish, Mohammed spent his early life as a shepherd and an attendant of caravans, and at 25 married Khadeejah, a rich widow. Commercial journeys to Syria and Palestine gained him an acquaintance with Jews and Christians and an imperfect knowledge of their religion and traditions. In A.D. 610 after receiving a call, as he alleged, from the Angel Gabriel, he entered upon an active career as a self-constituted apostle and prophet of Allah, the true God. A persecution instigated by his preaching and attack on heathenism compelled him to fly from Mecca to Medina in 622. This journey was called the "Hegira" (flight) and is considered the beginning of the Mohammedan Era. After this his followers, who in the beginning numbered only 40, increased rapidly. He ruthlessly attacked and conquered Arabian, Jewish, and Christian tribes and finally united all the tribes of Arabia under one emblem and one religion. He possessed dauntless courage and great leadership, but employed barbarous and treacherous means to further his cause, and the rapid diffusion of his doctrine was due mostly to warlike methods. His biographers disagree concerning his moral character and sincerity.—C.E.

Mohammedanism, the religion, known among its followers as Islam, founded by Mohammed after he had effected the conquest of Arabia and united

its warring tribes into one nation and one religion in 632 A.D. It is made up of beliefs and practises taken from Arabian heathenism, Judaism, Christianity, Sabian Gnostics and Zoroaster. It requires belief in one God, in its Angels, the Koran, in its Prophets, resurrection and judgment. God however predetermines everything absolutely and yet punishes evil and rewards good deeds by fantastic penalties and rewards, Paradise being a place of sensuous delights, so great in number and variety that to enjoy them one's powers of enjoyment must be multiplied one-hundredfold. The Angels of Mohammed are mainly a product of his imagination. Based on later Jewish and early Christian traditions. He required prayer five times daily, fasting at all times, but especially in the month of Ramadan, almsgiving, and a pilgrimage to Mecca. He forbade idolatry, apostasy, adultery, gambling, intoxicants, and false witness against other Moslems. The Koran allows each man four wives, slave mistresses, and concubines. The first, seventh, eleventh, and twelfth months of the Mohammedan year are sacred, the seventh being devoted to fasts, and the other three to make possible the pilgrimages to Mecca which occur during the twelfth. Mohammed's successors aimed at universal empire. The number of Mohammedans is estimated at from 175,000,000 to 207,000,000. At one time they extended their conquests to Western Asia, Spain and North Africa. In 1453 they became possessors of Constantinople and threatened Germany, but were defeated and driven back in 1683. At present there are over 8,000,000 in the Balkans, Greece, Russia and Turkey, principally in the latter two; about 155,000,000 in Asia (including 443,037 in the Philippines); 43,000,000 in Africa. There are over seventy Mohammedan sects, divided on political as well as religious grounds.—C.E.; Koelle, Mohammed and Mohammedanism Critically Considered, Lond., 1888. (ED.)

Mohawks, a North American Indian tribe, the most easterly of the Iroquois confederation, represented in the federal council by nine chiefs, three from each clan. Their villages were in the Mohawk valley, their territory extending north towards the St. Lawrence River; east to the Schoharie creek; south to the eastern branch of the Susquehanna River. Champlain met them at Tadousac; the Dutch in 1626 were defeated by them; Fr. Jogues and his companion, John Lalande, suffered martyrdom at their hands, 1646, another companion, René Goupil, having already been put to death, 1642. Obtaining fire-arms from the Dutch, they spread terror far and wide and conquered the Mohegans, Delawares, and Munsee, and continued down the Mississippi and Hudson Rivers. They suffered much during the French and Indian Wars, and aided the British during the Revolution, after which they moved to Canada. The remaining few ceded their lands to the state of New York and are now at the Bay of Quinté, the settlement at Gibson, and the Grand Reservation.

Möhler, JOHANN ADAM (1796-1838), theologian, b. Igersheim, Germany; d. Munich. Educated at Mergentheim, Ellwangen and Tübingen, he was ordained, 1819, and joined the theological faculty of Tübingen. Author of numerous works on Catholic theology, his fame rests chiefly upon his "Symbolik" (Mainz, 1832), through which he introduced the science of symbolism among Catholics, symbol being equivalent to creed. In it he proved the compatibility between reason and Catholic dogma, showing how Catholic teaching takes the middle course between the extremes of Protestantism. Though not controversial, several Protestant theologians issued replies and the unpleasantness of the controversy with Baur which resulted induced Möhler to leave Tübingen and join the Catholic theological faculty of Munich. In 1838 he was made dean of the cathedral of Würzburg; Döllinger edited most of his minor works.—C.E.

Molière, mō-lē-ār (assumed name of JEAN BAPTISTE POQUELIN, 1622-73), dramatist, b. Paris; d. there. He studied under the Jesuits in Paris, graduated in law at Orléans, and in 1643, changed his name, and joined the "troop" of the Béjart and in conjunction with them started *L'Illustre Théâtre* which proved a failure. His first important play "Les Précieuses Ridicules," was presented in Paris, 1659, and from then on his literary production was uninterrupted despite the opposition of of those he had offended by depicting them too faithfully; his family troubles, his tremendous responsibilities as a manager, as an actor who regularly assumed the most difficult rôles, and as a playwright who was often compelled to compose with extreme rapidity. Outside of the many "Farces" which contribute little to his glory, Molière wrote a group of comedies in which he is little concerned with plot and *dénouement*, but in which he depicts in immortal "types" the foibles and ridiculousness of humanity at large: the Miser, the Misanthrope, the Hypocrite, the Pedantic Woman, the Parvenu, the Quack. His masterpieces are: "Le Misanthrope," "L'Avare," "Tartuffe," which provoked long and bitter controversies, because, while seemingly attacking false devotion only, Molière indirectly throws discredit upon true piety also; "Les Femmes Savantes," "Le Bourgeois Gentilhomme," "Le Malade Imaginaire." Molière is the true father of French comedy and some of his characters are destined to live forever.—C.E.; Matthews, Molière, N. Y., 1910. (F. P. D.)

Molina, LUIS DE (1535-1600), theologian, b. Cuenca, Spain; d. Madrid. He entered the Society of Jesus at Alcalá. Installed as professor of philosophy at Coimbra, and later promoted to the chair of theology at Evora, Fr. Molina expounded for 20 years the "Summa" of St. Thomas. In 1592 he was called to Madrid to the Jesuit school of the science of moral philosophy. To him we are indebted for important contributions in speculative, dogmatic, and moral theology, as well as in jurisprudence. Molina's chief work is the "Concordia," concerned with the problem of reconciling grace and free will. A theory for this reconciliation, Molinism, is named after him.—C.E.

Molinism, term used to designate one of the theological systems which purpose to reconcile grace with free will. It was first scientifically developed by Luis de Molina (1535-1600), a Spanish Jesuit, and was, in all its essentials, adopted by the Society of Jesus. It seeks the ultimate solution of the

difficulty in the free created will, but precisely as prepared and assisted by Divine grace. For the infallibility of the connection of grace with the consent of the free will, it falls back upon God's foreknowledge through the *scientia media*, a mediate (not an immediate) knowledge.—C.E. (B. O.)

Molinos, MIGUEL DE (1640-96), founder of Quietism, b. Muniesa, Spain; d. Rome. Ordained priest at Valencia, in 1622 he settled at Rome in the church of Sant' Alfonso belonging to the Spanish Discalced Augustinians. Accused of pernicious teachings by the Jesuits and Dominicans, the Inquisition ordered his books to be examined, but acquitted him. He was, however, arrested by the Holy Office, 1685, and the report of the process against him was read in the Dominican church of Santa Maria sopra Minerva, 1687. He was declared heretic, sentenced to life imprisonment, to penitential garb, to recite the Credo and one-third of the Rosary, and to make his confession four times a year. He taught interior annihilation as the means of obtaining purity of soul, perfect contemplation, and peace, and the licitness of impurity, as only the sensual man, instigated by the demon, is concerned. His teaching was condemned by a Bull of Innocent XI, 1687, and his works prohibited.—C.E.

Molloy, GERALD (1834-1906), theologian and scientist, b. near Dublin; d. Aberdeen, Scotland. Educated at Castleknock College, he entered the priesthood and occupied the chair of theology at Maynooth, 1857-74, when he was made professor of natural philosophy at the Catholic University of Ireland, becoming rector, 1883. He was assistant commissioner under the Educational Endowments Act, served on the Board of Intermediate Education, and became a member of the Senate, Fellow, and finally Vice-chancellor of the Royal University of Ireland. He was an authority on electricity. Among his writings are: "Geology and Revelation" (1870) and "Gleanings in Science" (1888).—C.E.

Moloch, mō'lŏk (Heb., *mōlĕch*, king), a divinity worshiped by the idolatrous Israelites, his cult being supposed to have been introduced into Israel by Solomon (3 K., 11); a form of Baal, representing the sun-god in his destructive aspect. His worship consisted of offering human sacrifices, especially children, causing them to "pass through the fire" after they had been put to death (4 K., 16, 17).—C.E.

Molokai, an island of the northern Pacific group formerly called Sandwich Islands, now the Territory of Hawaii, belonging to the United States. Its area is 261 sq. m. and it is fifth in size and population of the eight large islands. In 1866 the United States Board of Health moved the leper settlement from Kalihi, Oahu, to the Molokai Peninsula, a projection of land on the northern part of the island. Here are situated the United States Leprosarium and the Baldwin Home, while the old hospital at Kalihi, founded in 1865, is retained for those who have the disease in its early stages. The most famous persons connected with the settlement are Father Damien, "the Apostle of the Lepers," who labored for the spiritual welfare of the lepers, 1873-89, and Brother Dutton, who assisted him, 1886, and eventually carried on his work. There are two missions in the settlement: St. Philomena's, Kalawao, and St. Francis's, Kalaupapa.—C.E.

Molyneux, ROBERT (1738-1808), Jesuit missionary, b. near Formby, England. Entering the Society of Jesus, 1757, he was appointed pastor of Philadelphia, 1772; later in Bohemia and Newtown, Md.; opened the first parish school and edited the first Catholic catechism in America. One of the signers of the "Form of Government," 1784, petition for appointment of a bishop in the United States, 1788; attended the synod of 1791 as vicar-general of the southern diocese. President of Georgetown College, 1793-96 and 1806-08, he was named superior of the Jesuits in America, 1806.

Monaco, monarchy of Europe, on the Mediterranean Sea, surrounded, except along the coast, by eastern France; area, 8 sq. m.; pop. (1923), 22,153. It has maintained political independence throughout most of its history since the 10th century, being under the protection of France since 1619. The region was part of the Diocese of Nice until 1868. In that year the Abbey *Nullius* of Sts. Nicholas and Benedict was established, and in 1887 this became the Diocese of Monaco, dependent directly on the Holy See. Churches, 6; priests, 74; Catholics (est.), 20,000.—C.E.

Monarchianism, a heretical system, begun about the 2nd century, which so distorts the monarchy (*monarchia*) of God as to deny the distinction of Persons in the Trinity. It takes the three following forms: (1) Crass Monarchianism absolutely denies any distinction of Persons in the Trinity and concludes naturally that the Father became incarnate and died on the cross. Hence the name of Patripassians. (2) Modalist Monarchianism, championed by Sabellius *c.* A.D. 50, recognized a distinction in the Trinity, not of Persons but of energies or modes. The Deity is one Person but manifests Itself under different modes; in creation as the Father, in redemption as the Son, in sanctification as the Holy Ghost. Sabellius was condemned by Pope Callistus. (3) Subordinationism, which admits a real and true distinction of Persons in the Trinity but denies equality between them. —C.E. (H. A. S.)

Monasteries, DOUBLE, comprising communities of both men and women dwelling in contiguous establishments, united under one superior, in order that the spiritual needs of the nuns might be attended to by the priests. The system, of eastern origin, sprang up with monasticism and came into the West, to Gaul, probably through the influence of Cassian. The idea spread to Belgium, Germany, and Spain, and came into favor in England with the monastery of St. Hilda at Whitby in the 7th century. Other prominent examples are St. Etheldreda's, Ely; Sheppey, Barking, and Kildare. The dual community, subject to abuses and in scant favor with the Church, gradually declined about the 10th century, but revived with the reform of Fontevrault, 1099, and flourished with the Gilbertines, 1146, and the Bridgettines, 1346. The supreme rule was generally in the hands of an abbess, though a prior was superior of the Gilbertines, and one church was used in common for liturgical offices. For rule see FONTEVRAULT; BRIDGETTINES; GILBER-

TINES. Such communities have long ceased to exist in the Western Church.—C.E.

Monasteries, SUPPRESSION OF. Besides the extensive losses suffered by the Church as a result of the Reformation, civil authorities of certain European countries, desirous of the lands and income enjoyed by the religious orders, carried on a systematic seizure of monastic properties, notably in Germany, the Iberian peninsula, Italy, and England. In Germany and the Austrian dominions in the 18th century, Josephinism, a politico-religious movement named for Emperor Joseph II, made the Church subservient to the State. The continued existence of abbeys and convents was made dependent on their ability to prove themselves of material utility. Widespread secularization of monastic property for the benefit of Catholic German governments followed. The Netherlands, Liége, and certain regions of Switzerland annexed by France, witnessed the complete disappearance of their religious houses. During the reign of Joseph II, 1782, suppressions occurred within the Empire. In Switzerland, revolutionary wars brought destruction to the monasteries. In Spain, the government established by Napoleon authorized the suppression of all religious congregations, 1812. Restored and abolished several times, in 1859 houses of which disposal had not been made were given over to the care of the bishops. Certain orders which sent clergy to the colonial possessions, e.g., Augustinians, Dominicans, and Franciscans, were permitted to retain some of their foundations. About 1833 the monasteries of Portugal suffered similar treatment, with the exception of those of the Franciscans who ministered in the Portuguese colonies.

In Italy, Leopold, later Emperor Leopold II, sought the suppression of the monastic orders in the 18th century. The new Napoleonic governments were imbued with an anti-religious spirit which led to suppressions and confiscations in the various political sections of the country. With the establishment of Italian unity there came a general dissolution of the monasteries, those not charged with the care of souls being confiscated and sold. No decree was enacted against the reconstruction of communities, and some foundations have thus been able to carry on their work. The suppression of the English monasteries dates from the reign of Henry VIII. Thomas Cromwell, appointed by the king to visit the religious houses and to report on conditions found therein, delegated the task to certain commissioners. The fate of the monasteries, however, had been sealed before, and not as a result of, this visitation, designed to bring charges against the inmates. Chief of the investigators were Layton, Legh, Ap Rice, and London, who made their accusations in letters reporting on their work, and in the document "Comperta Monastica" which they drew up for Cromwell. The truth of the charges thus rests solely on the word of the inquisitors, whose careers make their testimony reasonably open to doubt. However, at the wish of the king, a decree of Parliament, enacted with reluctance, 1536, suppressed the smaller religious houses, i.e., those having a yearly income of less than £200. Popular resistance to the pillaging of these houses was organized in some sections of the country, and for the supposed "treason" of their superiors some of the larger abbeys were seized by the king. The wealth accruing to the crown as a result of these acquisitions did not fulfill Henry's expectations, and he again sent out his agents, demanding the surrender of the larger monasteries, a work accomplished by cajolery, threats, and coercion. Parliament confirmed the new properties to the king, 1539.—C.E.; Gasquet, Henry VIII and the English Monasteries, Lond., 1925; Jessop, Before the Great Pillage, Lond., 1901; Spelman, The History and Fate of Sacrilege, Lond., 1853.

Monastery (Gr., *monos*, alone), a dwelling place of religious who live in seclusion. The term applies principally to the houses of such religious as lead a contemplative life and recite the divine office in common. It is opposed to a convent or residence, terms used to indicate the houses of religious devoted principally to the active life. The term monastery, is used for houses of both male and female religious. (A. C. E.)

Monastery, CANONICAL ERECTION OF. The general requirements for the canonical erection of a monastery, whether of regulars or moniales, apart from the requirements of the Order's constitutions, are: (1) permission of the Holy See, i.e., of the Congregation of Religious (Can. 497); (2) permission in writing of the Ordinary of the place (Can. 497); (3) sufficient provision for the housing and sustenance of the community (Can. 496). That this monastery be a *domus formata*, it is required that at least six members of the community be professed, of whom four at least must be priests, if the Order is clerical (Can. 488, 5). This general legislation does not affect the special privileges enjoyed by any religious order.—C.E.; P.C. Augustine. (T. T. K.)

Monasticism or MONACHISM (Gr., *monos*, alone), denotes the mode of life, characterized by self-denial and asceticism, which is followed by religious living secluded from the world, according to a fixed rule and under religious vows, in order to perfect themselves in the love of God. It is here considered independently of the religious orders such as friars, canons regular, clerks regular, and recent congregations, which differ from the monastic orders properly so called in that the former follow some particular work, e.g., preaching, teaching, etc., while the life of the monk is lived primarily for its own sake, and its effect on the subject, though indirectly for the good of others also. The two principal forms of monasticism are the eremitical or solitary, and the cenobitical or family type (see HERMIT; CENOBITE). Eremitical monasticism traditionally dates from 305, when St. Anthony, after twenty years' seclusion, was sought as spiritual guide by numerous hermits who had gathered around him in northern Egypt. The solitary or Antonian type of monasticism obtained in northern Egypt from Lycopolis to the Mediterranean, and large numbers of hermits following a semi-eremitical life arose at Nitria and Scete. No rule governed the monks, who were characterized by a spirit of individualism. This type of monasticism spread to Palestine, Syria, Italy, and Gaul, and

later affected the independent growth of the religious life in Ireland, Wales, and Scotland. About 318 St. Pachomius developed cenobitical monasticism in southern Egypt, and introduced the common life. Gradually it practically replaced the eremitical throughout the world. The systematic organization of the monasteries of St. Pachomius presaged the highly centralized rule later introduced in the religious orders. Work as an essential of the daily life of the monks also distinguished the Pachomian followers from those of St. Anthony. Greek monasticism received impetus from St. Basil, who founded a monastery at Neo-Cæsarea, in Pontus, *c.* 360, and inaugurated full community life there, marked by prayer, work, and scriptural reading. He placed greater value upon work than upon the austerities heretofore practised. To him is due the present monachism of eastern Europe, which is however now more noteworthy for the contemplative life of its followers than for its element of work.

The Rule of St. Benedict of Nursia, drawn up in the 6th century, was the most notable factor in the spread of monasticism throughout western Europe. The extreme austerities and rivalry in asceticism of the earlier monks were dropped in the new régime. The vow of stability which he introduced bound a monk for life to a particular monastery, a development of great importance which furthered the family life of the individual monastery, which Benedict sought. Recitation of the Divine Office is the principal occupation of the followers of the monastic life; to it all work must be subordinated. Agriculture, the copying of manuscripts, education, the fine arts, historical and patristic writings, and missionary work have engaged the monks at various periods throughout their history. The monastic life was embraced by women at an early date; their history follows the same course as that of the monks. The sisters of Sts. Pachomius, Basil, and Benedict each governed a community of nuns in accordance with rules drawn up by their respective brothers. — C.E.; Feasey, Monasticism, Lond., 1898; Hannay, Spirit and Origin of Christian Monasticism, Lond., 1903; Montalembert, tr. Gasquet, The Monks of the West, Lond., 1896; Woodhouse, Monasticism, Ancient and Modern, Lond., 1896.

ST. MONICA AND ST. AUGUSTINE

Monica, Saint (333-87), mother of St. Augustine of Hippo, b. Tagaste, Northern Africa; d. Ostia, near Rome. She was brought up in the faith; but her husband, Patricius, was a pagan and the laxity of his morals was a trial to her. Moreover, her son Augustine fell into evil ways during his youth. However, her piety was rewarded by her husband's conversion, and the joy of winning her son not only to the Church, but to sanctity. Emblems: a girdle, and tears. Body in Church of St. Augustine, Rome. Feast, R. Cal., 4 May.—C.E.; Butler.

Monism (Gr., *monos*, single), commonly, any metaphysical, epistemological, or cosmological system substituting a unity of substance for a unity of order in the universe, making reality the varied development of an absolute, organic being, the ground of all existence. It denies all plurality, considering the manifold an illusion. This one reality has been conceived variously as material, ideal, spiritual, personal, impersonal; as in Berkeley, Hegel, Bradley, etc. In psychology, Monism denotes an attempt to solve the difficult problem of interaction of mind and matter by denying either term, or their relationship, as in materialism, spiritualism, and psycho-physical parallelism (q.v.).—C.E.; Ryan, Introduction to Philosophy, N. Y., 1924.

(J. A. B.)

Monita Secreta, alleged secret code of instructions from Acquaviva, fifth general of the Society of Jesus, to the various superiors of the Society, outlining methods for the increase of Jesuit power and influence. Rich young men were to be enticed into the ranks, wealthy widows wheedled of their fortunes, Jesuits advanced to bishoprics, and other orders belittled, while the world was to be persuaded that the Society was animated by the purest motives. The "Monita" are the fabrication of one Jerome Zahorowski, a Pole, who was discharged from the Society in 1611. They first appeared in 1612 at Cracow in MS., and were printed in the same city in 1614. Credit for the supposed original discovery was most commonly assigned to Duke Christian of Brunswick. Having been born, however, in 1599, he was but a mere boy when they first saw the light. The place of discovery was variously set down as Paderborn, Prague, Liége, Antwerp and Glatz. Subsequent attempts were made to revive the legend, notably in the early 19th century, when an undated edition appeared professing to issue from the Propaganda Press and bearing the testimonies of various Jesuit authorities. Unfortunately, however, the forger discovered a new general, "Felix Aconiti," a personage utterly unknown in the annals of the Society. The external evidence is no less convincing. Bishop Lipski of Cracow (1616) and all Jesuit writers have denounced the fabrication from the first. To these may be added such pronounced anti-Jesuits as von Lang, Döllinger, Friedrich, Huber and Reusch, as well as the Protestant historian Gieseler.—C.E.

(W. Mcg.)

Monitor, The, official weekly organ of the Archdiocese of San Francisco, published in San Francisco, Cal.; founded, 1858; circulation, 13,549.

Monk (Gr, *monachos*), term originally applied to hermits or anchorites but from an early period, by popular rather than scientific designation, a cenobite (q.v.), or member of a community of men living apart from the world, under the vows of poverty, chastity, and obedience, in accordance with the rule of a particular order. The word monk seldom occurs in the official language of the Church. By frequent use of the Latin equivalent, *monachi* (sing., *monachus*), to deserибe the brethren in the Rule of St. Benedict, whether they lived as hermits or in

community, it came to be associated with those religious bodies which in some measure reproduce the old Benedictine rule, i.e., Cluniacs, Cistercians, Trappists, as distinguished from the orders of mendicant friars, "clerks regular," and religious congregations of men. Other well-known orders of monks are the Carthusians, Premonstratensians, and Camaldolese.—C.E.

Monograms, two or more letters intertwined, forming one character; often used in Christian art. (J. F. S.)

Monophysites and Monophysitism (Gr., *monos*, single; *physis*, nature), an heretical sect which arose in the 5th century, teaching that there was but one nature in Christ, as a reaction against Nestorianism. Nestorius had held that in Our Lord there was both a human hypostasis or person and a divine. Some early Monophysites, prominent among whom was Eutyches, archimandrite of a monastery near Constantinople, endeavored to save the unity of the Word Incarnate by suppressing the human nature. Other members of the sect spoke of a single combined nature which was both human and divine. Outstanding among the first exponents of Monophysitism were Dioscurus (condemned at Chalcedon, 451) and Timothy Ælurus, both patriarchs of Alexandria. This heresy still prevails in the East among the Copts and the Syrian Jacobites.—C.E. (R. J. G.)

Monopoly, Moral aspects of. Monopoly (Gr., *monopolia*) signifies exclusive sale or exclusive privilege of selling. Present usage extends the term to any degree of unified control over a commodity sufficient to enable the person or corporation in control to limit the supply and to fix the price. The proportion of the supply that must be controlled in order to attain these ends ranges between little over 50% in some cases, and 70-90% in the majority. In all cases however, monopoly implies the ability to regulate the supply and prices beforehand and to fix both at some point other than that which would have been fixed by the natural action of the market under normal competition. A monopoly of itself is not immoral. Its morality depends entirely upon its actions and its effects. Specifically its morality is determined by the prices it fixes and the methods it employs towards actual or potential competitors. Monopolistic prices are not unjust provided they do not exceed the limits laid down by the objective, and subjective rules of justice, viz.: that a commodity should be sold at a price sufficiently high to fairly remunerate all who have contributed to the production of the article; and a price that is approved by competent and fair-minded men. This principle holds true even when the monopolistic price is higher than the price that obtained, or would have obtained, under the stress of competition. For the selling price of the commodity is the source of remuneration to all concerned in the production, and unless this insures a proper return, the price, no matter how low, is unjust. On the other hand a selling price more than sufficient to render fair returns to the different agents of production is also unjust. This just remuneration comprises: (1) a living wage to all laborers, and something more to those: (a) who possess exceptional ability or skill; (b) who put forth unusual efforts; (c) who perform disagreeable tasks; (d) who turn out unusually large products; (2) fair profits for the business man on account of his activities as director of industries; (3) a fair rate of interest on the actual amount of money invested in the business, which rate will be determined by the rate prevailing in competitive businesses subject to the same amount of risk. This is the commonly accepted norm. Even where the monopoly has complied with the double rule of justice cited, there is no good reason why in the case of reduced cost of production, the monopoly should absorb all the benefits of the improvement. It should share them with the consumer in the way of reduced prices, as a compensation for the social dangers inherent in every monopoly.

Public opinion regards as immoral most of the methods used by monopolies to harass and to eliminate their competitors. Among the most notable are: discriminative underselling; the factor's agreement; railway favoritism. (1) Discriminative underselling means a monopoly selling its goods at a loss in the territory where it desires to eliminate competition, while imposing unreasonably high prices elsewhere. The unjustly high price is the moral cause of the act whereby the unprofitably low prices are established, and consequently of the competitors' ruin. The same holds true in cases where the monopoly universally lowers its prices only to raise them exorbitantly when competition is killed. However no injustice is done if the monopoly lowers its prices and keeps them lowered after the competitors have failed, or simply raises them to the profitable though just level because no unjust means have been used. (2) The factor's agreement is a convention between the merchant and the monopoly, whereby the merchant agrees to handle no goods, or no goods of a certain kind, except those manufactured or controlled by the monopoly. The agreement always implies intimidation of the merchant on the part of the monopoly for in the event of the merchant's refusal to make the agreement, the monopoly refuses to sell him any goods at all. Thus the independent dealers are victims of a secondary boycott and lose the patronage of the merchant through intimidation. Since there is no good reason for the intimidation and refusal of intercourse on the part of the monopoly, and since the ultimate aim of the monopoly is to raise the price after the rivals are eliminated, the competitors are unjustly victimized. (3) Railway favoritism is the most serious of all monopolistic methods. Essentially it consists in the fact that the goods handled by the monopoly are carried by the railroad at a rate so much below that charged to independent dealers, that the latter are either ruined, or must be content with insufficient profits. Railway favoritism is immoral because: (a) it is forbidden by law, being condemned by sound general opinion; (b) the railroad as a quasi-public agency is under obligation to treat all its patrons with the same distributive justice that the state would be obliged to accord them were it the owner of the railroad; (c) the lowered prices granted the monopoly imply exorbitantly high rates extorted from the independent shippers. The monopoly is a

formal cooperator in this injustice in as much as it requests, urges and even intimidates the railroad into granting the preferential rates. The monopoly is always the beneficiary in such cases.

Of itself then, monopoly is not necessarily unjust, but experience teaches that the power of committing injustice inherent in every monopoly cannot be unreservedly intrusted to the average man, or group of men. Hence it is the duty of the state to prevent the existence of unnecessary monopolies, and to exercise strict supervision over the necessary ones, in order to prevent monopolistic injustice.—C.E.; Ely, Monopolies and Trusts, N. Y., 1900; Howe, Privilege and Democracy in America, N. Y., 1910. (J. J. MCG.)

Monotheism (Gr., *monos*, single; *theos*, God), the religious system that admits belief in one and only one supreme God. First and foremost in this system comes Christian Monotheism which began with the establishment of Christianity by Jesus Christ. Its principal articles of faith are to be found in the early creeds of the Christian Church, such as the Apostles' Creed, the Athanasian, the Nicene (cf. Denzinger-Bannwart, "Enchiridion," 1-40). The principal present day forms of non-Christian Monotheism are: (1) Jewish Monotheism which among the orthodox Jews of today is the same as the monotheism of the Jews in the pre-Christian era; (2) Mohammedan Monotheism in which Allah, the one and only God, is practically the same as Jehovah of the Jews.—C.E.; Fisher, The Grounds of Theistic and Christian Belief, N. Y., 1897; Orr, The Christian View of God and the World, N. Y., 1907. (E. E. M.)

Monothelites and Monothelitism (Gr., *monos*, single; *thelō*, will), a heresy which, in the 7th century, began within the Church out of an attempt to conciliate the Monophysites. The latter, confusing the idea of personality with the undivided activity of a single will, held that there was a kind of divino-human will and divino-human operation in Christ, the Man-God. The Monothelites admitted the orthodox doctrine of the existence of the two natures but claimed that these natures had a common will and a common activity. This view was strongly urged by Sergius, patriarch of Constantinople, who had enlisted the sympathy of Pope Honorius in his cause, and combated by Sophronius, a Palestinian monk, later patriarch of Jerusalem. After dividing the Eastern Church for over half a century, the controversy was brought to a close by the Sixth General Council (Constantinople, 681) when the doctrines of the Monothelites were formally condemned.—C.E.

Monsabré, JACQUES MARIE LOUIS (1827-1907), orator, b. Blois, France; d. Havre. Ordained a secular priest, 1851, he received his dimissorials, 1855, to enter the Dominican novitiate. After preaching the Lenten sermons in Lyons, Monsabré was assigned to St. Thomas's convent, Paris, where he gave conferences. For several years he preached in the principal cities of France, Belgium, and even in London, conducting retreats, novenas, and triduums. His reputation was really made by his Advent sermons at Notre Dame Cathedral, 1869. Fr. Monsabré preached in this cathedral for twenty years. He conceived and executed the plan of expounding the whole system of Catholic dogmatic theology, and published 48 volumes on theological subjects.—C.E.

Monseigneur, môn-sā-nyĕ'r (Fr., My Lord), honorary form of address formerly given to the higher nobility of France, particularly the dauphin, to Church dignitaries and even to the Saints; in present French usage reserved to archbishops, bishops; vicars-general and other prelates.—C.E. (S. B.)

Monsignor, mon-sē'nyôr (It., *monsignore*, My Lord; abbr. Mgr.), generic title of distinction attached to numerous dignities conferred by the Pope. All ecclesiastical dignitaries, with the exception of cardinals, such as patriarchs, archbishops, bishops and persons attached to the pontifical household, have a right to this title, though in English speaking countries usage calls for the more specific forms of address, "Your Grace" and "Your Lordship" for archbishops and bishops respectively.—C.E. (S. B.)

Monstrance. See OSTENSORIUM.

Montalembert, môn-tà-lạn-bâr, CHARLES RENÉ, COMTE DE (1810-70), b. London; d. Paris. After graduating from the College St. Barbe, he traveled through Ireland where he met O'Connell. In 1831 he joined the staff of Lamennais's newspaper, *L'Avenir*, and conducted campaigns in favor of Poland and Ireland. He fought for liberty of education until the passage of the "Falloux Law," 1850. He separated from Lamennais, 1836, and continued his fights for the liberties of the Church throughout the Second Republic. Unfortunately he disagreed with such men as Louis Veuillot and Dom Guéranger, and became the leader of a liberal Catholicism, which he expounded in his Mechlin speeches (1863). They were disapproved by Pius IX and were partly responsible for the publication of the Encyclical "Quanta Cura" and of the Syllabus. He opposed the definition of the pope's infallibility, but died before its promulgation. Orator and historian, member of the French Academy from 1851, his best known works are: "The Monks of the West" and "Life of St. Elizabeth of Hungary," both long known to English readers. His "Speeches" and "Polemics" each comprise three volumes.—C.E.; Lecanuet, Montalembert, 3 vols., Paris, 1895-1901. (F. P. D.)

MONTALEMBERT

Montallegro, a sanctuary of the Blessed Virgin Mary in Liguria, Italy, near Rapallo, built about 1557. According to tradition, the Blessed Virgin appeared (2 July, 1557) on Monte Leto, to Giovanni Chichizola, a peasant, and showed him a picture of her passing from earthly life, saying that it had been transported by angels from Greece, and that she would leave it on the mountain side as a pledge of her love. The picture was placed in the principal Church of Rapallo for veneration, but two days later it mysteriously disappeared and was

again found on a roek at Montallegro. Thereupon the Rapallese deeided that here the Madonna wished the portrait to remain, and they began to build a shrine which was consecrated July, 1558. In 1574 some shipwrecked Greek sailors, reeognizing the pieture as one which was formerly venerated in Ragusa and which had been missing since 1557, elaimed it. After legal proceedings it was surrendered to them but the following day this miraculous painting reappeared in the sanctuary of Montallegro and has since remained there undisturbed. Apparently of Byzantine origin, the portrait represents the Blessed Virgin lying on a bier, surrounded by several saints, and two angels, supporting a representation of the Holy Trinity symbolized by three human bodies merged into one. The feast of Our Lady of Montallegro to whom Rapallo was dedicated, 1739, is observed during the first three days of July.

Montana, the 3rd state of the United States in size, the 39th in population, and the 41st state to be admitted to the Union (8 Nov., 1889), area 147,182 sq. m.; pop. (1920), 548,889; Catholics (1928) 72,755. The founder of the missions in Montana was the Apostle of the Northwest, the Belgian Jesuit, Fr. Pierre Jean de Smet (q.v.). In 1841, with Fr. Nicholas Point and Fr. Gregory Mengarini, he established St. Mary's Mission, on the Bitter Root River, near the present site of Stevensville. A chapel was quiekly built, with the assistance of the Indians, and the mission flourished for about ten years, being abandoned for a time after 1850 and reestablished by Fr. Giorda, 1866. The name of one of its early priests, Fr. Antonio Ravalli, S.J., who arrived there in 1845, survives in the present name of the county. The Mission of St. Ignatius, founded for the Flatheads of eastern Washington by Fr. de Smet in 1844, was later reestablished at a point about 30 m. above Missoula by Fr. Adrian Hoecken. Fr. Point preached to the Blackfeet in 1846, but the permanent Mission of St. Peter near the present Great Falls was only founded by him and Fr. Hoecken, 1859. The earliest white settlements to have churches were Hell Gate (later moved to Missoula, 1863, where Fr. U. Grassi was the first pastor, and Frenchtown, 1865. Fr. Giorda ministered at Alder Gulch (now Virginia City), 1863. Included in the state are the Dioceses of Helena and Great Falls (qq.v.). Catholic influence on the place-names of the state is shown in the following: Desmet, Ravalli, St. Ignatius, St. Pauls, St. Peter, St. Phillip, St. Regis, St. Xavier. The U. S. Religious Census of 1916 gave the following statistics for church membership in Montana:

Catholic Church	78,113
Methodist Episcopal Church	12,615
Presbyterian Church in the U.S.A.	6,792
Protestant Episcopal Church	4,607
Northern Baptist Convention	4,073
Lutheran Synodical Conference	4,033
Congregational Churches	3,841
Disciples of Christ	3,719
Lutheran United Norwegian Church	2,893
Serbian Orthodox Church	2,700
Lutheran Norwegian Synod	2,203
Church of Jesus Christ of Latter-Day Saints	1,469
Methodist Episcopal Church South	1,258
All Other Denominations	9,259
Total Church Membership	137,566

—C.E.; Shea.

Montanists, schismaties of the 2nd eentury, named from Montanus, a Phrygian, who, *c.* 156, shortly after his eonversion to Christianity, proclaimed himself a prophet of the "Spirit." He called the people to gather in the plain of Pepuza, there to live a more spiritual life in preparation for the seeond eoming of Christ which he said was near. In his frenzied ecstasies, he spoke not as God's messenger, but as God, thus, "I am the Lord God Who dwell in man." (Epiphanius, Hær. XLVIII, 11.) Two women, Maximilla and Prisea, were assoeiated with him and had similar ecstasies. At first the innovations were not doctrinal but disciplinary. The "Spirit" ordered three Lents to be observed, and re-marriage and flight from persecution were forbidden. The greatest danger lay in the claim that the Holy Ghost was now supplementing the revelation of Christ, for this tended to overrule the authority of the bishops. The Asiatie Churches were in a turmoil, but the new prophecies were declared heretical, and the Montanists were exeommunieated by local bishops (Eusebius, V, 16; 17). The news of the so-ealled "new outpouring of the Spirit" traveled all over the Catholie world, to Rome, Africa and Gaul. Pope Zephyrinus, *c.* 202, definitely withheld letters of eommunion with the Montanists. In Africa, *c.* 206, Montanism won to its side the great lawyer Tertullian; he taught that there were some unforgivable sins. The Montanists lingered in Afriea until *c.* 400, when they handed over themselves and their basilica (Hær., LXXXVI) to St. Augustine. Little is heard of them in the East after the end of the 4th century. Some erities consider that the Montanistie eontroversy made the Church the Catholic Church; one would better say that Montanism brought out the innate Catholicity, the unanimity of the Chureh.—C.E. (H. B. McK.)

Montcalm, Louis Joseph Gozon, Marquis de (1712-59), French general; b. Candiac, France; d. Quebec, Canada. Of warlike ancestry, he was a soldier at 15, but continued his excellent classical education by reading. After a successful series of campaigns on the Continent, he succeeded Dieskau in command of the French army in Canada, 1755. Against the odds of discordant relations with Governor Vaudreuil, Bigot's dishonesty, apathy of the Freneh court, impoverished condition of the colony and army, and disproportionate resources of the enemy, Montcalm was heroically faithful to duty. After his victory at Carillon (Ticonderoga), 1758, he raised a eross inscribed in thanksgiving to the God of Hosts. The Battle of the Plains of Abraham when both Montcalm and Wolfe met death, is considered by its results as having saved Canada from the French Revolution. Montcalm was a brave and noble commander, who always gave to God the glory of his victories.—C.E.

Monte Cassino, Abbey of, near Rome, the cradle of the Benedictine Order, founded 529, at Monte Cassino, by St. Benedict, who wrote his famous rule there. The abbey was burned by Lombards, 580, and restored by Abbot Petronax, 718. It was again sacked, 884, and restored, 949. It reached the zenith of its reputation under Abbot Desiderius, 1058-87, when the school of copyists and miniature painters became famous throughout the West. In

1321 John XXII made the church of Monte Cassino a cathedral and its abbot, a bishop. The change proved disastrous, for the bishop was often a secular prelate who adopted the income for his personal use. Urban V temporarily restored the community, 1370. In 1504 Julius II united Monte Cassino to the Congregation of St. Justina of Padua (see BENEDICTINE ORDER) which was thenceforth known as the Cassinese Congregation. It was confiscated by the Italian Government with the other religious houses, 1866, but the abbot was given the title Guardian, in view of his administration of the diocese, one of the most extensive in Italy, which was united to the See of Atina, 1818.—C.E.

Montenegro. See SERB, CROAT, AND SLOVENE STATE.

Monterey-Fresno, DIOCESE OF, California, formerly the Diocese of Monterey and Los Angeles, established, 1840, divided, 1922, into the Dioceses of Monterey-Fresno, Los Angeles and San Diego; comprises the Counties of Fresno, Inyo, Kern, Kings, Madera, Mariposa, Merced, Monterey, San Benito, San Luis Obispo, Santa Cruz, and Tulare; area, 43,714 sq. m.; suffragan of San Francisco. Bishops of Monterey and Los Angeles: Francis Garcia Diego y Moreno, O.F.M. (1840-46), Joseph Sadoc Alemany, O.P. (1850-53), Thaddeus Amat (1854-78), Francis Mora (coadjutor to Bp. Amat, 1873—resigned 1896), George Montgomery (1896-1903), Thomas James Conaty (1903-15), John J. Cantwell (1917-24). Bp. of Monterey-Fresno; John B. MacGinley (1924), Churches, 76; priests, secular, 70; priests, regular, 13; religious women, 225; academies, 4; high schools, 4; primary schools, 17; pupils in parochial schools, 3019; institutions, 6; Catholics, 76,800.

Montes Pietatis, charitable credit organizations from which the poor may borrow money by depositing objects of nominal value as a security. Money is lent only to the needy cases to relieve immediate and pressing financial wants and as they are on a strictly non-profiteering basis the funds they receive are expended in maintaining the establishment and in the furtherance of charitable works. The institution was founded to combat the usurious exactions of the Jewish money lenders and Lombard travelling bankers of the Middle Ages, and the first *mons pietatis* was established in Perugia, 1462, through the instrumentality of the Franciscans, Michele Carcano of Milan, and Barnabò da Terni and Fortunato Coppoli of Perugia. They were disseminated throughout Italy through the efforts of this order, particularly in the person of Bl. Bernardine of Feltre whose insistence on interest to protect the institution's permanency raised a controversy among the theologians who considered it usury. By papal Bull, 4 May, 1515, Leo X declared the institution meritorious and the public expression of *anti-mons pietatis* sentiments incurred excommunication. Consequent to this the institution spread rapidly throughout France, Italy, and Spain. —C.E.

Month's Mind, the Mass of requiem, offered for the departed on or near the thirtieth day after decease or burial. (ED.)

Mont-Laurier, DIOCESE OF, Quebec; est. 1913; comprises Wright, Terrebonne, Argenteuil, Montcalm and part of Labelle Counties; suffragan of Ottawa. Bishops: Francis Xavier Brunet (1913-22), Joseph Eugene Limoges (1922). Churches, 52; priests, secular, 62; priests, regular, 12; religious women, 173; seminary, 1; normal school, 1; academies, 8; institutions, 9; parochial schools, 253; Catholics, 42,115.

Montmagny, CHARLES HUAULT DE (d. *c.* 1651), 2nd French Governor of Canada; b. France; d. St. Christopher, in the Antilles. He was educated by the Jesuits, joined the Order of Malta, 1622, and fought against the Moslems and corsairs of Africa. He reached Quebec, 1636, to replace Champlain as governor, and at once set about improving the fortifications and plans of the city. During his three terms of office (1636-48), he encouraged missionary work among the Indians, aided the foundation of Montreal, and was noted for his administrative powers.—C.E.

Montmartre, môn-mär-tr, a northern section of Paris situated on a hill overlooking the rest of the city; commune from 1790-1860. Prior to the 9th century two churches stood on this hill, one midway up, on the traditional site of the martyrdom of St. Denis; the other, said to have replaced a temple to Mars, on the summit. This second church was reconstructed in the 12th century and consecrated, 1147, by Pope Eugenius III, with St. Bernard of Clairvaux and Peter the Venerable officiating as deacon and subdeacon respectively. In 1095 the two churches became the property of a monastery, first occupied by the monks of St-Martin-des-Champs, and later by the Benedictines. For centuries Montmartre was a popular place of pilgrimage as a shrine of the Blessed Virgin, and here, in 1534, St. Ignatius and his companions, among them St. Francis Xavier, made their vows. In recent years it has become more famous as a center of devotion to the Sacred Heart, since the erection of the National Basilica. Proposed during the troubles of 1870-71, this was started 1875, as an expiatory offering to the Sacred Heart, to obtain the release of the pope and freedom for France. After a meeting of 70 architects, Abadie was entrusted with its construction. Built in Romanesque style surmounted by a Byzantine dome, it has cost something over $8,000,000, and is one of the most imposing of modern religious edifices in the world. Motivated by a like desire to make expiation, a new confraternity of the Sacred Heart of Jesus was established in Montmartre, 1876, and in 1894 was privileged to incorporate into itself other confraternities, of like name and object, throughout the world.

Montreal (Fr., *mont réal,* mount royal). While New France was still in its infancy the Compagnie de Notre-Dame-de-Montréal was formed in Paris by M. Olier, founder of the Society of Saint-Sulpice, and a layman, M. de la Dauversière. Urged by a desire to carry the Faith to the new colony, they found a staunch supporter in Maisonneuve who purchased the island of Montreal from the Compagnie des Cent-Associés, 1640, for purposes of colonization. He arrived at the foot of Mount Royal, 1642,

and named his colony Ville-Marie, now Montreal; in his party was Mlle. Mance, founder of the Hôtel Dieu, later confided to the care of the Sisters of St. Joseph, of La Flèche. She was followed, 1653, by Marguerite Bourgeoys who, five years later, established the Sisters of the Congregation, for the education of girls, and, 1694, the Charron Brothers came to establish the General Hospital of Montreal. It was not until 1657 that the Sulpicians, four in number, came to the colony, under the direction of M. de Queylus. A few years later, 1663, the original Compagnie de Notre-Dame, now reduced to eight members and weary of the losing struggle to carry on their colony, ceded their rights and duties to the Society of Saint-Sulpice. With assistance from France the priests paid off many of the debts, and by 1668 eleven Sulpicians were laboring in Montreal. They were entrusted with the mother parish of Notre Dame, canonically erected, 1678, and now marked by the beautiful church built by M. Roux, 1825-30, containing the tomb of Lavérendrye. The superior filled the position of vicar-general to the bishop, and it was in their house that Bishop Pontbriand took refuge after the English victory on the Plains of Abraham. Although the new governors forbade the reception of novices into the Order, they permitted the priests driven out of France during the Revolution, to enter Canada, and among those who came were twelve Sulpicians; thus the Congregation of Montreal was saved from complete extinction. The College of Montreal had been founded, 1767, the Hôtel Dieu and the house of the Sisters of the Congregation, both destroyed by fire, were rebuilt, 1765 and 1769, and in 1836 Montreal was erected into a diocese. This event was followed by rapid progress in the work of education; the Brothers of the Christian Schools arrived the following year; the Oblates of Mary Immaculate, 1841; the Grand Séminaire, founded, 1840, was followed by the Séminaire de Philosophie, 1894; by order of the Sacred Congregation of Propaganda a branch of Laval University was opened in Montreal, 1876, and in 1896 the Jesuits established Loyola College. Among recent events of importance to the city were: the twenty-first Eucharistic Congress, held there, 1910, and the raising of the cathedral to a basilica, 1919, the same year in which Laval University became the University of Montreal—C.E.

Montreal, Archdiocese of, Quebec; diocese, 1836; archdiocese, 1886; comprises the City of Montreal, the Counties of Chambly, Deux-Montagnes, Hochelaga, Jacques-Cartier, Laprairie, Laval, Napierville, St.-Jean, and part of the Counties of Argenteuil, L'Assomption, Terrebonne and Verchères; suffragans; Saint Hyacinth, Sherbrooke, Valleyfield and Joliette. Bishops: John J. Lartigue, S.S. (1836-40), Ignatius Bourget (1840-76). Archbishops: Edouard Charles Fabre (1876-96), Paul Bruchesi (1897). Churches, 230; priests, secular, 657; priests, regular, 505; religious women, 9023; seminaries, 2; university, 1; colleges, 10; Catholic schools, 820; children in schools, 148,344; institutions, 95; Catholics, 712,898.

Montreal University, Montreal, Canada, formerly Laval University, Montreal Branch; made independent, 1919; conducted by the diocesan clergy; faculties of theology, law, medicine, philosophy, letters, pure science, dentistry, arts; schools of veterinary science, pharmacy, social science, political economy and journalism, agriculture, commerce, dietetics, optometry and a polytechnical school. Connected with the University are schools of modern teaching, church music, drawing, domestic science, public hygiene, and pedagogy, and a conservatory of music. Professors, 608; students, 6683; degrees conferred in 1929, 540.

Montserrat, island, dependency of the British Empire, in the British West Indies, administered by nominated executive and legislative councils; area, 32½ sq. m.; pop., 11,732. Ecclesiastically the island belongs to the Diocese of Roseau (q.v.) on the Island of Dominica, B.W.I.; priest, 1; parish, 1; Catholics, 643.

Moore, Arthur, Count (1849-1907), b. Liverpool; d. Mooresfort, Tipperary, Ireland. Elected to Parliament, 1874, he worked constantly to better conditions in Ireland. During the Gladstone Parliament, 1880-85, he was a follower of Parnell, but never advocating violent measures, he did not favor the full program of the Land or National Leagues. His independence cost him his seat, 1885, but he continued to render splendid service to advance Catholic interests and Home Rule by his speeches and newspaper articles. The greater part of his fortune he contributed to Irish charities, establishing and endowing the Cistercian Abbey at Roserea. Through his efforts a sufficient number of Catholic chaplains were obtained for the navy; for this service he was thanked by the Irish Bishops through a special resolution passed at Maynooth, 1903.—C.E.

Moore, Thomas (1779-1852), poet and biographer, called the "poet of the people of Ireland," b. Dublin; d. Devizes, England. At an early age he exhibited great skill in rhyming and at fifteen had poems published in the "Anthologia Hibernica." Graduated from Trinity College, Dublin, 1798, he went to London to study law, but literature attracted him more, and his early works met with immediate success. He accepted appointment as registrar of the Admiralty Court of Bermuda, 1803, but after four months appointed a deputy and traveled in the United States and Canada, returning to London the following year. His "Epistles, Odes, and Other Poems," treating of his travels, appeared in 1806; the first of his "Irish Melodies," the best loved of his works, in which he set words to the old national airs of Ireland, was published in 1817. Other poetical works are: "Corruption and Tolerance," a satire, 1808; "The Sceptic, a Philosophical Satire," 1809; "Intercepted Letters or the Two-penny Post Bag," a light satirical work, 1813; "Lalla Rookh," an oriental romance, 1819; the first of the "National Airs," 1818; and the "Loves of the Angels," an oriental poem, 1822. In this last year he turned his attention to prose writing and from then on figures mainly as a prose writer. His prose works include: "History of Captain Rock and his Ancestors," dealing with English misrule of Ireland; "Life of Sheridan," 1825; "Life of Byron," 1830; "Life of Lord Edward Fitzgerald," 1831; and "Travels of an Irish Gentleman in Search of a

Religion," 1834.—C.E.; Gwynn, Thomas Moore, Lond., 1905.

Moralities, a development of the miracle plays. In the moralities the matter was allegorical rather than historical and its object was ethical, the cultivation of Christian character. Abstract ideas were substituted for human personalities of the Bible or legendary narrative. These abstractions were represented as human beings on the stage; in many moralities the characters were not all abstract qualities; there were angels and devils, priests, doctors, and the fool, under various names, usually that of the "Vice." Four main plots were used in the earlier moralities and the versification was constantly varied. Later there appeared a modified morality, or interlude, dealing with portions only of a man's life and limiting the ethical teaching to warnings against sin or exhortations to learning and study. This "transformed morality takes its place as one of the threads which went to make up the wondrous web of the Elizabethan drama." —C.E.

Morality may be defined as human conduct in so far as it is freely subordinated to the ideal of what is right and fitting. This ideal governing our free actions is common to the race, but the uniformity regards principles rather than their application. While there are exceptions, in general, it may be said that the common voice of the race proclaims it to be right for man to reverence his parents; to care and provide for his children; to be master of his own appetites; to be honest and just in his dealings, even to his own damage; to show benevolence to his fellows in time of distress; to bear pain and misfortune with fortitude. The advance in morality lies in the better application of the accepted principles, in the widening of their binding scope, and in the removal of inconsistent corruptions. The relation of morality to religion has always been a subject of keen discussion. The positivist and idealist schools teach that morality is independent of religion, but the Church has always taught that apart from religion, the observance of the moral law is impossible because morality has a necessary relation to man's last end, which is God, and secondly, the obligatory character of morality is based upon the Divine Will. Moreover, on account of original sin, man's vision of the moral law has become obscured, and the control of his passions has been lost, and hence without Divine aid he cannot long observe the moral law. It has been shown repeatedly in the histories of individuals and of nations that morality divorced from religion has no binding force. The chief conditions necessary for the growth and development of morality in the individual and the community are a right education of the young in the home and the school, where religion and virtue are impressed upon the child, a healthy public opinion, and sound legislation.—C.E.; Devas, Key to the World's Progress, Lond., 1906; Cathrein, Religion and Morals.

(C. A. F.)

Moral Sense, the feeling for what is right, with or without any accompanying intellectual judgment. There is no question here of a specific faculty operating; the consensus of opinion is opposed to assuming any such faculty. The moral sensibility presupposed by this term seems rather to be the result of the interplay of the imagination and the feelings with the intellect, in respect to moral ideals, and to ideas of personal dignity and responsibility. (B. A. C.)

Moral Theology is the science of moral obligation. Its field is the commandments of God, of the Church, and of every lawful authority, hence, all our duties towards God, our neighbor, and self. See THEOLOGY.—Koch-Preuss. (L. A. A.)

Moran, PATRICK FRANCIS (1830-1911), cardinal, 3rd Abp. of Sydney, b. Co. Carlow, Ireland; d. Sydney, Australia. Educated at the Irish College, and the Propaganda, Rome, he was ordained, 1853. He was appointed vice-rector of the Irish College, Professor of Hebrew at the Propaganda, and vice-rector of the Scots College. In 1886 he became secretary to Card. Cullen, and professor of Scripture at Clonliffe College. Selected as coadjutor-Bp. of Ossory, he was consecrated Bp. of Olba, and established many religious institutions, introduced the Sisters of Mercy into the Irish work-houses, and erected industrial schools for boys and girls, conducted by the Sisters of Charity. The Brief of Dr. Moran's translation to Sydney was issued, 1884, and he occupied this see until his death. Among his principal works are: "Memoir of Oliver Plunket," "Persecutions of Irish Catholics," "Irish Saints in Great Britain," "Civilization of Ireland"; he also contributed to the CATHOLIC ENCYCLOPEDIA.—C.E., XIV, 366.

Moravian Church (*Unitas Fratrum*), a religious association formed near Kunwald, Bohemia, 1457, "to foster pure scriptural teaching and apostolic discipline." The *Unitas Fratrum*, or Church of Brethren, known at the present time in England and America as the Moravian Church, was established, 1735. In 1734 the first Moravian missionary came to Pennsylvania, and an attempt was also made at missionary work in Georgia. An act of Parliament, 1749, recognized the Moravian Church as "an ancient Protestant Episcopal Church," giving it standing and privileges in all British dominions. During colonial times Bethlehem, Nazareth, and Lititz, in Pennsylvania, and Salem, North Carolina, were organized as exclusive Moravian villages. Between 1844 and 1856 this exclusive system was abolished and the church organization was remodeled to suit modern conditions. Having no doctrine of its own, it is broadly evangelical, and in harmony with Protestants on the essentials of Christian teaching. The Moravian principle is "in essentials, unity, in non-essentials, liberty, and in all things, charity." Accepting the Apostles' Creed as formulating the prime articles of faith found in the Scriptures, it emphasizes the personal mediatorship of Jesus Christ as true God and true Man, in His life, sufferings, death, and resurrection. They practise infant baptism; and holy communion, which is celebrated about six times a year, is open to communicant members of other churches. The Moravian Church is a modified episcopacy in government. They publish two weekly periodicals and a monthly. Foreign missionary work is carried on in North, Central, and South America, the West

Indies, South Africa, Australia, the borders of Tibet, and among the lepers in Jerusalem. In 1916 there were 156 stations, with 195 outstations, and 1496 preaching places; 42 American and 312 European missionaries, with 2196 native missionaries and helpers; 156 organized churches, with 39,683 members. There are two other bodies: Evangelical Union of Bohemian and Moravian Brethren in North America, and Independent Bohemian and Moravian Brethren Churches. In 1926 in the United States there were 153 ministers, 164 churches, and 37,243 communicants.

Moray, ancient diocese in Scotland, founded by King Alexander. The inhabitants of the region were evangelized by St. Gervadius of Ireland in the 8th century. The first bishop, Gregory, *c.* 1150, administered the territory on the southern shore of Moray Firth, bounded S. by the bishopries of Argyll and Dunkeld, E. by Ross and Argyll, W. by Aberdeen. Bp. Andrew de Moray, 1223-42, established the diocesan seat at Elgin; the last pre-Reformation bishop was Patrick Hepburn, 1535-73. The cathedral at Elgin was dedicated, 15 July, 1224. At present Moray is a diocese of the Scottish Episcopal Church.

Morganatic Marriage (L.L., *morganatica*, a dowry given the morning after a wedding), the valid and licit union of a prince or a member of a ruling house with a woman of greatly inferior rank, contracted with the understanding that the children have no right to succeed to the title of their father. They are usually provided for by a gift or dowry to their mother, whence the name. (J. F. S.)

Moriscos, a name given to Spanish Mohammedans and their descendants who were permitted to remain in Spain under pretence of conversion to Christianity. They remained the implacable enemies of their conquerors with whom they differed in religion, dress, language, etc., and plotted with the Mussulmans. Philip II tried to make them renounce their dress and language, whereupon they revolted and engaged in a bloody struggle against Spain, 1567-70. The defeated Moriscos were transplanted to the interior and finally expelled from Spain, 1609.

Mormons. See LATTER-DAY SAINTS.

Morning Star, a title of Christ in Apocalypse, 2; 22. The Morning Star, the Lord's ultimate gift to the conqueror, is Jesus Himself. Among the stars of the spiritual firmament He is the brightest, the Light which enlighteneth every man; the Star of Dawn whose coming precedes the sunrise of the Day of God. The image, with its reference to the dawn, applies to the present spiritual life, in which the faithful already possess Christ. (W. S. R.)

Morning Star, THE, official weekly organ of the Archdiocese of New Orleans, published in New Orleans, La.; founded, 1868; circulation, 25,000.

Morocco, monarchy of Africa, on the northwestern coast; area, 218,525 sq. m.; pop. (1926), 5,309,146. In 1219 five of the earliest disciples of St. Francis of Assisi, Saints Berard of Carbio, Peter de Sangeminiano, Accursius, Otho, and Adjutus, were missionaries to this region; they and seven others sent later were tortured and beheaded. Franciscans and Dominicans continued to labor there, and *c.* 1234 the See of Morocco was erected. In the 15th century there were bishopries also at Ceuta and Tangier. In 1923 the Vicariate Apostolic of Morocco was divided so that the portion remaining under that name is approximately the Spanish zone of the country, and the new Vicariate Apostolic of Rabât comprises the part where French is spoken. The following Catholic statistics cover the vicariate before this organization took place: founded, 1908; chs., 45; pp., 169; srs., 158; Catholics, 100,121.—C.E.

Morse (Lat., *morsus*, biting) or MONILE, FIBULA, FIRMALE, or PECTORALE, ornamented cloth or metal clasps attached to the front edges of a cope, to prevent it from slipping. It is worn by cardinals and bishops. —C.E.

MORSE

Mortal Sin (Lat., *mors*, death), a grievous offense against the law of God. This sin is called mortal because it deprives us of supernatural life and brings damnation and death of the soul. Three conditions are necessary for a mortal sin: gravity of matter, sufficient reflection, and full consent of the will. The gravity of matter is determined by Holy Scripture, by the definitions of the Church, by the testimony of the Fathers, Doctors, and theologians, by the universal belief of the faithful, and by reason enlightened by faith. Mortal sin is a revolt against God, supreme Lord, contempt of His adorable majesty, an act of monstrous ingratitude. It is an offense against Christ who redeemed us, and against the Holy Ghost who sanctifies us. It deprives one of sanctifying grace and thus prevents one from acquiring merit or sharing in the satisfying merits of the Church. It tarnishes the soul, and causes remorse of conscience, an inclination to evil, darkening of the intellect, weakening of the will. It deprives one of the right to heaven, and entails penalties, some of which are incurred in this life, and the loss of God forever as well as eternal punishment.—C.E., XIV, 5; Manning, Sin and Its Consequences, N. Y., 1904; Koch-Preuss; Slater, Manual of Moral Theology, N. Y., 1908. (R. G. B.)

Mortification (Lat., *mortificare*, to cause death), a practise of Christian asceticism the purpose of which is twofold: negatively, to cause death to sin, to overcome the desires of the flesh, to conquer evil habits; positively, through penances, hardships, austerities and continued good actions, so to strengthen the will that a man may pursue a desired object despite difficulties. A natural form of mortification is used by anyone who labors long hours to be successful; supernatural mortification aims at progress in virtue and the possession of God and depends on sanctifying grace. (Rom., 8).—C.E.; Maturin, Self-Knowledge and Self-Discipline, Lond., 1905. (W. O. B.)

Mortmain (O.F., *morte meyn*, dead hand), inalienable possession of land, a dead man's clutch on it. The term signifies possession in perpetuity; possession of land, or tenements, by any corporation.

It was at one time invoked, particularly in England, to question the title of religious and charitable trusts, with a view to misappropriating them, especially such as were invested in the Catholic Church. The policy never found favor in the colonies except in Pennsylvania, in order to prevent dedications of property to superstitious uses, and it can have no place in the jurisprudence of the United States. —C.E. (ED.)

Mortuarium (Lat., *mors*, death), term applied: (1) to a tithe paid by the heirs of a landrenter to the landlord, commonly the best head of cattle; (2) to a portion, received by bishops, from the estate of deceased clergymen; (3) to bequests made to churches (Decretals, 3); (4) to the quota demanded for funerals not performed in one's own parish; (5) to death notices; (6) to a chapel, or hall for the dead, or morgue. (C. A.)

Mosaic (Gr., *mouseion*, pertaining to the Muses), a term derived directly from the French *mosaique*, was probably confined to work formed of small cubes of marble, glass, etc., as distinguished from work formed of pieces of glass, etc., cut to a required shape. The earliest examples are the Roman pavements of the Republic and Empire. The great Christian art of glass mosaic arose in the 4th century. The work in the churches of Ravenna is the finest of the early period. In the 6th century the great mosaics of St. Sophia were executed and also those of St. Apollinare Nuovo, Ravenna. In the 11th century the Roman School of decorative mosaic was derived from Byzantium through Southern Italy. The mosaics of the 12th century are remarkable for their development of design. Work of this character is sometimes known as *cosmati*. The great period of Christian mosaic was probably that of the 13th century. The names of Cimabue, Giotto, Cavallini, Torriti are connected with this period, and to it belong some of the mosaics of St. Mark's, Venice, and many of the Roman churches. After the 14th century mosaics were superseded by frescos and the work deteriorated. The pontifical works for mosaics were established first in 1727, and the Italian mosaicists have executed some important works. Modern mosaic work has been used in London in St. Paul's Cathedral, and Westminster Cathedral; in Paris in the Panthéon and Madeleine. —C.E.

Mosaic Legislation, a body of civil, moral, and religious enactments, found in the last four Books of the Pentateuch and ascribed to Moses by an unbroken Jewish and Christian tradition. The foundation of the whole Law is the Decalogue (Ex., 20), and the nucleus is the "Book of the Covenant" (Ex., 20-23). The Civil Laws are mostly found in Exodus 18-23, and Deuteronomy 16-26. The Moral Laws are found in the texts already mentioned (Ex., 20-23), supplemented by Leviticus, 11-20, and Deuteronomy 5. The Religious and Ceremonial Laws, referring to persons, places, days of worship, to sacrifices and holy things, are found in Exodus, 25-30, and especially in Leviticus, 1-27. The superiority of the Mosaic Legislation comes chiefly from its religious character, as it proclaims God as the sole fount and sanction of all laws, and from its moral prescriptions which are summed up in the love of God and of the neighbor. Since it was destined to pave the way for the coming of the Redeemer and of the New Law, its figurative character is very much in evidence (cf. Gal., 4; Heb., 10).—C.E.; Gigot, Outlines of Jewish History, N. Y., 1918. (F. P. D.)

Moses (Heb., *Mosheh*, "saved from the waters"), Hebrew liberator, law giver, and prophet. He belonged to the tribe of Levi and was born in Egypt (15th century B.C.), at a time of grievous persecution, when Pharao had ordered the killing of all male Hebrew children (Ex., 1). Exposed on the waters of the Nile, he was rescued by Pharao's daughter and educated at court. Having killed an Egyptian to save one of his brethren from ill-treatment, he fled to Madian where he married Jethro's daughter (Ex., 2). God appeared to him in the burning bush and commanded him to go and deliver his brethren (3), with the help of his brother Aaron, but Pharao stubbornly refused to let the Israelites go, and the terrible chastisements known as the Ten Plagues of Egypt, only hardened his heart (7-10). However the last one, viz., the death of every first born, forced him to yield, and the Hebrews departed, after celebrating the first Pasch (11-13). Then began, under the leadership of Moses, a long and wearisome journey in the direction of the Promised Land, the dramatic episodes of which are related in the remaining chapter of Exodus and in Numbers. Only a few can be enumerated here: The Passage of the Red Sea and the Canticle of Moses (Ex., 14-15); the Manna (16); the promulgation of the Law on Mount Sinai (19-31); the many revolts of the people, who are saved each time by the intervention of their leader (Ex., 16; Num., 13-14, 21); the march from Mount Sinai to Cades, and the stay at Cades for 38 years during which the present generation is condemned never to enter the Promised Land (Num., 10-20); Moses himself is excluded from it because of his lack of confidence at the "Waters of Contradiction" (ib., 20); Balaam's Prophecies (23-24). The Israelites finally reached the banks of the Jordan, after defeating the Amorrhites and Moabites, and Moses died on Mount Nebo after pronouncing the three memorable discourses preserved in Deuteronomy (q.v.). He was buried in the valley of Moab, but "no man knows his sepulchre" (Deut., 34), and "there arose no more a prophet in Israel like unto Moses" (ib., 10)—Cf. art. on Exodus, Numbers and Deuteronomy.—C.E., Gigot, Outlines of Jewish History, N. Y., 1918. (F. P. D.)

Most Catholic King, a title of the Kings of Spain. The title was given to Ferdinand of Aragon and Isabella of Castile by Pope Alexander VI. In their reign Spain had become a united kingdom and a bulwark against Moorish power, since they had driven out the last of the Moors. They had done much to spread the Faith in the new lands discovered by Columbus and the other adventurous explorers of Spain. (M. P. H.)

Most Christian King, a title of the Kings of France. It came into general use in the reigns of Charles V and Charles VI. Before this, Pepin the Short, Charlemagne and Louis VII had been so called by the Popes of their times. The general use

however dates from the reign of Charles VI (1464). (M. P. H.)

Most Faithful King, a title of the Kings of Portugal. It was bestowed on John V (1706-50) and on his successors for his great aid in building ecclesiastical structures, and his efforts in behalf of the canonization of Saints. (M. P. H.)

Most High, name for God, occurring frequently in the O.T. and N.T., used also for Christ in the doxology "Gloria in Excelsis Deo." (ED.)

Mosul, ARCHDIOCESE AND DIOCESE OF, Mesopotamia, Iraq. (1) Archdiocese of the Syrian rite, re-established, 1790. Athanasius Dallal was transferred to the see, 1926, succeeding Gregory Habra, appointed 1901. Churches, 20 priests, 50; religious women, 20; schools, 15; Catholics, 7100 (statistics, 1910). (2) Patriarchal diocese of the Chaldeans, reestablished in the 18th century. Emmanuel Thomas, Patriarch of Babylon, occupies the see. Churches or chapels, 27; priests, secular 46; priests, regular, 39; schools, 17; Catholics, 31,900.

Mote and the Beam. A parable forming part of the Sermon on the Mount, and read in the Gospel the first Sunday after Pentecost (Matt., 7; Luke, 6). It was not intended to discourage fraternal correction, but directed against all those, of whom the Pharisees were striking examples, who are inclined to judge harshly of others and to disregard the correction of their own faults. To prevent them from becoming blind leaders of the blind, Our Lord warned not only His Apostles, but all His followers, whether superiors or not, to strive first and above all at self-sanctification. Then enlightened by their own experience they would know better how to direct others; and enlightening others by their good example, they could reprove and counsel with more authority and persuasiveness.—Fonck, tr. Leahy, Parables of the Gospel, N. Y., 1915. (N. G.)

Mother, a title used to designate the superioress of a large community or congregation of religious women. It is used principally to designate the superior general of an entire congregation, the provincial superior, if the congregation be divided into provinces, and sometimes to designate the local superior of an independent community. In some communities, as in the Society of the Sacred Heart of Jesus, it is the title of a professed religious. (A. C. E.)

Mother Mary! at thine altar, hymn written in the 19th century by Rev. F. W. Faber.

Mother of God, title of Our Lady first used by St. Elizabeth at the Visitation, "And whence is this to me, that the mother of my Lord should come to me," (Luke, 1, 43). Found in early liturgical prayers, according to St. Cyril (5th century), this term *Theotokos* (bearing God) was perfectly familiar to the ancient fathers. It was employed by St. Ignatius of Antioch (*c.* 90) and St. Athanasius (*c.* 373) and finally sanctioned at the Council of Ephesus (431).—Pohle-Preuss, Mariology, St. L., 1922.

Mother of Mercy, a title by which the Church salutes the Blessed Virgin in the *Salve Regina:* "Hail, holy Queen, Mother of Mercy." It is intimately connected with her other titles, Mother of Divine Grace, and Mediatrix of All Graces. Through the merciful hands of Mary, His Mother, Jesus dispenses graces to man. (N. M. W.)

Motive (Lat., *movere,* to move), whatever moves the will to act, necessarily something good, or something that attracts the mind under the appearance of good, useful, or pleasant. Every voluntary act must have something good, or apparently good, in view. Happiness, immediate or remote, is the motive of every action, the happiness one derives from life, health, home life, friendship, riches, distinction, pleasure, uprightness, knowledge of God in the present, and the happiness of perfect union with God in the future. Motive thus becomes a principle of action on account of the objective worth of the good to be obtained and of the subjective disposition or inclination of the agent. This is why we are said to know a person from motives, to judge of character by the aims and ideals of the person in question and of the methods employed to attain them. (ED.)

Motu Proprio (own accord), words used in rescripts, to signify that the Pope does not condition concession on motives of petition. In legislative enactments, designates informal method the Pope uses to make a decree, for example Pius XI made the chapels of K. of C. and Roman playgrounds papal by his *Motu Proprio,* March 25, 1929.—C.E. (J. D.)

Mount Angel College and Seminary, St. Benedict, Ore., founded 1887; conducted by the Benedictine Fathers; preparatory school; college of arts and sciences; graduate school; professors, 30; students, 209; degrees conferred in 1927, 4.

Mount Carmel, FEAST OF OUR LADY OF, instituted among the Carmelites *c.* 1380 as a feast of thanksgiving in commemoration of favors received through the intercession of the Blessed Virgin. It was assigned to 16 July, the traditional date on which the Blessed Mother appeared to St. Simon Stock and gave him the brown scapular (1251). Sixtus V approved the feast, 1587, and 1609 it became the patronal feast of the Carmelite Order. Benedict XIII extended it to the entire Latin Church, 1726.—C.E. (N. M. W.)

Mount Melleray Abbey, near Cappoquin, Ireland, founded 1833, by Father Vincent Ryan and a band of Cistercian monks from Melleray Abbey in Brittany. Made an abbey, 1835; conducts a seminary; community, 82; priests, 24.

Mount of Beatitudes, name given to the place where Our Lord, surrounded by people from all parts of Palestine, delivered the Sermon on the Mount and taught His Apostles the Lord's Prayer (Matt., 5-7; 8). Tradition locates it on the mountain of Karn Hattin in Galilee, near Nazareth and Cana.

Mount of Offence. See MOUNT OLIVET.

Mount Olivet (from the groves of olive-trees which grew there), range of hills E. of Jerusalem, terminating in the Mount of Offence. Tradition locates there Solomon's idolatrous shrines (4 Kings, 23). In David's time there was a holy place dedicated to God (2 Kings, 15). The Mount is venerated by Christians as a favorite resort of Our Lord during the last days of His public life; it is the spot where He wept over Jerusalem (Luke, 19)

and prophesied its ruin and the end of the world (Matt., 24).—C.E., XI, 244.

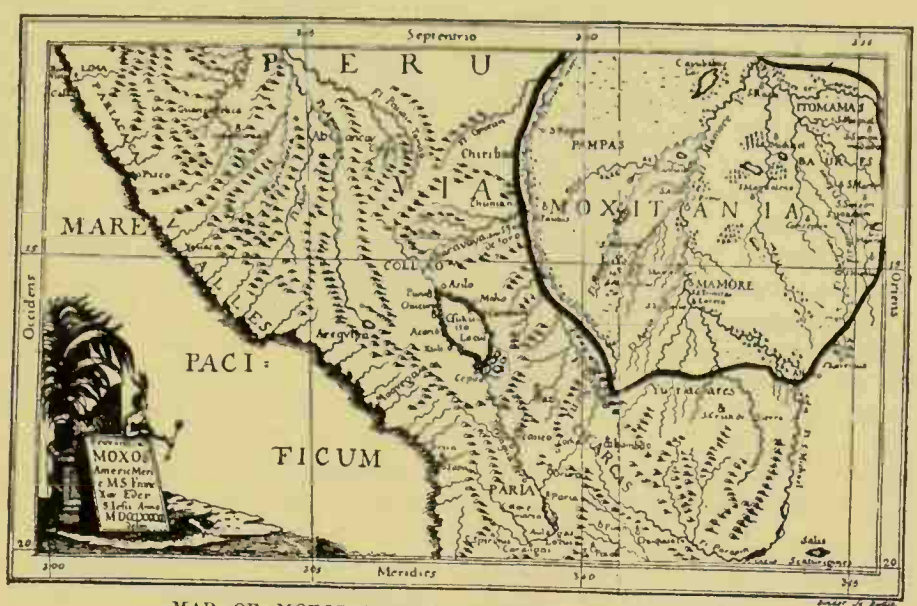
Mount Saint Bernard College, Antigonish, Nova Scotia, conducted by the Sisters of the Congregation of Notre Dame; affiliated with the University of St. Francis Xavier's College; school of domestic science and home economics; professors, 15; students, 105; degrees conferred, 1929, 14.

Mount Saint Charles College, Helena, Mont., founded 1910; conducted by the diocesan clergy; preparatory school; college of arts and sciences; summer school; professors, 15; students, 108; degrees conferred in 1929, 5. There is a preparatory seminary under secular clergy; students, 197.

Mount Saint Clare Junior College and Academy, Clinton, Ia., conducted by the Sisters of St. Francis of the Immaculate Conception; preparatory school; college of arts and sciences; special course; professors, 5; students, 60.

Mount St. Joseph Abbey, Roscrea, Ireland; Cistercian Abbey, founded 1878, by Dom Bruno Fitzpatrick, abbot of Mount Melleray. Community, 70; priests, 27.

Mount Saint Joseph College, Philadelphia, Pa., conducted by the Sisters of St. Joseph; preparatory school; college of arts and sciences; special courses; summer school; professors, 30; students, 124; degrees conferred 1929, 18.



MAP OF MOXOS INDIAN PROVINCE (see p. 656)

Mount Saint Joseph on the Ohio, College of, Mt. St. Joseph, Hamilton Co., O., founded 1920; conducted by the Sisters of Charity of St. Vincent de Paul; preparatory school; colleges of arts and sciences, education, home economics, music; extension courses; summer school; professors, 24; students, 263; degrees conferred in 1929, 14.

Mount Saint Joseph's College, Dubuque, Ia., founded, 1843; name changed to Clarke College, 1929; conducted by the Sisters of Charity, B.V.M.; preparatory school; college of arts and sciences; extension courses; summer school; professors, 35; students, 250; degrees conferred in 1929, 30.

Mount St. Mary's College, Chesterfield, Derbyshire, England, conducted by the Jesuit Fathers; founded, 1842, by Fr. Randal Lythegoe as a partial revival of the Jesuit mission district of the Immaculate Conception founded by Fr. Richard Blount, S.J., first provincial of the English Province, *c.* 1633; prepares for Oxford and Cambridge senior and junior local, and London University matriculation examinations. Staff, 27, including 18 professors; students, *c.* 250.

Mount Saint Mary's College, Emmitsburg, Md., founded 1808; conducted by the diocesan clergy; preparatory school, college of arts and sciences; professors, 21; students, 312; degrees conferred in 1929, 35—C.E.

Mount Saint Mary's College, Los Angeles, Cal., founded 1925; conducted by the Sisters of St. Joseph; college of arts and sciences, music; professors, 38; students, 185; degrees conferred in 1929, 21.

Mount Saint Mary's Seminary, Emmitsburg, Md., founded 1808; under secular clergy; professors, 10; students, 110.

Mount Saint Mary's Seminary of the West, Norwood, Cincinnati, Ohio, founded 1829; under secular clergy; professors, 15; students, 220.

Mount Saint Vincent, College of, Mount-St. Vincent-on-Hudson, New York, N. Y., founded as a preparatory school in New York City in 1847; college founded, 1910, at the mother-house of the Sisters of Charity of St. Vincent de Paul, who conduct the college and preparatory school; includes colleges of arts and sciences, journalism, education, social service, music; graduate and extension courses; buildings include chapel, laboratories, gymnasium, library, museum, and art studios; professors, 77; students, 545; degrees conferred in 1929, 137.

Mount Thabor, thā'bôr (Ar., Jebel et Tour, mountain of mountains), distinguished for its picturesque site and outline, rises above the Plain of Esdraelon, 5 m. SE. of Nazareth. It played an important part in the history of Israel, was the boundary between the tribes of Issachar and Zabulon; here Debbora assembled 10,000 Israelites under Barac to attack and destroy Sisara and his army (Judges, 4); poetically treated by the prophets, Jer., 46; Osee, 5; and Ps. 88. Traditional scene of the Transfiguration of Our Lord.

Movable Feasts (Lat., *festa mobilia*), feasts which occur earlier or later in different years, depending principally on the date of Easter, which is always the first Sunday after the first full moon after the vernal equinox, the opening day of Spring, or March 21. Easter may come as early as March 22, or as late as April 25. Lent, with its opening day (Ash Wednesday) and its six Sundays, is shifted backward or forward by the date of Easter. Forty days after Easter comes Ascension Day; ten days later. Pentecost or Whitsunday; and a week later, Trinity Sunday, followed after four days by the feast of Corpus Christi. The other Sundays of

the year are numbered consecutively after Pentecost until the following Advent. Each of the above-mentioned festivals and other important days and seasons of the Church's year is treated briefly under its own title. (J. F. S.)

Moxos Indians, or Moyos, a group of tribes, famous in the mission annals of Bolivia, belonging to Arawakan stock. In savage state they subsisted upon hunting and fishing, living in rude huts and leading a wandering life. They excelled in boat making, pottery and music and had a method of picture writing. Polygamy was not common. They were cannibals and tortured prisoners of war. The first mission was founded by the Jesuit Fr. Cipriano Baraza in 1674. On the expulsion of the Jesuits from Spanish America, 1767, the Moxos Missions were turned over to the Franciscans. Today they are noted for their upright character and industry. They excel as weavers, builders and wood-carvers. Numbering about 30,000, they are zealous Catholics. —C.E.

Moyes, JAMES (1851-1927), writer, theologian, and controversialist, b. Edinburgh; d. London. Educated in Ireland, France, and Rome at the Venerabile, he was ordained, 1875, and appointed professor at St. Bede's College, Manchester. He was appointed canon theologian of Salford Chapter, 1891, and of the Westminster Chapter, 1895. In 1896, he served on the Papal Commission at Rome on Anglican matters on which he was an authority, and in 1903 he was chosen as sub-delegate Apostolic for the Cause of English Martyrs. He edited the "Dublin Review" until 1903, contributed a vast amount of controversial literature on theological subjects to the "Tablet," and wrote "Aspects of Anglicanism" 1906.

Mozarab, mōz-ăr'ab (Ar., spurious, i.e., naturalized, Arab). A Christian in Spain who submitted to the Moorish government but retained the practise of his religion. For their liturgy, see MOZARABIC RITE.

Mozarabic Rite, the rite used in Spain, and in what later became Portugal, from about the 6th to the latter part of the 11th century. It is known also as Gothic, due to its development during the time of the Visigothic Kingdom of Spain; Toletan, from TOLEDO which was its center; Isidorian, because it probably received a revision by St. Isidore of Seville. It is of common origin and of nearly identical construction with the Gallican Rite, and is still used in Mass and Office by a college of chaplains at Toledo, in a chapel of the cathedral.—C.E. (M. E. D.)

MOZZETTA

Mozzetta (It., *mozzo*, cut short). Short, cape-shaped garment of silk or wool, colored red, violet or black, reaching to the elbow and with an open front that may be fastened with a row of small buttons. At the neck there is a small ornamental hood. It is worn by the pope, but by special privilege it may be worn by cardinals and certain abbots and bishops. The mozzetta is a non-liturgical vestment.—C.E.

M.R. = *Missionarius Rector* (Missionary Rector).

M.S. = Missionaries of La Salette.

M.S.C. = Missionaries of St. Charles; also Missionaries of the Most Sacred Heart (*Missionarii Sacratissimi Cordis*).

Mulholland, ROSA. See GILBERT, LADY.

Mullanphy, JOHN (1758-1833), philanthropist; b. near Enniskillen, Ireland; d. St. Louis. He fought with Irish Brigade in France, and in Baltimore and N. Orleans in the War of 1812. Settled in St. Louis, 1804, where he proved himself thereafter the chief benefactor of every Catholic institution. He brought the Sisters of Charity to that city. He left a numerous family. One unmarried son, mayor of the city, founded the Mullanphy Fund of over a million dollars for civic charity; his daughters and their descendants inherited his piety and benevolence.—C.E. (L. J. K.)

Müller, JOHANN (1436-76), astronomer, b. Königsberg, Coburg, Germany; d. Rome. Arriving in Rome, 1461, he studied the planets and searched for Greek manuscripts. In Venice he discovered part of the Greek Arithmetic of Diophantus, continued his observations, refuted the attempted quadrature of the circle by Cuse, and computed a calendar with the location of sun and moon, the eclipses, and the dates of Easter for the next 30 years. Müller went to Nuremberg, 1471, to establish an observatory for the determination of the astronomical constants, and to publish astronomical literature. He was recalled to Rome to settle the reform of the calendar, and was made Bp. of Ratisbon.—C.E.

Müller, JOHANN (1801-58), physiologist and comparative anatomist, b. Coblenz, Germany; d. Berlin. After teaching medicine at Bonn and anatomy at Berlin, he devoted himself to research in physiology. He is considered the founder of modern physiology, because of his personal contributions to the science and his power of coordinating the results obtained by his predecessors, and of directing into new fields of investigation his own disciples. Throughout his life Müller was a loyal adherent of the Catholic Church.—C.E.; Walsh, Makers of Modern Medicine, N. Y., 1910.

Müller, KARL (1818-93), religious painter, b. Darmstadt, Germany; d. Neuenahr. After four years of study in Rome he became one of the noteworthy artists of the Düsseldorf school, combining the spirituality of the early masters with much sweetness and grace. His principal painting was "The Birth of Mary," in the Church of St. Apollinaris, at Remagen. Part of the cartoon for a projected "Coronation of Mary" is in the Berlin National Gallery. In the church of St. Remigius at Bonn is his altar-painting, "Christ with the Disciples at Emmaus."—C.E.

Mullingar, market town in Co. Westmeath, Ireland, containing a cathedral for the diocese of Meath. It was an ancient palatinate town, and possessed a Dominican convent founded in 1239, confiscated by Queen Elizabeth. Here are St. Finian's College, St. Mary's Cathedral, and a convent of the Loreto Nuns.

Mundelein. See SAINT MARY OF THE LAKE PROVINCIAL SEMINARY.

Mungo, SAINT. See KENTIGERN.

Muñoz, GIL SANCHEZ (CLEMENT VIII), antipope (1425-29), b. Ternel, Spain. He was elected in oppo-

sition to Martin V by three schismatic cardinals after the death of the antipope Pedro de Luna. Alfonso V of Aragon, who was hostile to Martin, had Muñoz solemnly crowned, but the other kingdoms of Europe gave him no support. Finally Alfonso submitted to the pope, Muñoz resigned his claims in the Council of Tarragona, recognized Martin V, and was made Bp. of Majorca.—Pastor.

Münster, town in Westphalia, Germany, former state of the Holy Roman Empire. Founded *c.* 795 by Charlemagne, Mimegerneford, as it was called until the 11th century, grew up around a monastery established by its first bishop, St. Ludger. Although the bishops, from the reign of Bp. Ludwig I, Count of Tecklenburg (1169-73), exercised sovereign rights and were formally acknowledged as "Princes of the Empire" by Frederick II in 1220, yet numerous conflicts with the citizens resulted in the Diocesan Feud (1450-57) and in the curtailment of many of their prerogatives. The principality over which the prince-bishops had temporal jurisdiction lay N. of the Lippe, extending as far as the upper Ems and the Teutoberg Forest. Following the spread of Lutheranism, a reign of terror was inaugurated in the city (1533-35) by the Anabaptists who were finally defeated after a long siege conducted by the bishop and Philip of Hesse. In 1803 the diocese was secularized by the Imperial Delegates Enactment and it became the property of Prussia in 1813. The town contains a cathedral, built for the most part between 1225 and 1265; the 14th-century Church of St. Lambert; the 12th-century Church of St. Ludger; and a university, established in 1771. The present diocese, reorganized in 1821, of which the town of Münster is the seat, has a Catholic population of 1,748,046; 444 parishes; 491 churches and chapels; 1404 secular priests; 166 regular priests; 20 religious houses for men; 354 for women; 311 schools.

ANTONIO MURATORI

Muratori, Luigi Antonio (1672-1750), librarian, b. Vignola, Italy; d. Modena. Educated by the Jesuits and at the University of Modena, he was ordained in 1694, and in 1695 commenced his work of collecting unedited ancient manuscripts, at the Ambrosian library in Milan. In 1700 he became archivist and librarian in Modena; 1716-33 provost of Santa Maria della Pomposa. He published a collection of historical documents which he had brought to the support of the Este family in their quarrel with the pope. This was followed by his great "Rerum italicarum Scriptores ab anno æræ Christianæ 500 ad annum 1500" (writers on Italian affairs of the year 500-1500 of the Christian era), a work of 28 volumes (1723-51) for which "Indices chronologici" (chronological indexes) were published in 1885. "Antiquitates italicæ medii ævi" (Italian antiquities of the Middle Ages, Milan, 1738-42) contained, in its third volume, the Muratorian Canon (q.v.). His other writings include treatises on religious questions, charity, freedom of thought in religious matters, and literary and philosophical works. Despite attacks made upon some of his works he was held in high esteem as a priest.—C.E.

Muratorian Canon, the first part of a fragmentary Roman document of *c.* 170, named after its discoverer L. A. Muratori, which preserves an almost complete list of the writings of the New Testament.—C.E.; Text by Buchanan in Journ. of Theol. Stud. VIII (1907). (B. S.)

Murillo, mōō-rēl'yō, Bartolomé Estéban (1617-82), painter, b. Seville; d. there. He scarcely left his native city except for several years in Madrid, 1642-45, when under the guidance of his teacher, Velasquez, he studied the Italian and Spanish masterpieces of the capital. His work is almost exclusively religious, the exceptions being some portraits and a few *genre* pieces, such as the well-known pictures of boys eating fruit. He is preeminently the painter of the Immaculate Conception, having treated this subject twenty times. Two beautiful examples are in the Louvre, and several in the Prado in Madrid. Other notable paintings often reproduced are "The Holy Family," in the National Gallery, "The Madonna and Child" of the Pitti Gallery, and the "St. Anthony of Padua" of the Seville cathedral.—C.E.; Calvaert, Murillo, Lond., 1908.

Murphy, John B. (1857-1916), surgeon; b. Appleton, Wis.; d. Mackinac Island, Mich. Made known first by the "Murphy Button," this surgical genius sustained his reputation by his numerous writings and clinical lectures. He was professor in Chicago's best medical schools and head of the staff of Mercy Hospital. When President Roosevelt was shot by a maniac in Milwaukee, he had himself brought to Mercy Hospital, Chicago, to be treated by Dr. Murphy. He was at that time acclaimed both at home and abroad "the greatest clinical teacher of the day." He was awarded Lætare Medal, 1902, and in 1916 Pope Benedict XV made him Knight Commander of the Order of St. Gregory.—C.E. Suppl. (L. J. K.)

Murray, Patrick (1811-82), theologian, b. Clones, County Monaghan, Ireland; d. Maynooth College. Educated at Maynooth College, he was elected a Dunboyne, or senior student, 1835. He received a curacy in Dublin, was appointed professor of English and French in Maynooth, 1838, and became professor of theology there, 1841. The remainder of his life he devoted mainly to theological science. In 1879 he was made prefect of the Dunboyne Establishment, which position he held until his death. Dr. Murray wrote for the Dublin Review and for magazines, besides publishing four volumes called "Essays, Chiefly Theological."

His greatest work was "De Ecclesia Christi," a masterpiece in positive and controversial theology.—C.E.

Murray, THOMAS EDWARD (1860-1929), Knight of St. Gregory and Knight of Malta, inventor, b. Albany; d. Long Island. At an early age he was an expert machinist and showed signs of inventive genius which culminated in his obtaining patents for 1100 inventions, more than any other inventor except Thomas Edison. Besides maintaining general supervision of his own corporations, he effected combinations of all the electric companies in Brooklyn and New York, which resulted in the formation of the New York Edison Co., the United Electric Light and Power Co., and the Brooklyn Edison Co. The designer of more electrical plants than any engineer in the country, he won the Longstreth Medal of Merit for his numerous inventions of safety appliances and high commendation from the War Department for his invention of an electric welding process for the manufacture of 9.4 in. mortar shells.

Music, ECCLESIASTICAL. Although music was often employed among the Jews to enhance religious ceremonies, the primitive Christians were restrained in their religious manifestations, and it is only in the 4th century that we find mention of psalm-singing, by Tertullian. In the monasteries of Syria and Egypt two forms of rendering the psalms and canticles of the Bible were developed: the antiphonal chant, which consisted in the alternation of two choirs; and the responsorial chant, which was solo singing in which the congregation joined in a refrain. The first was introduced into the Western Church in 386 by St. Ambrose; and the Alleluia chant, a peculiar kind of responsorial singing in which the Alleluia formed the refrain, was also imported from the East about this time. There was a continuous development in this choral singing, known later as the plain-chant, reaching its climax in the reign of St. Gregory the Great (d. 604). Tradition claims that this pope compiled and revised the numerous melodies already accepted, established a *schola* at Rome for training singers, and drafted an antiphonary for general use. This resulted in the spread of the Gregorian chant, written in neumatic notation and later in the modern staff notation, over the entire Church. Antiphony had been adopted for the Mass in the 5th century; and in the 9th, two new forms of Mass music were added, the Sequences and the Tropes, the famous "Dies Iræ" being a product of this period. With the Renaissance and the Reformation came the rise of polyphony and the neglect of plain-song melodies, which were then used as themes or subjects for contrapuntal or many-part treatment and also supplied the basis of the psalms and hymns of Protestantism. Efforts were made by the popes to restore the traditional chant, because its style, which permitted the words of the text to predominate, was more suitable to the Liturgy than the colorful and florid polyphonic music. Palestrina (d. 1594) endeavored successfully to fit the figured music to ecclesiastical needs. The Medicean Gradual was a revision of the Gregorian chant which appeared in 1615. A new interest in the plain-chant began to be aroused in the 19th century. The historic validity of the Medicean edition was attacked, a thorough examination of MSS. was instituted in the Benedictine monastery of Solesmes, France, and after over 20 years of research, the "Liber Gradualis" was published. This was followed by a new epoch inaugurated by Pius X who, in 1904 by his Motu Proprio, ordered that only the traditional plain-chant and the purer and stricter forms of choral music, sung by men and boys, were to be permitted in liturgical functions. Since then, a new Vatican edition has appeared and every effort is being made to revive this ancient chant which has grown up with the Liturgy itself and is an admirable combination of prayer and music.—C.E.; Weinmann, History of Church Music, N. Y., 1910.

Mustard-seed, subject of a parable of Our Lord (Matt., 13). It takes only two texts, less than 70 words, to tell how the seed, least of all seeds, "becometh a tree, so that the birds of the air come, and dwell in the branches thereof." This is a prophecy as well as a parable of the growth of the Church, as described in Vassall-Phillips' book "The Mustard Seed," Lond., 1912. (ED.)

Mwanza, VICARIATE APOSTOLIC OF, Province of East Africa; by a decree of 1929 two new vicariates (Bukoba and Mwanza) were formed from old Victoria Nyanza Vicariate; entrusted to the White Fathers. Vicar Apostolic: Anthony Oomen (1929). Catholics, 11,000.

My God, I love Thee not because. See O DEUS, EGO AMO TE.

My Jesus! say what wretch has dared, hymn written by St. Alphonsus (1696-1787) and translated by Rev. E. Vaughan.

Myra, mī'ra, city of Lycia in Asia Minor, about 2 m. inland from its port Andriaca, where on his journey to Rome, St. Paul and the other prisoners were removed to "a ship sailing into Italy" (Acts, 27; in the Vulgate Lystra is substituted for Myra).—C.E.

Myrrh (Heb., *mor*), gum resin used as an ingredient in incense and the oil of Extreme Unction. In ancient times it was extensively used as perfume and was presented by one of the Magi to the Infant Jesus as emblematic of suffering. It was also used for embalming and for an anodyne.

Mysore, DIOCESE OF, India, comprises the territories of the Maharaja of Mysore, and the British provinces of Coorg, Kollegal taluk, and the taluk of Hosur, Salem district; established 1886; suffragan of Pondicherry; entrusted to the Society of Foreign Missions of Paris, and the diocesan clergy. The Abbé Jean Dubois labored there. Bishops: Jean Coadou (1886-90); Eugene Kleiner (1890-1910); Augustin Basle (1910-15); Hippolyte Teissier (1917-22); and Maurice Despatures (1922); residence at Bangalore. Churches and chapels, 210; priests, 68; religious women, 313; seminary, 1; schools, 73; institutions, 17; Catholics, 61,347.

Mysteries, revealed truths which are above human understanding, but not contrary to reason. There are mysteries of a kind all around us. We do not understand how life originates, nor how the

food we eat becomes part of ourselves. The chemist can not change milk into flesh and blood. No man, however wise, can make a blade of grass. If there are mysteries in nature it is not surprising that there are mysteries in the Author of nature. There are three great and fundamental mysteries in the Catholic religion: (1) the Trinity; (2) the Incarnation; (3) the Eucharist; to which Mgr. Kolbe adds that of the Mystical Body of Christ. We believe these mysteries, not because we understand them nor because we can discover them by unaided reason, but solely on the word of God Who has declared them. God is incomprehensible to finite intelligence. By revelation He tells us something of His nature or His works which otherwise we should never know. How there are three persons in God, how God became man in the Incarnation, how the Eucharist is Jesus Christ, we do not know; but on God's word we know that these mysteries are true. The Christian religion alone has mysteries in its teaching. Every other religion proclaims only such things as man can originate and understand. St. Augustine declared that he could not believe the Christian religion was divine, if it taught only that which man could devise and comprehend. Any religion that is from God, and tells us about the nature of God, must proclaim truths that are above human comprehension: "hardly do we guess aright at things that are upon earth. . . . But the things that are in heaven, who shall search out?" (Wis., 9). We are a mystery to ourselves; much more should the Creator be a mystery to us. If faith required us to believe only what was demonstrated it would not be faith at all, but evidence. The merit of faith consists in the fact that we sacrifice our intellect on the altar of God's word. We believe because God, Who is truth itself, is our authority. Mysteries serve the two-fold purpose of giving us knowledge of God, otherwise unattainable, and affording us the means of making an act of sublime faith in God. The greatest theologian does not understand the mysteries of faith any more than a child of six. To believe on the word of God is not to renounce reason, but to make good use of it. God does not ask us to understand Him but to trust and to love Him.—C.E.; Kolbe, The Four Mysteries of the Faith, N. Y., 1926. (M. J. S.)

Mystical Body of Christ. The Church is called a mystical body having Christ as its head. St. Paul is the foremost exponent of this doctrine (1 Cor., 6, 12, 12-14, 20, 27; Eph., 4, 11-13,. 15-16; Col., 1, 18, 24). It is chiefly this: Christ as the head of the Church exercises in a mystical, supernatural manner the same life-giving influence of the Church as the human head in the human organism. From Christ proceeds that supernatural life which unites the members among themselves and with Him. Growth, increase, both intensively (sanctity), and extensively (in numbers) depends on this vivifying union, which is fostered and preserved principally by the Holy Eucharist. Notwithstanding number and diversity of members, there is but one body.—C.E. (D. M.)

Mystical Rose, a traditional title given to Our Blessed Lady, an invocation in the Litany of Loreto. The rose is considered the queen of flowers, the red rose symbolic of love, the white rose, of purity. Mary's love for God was always perfect, while she was, and is, always the Immaculate. Mary is the mystical rose without thorn, the "Rose of Paradise," the "Rose bringing salvation to all." (N. M. W.)

Mystical Theology, that branch of theology which deals with the higher forms of mental prayer and with the extraordinary phenomena in the lives of the saints, such as ecstasies and visions. See MYSTICISM.

Mysticism (Gr., *myeo,* initiate), the secret intercourse of a fervent soul with God. Considered in its entirety it forms a branch of theology, called mystical theology. The word mystical signifies something obscure, occult, or mysterious. A person initiated into mysteries may be called a mystic, and the science which treats of mysteries may be called mystical. This science may be called secret, in the sense that the great things of God are secret. They are secret on account of their magnitude, according to the words of Our Saviour: "He that can take, let him take it" (Matt., 19); their dignity: "To you it is given to know the mysteries of the kingdom of heaven; but to them it is not given" (Matt., 13); and the unfitness or inability of men to receive them: "Give not that which is holy to dogs" (Matt., 7). It is also a holy science, because it is ordained to the higher sanctification of souls, according to the three ways of perfection: the purgative, the illuminative, and the unitive. Among the eminent mystical writers in the Catholic Church are: Pseudo-Dionysius, the so-called Areopagite, St. Bernard, St. Thomas, St. Anselm, St. Bonaventure, Hugh and Richard of St. Victor, Gerson, St. Teresa, and St. John of the Cross.—C.E.; Pourrat, tr. Jacques, Christian Spirituality, Lond., 1924; Peers, Spanish Mysticism, Lond., 1924; Turner, History of Philosophy, Bost., 1903. (M. J. W.)

Mythology (Gr., *mythos,* tale; *logos,* science), the product partly of the tendency of the human mind to realize, and partly of man's attempts to account for, the origin of such factors in life as fire, disease, and death, and to explain the succession of natural phenomena in an age of ignorance when a fanciful personification of nature's forces occupied the place of scientific knowledge. Hence arose the mystical stories of the gods, many of which in later generations gave scandal because of their absurdity and immorality. Mythology, being born of ignorance and imagination, has no legitimate place in sound religious belief. The principal divisions of myths correspond to the chief problems which the world presents to the curiosity of man. A few examples are myths of stars, the sun, the moon, death, heroism, and romance. The best known systems of mythology are the Babylonian, Egyptian, Greek, Roman, and Scandinavian. The most famous gods are the Babylonian Gilgamesh and Ishtar; the Egyptian Osiris, Isis, Ra, Ptah, and Toth; the Greek and Roman Zeus (Jupiter), Hera (Juno), Ares (Mars), Hermes (Mercury), Aphrodite (Venus), Pallas Athene (Minerva), Apollo, Hephæstus (Vulcan), Eros (Cupid), and Dionysus (Bacchus); the Scandinavian Odin (Woden), Thor, Freya, and Tiw, for whom respectively are named the days of the week, Wednesday, Thursday, Friday, and Tuesday.

N

Nabor and Felix, SAINTS, martyrs (303), d. Milan. According to tradition they were soldiers under Maximian Hercules, martyred for the faith. They are also said to have been companions of St. Januarius of Mauretania. St. Ambrose mentions them in his works, and a basilica was built in honor of them at Milan. Feast, R. Cal., 12 July.—C.E.; Butler.

Nabuchodonosor II, năb-ụch-ō-dŏn'o-sôr (Heb., O! Nebo, protect the boundary), King of Babylon (*c.* 605-562 B.C.). He took pride not only in the arts of war, but in works of peace, and his long reign marks the height of the grandeur reached by the second Babylonian Empire, when, through his efforts, Babylon became one of the wonders of the world. Of a humane disposition, he repeatedly spared Jerusalem, and destroyed it only when it became a political necessity (4 Kings, 25; Dan., 1). He commanded that Sidrach, Misach, and Abdenago be placed in the fiery furnace, from which they were rescued by an angel of the Lord (Dan., 3). God punished him for his pride "Therefore I, Nabuchodonosor, do now praise, and magnify, and glorify the King of heaven: because all his works are true, and his ways judgments, and them that walk in pride he is able to abase" (Dan., 4).—C.E.

Nagle, NANO (1728-84), foundress of the Presentation Order, b. Ballygriffin, Ireland; d. Cork. She was educated in Ireland, and later in France where she entered a convent. Returning to Ireland, she went to Cork and fought against the ignorance and vice prevalent there. Later she established schools for boys and girls, and an asylum for aged and infirm women. To perpetuate her work she erected a convent, and a community of Ursulines came to Cork, 1771. As the Ursuline Rule did not permit entire consecration to the visitation of the sick and the education of poor children, she founded the Presentation Order, 1775.—C.E., XII, 398.

Nagpur, DIOCESE OF, India, comprises the greater part of the Central Provinces and Berar; the part of the Nizam's territories north of the Godavari, the part of the Central India agency south of the Nerbuda, a part of the Orissa, and the stations of the Rewah State on the Kutni-Bilaspur Railway line; area, 124,000 sq. m.; erected, 1887, by division from the Diocese of Vizagapatam; suffragan of Madras; entrusted to the Missionaries of St. Francis de Sales of Annecy, France. Bishops: Alexis Riccaz (1887-92); Charles F. Pelvat (1893-1900); J. M. Crochet (1901-03); E. M. Bonaventure (1905-07); Francis S. Coppel (1907). Churches, 33; priests, secular, 13; priests, regular, 34; religious women, 119; colleges, 3; high schools, 5; elementary schools, 49; pupils in elementary schools, 1542; institutions, 24; Catholics, 22,000.—C.E.

Nag's Head Story, a false historical legend purporting to describe the consecration of Matthew Parker, Elizabeth's Anglican archbishop, from whom all the Anglican clergymen derive their orders. The facts of his consecration were so obscured in mystery especially to the Catholic party, that they, in all good faith, gave credence to the tale and honestly endeavored to maintain it. According to the report, Matthew Parker and others, who were unable to obtain consecration from any Catholic bishop, while at the Nag's Head Tavern in Cheapside received consecration from Scory, the deprived Bp. of Chichester. Scory was supposed to have consecrated them by placing a Bible on the neck of each, saying, "Receive the power of preaching the Word of God sincerely." In such fashion were the Anglican Orders believed to have their origin. The story is a fable. Matthew Parker was actually consecrated in the private chapel of Lambeth, 1559, but his consecration was invalid because of the dogmatical and liturgical defects in the Ordinal used. (M. P. H.)

Nahum, BOOK OF, a book of the Bible, written between 666 or 662 B.C., when Assurbanipal took Thebes, and the fall of Ninive (606). The author calls himself the Elcesite. The suggestion (since the 16th century) that Elcese, or Elcesai, was in Assyria, as well as the older theory that it was in Galilee are not very probable. The prophet was probably a Judean, living under Manasses. Israel was already destroyed, Juda humbled, Manasses probably a prisoner in Assyria (2 Par., 33). To console his people he foretells the fall of Ninive, hence the title, "Burden of Ninive," a book of vision. It is a poetical masterpiece.—Seisenberger, Practical Handbook for the Study of the Bible, N. Y., 1911. (U. F. M.)

Nails, HOLY, nails with which Our Saviour was fastened to the Cross, and which according to tradition were found by St. Helena. It is not certain whether there were three or four, more probably four. St. Ambrose and others record that St. Helena had one nail converted into a crown for Constantine and another one into a bridle for his horse. It is probable that the iron crown of Lombardy, preserved at Monza, is identical with this crown. The holy nails venerated in more than 30 places of Europe are imitations, some of which may contain filings of the true nails.—C.E. (A. B.)

Naim, nām (Heb., pleasantness), city where Christ raised the widow's son to life (Luke, 7), situated on the northwest ridge of Jebel Dahy, the Little Hermon.—C.E.

Name of Mary, FEAST OF THE HOLY, feast of the entire Latin Church, celebrated on the Sunday within the octave of the Nativity of the Blessed Virgin. It was first observed at Cuenca, Spain, 1513, then extended to the universal Church and assigned to its present place and rank by Innocent XI (1683) in thanksgiving to God and the Blessed Virgin for the liberation of Vienna and the signal victory over the Turks, 12 Sept., 1683. It is the titular feast of

the Society of Mary (Marianists) and of the Congregation of the Oblates of Mary Immaculate.—C.E. (N. M. W.)

Names, CHRISTIAN, names given to individuals at their Baptism. One of the duties of pastors in regard to Baptism is the exercise of care, in order that a Christian name be given to the one baptized. This accords with a venerable Catholic custom always insisted upon by the Church, and now reaffirmed as a law in the new Code of Canon Law. The Roman Ritual and Roman Catechism warn against the choice of "obscene, fabulous or ridiculous names" and "names of vain deities or of impious pagans." The names of the saints are to be to the baptized who bear them, sources of imitation, protection, and intercession.—C.E. (F. T. B.)

Names in New Testament. Of the 173 names of persons given in the N.T., 62 are of unknown meaning. Of these 60 are taken from the Greek, one Greek from Latin, and one from the Hebrew. In the O.T., the majority of proper names are derived from the Hebrew; in the N.T., from the Greek. In the latter, of the names dealing with the Deity, the first seven are derived from the Hebrew, the next two from the Greek, the others Greek from Hebrew. They are: Ananias, Jehovah protects; Heli, Jehovah is high; Elizabeth, worshipper of God; Gabriel, strong man of God; Gamaliel, God recompenses; Michael, who is like God? Nathanael, gift of God; Timothy, honoring God; Matthias, gift of Jehovah; Jesus, Jehovah saves; John, gift of God; Zachary, Jehovah remembers; Zebedee, gift of God. A large class of proper names for men and women is made up of adjectives denoting personal characteristics, such as Andrew, manly; Asyncritus, incomparable; Bernice, victorious; Clement (Lat.), kind; Eunice, victorious; Pudens, modest; Timon (Heb.), honorable; Zacheus, pure. Names of things, and words referring to trades or avocations were taken as proper names: Anna, grace; Judas, praise; Mary (Heb.), bitter sea; Salome, peace; Andronicus, conqueror; Caiphas, oppressor; Malchus, ruler; Manahen, comforter; Philip, lover of horses; Prochorus, leader of a chorus; Tyrannus, tyrant. Some names seem to have been suggested by particular circumstances: Joseph, whom the Lord adds; Mnason, he who remembers; Cleophas, of an illustrious father; Onesiphorus, bringer of profit; Philologus, lover of words; Sosipater, saviour of his father. Names of animals and plants are not frequent, the only example being Damaris, heifer; Dorcas and Tabitha, gazelle; Susanna, lily; and Rhode, rosebush. Names derived from numbers are Quartus, fourth; Tertius and Tertullus, third. Names without Christian significance and probably derived from pagan mythology are: Apollo, contracted form of Apollonios, belonging to Apollo; Diotrephes, nourished by Jupiter; Phebe, shining; Epaphroditus, beautiful; Apollyon, Hermes, and Hermogenes. "Bar" in a name means "son of," e.g., Barabbas, son of the learned man; Barnabas, son of consolation; Barsabas, son of Sabas; Bartimeus, son of Timai; Bartholomew, son of Tolmai. There is only one word derived from a color, Rufus, red. Names derived from kindred are Thomas and Didymus, twin; and Trophimus, foster-child.—C.E., X, 673, 675; Yonge, A History of Christian Names, Lond., 1894; Gray, Hebrew Proper Names, Lond., 1896.

Names of God. Some of the titles of God are names, others attributes. It is not always easy to distinguish between them. The following are found in Holy Scripture:

Almighty, Gen., 17, 1.
Benign, II Esd., 9, 17.
Blessed, Gen., 14, 20.
Creator, II Mac., 1, 24.
Everlasting, Is., 40, 28.
Father, Matt., 6, 9.
First and Last, Is., 44, 6.
God of Peace, Rom., 15, 33.
God of Vengeance, Ps., 93, 1.
Great, Ps. 76, 14.
Helper, Is., 50, 9.
Hidden, Is., 45, 15.
Holy, Apoc., 4, 8.
Hope, Rom., 15, 13.
I am who am, Ex., 3, 14.
Immortal, I Tim., 1, 17.
Invisible, Col., 1, 15.
Jealous, Ex., 20, 5.
Judge, Ps. 7, 12.
Just, Is., 45, 21.
Life Eternal, I John, 5, 20.
Living God, Dan., 6, 26.
Lord, Ps. 117, 27.
Lord of Hosts, Is., 5, 7.
Merciful, Ex., 34, 6.
Most High, Luke, 1, 32.
Most Strong, Gen., 46, 3.
Protector, Ps. 30, 3.
Redeemer, Ps. 18, 15.
Salvation, Apoc., 19, 1.
Saviour, Ps. 24, 5.
Spirit, John, 4, 24.
Strength, Apoc., 7, 12.
True, Jer., 10, 10.

In his celebrated treatise, "The Names of God" (New York, 1912), Lessius has many others, not taken from Scripture but principally from the liturgy, with brief explanations.—Campbell, The Names of God, N. Y. (ED.)

Names of Our Lord. Various names have been given to Our Lord in Holy Scripture and the liturgy of the Church. These are given below as found in the Old Testament, used by Himself, by the Apostles and Evangelists, and by others, particularly in the liturgy.

IN THE OLD TESTAMENT

Almighty Word, Wis., 18, 15.
Brightness of Eternal Light, Wis., 7, 26.
Child, Is., 9, 6.
Counsellor, Is., 9, 6.
Desired of all nations, Agg., 2, 8.
Desire of Eternal Hills, Gen., 49, 26.
Emmanuel, Is., 7, 14.
Expectation of nations, Gen., 49, 10.
Father of World to Come, Is., 9, 6.
God the Mighty, Is., 9, 6.
Holy One, Ps. 15, 10.
Holy One of Israel, Is., 43, 3.
Just, Is., 45, 8.
Just Branch, Jer., 23, 5.
King of Glory, Ps. 23, 7.
Lord of Hosts, Is., 9, 7.
Lord Our Just One, Jer., 23, 6.
Man, Mich., 5, 5.
Man of Sorrows, Is., 53, 3.
My Just One, Is., 41, 10.
Orient, Zach., 6, 12.
Prince of Peace, Is., 9, 6.
Root of Jesse, Is., 11, 10.
Ruler of the Earth, Is., 16, 1.
Sun of Justice, Mal., 4, 2.
Wonderful, Is., 9, 6.

USED BY HIMSELF

Bread of Life, John, 6, 35.
Door, John, 10, 9.
Good Shepherd, John, 10, 11.
Life, John, 11, 25.
Light of the World, John, 9, 5.
Lord, John, 13, 13.
Master, John, 13, 13.
Resurrection and Life, John, 11, 25.
Son, John, 5, 22.
Son of Man, Matt., 8, 20.
Vine, John, 15, 1.
Way, Truth, and Life, John, 14, 6.

USED BY THE APOSTLES AND EVANGELISTS

Advocate, 1 John, 2, 1.
Almighty, Apoc., 1, 8.
Alpha and Omega, Apoc., 1, 8.
Amen, Apoc., 3, 14.
Author and Finisher of Faith, Heb., 12, 2.
Author of Life, Acts, 3, 15.
Beginning and End, Apoc., 1, 8.
Blessed God, Mark, 14, 61.
Child Jesus, Luke, 2, 43.
Christ, Matt., 1, 18.
Christ Jesus, 1 Tim., 1, 1.
Corner-Stone, Eph., 2, 21.
Day Star, 2 Peter, 1, 19.
Faithful Witness, Apoc., 1, 5.
First and Last, Apoc., 1, 17.
First Born from the Dead, Apoc., 1, 5.
Galilean, Matt., 26, 69.
God of the Jews, Rom., 3, 29.
Great Pastor, Heb., 13, 20.
Head, Eph., 4, 15.
He that is to come, Heb., 10, 37.
High Priest, Heb., 2, 17.
Jesus, Matt., 27, 17.
Jesus Christ the Just, 1 John, 2, 1.
Key of David, Apoc., 3, 7.
King of Kings, Apoc., 19, 16.
Lamb of God, John, 1, 29.
Life Eternal, 1 John, 1, 2.
Lion of the Tribe of Juda, Apoc., 5, 5.
Living Stone, 1 Peter, 2, 4.
Lord Jesus Christ, Acts, 10, 48.
Lord of All, Gal., 4, 1.
Lord of Lords, Apoc., 19, 16.
Lord Our God, Apoc., 4, 11.

Mediator, Heb., 9, 15.
Messias, John, 1, 41.
Only Begotten of the Father, John, 1, 14.
Our Lord Jesus Christ, Rom., 1, 4.
Pascha Nostrum, 1 Cor., 5, 7.
Power of God, 1 Cor., 1, 24.
Priest, Heb., 8, 4.
Prince of the kings of the earth, Apoc., 1, 5.
Rabbi, John, 1, 38.
Rock, 1 Cor., 10, 4.
Rock of Scandal, Rom., 9, 33.
Root of David, Apoc., 5, 5.
Saviour, Luke, 2, 11.
Saviour of the World, John, 4, 42.
Son of David, Mark, 12, 35.
Son of God, Matt., 8, 29 (passim).
Son of Joseph, Luke, 3, 23.
Son of the Living God, Matt., 16, 16.
Star of the morning, Apoc., 2, 28.
Stone, Matt., 21, 42.
Stone of stumbling, 1 Peter, 2, 8.
Teacher, John, 3, 2.
That which was from the beginning, 1 John, 1, 1.
Victim, Eph., 5, 2.
Wisdom of God, 1 Cor., 1, 24.
Word, John, 1, 1.
Word of God, Apoc., 19, 13.
Word of Life, 1 John, 1, 1.

USED BY OTHERS

Adonai, O Antiphons.
Angel, in liturgy of Mass.
Captain of our salvation, Epiphany, Matins.
Captain of the Martyrs, Octave of St. Stephen, Matins.
Carpenter's Son, Matt., 13, 55.
Christ our King, First Wednesday in Advent, Matins.
Christ the Lord, Saturday within Octave of Christmas, Matins.
Eagle, St. Maximus, Homily 43.
Eternal, Christmas Day, Lauds.
Eternal Word of God made Flesh, Ember Saturday in Advent, Matins.
Glory of Thy people Israel, Luke, 2, 32.
God of God, title in Gloria.
God our Saviour, Christmas Day, Vespers (I).
God the Son, Saturday within Octave of Christmas, Matins.
Great Prophet, First Sunday in Advent, Lauds.
Heavenly Bridegroom, Epiphany, Lauds.
Holy, Luke, 1, 35.
Holy One of God, Luke, 4, 34.
King of all the earth, Second Monday in Advent, Vespers.
King of Angel Hosts above, Circumcision, Matins.
King of Heaven, Christmas Day, Matins.
King of Israel, Mark, 15, 32.
King of Righteousness, Third Thursday in Advent, Matins.
King of the Gentiles, O Antiphons.
King of the Jews, Matt., 2, 2.
King Peaceful, Christmas Day, Vespers (I).
Light to the revelation of the Gentiles, Luke, 2, 32.
Light of Light, title in Gloria.
Lord of Angels, Eve of Epiphany, Matins.
Lord Our King, Fourth set of antiphons.
Lord our Lawgiver, Fourth set of antiphons.
Lord our Saviour, Circumcision, Matins.
Lord that shall rule, Fourth set of antiphons.
Lord the King, Epiphany, Matins.
Lord the Ruler, Second Sunday in Advent, Matins.
Maker of Man, Circumcision, Lauds.
Mighty One of Israel, First Monday in Advent, Matins.
Most High, Title in Gloria.
Most High and Everlasting Being, Circumcision, Matins.
Nazarene, Matt., 2, 23.
One Christ, Circumcision, Matins.
Only-begotten Son of God, Circumcision, Matins.
Orient from on High, Luke, 1, 78.
Our Defender, Second Sunday in Advent, Matins.
Our King, O Antiphons.
Our King that is to come, First Sunday in Advent, Matins.
Our Lawgiver, O Antiphons.
Our Redeemer, Second Sunday in Advent, Matins.
Peaceful, Christmas Day, Vespers (I).
Rabboni, John, 20, 16.
Ruler, Third Sunday in Advent, Matins.
Ruler of the House of Israel, O Antiphons.
Saviour of the World, John, 4, 42.
Scepter of House of Israel, O Antiphons.
Second Adam, Fourth Sunday in Advent, Matins.
Sender of all the former prophets, Octave of St. Stephen, Matins.
Son of the Most High, Luke, 1, 32.
Thou alone Holy, title in Gloria.
True and just Judge, Sunday within the Octave of Christmas, Matins.
True God of True God, title in Gloria.
True King, Epiphany, Matins.
Wisdom, O Antiphons.
Word made Flesh, Epiphany, Matins.
Word of the Father, Octave of St. John, Matins.

Nanking, capital of China and of Kiangsu Province; pop. (1923), 401,500. The first Catholic mission was established by Matteo Ricci, 1599. It became a vicariate Apostolic, 1668, and a bishopric, 1690, in the appointment of the King of Portugal. Suppressed in 1856, a new vicariate was created and confided to French Jesuits: it comprises the civil province of Kiangsu; residence, Shanghai. Jesuits control: Aurora University, Shanghai (1903); law, medicine, civil engineering, science, literature; foreign teachers, 18; Chinese, 4; enrolment, 392 (mostly pagans); St. Ignatius' College, Zikawei; arts; A.B. degree; foreign teachers, 26; Chinese, 34; enrolment, 473; library, 35,000 volumes; "Little Seminary," and the Theological Seminary (1844), both at Zikawei, 31 and 52 students respectively; museum, library, and observatory of Zikawei. Marist Brothers conduct St. Francis Xavier's College and College of Joan of Arc, Shanghai. The Daughters of Charity maintain in Shanghai a free hospital; St. Mary's Hospital; and St. Joseph's Civil Hospital. The Helpers of the Holy Souls have boarding and day schools in Shanghai; an Apostolic school, Christian, and pagan boarding schools at Zikawei. The Franciscan Missionaries of Mary have charge of the General Hospital, Shanghai; the European Hospital; and a Chinese dispensary; the Carmelites, at Tousewe, count 14 Chinese, 7 Europeans. The Little Sisters of the Poor, at Tungkadou, 24 in number (5 Chinese), maintain a home for 300 old men. Presentandines, 242 sisters (all Chinese), keep native schools. The Little Brothers of Mary have a college of secondary studies for Europeans, Nanking.

Statistics (1923): pop., 25,000,000; Catholics, 202,028; European priests (S.J.), 101; Chinese priests, 66; seminarists, 83; university students (273 pagans), 380; pupils in colleges, 3468; boys in 230 schools, 115,601; girls in 535 schools, 12,598; teachers, 1330; orphans received during the year, 6478; catechumens, 25,743; student catechumens, 3189; adult baptisms, 1898; adult baptisms on deathbed, 4872; baptisms of children of Christians, 6467; baptisms of children of infidels, 30,225; Christian marriages, 3099.

Naples, city in southern Italy. Founded by Greeks from Cumæ (4th century B.C.), Naples endured the barbarian invasions, and in 1041 was besieged by the Normans, whose conquest resulted in the acquisition of Sicily (1087) and the rise of the Kingdom of the Two Sicilies or the Kingdom of Naples. After the Sicilian Vespers (1282), the history of Naples is a story of wars for succession. Under Spanish rule from 1442, conquered by Austria in the War of the Spanish Succession, a French republic in 1799, and a kingdom under Joseph Bonaparte in 1806, it was finally annexed to Italy in 1861. Its famous churches, among which are the Gothic Cathedral of St. Januarius, begun in 1272, which shelters the martyr's relics, the baroque church of St. Philip Neri, the Church of St. Clare and the Monastery of S. Domenico Maggiore (1255), containing the cell of St. Thomas Aquinas, are rich in art treasures, and the secular buildings, including the royal palace and the museum have interesting archæological collections. Naples is the seat of an archdiocese, whose first bishop was St. Asprenus (2nd century), having a Catholic population of 600,000; 106 parishes; 1875 secular priests; 800 regulars; 2000 sisters; 1105 churches or chapels. —C.E.

Napoleon I (1769-1821), Emperor of the French, b. Ajaccio, Corsica; d. Island of St. Helena. Leaving

Corsica, 1778, he attended the college of Autun, after which he was at the military schools of Brienne and Paris, and at Valence garrison as lieutenant. He was made brigadier after the capture of Toulon, and from his victory at St. Roch's church, 1795, through the Italian Campaign, March, 1798 (resulting in the Holy See's surrender of important territories and the imprisonment of Pius VI), and the Egyptian Campaign, May, 1798, his military career was brilliantly successful. During his consulship the Concordat with the Holy See, 1801, was passed as a law with the Organic Articles, establishing Catholicity as the state religion. At the coronation ceremonies in Notre Dame, 1804, Napoleon crowned himself and the empress, although Pope Pius VII had been induced to officiate, on condition that Napoleon should previously go through a religious ceremony with Josephine de Beauharnais, the widow he had civilly married, 1798. This marriage was performed on the eve of the coronation. The pope's refusal to annul Jerome Bonaparte's marriage, Napoleon's refusal to act when the French Civil Code was introduced into Italy, extension of Napoleon's domains by the Treaty of Presburg, occupation of the papal state of Ancona, general attitude of Pius not to regard Napoleon's enemies as his, resulted in strained relations between them, and when Pius required Joseph Bonaparte to submit to the Holy See's suzerainty before recognizing him as King of Naples, Napoleon threatened to cease regarding the pope as temporal prince, and to cut his peoples from communication with Rome. Pius was forced to agree to join the Continental blockade against England, though not to declare war, but Napoleon, desiring rupture, annexed the pontifical states and installed a new government. Pius then excommunicated him, 1809, and consequently he was arrested and imprisoned at Savona (removed, 1812, to Fontainebleau). During imprisonment, his refusal to fill 20 vacant bishopries while out of communication with the cardinals suspended the life of the French Church. At this time Napoleon, desiring an heir, divorced Josephine, 1809. Metternich encouraged alliance with Archduchess Marie Louise of Austria, but the Viennese court required dissolution of the spiritual bond. The pope of course would not grant this, but dioecesan authorities annulled the marriage, 1810, on the grounds of the absence of parish priest and witnesses. Napoleon married Marie Louise, April, 1810, and in 1811, his son, the "King of Rome" was born. Ecclesiastical councils, summoned 1811 by Napoleon, to decide about dispensations and canonical institution of bishops during the pope's captivity, resulted, after two dissolutions and misrepresentations of negotiations with Pius, in the passage of a decree providing canonical institution by the metropolitan within six months, if the pope refused. Napoleon, having made extensive preparations to reduce Rome to a bishopric and establish the Holy See at Paris, thought himself victorious, but the pope's necessary ratification omitted most of the mooted points and left matters much as they had been. From the failure of the Russian campaign (after which the tentative Concordat of 1813 was made law despite Pius's protests), the gradual circumscription of Napoleon's power modified his attitude until, on demand of the allies, 1814, Pius was conducted to Piacenza and liberated. Talleyrand attributes Napoleon's long struggle with the papacy to "the most insensate ambition." The allies entered Paris, March, 1814; after some last vain struggles, Napoleon left Fontainebleau and was in Elba, 4 May. Returning, 1815, for the Hundred Days, he negotiated pacifically with Pius, but the Coalition reformed and, after the Battle of Waterloo, he abdicated in favor of his son, going to England, whence he was transported to St. Helena; there he dictated his "Memoirs" which give him a place in literature. On his request, Pius sent him a chaplain, to whom he said, 1821, "I was born in the Catholic religion. I wish to fulfill the duties it imposes and receive the succor it administers."—C.E.; Hazlitt, Life of Napoleon Bonaparte, Lond., 1894.

Nashville, DIOCESE OF, Tennessee, comprises the State of Tennessee; area, 41,750 sq. m.; suffragan of Cincinnati. Bishops: Richard P. Miles (1838-60); James Whelan (1859-63); P. A. Feehan (1865-80); Joseph Rademacher (1883-93); Thomas S. Byrne (1894-1923); Alphonse J. Smith (1924). Churches, 52; priests, secular, 40; priests, regular, 20; religious women, 616; college, 1; academies, 5; parochial schools, 28; pupils in parochial schools, 5384; institutions, 7; Catholics, 28,338.—C.E.

Natal, VICARIATE APOSTOLIC OF, Natal Province, Union of South Africa (British possession), bounded NE. and E., SW. and W. by the boundaries of the Vryheid and Ngotshe Districts (Zululand), N. by Transvaal, W. by the Orange Free State and Basutoland; SW. by the north boundaries of the Impendhle Districts, the south boundaries of the Maritzburg District, and the Umlaas River; established, 1850; divided in 1921, 1922, and 1923; entrusted to the Oblates of Mary Immaculate. Vicar Apostolic: Henry Delalle, O.M.I. (1904). Churches, 52; numerous stations; priests, 40; schools, 58; orphanages and institutions, 13; Catholics, 29,131.

Natchez, DIOCESE OF, Mississippi, embraces the State of Mississippi; area, 46,340 sq. m.; suffragan of New Orleans. Bishops: John J. Chanche (1841-52); J. O. Van de Velde (1853-55); William H. Elder (1857-80); Francis Janssens (1881-88); Thomas Heslin (1889-1911); John E. Gunn (1911-24); Richard O. Gerow (1924). Churches, 109; priests, secular, 52; priests, regular, 22; religious women, 258; college, 1; academies, 6; parochial schools for white children, 29; pupils, 4681; parochial schools for colored children, 13; pupils, 2147; institutions, 2; Catholics, 33,585 (of whom 3490 are colored and 196 are Indian).

Nathanael, (Heb., God has given), a disciple of Jesus Christ, from Cana in Galilee (John, 21), praised by Our Divine Lord as "an Israelite indeed, in whom there is no guile" (John, 1), and enumerated among the Apostles as a witness to the miraculous draught of fishes, after the Resurrection (John, 21). It is generally held that Nathanael is to be identified with St. Bartholomew the Apostle, since one is not distinguished from the other. The Evangelists who mention Bartholomew tell nothing of Nathanael, and St. John who speaks of Nathanael is silent concerning Bartholomew.—C.E. (J. M. N.)

National Baptist Convention, body of Negro Baptists organized at St. Louis, Mo., 1886; the Colored Free Will Baptists and Primitive Colored Baptists are included in this convention. The purpose of the organization was "to consider the moral, intellectual, and religious growth of the denomination, to deliberate upon the great questions which characterized the Baptist churches, and further, to advise and consider the best methods possible for bringing us more closely together as churches and as a race." Doctrinally and administratively in harmony with the Northern and Southern Conventions, they hold more strictly to the Calvinistic doctrine, and in government refer to an ecclesiastical council the settlement of any difficulties that arise. There is one official periodical. Foreign mission work is carried on in Central, South, and West Africa; the West Indies; and northern South America. In 1916 there were 13 missionaries with 96 native helpers; 88 churches, with 19,812 members; and 52 schools with 15,311 pupils. In the United States in 1925 there were 19,276 ministers, 21,868 churches, and 3,044,528 communicants.

National Catholic Agricultural Federation of Spain, a non-political cooperative organization of Catholic farmers in Spain. It was founded in 1914 to combat the exactions of the capitalists who controlled small farms and within a few years it included over 500,000 members and 4000 local societies. It has cooperative banks, insurance systems, etc. In its program it encourages the establishment of a small farm system on the ideas contained in Pope Leo XIII's encyclical on labor conditions; and it declares for the maintaining of the high religious and moral principles of its members. It is under the active patronage of the Catholic clergy.

National Catholic School of Social Service for Women, Washington, D. C., founded, 1921; conducted by the National Council of Catholic Women; affiliated with the Catholic University of America; special service department; professors, 12; students, 36; degrees conferred in 1929, 9.

National Catholic Alumni Federation, an association organized in New York City, 1 Dec., 1924. The necessity for such an organization was first advocated by the St. Francis Xavier Alumni Association; the result of the first meeting of the committee was the federation, which was approved by Card. Hayes, 17 Dec., the same year. The purpose of the federation is to further the educational and intellectual ideals for the attainment of which Catholic colleges are founded, and to uphold and advance the ideals of higher Catholic education.

National Catholic Welfare Conference, formerly NATIONAL CATHOLIC WELFARE COUNCIL, organization, inaugurated 24 Sept., 1919, which succeeded the emergency National Catholic War Council founded in 1917. Its administrative committee is established in five departments: (1) Department of Education, which safeguards the interests of Catholic education; (2) Department of Press, Publicity, and Literature, which has charge of the news service and issues the N.C.W.C. weekly news sheet to 3 dailies and 84 weeklies; (3) Department of Social Action, which deals with industrial relations, civic education, social welfare, and rural life; (4) Department of Laws and Legislation, which protects Catholic interests in state and nation; (5) Department of Lay Organization, which endeavors to organize Catholic men and women. The Executive Department supervises the work of the Welfare Conference as a whole and keeps in touch with government officials. The work undertaken and inaugurated by these various departments includes study clubs, religious vacation schools, Catholic clubs in non-Catholic colleges, week-day religious instruction for public-school children, collection of Catholic war records, retreats for the laity, organization of Catholic farm women, and publication of Catholic book lists for teacher-training institutions.—C.E. Suppl.

National Catholic Women's Union was organized under the auspices of the Catholic Central Verein (q.v.) in 1916 to promote the participation of women in charitable activities. They encourage lectures, spiritual retreats, mass meetings, and religious celebrations. The headquarters are at Quincy, Ill., where a monthly bulletin is issued. Membership, 60,000.

Nationalism, the consciousness of oneness among a people based on a common heritage of traditions and customs, and often also of language. In its aspirations it centers around national unity and independence. In these latter times fired by a wildly extravagant devotion to country, it has, in its spirit, degenerated into jingoism and chauvinism. As such it is characterized by emotional appeals to a glorious past, a belligerent attitude in foreign relations, a contemptuous disdain of foreigners, a heartless disregard of the rights of minorities, and an arrogant assertion of leadership in the family of nations. Deifying the nation, it does not recognize the sovereignty of principles of justice and hence subscribes to the immoral slogan: my country right or wrong. Nationalism has been called "the great heresy of our times" (Pius XI). (A. J. M.)

National University of Ireland, Dublin, one of the two universities established as a result of the New Universities Act passed, 1908, by which the Royal University (1880-1908) was suppressed. It was created undenominational but subserves Catholic interests. Faculties: art, philosophy and sociology, Celtic studies, science, law, medicine, engineering and architecture, and commerce. Constituent colleges: University College, Cork, professors, 29, student body, 466 (1926-27); University College, Dublin, professors, 48, and student body, about 1280; University College, Galway, professors, 25, and student body, 186. St. Patrick's College, Maynooth, is a "recognized college" of the National University.

Native American Party, political organization founded, 1841, by a state convention in Louisiana. Its principles were the proscription of those who professed the Catholic faith, and the exclusion of foreign-born citizens from all offices of trust and emolument in the government, whether federal, state, or municipal. It became merged in Know-nothingism (q.v.).

Nativity of Christ, FEAST OF THE. See CHRISTMAS.

Nativity of Our Lord (IN ART). Among the many masters who have represented the subject are: Alberti, Credi, Civerchio, Correggio, David, A. Della Robbia, L. Della Robbia, Dettmann, Dürer, El Greco, Fra Angelico, Francia, Ghirlandajo, Lippi, Lochner, Luini, Master of the Glorification of Mary, Murillo, Pacchiarotto, Palma, Perugino, Pinturicchio, Rembrandt, Santa Croce, Sarto, and Uhde.

Nativity of the Blessed Virgin Mary, FEAST OF THE, 8 Sept., probably originated after the Council of Ephesus, 431, which established her right to the title of "Mother of God." It was first mentioned in a hymn composed by St. Romanus, an ecclesiastical lyrist of the Greek Church, 536-556; adopted by the Roman Church in the 17th century.—C.E.

Naturalism (Lat., *natura*, nature), a viewpoint in philosophy and theology insisting exclusively on the natural as distinguished from the transcendent and the supernatural. This may be restricted to physical nature, denying the supra-sensual and the spiritual; as such it is equivalent to materialism; to nature in the pantheistic, monistic sense, hence denying a distinct First Cause; or finally to nature in the deistic sense of created reality, denying any intervention of the First Cause, whether providential or supernatural. In each sense it has a wide application in every field of knowledge; as a result it has been condemned by several popes, especially Pope Pius IX, in the Vatican Council.—C.E.; Ward, Naturalism and Agnosticism, Lond., 1899. (J. A. B.)

Natural Law, the sum total of the ethical precepts implanted by God in the rational nature of man, through the observance of which he, as a free intelligent being, might attain his natural destiny. It is that universal, unchangeable, eternal law which St. Paul says is indelibly written by the Creator in our hearts or in our very nature, urging us to observe the moral order, to do good, and avoid evil. The ultimate basis and source of the natural law is the eternal law or Divine reason ordering and directing all things in accordance with their natural inclinations to their proper acts and ends. The expression or participation of this eternal law in free rational creatures is the natural law which may be summed up in the general prescription to do good and avoid evil, to live in conformity with right rational nature, or to observe the moral order as Divinely constituted and sanctioned. The conduct of all men is subject to the moral law which, as to its primary or general principles at least, is naturally promulgated or known through human reason. Because of the consequences of original sin, Revelation alone can provide complete knowledge of its secondary and especially of its remote principles as applied to the complexities of life. The due regulation of our free actions in conformity with its prescriptions secures their right ordering in which consists the natural perfection of our rational nature, and which at the same time constitutes a necessary condition for supernatural perfection, for, according to St. Thomas, "Just as grace presupposes nature, the Divine Law presupposes the natural law."—C.E., IX, 76. (D. A. MACL.)

Natural Selection, a theory which seeks to explain by natural causes the occurrence of every kind of adaptation which is to be met with in organic nature, on the assumption that adaptations of every kind have primary reference to the preservation of species, and therefore, also, as a general rule, to the preservation of their constituent individuals. This theory was first proposed by Darwin and is based on the following principles: overproduction of organisms and the consequent struggle for existence; the variations of organisms, useful and harmful, and the preservation of the useful, and destruction of the harmful; overcrowding; accidental destruction; change of habits; and migration. This theory is also termed the survival of the fittest (Herbert Spencer). It has not been established by fact, and is not now advanced even as a hypothesis to explain the origin of species.—O'Toole, The Case Against Evolution, N. Y., 1925. (C. J. D.)

Natural Theology, that branch of philosophy which investigates what human reason unaided by Revelation can tell us concerning God; distinguished from dogmatic theology which treats of the science of God in the light of Revelation. This science endeavors: (1) To demonstrate the existence of God from the visible things of the world through such principles as those of finality and causality: "For the invisible things of Him, from the creation of the world are clearly seen, being understood by the things that are made; His eternal Power also and Divinity" (Rom., 1). (2) To establish something about the Divine attributes. Since effects resemble causes we can affirm of God certain perfections possessed by creatures, such as Truth, Love, Beauty. Since the effect differs from the cause and does not necessarily exhaust the perfections of the cause, we negate of God the imperfections found in creatures. Since God is infinite, we exalt in Him to an infinite degree, the perfections found in creatures. (3) To tell us something about God's relation to the world. God is related to us as an object is related to a science, e.g., life can exist without biology, and matter without physics. We are related to God as a science is related to its object, e.g., zoology cannot exist without animals nor botany without plants. (4) To throw some light on the action of Divine Providence, conservation, and the problem of evil. —Boedder, Natural Theology, N. Y., 1906. (F. J. S.)

Nature (Lat., *nasci*, to be born), a substance not merely existing by itself (*per se*), but as containing a principle of action or motion. The terms nature and substance are frequently used as synonyms. In the concrete a natural unitary whole may be regarded first as an entity existing by itself, not merely as a modification inhering in some other being, in which case it is called a substance; or we may regard the unit as belonging to some specific kind of reality, i.e., as being the kind of thing it is, in which case it is called an essence; or we may consider it as the ultimate complete principle from which all the activities of the unit proceed, and in this sense it is called a nature. The nature, then, of a thing is the substance or essence regarded as the complete ultimate principle of the activities of a natural unit. We understand by natural unit (as opposed to artificial combinations of parts), a unit of which the component parts are, of the very intention of their being, parts and not complete entities in themselves. It is clear from this that sub

stance, essence, and nature are in the order of natural existence one and the same thing. Nature in this sense is only mentally distinct from substance. The term nature is also more broadly applied to the whole collection of single substances or natures. Thus we speak of universal nature, applying the term first to the universe of corporeal substances, e.g., the laws of nature, and again to the universe of all created things, e.g., the natural order.—C.E.; Rickaby, General Metaphysics, N. Y., 1909. (J. A. M.)

Naturism, term designating the worship of nature, which, according to the claim of some modern philosophers, e.g., Tylor, Spencer, and Réville, was the primitive form of religion and the basis and source of all existing forms. There are three phases of Naturism as a theory of religion. (1) Ethnographic Naturism holds that there is human life in all things, both animate and inanimate. (2) Philosophic Naturism, based on the idea that there is unity in animated nature and that God is the soul of the world, is the essence of Pantheism, the Neo-Hegelian school, and Transcendentalism. (3) Science-Naturism teaches the identity of God with nature, the veneration and service of humanity or mankind, and the contemplation of the mysterious and unknown powers of the world.——C.E.; The History of Religions, Catholic Truth Society, St. L., 1911; Le Roy, The Religion of the Primitives, N. Y., 1922.

Navarre, former kingdom in the northeastern part of the Iberian peninsula, now forming part of the department of Basses Pyrénées, France, and the districts of Pamplona, Aoiz, Estella, Tafalla, and Tudela in Spain. The inhabitants of the western Pyrenees successfully resisted the Romans, Visigoths, and Arabs, but were vanquished by the Franks in the 9th century. They later regained independence, and their first king was Eneco Arista (839) whose son, García II Eneco, intrepidly resisted the Moors. García's son, Fortun García, after a reign of 22 years became a monk at Leyra, the oldest convent in Navarre. Fortun's son, Sancho García I, surnamed Abarca (905-925), pushed the Moors back to Najera, and in thanksgiving for his victories founded the convent of Albelda, 924. Under his grandson, Sancho the Great (970-1033), the realm rose to its greatest importance, extending from Galicia to Barcelona. At his death the lands were divided never to be reunited, and Navarre became dependent upon its more powerful neighbors. Ecclesiastical activity attained prominence in the period of independence. The dioceses of Pamplona and Oca were united in 1079 to Burgos, in 1035 Palencia was reestablished by Sancho the Great, and Calahorra, wrested from the Moors after 300 years of occupation, absorbed those of Najera (1045)and Alaba (1088). Sancho also reestablished the See of Pamplona and arranged synods at Leyra (1022) and Pamplona (1023) to reform ecclesiastical life. Sancho el Fuerte took the revenues of churches and convents in return for important privileges, and in 1198 granted to the See of Pamplona his palaces and possessions in that city. After his death his subjects awarded the crown to Thibault de Champagne who fostered the poetry of the troubadours. His son, Thibault II (1253-70), married Isabel, daughter of St. Louis of France whom he accompanied on a crusade to Tunis. In 1276 Navarre passed to France and remained until 1328, when the Navarrese proclaimed independence and awarded the crown to Philip of Evreux. Refusing to join the Holy League against France, Navarre came under the ban of the Church and was seized by Don Fabrique de Toledo (1512) for Ferdinand the Catholic of Aragon, who was recognized as king. Lower Navarre north of the Pyrénées was left to France, and Spanish Navarre remained a viceroyalty until formally incorporated into the Spanish monarchy in 1833.—C.E.

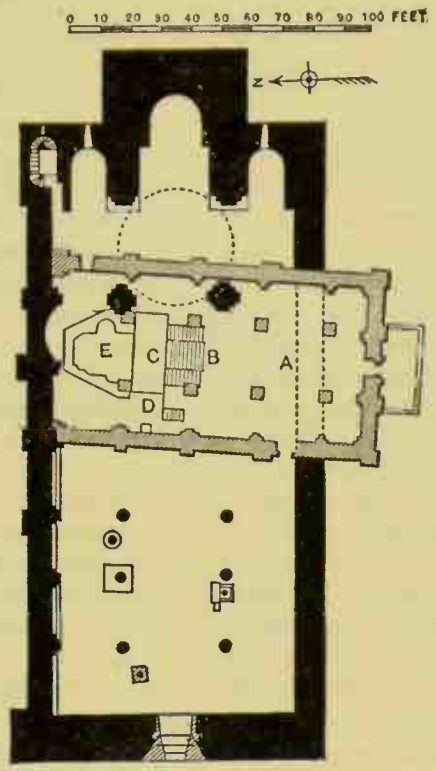
Nave, central open space of a church, west of the choir or chancel and separated therefrom by a wall or screen. It is divided from the side aisles by columns, shafts, or piers, and is roofed with timber or vaulted in masonry. Colloquially, nave indicates the portion of a church reserved for worshippers, including the central and side aisles, and crossing transepts.—C.E.

Navigators' Islands, Vicariate Apostolic of. See Samoa Islands.

Nazarene, a native or inhabitant of Nazareth of Galilee, especially applied to Jesus Christ; a follower of Christ, often applied in contempt; a Judaizing sect of early Christians, who have a text of Matthew's Gospel in the Aramaic language; a member of a small and unimportant heretical sect of trinitarian Christians, originating in Hungary, which rejected Transubstantiation, infant Baptism, and the priesthood; a member of a school of German painters, who in the last century endeavored to restore Christian art to its pristine spiritnality, without considerable effects. Though Nazareth was a priest-center in the Old Covenant, it had no national or religious status; it could be called a country village. Jesus Christ's citizenship of Nazareth offered his detractors a motive to hurl contempt at him. According to Matthew, 2, 23, Nazarene, as a title of Christ, was foretold by the Prophets. No text of the Prophets announced that the Messias was to belong to Nazareth and was to be called a Nazarene for that reason. It is possible that St. Matthew saw a connection between the name Nazarene and the Hebrew word *nezer*, which in Isaias, 11, 1, is translated branch or shoot. St. Matthew's word may be the Greek equivalent of *nāzûrâ*, the Aramaic equivalent to the Hebrew *nezer*. Some have confounded Nazarene with Nazarite, and have falsely concluded that St. Matthew's text refers to Christ's mortified holy life. However, the title may be regarded by St. Matthew as fulfilling the prophecies that He would be lowly and despised by His own people (Is., 53).—C.E.

Nazareth, the town of Galilee where the Blessed Virgin dwelt and where Christ lived the first 30 years of his life, situated in a hollow plateau between the hills of Lebanon, the ancient town occupying the triangular hillock in the north. In earliest times it was the home of priests on their way to the Temple of Jerusalem, and up to the time of Constantine, exclusively Jewish. By 570 the dwelling of Mary had been converted into a basilica and in the 7th century the church of the Nutrition of Jesus was erected. The toleration of the Moslems

who conquered Galilee in 637 did not last, for the Crusaders were compelled to leave the town, 1187, and all the Christian buildings were destroyed in 1263. The Franciscan friars, arriving in the 14th century, were driven out twice, but in 1629 were allowed to build a church, which was, however, ruined by the Bedouins. The friars built the present church in 1730. In 1909 explorations below and about it revealed the plans of the ancient basilica of Constantine, which the Crusaders copied. The Franciscans built their church so that fifteen steps led down to the ancient Chapel of the Angel, and two to the grotto with its altar of the Annunciation. The choir of the church is directly above the grotto; the chapel is the traditional site of the house of the Virgin; and the church of the Nutrition marks the home of the Holy Family.—C.E.; Meistermann, New Guide to the Holy Land, Lond., 1907.



Plan of the ancient and of the present
CHURCH OF THE ANNUNCIATION AT NAZARETH

Foundations of the ancient church
Plan of the present church

Nazarite or NAZIRITE (Heb., to consecrate, to separate), among the Hebrews one separated from the common ways of men, and by vow consecrated to God. Though the vow of the Nazarite is pre-Mosaic, its codified form is found in Numbers, 6. According to this law, Nazarites might be of either sex. They were bound not to cut the hair or beard; to abstain from any wine, or fruit of the vine, or any strong drink; not to touch a dead Roman body or enter the house of the dead; and to offer sacrifices proper to their state. The Nazarite vow was either perpetual or temporary, the minimum being 30 days. Similar custom exists among the Arabs. —C.E.

(A. E. B.)

Nazarius and Celsus, SAINTS, martyrs. Nothing is known of them except that their bodies were discovered at Milan by St. Ambrose, *c.* 396. Their apocryphal legend relates that Nazarius was born at Rome, fled to Upper Italy during the persecution of Nero, and traveled through Gaul with Celsus, a young convert of Cimiez. He was beheaded at Milan in 68. Feast, R. Cal., 28 July.—C.E.; Butler.

SS. NAZARIUS AND CELSUS

N.D. = *Nostra Domina, Notre ime* (Our Lady).

Near East Welfare Association, CATHOLIC, established by the Holy See, 1926, by merging all existing works of the Church in the United States in behalf of Russia and the Near East; confided to the care of the cardinals and bishops of the United States, with headquarters in New York City. The immediate concern of the Association is the relief of physical distress, but in order to insure humanity against a repetition of causal conditions, the Holy Father set forth a program of social and spiritual service, including the erection of colleges, schools, and orphanages, instruction in sanitation and hygiene, the maintenance of agricultural communities, the fortifying of religious principles, and a frank study of the causes perpetuating schism between East and West. To aid in understanding these peoples, the "Pontifical Institute for Oriental Studies" was founded in Rome and is largely dependent on the Association for support. In addition to the program outlined, the Association has cooperated with the League of Nations, the American Red Cross, and other international relief agencies; and a special fund has been created for Russians in France. The Association, a permanent pontifical society, may be called the pope's "community chest" for international charities.

Nebo, MOUNT, a mountain of the Abarim range, E. of the Jordan and the Dead Sea, from which Moses surveyed the Promised Land (Deut., 32), and where he died (Deut., 34). The location of Mount Nebo is doubtful, but it is identified by some with the modern Jebel Neba, a ridge on a plateau SW. of Hesebon.—C.E.

Nebraska, the 15th state of the United States in size, the 31st in population, and the 37th to be admitted to the Union (1 March, 1867); area, 77,510 sq. m.; pop. (1920), 1,296,372; Catholics, (1928), 154,716. One of the earliest Catholic settlements of Nebraska was founded in Dakota County in 1855 by a group under the leadership of Rev. J. F. Tracy. It was known as St. Patrick's Settlement, and from his church of St. John, Fr. Tracy attended similar colonies in Omaha, and in Nebraska City, where there was soon a German group under the Benedictine, Fr. Hartig. In the former city a church was erected, 1856, on land donated by Gov. Alfred Cumming, the first Mass having been said in his house. In 1874 a group of Catholics from Boston, led by Gen. John O'Neill, settled in Holt County and founded the town which still bears their leader's name. Some members of this settlement moved shortly into Greeley County, to a site still known as O'Connor, named in honor of Bp. James O'Connor of Omaha. Included in the state are the dioceses of Omaha, Lincoln, and Grand Island (qq.v.). Catholic influence on the place-names of the state is shown in the following: Loretto, Sacramento, St. Ann, St. Columbans, St. Edward, St. Helena, St. Libory, St. Mary, St. Michael, St. Paul. The U. S. Religious Census of

1916 gave the following statistics for church membership in Nebraska:

Catholic Church	135,537
Methodist Episcopal Church	81,879
Lutheran Synodical Conference	31,234
Presbyterian Church in the U.S.A.	26,233
Disciples of Christ	24,140
Northern Baptist Convention	19,643
Congregational Churches	19,423
Lutheran General Synod	18,206
Lutheran General Council	9,261
Lutheran Synod of Iowa	8,205
Protestant Episcopal Church	7,931
United Brethren in Christ	7,234
German Evangelical Synod	5,456
United Evangelical Church	3,028
All Other Denominations	43,381
Total Church Membership	440,791

—C.E.; Shea.

Necessity, a word which denotes that which must be as it is without the possibility of being otherwise. It is opposed to contingency, a state or condition or event which need not be as it is, and hence may be, or might have been, otherwise. Logical or mathematical necessity is that which unavoidably, unalterably follows from accepted principles or postulates. Physical neeessity is but the constant behavior of the things of nature; thus, the sun must rise. Moral necessity is obligatory conduct for beings possessing free will. Thus, it is morally necessary to keep promises and contraets. —C.E.; J. Rickaby, The First Prineiples of Knowledge, Lond., 1919. (J. J. R.)

Neckham (NECHAM), ALEXANDER OF (1157-1217), Augustinian scholar, Abbot of Cirencester, b. Hertfordshire, England; d. Kempsey, Worcestershire. His "Liber de natura rerum" contains the earliest record of the use of a mariner's compass in navigation and a list of remarkable springs and lakes.—C.E.

Necrologies, or OBITUARIES, lists which contain the names of the dead whose souls are to be prayed for. These lists were kept principally by religious orders, monasteries, and cathedral chapters. They contained the names not only of the deceased brethren, but also of the servants and the benefactors. The lists were frequently made up in book-form, though sometimes they were to be found on the margins of martyrologies. At one time the names were read out at the Mass, but later the custom arose of reading them in the chapter. These medieval necrologies form an important source both for history and philology. The following year books now contain such lists: "Annuaire Pontifical Catholique," "The Catholic Directory for the United States," "Catholic Directory of England and Wales," "Australian Catholic Directory," "Irish Catholic Directory," "The Catholic Directory for the Clergy and Laity in Scotland," "Catholic Directory of India."—C.E. (M. P. H.)

Necromancy (Gr., *nekros*, corpse; *manteia*, divination), special mode of divination or seeking after knowledge of future or hidden things, by evocation of the dead. Found in every nation of antiquity, mentioned in the Bible and forbidden by the Mosaic Law, necromancy was a common practise among the pagans in the early Christian era. It gradually became associated with alchemy, witchcraft, and magic, and was often known as the "black art" owing to a faulty derivation of the term from *niger* (Lat., black). During the Middle Ages it was condemned by the Church; theologians held that necromancy is due to the agency of evil spirits, because the means taken are inadequate to produce the expeeted results. It received a new impetus during the Renaissanee by the revival of the Neo-Platonie doctrine of demons, and in recent times it has reappeared under the name of spiritism.—C.E.

Negligence, the conscious, or partly conscious, omission of a duty with the implication of inertia in the intellect rather than in the will. It is morally imputable at the moment of the intellectual fault, provided that the bad results are at least confusedly foreseen. Externally, it may constitute negative cooperation with another's wrongdoing. It is distinguished at common law as slight, ordinary, or gross. See OMISSION.—C.E. (F. B.)

Negro Martyrs of Uganda, BLESSED (d. 1886). They were Christian pages of Mwanga, King of Uganda, Africa, who, influenced by the Arabs, began a perseeution against the Christians. Thirteen were burnt alive, the other nine were put to death in various horrible ways. They were the first Negroes to be beatified by Rome. Beatified 1920. Feast, 3 June.

Nehemias, the hero of 2 Esdras, also called Nehemiah, and cupbearer at the Persian court of Susa, who obtained the commission to rebuild the walls of Jerusalem in the 20th year of Artaxerxes I (445 B.C.). Sanaballat, his chief opponent, was unsuccessful in trying to prevent the work which had been so divided among the Jews that each family agreed to build a section of the wall as a monument to its zeal. Nehemias cared for the famine-stricken and stopped usury. He repeopled Jerusalem with volunteers and a draft of one-tenth of the rural population. To accomplish this he made use of an older list of Jews who had returned to Jerusalem under Zorobabel (538 B.C.). Nehemias celebrated the completion of his work by a feast, on the occasion of which he confirmed the nation in its observance of the Law of Moses. After 12 years of labor, Nehemias returned to Susa, but was compelled to journey again to Judea, in order to correct abuses that had crept in there during his absence. Among these were marriages with Samaritans and heathens, and failure to support the Levites by tithes.—C.E.; Schumacher; Pope. (H. J. G.)

Neighbor. The term in the Gospels is stripped of all national restriction or limitations, and denotes all our fellow men without distinction. In the fundamental text (Matt., 5, 43), Christ rejects the distinction between neighbor and enemy, and teaches that the enemy who hates, persecutes, and calumniates His disciple, is to be loved, to be prayed for, and done good to. The enemy is to be treated as the O.T. commanded to treat the neighbor, and thus any man, whatever his feelings or attitude may be towards us, is our neighbor. The Parable of the Good Samaritan (Luke, 10), illustrates this teaching by showing that neighbor includes in a special manner our fellowman in need. The one who proceeds to help the unfortunate in need, without inquiring into his race, religion, etc., answers truly the notion of neighbor. The precept of love of the

neighbor is one of supreme importance; it is the Law and the Prophets (Matt., 7). The measure of that love is the love which we have naturally for our own selves (Matt., 19). We should do to our neighbor, therefore, all the good we would wish done to ourselves (Matt., 7). There must be no selfish motive, for this would spoil our love in the eyes of God (Luke, 14). In love of the neighbor there can be no room for hatred, or any kindred feeling, in the heart of the disciple; hence one will always be ready and willing to forgive (Matt., 18). An unforgiving attitude on our part would move God to refuse us the forgiveness of our debts to Him (Matt., 6). Love of the neighbor will prevent us from judging him, bearing in mind our own shortcomings and weaknesses (Matt., 7), make us willing to do everything possible to save him (Matt., 18). Even when the neighbor shows bad will and persecutes us (Matt., 5), or remains impenitent, and for the sake of the general good, has to be cut off from the communion of the Church (Matt., 18), he remains our neighbor with the claims upon us involved in that term (Matt., 5). (E. A. A.)

Nélaton, AUGUSTE (1807-73), surgeon, b. Paris; d. there. As surgeon in the St. Louis Hospital he suggested the ligature of both ends of the arteries in hemorrhages, developed plastic surgery, and invented the Nélaton probe with the porcelain knob. He was a member of the Paris Academy of Medicine and the French Institute of Science. His best known book on surgery is "Elements of Surgical Pathology."—C.E.

Nellore, DIOCESE OF, India (British possession), comprises the Districts of Nellore, Guntur, Kurneel, Anantapur, Cuddapah, and the northern part of Chittoor; entrusted to the Foreign Missions of Mill Hill; suffragan of Madras; established, 1928, by division from the Archdiocese of Madras.

Nemrod (NIMROD), descendant of Chus, represented as the founder of the Babylonian Empire (Gen., 10) and "a mighty hunter before the Lord," identified by some as Gilgamesh, the hero of the Babylonian epic. He reigned over Arach, Babylon, Achad, and Chalanne, and is described as builder of Ninive. From the supposed root of his name (Heb., *marad*, he revolted), he has been credited with having instigated the building of the Tower of Babel and as being the author of Babylonian idolatry.—C.E.

Neophyte (Gr., *neophytos*, newly planted), one who has entered upon a new and better state of life, e.g., a convert to the Faith, a candidate for the priesthood, a seminarian, a novice in a religious order.—C.E. (ED.)

Neo-Scholasticism, name given to the revival of medieval Scholasticism within the last 100 years. It is a philosophical tendency born among Catholic thinkers which aims at bringing into general use the methods and teachings of the great Schoolmen. Its protagonists maintain that it does not mean a return to the unchanged systems of the medieval Scholastics, but an attempt to bring the aequisitions of modern science into harmony with their principles and fundamental doctrines, and the abandonment of their erroneous notions, especially those concerning the physical universe. The Neo-Scholastic movement was begun in Italy by such men as Liberatore and San Severino, and in Germany by Klentgen and Stoeckl even before the appearance, in 1879, of the celebrated encyclical of Leo XIII, "Æterni Patris" which solemnly approved the movement and gave it a powerful impetus. Since then it has spread throughout the whole Catholic world. —C.E.; De Wulf, Scholasticism Old and New, Dub., 1910; Present-Day Thinkers and the New Scholasticism, ed. Zybura, St. L., 1926. (J. J. R.)

Nepal, monarchy of Asia, between British India and Tibet; area, 54,000 sq. m.; pop., 5,600,000. Catholic missionaries, especially from Portugal, visited this region as early as the 16th century, and in successive organizations of missions, prefectures, and dioceses, the territory has been included with Tibet or with the adjoining part of northern India. In 1919 it was included in the newly erected Diocese of Patna (see INDIA, BRITISH).

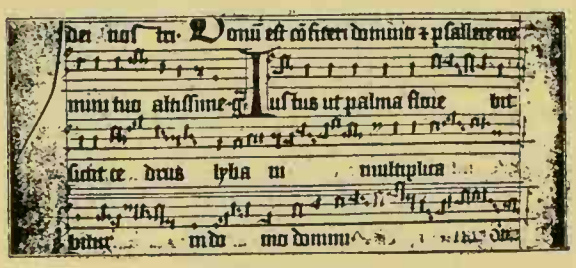
Nepotism (Lat., *nepos*, nephew), preferment shown by rulers to relatives in the bestowal of offices on grounds of relationship rather than those of merit. Historically, the term is applied to the policy of some of the earlier popes of putting relatives into positions of responsibilities and honor in the Church. This was done sometimes for unworthy motives (Sixtus IV and Alexander VI), sometimes in the interest of the Church (Paul IV and Pius II). Some of the opponents of nepotism were: St. Bernard, St. Bonaventure, Card. Bellarmine; Popes Clement IV, Celestine X, Benedict XII, Innocent VI, Urban V, Gregory XI, Hadrian VI, Paul IV, Pius V, Innocent XI, and Innocent XII. The last named gave nepotism a death blow by his celebrated Bull "Romanum decet Pontificem," 22 June, 1692. —Pastor. (A. J. M.)

Nereus and Achilleus, SAINTS, martyrs (d. 98), brothers and soldiers in the employ of St. Flavia Domitilla (q.v.). They were beheaded at Terracina. Feast, 12 May.—C.E.; Butler.

Nero (37-68), Roman emperor (54-68), b. Antium; d. Rome. He was the son of Domitius and Agrippina. His beneficial rule under the direction of Burrus and Seneca ended in five years, when he gave way to his sensuality and moral perversity. He poisoned Brittanicus, assassinated his mother, divorced and executed his wife, Octavia, in order to marry Poppæa, burned Rome, caused a fierce persecution of Christians and the martyrdom of Sts. Peter and Paul, and put to death Seneca, Petronius, and Pætus. Confronted with revolt in the provinces, outlawed and forsaken, he committed suicide. —C.E.

Nestorius and Nestorianism. Nestorius, Patriarch of Constantinople (5th century), while combating the Arians, came to accept the view that in Christ the two natures stand for two personalities which are united in one moral person. This doctrine had previously been prevalent in the School of Antioch where it was held by Diodorus of Tarsus and Theodore of Mopsuestia of whom Nestorius was the disciple. Like his master Nestorius refused to admit that Mary was the Mother of God, but claimed she was only the mother of Christ. He was condemned by the œcumenical councils of Ephesus (431) and Chalcedon (451). Many of his followers

persistently adhered to their beliefs and formed a powerful religious body, part of which has survived to our own day.—C.E. (R. J. G.)

"Ne Temere" Decree, an important article of matrimonial law, issued by Pius X, which went into effect at Easter, 1908. It extended to the whole world the "Tametsi" Decree of the Council of Trent in a modified form. It does not affect the marriages of non-Catholics who have never been Catholics, but does affect Catholics who have fallen away from their faith. The decree takes its name from its opening words, signifying "Lest rashly. . . ." Its principal features are as follows: (1) It extends to the whole Church the impediment of clandestinity, which previously had been in force only in certain parts; it makes a marriage invalid unless performed by a parish priest in his own parish, or by a bishop in his own diocese, or by a delegate of either, in the presence of at least two witnesses. (2) No pastor and no bishop can validly perform a marriage outside the limits of his own territory without the permission of the parish priest or bishop of the place. (3) If a pastor or a bishop, within the limits of his territory, should join a couple, neither of whom resides therein, the marriage is valid but unlawful, being an infringement on the rights of the pastor of the parties. (4) Under certain circumstances a valid and licit Catholic marriage may take place without a priest (see MARRIAGE WITHOUT A PRIEST). (5) Marriages must be registered in the place or places where the contracting parties were baptized. — Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (J. F. S.)

GOTHIC NEUMS

Netherlands, monarchy of Europe, w. of Germany, on the North Sea; area, 13,220 sq. m.; pop. (1927), 7,625,938. Christianity was preached in this region as early as the 7th century, especially by St. Willibrord and 11 companions, who came from the British Isles; in 695 the saint was consecrated Bp. of the Friesians. Under the Friesian Duke Radbod the missionaries were severely persecuted and some were killed. Pepin of Heristal, who defeated Radbod and became ruler of the Franks and the Friesians, gave his protection to the Church, and assisted in the establishment of the See of Utrecht, with St. Willibrord as first archbishop. Among his assistants was St. Boniface. Churches and schools were built, and the region became a center of Christianity for that part of Europe. In the 16th century, because of the prevalence of Calvinism, the Catholic dioceses of the country were reorganized and increased in number, but they were suppressed by persecution, and frequently even vicars Apostolic were kept from their vicariates by the States-General. In 1572 the 19 martyrs of Gorkum were hanged. The public exercise of Catholicity was prohibited, but the faith was kept by many in private, and gradually the rights of Catholics achieved recognition. The Constitution of 1848 granted complete religious liberty, and in 1853 the country was reorganized into five dioceses. Catholic statistics:

	Year	Chs.	Pp.	Srs.	Caths.
Utrecht, A.	1853	420	850	33*	382,880
's Hertogenbosch, D.	1853	465	987	..	403,400
Breda, D.	1853	113	450	..	179,250
Haarlem, D.	1853	290	771	..	700,000
Roermond, D.	1853	228	938	..	280,453

* Approximate.

—C.E.

Nets are mentioned in the Bible sometimes in connection with the hunting of wild animals (Ezech., 19), and with the catching of birds (Pro., 1), but most commonly with fishing, particularly in the N.T. In the O.T. a term denoting the fisher's net appears (Is., 19; Hab., 1); another word is used in the Hebrew corresponding to drag (Hab., 1, 15-16), and to net (Hab., 1, 17). The differences between the various kinds of nets designated by these words in the Hebrew text are not known for certain. The N.T. references supply more definite information, since several of the Apostles were fishermen, and the Lake of Genesareth so often the scene of events related by the Evangelists. Besides the more generic word *diktyon* meaning net in general (Matt., 4; John, 21), we have *Amphiblestron*, from a verb meaning to cast around, thus a casting net (Matt., 4; Mark, 1), which corresponds with the modern *shabakeh* of the fishermen on the Lake of Genesareth. *Sagene* in Matt., 13, is the drag net, the *Djarf* of the modern fishermen of the lake. (E. A. A.)

Neum, term in medieval music theory denoting a kind of melody, or a notational sign. Applied to a melody, neum means a series of tones sung without words, generally on the last vowel of a text. The usual place of such neums is in responsorial singing in the Mass. The more important use of the term is that in which it means the signs used in the notation of Gregorian Chant.—C.E.

Neumann, JOHN NEPOMUCENE, VENERABLE (1811-60), Bp. of Philadelphia, b. Prachatitz, Bohemia; d. Philadelphia. He entered the seminary of Budweis but before his ordination came to America, 1836; was ordained by Bp. Dubois of New York, and devoted four years to missionary labors in western New York. In 1840 he joined the Redemptorist Order; served as superior of that order in Pittsburgh; and in 1846 was made vice-provincial of the Redemptorists in America. Elevated to the See of Philadelphia, 1852, he worked indefatigably to promote education in his diocese, and to minister to the spiritual and material welfare of his flock. He was prominent at the Council of Baltimore, 1852. Noted for his devotion to the Blessed Sacrament, he was the first American bishop to introduce the Forty Hours devotion into his diocese, 1853. The cause of his beatification was introduced in 1896.—C.E.

Nevada, the 6th state of the United States in size, the 48th in population, and the 36th to be admitted to the Union (31 Oct., 1864); area, 110,690 sq. m.; pop. (1920), 77,407; Catholics

(1928), 9783. Nevada having been mainly a desert waste until the mines attracted settlers, c. 1856, the history of the Church is not very extensive. Contemporary with the organization of the Territory of Nevada in 1861 was the building of the first church by Rev. H. P. Gallagher, at Genoa. Three years later a church was erected at Austin by Fr. Monteverde, and by 1871 Fr. Merril had built one at Reno. The most notable pioneer priest of Nevada, however, was Rev. Patrick Monogne, later appointed the first Bp. of Sacramento. After having been a miner in California, he decided to become a priest and studied in Chicago, and then at St. Sulpice in Paris, where he was ordained in 1861. He served first as a missionary to the Indians of California and was sent by Abp. Alemany, in 1863, to Virginia City, Nev., where he built a church and established the St. Vincent de Paul Society, as well as two schools, an orphan asylum, and a hospital, all much needed in the unorganized mining community. The state includes parts of the dioceses of Salt Lake and Sacramento (q.v.). Catholic influence on place-names of the state is shown in the following: St. Clair, St. George, St. Thomas, San Jacinto. The U. S. Religious Census of 1916 gave the following statistics for church membership in Nevada:

Catholic Church	8,742
Church of Jesus Christ of Latter-Day Saints	3,429
Protestant Episcopal Church	1,207
Methodist Episcopal Church	777
Presbyterian Church in the U.S.A.	501
Lutheran Synodical Conference	444
Northern Baptist Convention	356
All Other Denominations	689
Total Church Membership	16,145

—C.E.; Shea.

Nevis, dependency of the British Empire, in the British West Indies, administered by a nominated executive council and a legislative council; area, 50 sq. m.; pop., 38,214. Ecclesiastically the island belongs to the Diocese of Roseau (q.v.), on the Island of Dominica, B.W.I., but there are so few Catholics here that there has never been a permanent mission.

New, term frequently occurring in Holy Scripture to signify the change of heart from infidelity to faith, from sin to virtue. Faith is like a new birth; grace acts like a new leaven; the Christian compared with the pagan is like a new man, in contrast with the old. (ED.)

New Abbey, or THE ABBEY OF SWEETHEART, near Dumfries, Scotland, founded, 1275, by Lady Devorgilla, to keep in it the heart of her husband, King John Baliol. It is the last in order of the Cistercian abbeys in Scotland. Gilbert Broun was its most celebrated superior. Possession of the confiscated abbey passed into the hands of Sir John Spottiswoode, 1624. Only part of the abbey remains today.—C.E.

Newark, New Jersey. The Catholics of Newark, largely of German and Irish descent, were served by missionaries from Paterson until 1828, when the first church, St. John's, was opened. St. Patrick's pro-cathedral was commenced, 1846, but meantime opposition was intense and culminated in the anti-Catholic riot of 1854, in which the Benedictine church of St. Mary was desecrated and severely damaged, one Catholic killed, and several wounded. Bp. Bayley protested through the New York papers, and while feeling was at its height, George H. Doane, son of the Protestant Episcopal Bp. of New Jersey, entered the Church and the priesthood. During his active career in the city he was instrumental in bringing about a better understanding. The new St. Mary's was built, 1856, a priory (later an abbey) and college being soon added. A motherhouse of the Sisters of Charity was established, 1860; the Christian Brothers began their educational work, 1866; the House of Good Shepherd was founded, 1875; and the Dominican Nuns from Ouillins, France, made a foundation, in 1880. The corner-stone of a new cathedral was laid, 1899, and the city now has 33 Catholic churches, and a Catholic population of 130,000.

Newark, DIOCESE OF, New Jersey, embraces Hudson, Passaic, Bergen, Essex, Union, Morris, and Sussex counties; area, 1699 sq. m.; established, 1853; suffragan of New York. Bishops: James R. Bayley (1853-72), Michael A. Corrigan (1873-80); Winand M. Wigger (1881-1901), John J. O'Connor (1901-27), Thomas J. Walsh (1928). Churches, 273; priests, secular, 475; priests, regular, 240; religious women, 3775; colleges, 2; seminaries, 5; high schools, 34; commercial high schools, 35; parochial schools, 153, pupils in parochial schools, 83,823; institutions, 31; Catholics, 724,500.

Newbattle Abbey, near Edinburgh, Scotland, founded c. 1140, by St. David of Scotland, was a filiation of Melrose and possessed valuable coal mines. It suffered from English incursions, especially in 1385. A part of the monastery was again destroyed by the Earl of Hertford. At the Protestant Reformation but few monks remained. The monastery was converted into a secular house.—C.E.

New Fire, BLESSING OF, a ceremony of Holy Saturday. It takes place at the door of the church, probably because in ancient times it was necessary to use flint and tinder, producing smoke, or because a burning-glass was used. The new fire is carried to the altar in a procession, and the branches of a triple candle are lighted from it, and later the paschal candle. (J. F. S.)

New France, name given to the French claims and possessions on the North American continent, from 1524 when Verrazano (q.v.) reconnoitered the coast and claimed the country for Francis I of France, till their surrender in 1763. It comprised, with the exception of the English colonies of Virginia, Maryland, New England, and New York, the greater part of North America from Hudson Bay to Mexico, including the basins of the St. Lawrence, the Great Lakes, and the Mississippi Valley, Labrador, Nova Scotia (till 1713), New Brunswick, and part of Maine. Jacques Cartier (q.v.), who dedicated the land to the Catholic Faith, failed in his attempt to plant the first colony on the banks of the St. Lawrence, 1534-43, and the project was abandoned until 1605, when after several futile efforts a settlement was made at Port Royal (now Annapolis, Nova Scotia), by Pierre Du Guast, Sieur de Monts, and Samuel de Champlain. When Port Royal was destroyed by the English, Champlain sailed to the St. Lawrence, where he founded Quebec, 1608, and established the first permanent French colony in New France. With the desire to

possess the land went the determination to protect the natives and to establish firmly there the name of Jesus Christ. "France aimed to subdue not by the sword but by the Cross, not to overwhelm and crush the nations she invaded, but to convert, civilize and embrace them among her children" (Parkman, Pioneers of France, 462). Probably at the suggestion of Champlain, but in response to the urgent solicitation of the Recollects the Jesuits came in 1625 to take up the work of the missions inaugurated by their predecessors, Biard and Massé, at Port Royal, 1611, and by the Recollects. The "Relations" of their missionary labors stirred the soul of France, and inspired in her noble youth the spirit of sacrifice, and the abandonment of a life of ease for the perilous work of the Indian missions that meant untold hardship, and, for many, cruel torture and martyrdom. The expansion of French influence was powerfully promoted by these intrepid missionaries who penetrated far into the wilderness, often alone, sometimes side by side with the great explorers and discoverers, winning the admiration, confidence, and friendship of the savage tribes by their courage and self-denial, converting many, and attaching them indissolubly to New France.

The Jesuit Frs. Jogues and Raymbault, penetrated as far as Sault Sainte Marie in 1641, and were, says Bancroft, "the first missionaries to preach the gospel a thousand miles in the interior, five years before John Eliot addressed the Indians six miles from Boston." Frs. Claude Dablon, Claude Allouez, and Jacques Marquette established missions on Lake Superior, 1680, and were the first to inform the world of the rich copper mines of that region. It was Dablon who appointed Marquette to undertake the expedition, joined by Louis Joliet as leader, which resulted in the discovery of the Mississippi from the north, and inspired La Salle's explorations of the great river with the Franciscan Fr. Louis Hennepin, in 1678, which added the vast territory of Louisiana to New France. The bulk of the trade of New France was in furs, and the custom of inducing the Indians to trade furs for rum was a matter of bitter contention between the ecclesiastical and the civil authorities. From the beginning New France was engaged in almost incessant warfare with the English colonies and their Iroquois allies, but notwithstanding her vast and sparsely populated territory she repelled the invader until, abandoned to her fate by the motherland at the instigation of Voltaire and other malignant or short-sighted publicists, she lost her last fight under the gallant Montcalm on the Plains of Abraham, Quebec, 14 Sept., 1659. Among illustrious names in the history of New France are those of François de Montmorency Laval, first bishop; Marc Lescarbot, colonizer; Jean Talon, first intendant; Argenson and Frontenac, governors; de Maisonneuve, founder of Montreal; Iberville, naval commander and colonizer of Louisiana; Bienville, founder of New Orleans; De La Vérendrye, explorer of the West; and Montcalm, soldier.—Garneau, Histoire du Canada, Paris, 1920; Wrong, The Rise and Fall of New France, N. Y., 1928; Finley, The French in the Heart of America, N. Y., 1915.

New Hampshire, the 43rd state of the United States in size, the 41st in population, and the 9th to be admitted to the Union (21 June, 1788); area, 9341 sq. m.; pop. (1920), 443,083; Catholics (1926), 149,257. Early Puritan prejudice against Catholics in New Hampshire was continued in the state constitution of 1784, which included a religious test that barred Catholics from office. Religious disqualifications were only finally abolished in 1877. The few Catholics who settled in the region were attended first from Boston by the Rev. François Matignon, a former professor at Orléans, and later by the future Bp. Cheverus. The permanent establishment of the Church in the state was connected with the conversion of Rev. Daniel Barber and his son, Virgil Horace Barber, both Episcopalian ministers, the former at Claremont, N. H., and the latter the principal of an academy near Utica, N. Y. The son entered the Church first, 1817, and in 1818 he visited his father, who was contemplating the same step, with a Dominican from New York, Rev. Charles D. Ffrench. The latter preached to the Catholics of Claremont and said Mass for them in the home of Daniel Barber. Ultimately the entire Barber family became Catholics, the father joining the Society of Jesus, 1820, when his wife made her profession as a Visitation nun. In 1822 Fr. Barber was sent by Bp. Cheverus to Claremont, to erect the first Catholic church and school of New Hampshire. Many of the congregation of 150 were converts. In 1828 Fr. Ffrench was sent to Dover and by 1836 the church of St. Aloysius was dedicated there. By 1848 Manchester had a resident pastor, the devoted priest, Rev. Wm. McDonald, who built the church of St. Anne. The state comprises the Diocese of Manchester (q.v.). The U. S. Religious Census of 1916 gave the following statistics for church membership in New Hampshire:

SEAL OF NEW HAMPSHIRE

Catholic Church	136,020
Congregational Churches	20,084
Northern Baptist Convention	15,927
Methodist Episcopal Church	18,574
Protestant Episcopal Church	6,715
Orthodox Church (Hellenic)	4,250
Unitarians	3,890
Free Baptists	2,308
All Other Denominations	8,868
Total Church Membership	210,736

—C.E.; Shea.

New Hebrides, Vicariate Apostolic of, Oceania (Anglo-French possession), comprises the New Hebrides, Banks, and Torres Islands; prefecture, 1901; vicariate, 1904; entrusted to the Marist Fathers. Vicar Apostolic: Victor Douceré, S.M. (1904); residence at Port Vila. Churches, 16; chapels, 10; priests (Marists), 20; religious women, 30; schools for catechists, 42; institutions, 3; Catholics, 2335.—C.E.

Newhouse Abbey, Lincoln, the first Premonstratensian abbey in England, founded, 1143, by Peter de Gousel with monks from Liegnes Abbey near Calais, France. From it were founded Premonstratensian Abbeys at Alnwick, Barlings, Bileigh, Coverham, Croxton, Dale, St. Agatha's, Newbo, and

Sulby, all in England. It was confiscated by Henry VIII. Only parts of the old foundations remain.—C.E.

New Jersey, the 45th state of the United States in size, the 10th in population, and the 3rd to be admitted to the Union (18 Dec., 1787); area, 8224 sq. m.; pop. (1920), 3,155,900; Catholics (1928), 935,027. New Jersey's early history is marred by the bigotry against Catholics which characterized most of the colonies. In 1680 a Catholic, William Douglass, was refused his seat in the General Assembly, as an elected representative from Bergen County, because of his religion. In 1701 tolerance was extended to all but "papists," and even in the Constitution of 1776 Catholics were tacitly excluded from office. The first priests to visit the scattered Catholics of northern New Jersey were two Jesuits, Fr. Thomas Harvey and Fr. Charles Gage, who had come from England in 1682 with Gov. Thomas Dongan of New York. Mass was said by them in Woodbridge the year of their arrival. About 1748 Fr. Theodore Schneider, S.J., from Goshenhoppen (now Bally), Pa., visited the German Catholics of New Jersey, without arousing opposition, since he also exercised his profession of medicine. Other early missionary priests were the Jesuits, Fr. Ferdinand Farmer (Steinmeyer) and Fr. Robert Harding of Philadelphia. The former's records of baptisms in private houses in various parts of New Jersey, extending from 1758-81, are still preserved. Early in the 19th century French refugees from Santo Domingo who had settled at Elizabeth, Madison, and elsewhere were visited regularly by Fr. Pierre Vianney, Fr. Jean Tissorant, and Fr. Pierre Malou, the latter being stationed at Madison. Augustinian missions were established at Cape May and Trenton in 1803 and 1805, and a member of that order, Fr. Philip Lariscy of New York, was an active missionary in New Jersey, *c.* 1821. The German Catholic settlement at Macopin (now Echo Lake) had a rude plank chapel in 1803. Trenton had the first substantial church, built in 1814, named in honor of St. Francis, and served by priests from Philadelphia. The first church at Paterson, St. John's, was built in 1821, by Fr. Richard Bulger; and St. John's Church at Newark was built in 1828, by Fr. Gregory Pardow. Included in the state are the dioceses of Newark and Trenton (qq.v.). The U. S. Religious Census of 1916 gave the following statistics for church membership in New Jersey:

SEAL OF NEW JERSEY

Catholic Church	790,764
Methodist Episcopal Church	131,211
Presbyterian Church in the U.S.A.	102,290
Protestant Episcopal Church	67,996
Northern Baptist Convention	62,769
Reformed Church in America	37,959
Lutheran General Council	19,680
National Baptist Convention	18,149
Jewish Congregations	15,720
Russian Orthodox Church	11,308
Congregational Churches	10,839
All Other Denominations	69,298
Total Church Membership	1,337,983

—C.E.; Shea.

New Law, the Law enacted by Christ as found in the N.T. in the Gospels and the letters of the Apostles, and in the traditions of the Church, in contradistinction to the Old Law as found in the O.T. (ED.)

Newman, JOHN HENRY (1801-90), cardinal, convert, and leader of the Tractarian Movement; b. London; d. Edgbaston, England. He was educated at Ealing, and at 15 "converted" to the necessity for dogma and an Apostolic Church. In 1816 he matriculated at Trinity College, Oxford, and in 1818 won a scholarship tenable for nine years. Despite a breakdown, which lowered his scholastic rank, he was elected fellow of Oriel. He was ordained, 1824, becoming curate of St. Clement's, Oxford, where he remained two years. During this formative period he acquired knowledge of Catholic doctrine from various Oxford clergymen, notably Whately and Hawkins. He was made vicar of St. Mary's, 1828. After quarreling with Hawkins, he resigned his tutorship, 1832, and took a Mediterranean cruise with Froude. Upon his return to England, the Tractarian Movement, of which he was the philosopher and the guide, began with Keble's Assize sermon on "National Apostacy," 14 July, 1883. To bring about a restoration of the primitive Church, Newman undertook to write "Tracts for the Times," from which the Tractarian Movement takes its name, until "Tract 90" (distinguishing the corruptions assailed in the Anglican Thirty-nine Articles from the acceptable doctrines of the Council of Trent), forced him, because of its Roman leanings, to resign his living at St. Mary's. He then designated his position the *via media* (middle way), maintaining from 1833, that England lay midway between Rome and Geneva, Catholicity and Luthero-Calvinism. From 1839 the *via media* appeared, as he read history, a mere repetition of the subterfuges of past heresies. After 1841 he lived with friends at Littlemore in monastic seclusion, and Fr. Dominic, a Passionist, received him into the Catholic Church, 1845. Ordained at Rome, 1846, he returned to England, near the close of 1847, as an Oratorian, residing successively at Maryvale, St. Wilfrid's College, Cheadle, St. Ann's, Birmingham, and finally at Edgbaston where, but for four years in Ireland, when he wrote "Idea of a University," he lived for 40 years. Early in his priesthood he established the London Oratory. The "scientific" history, cultivated by the "Rambler," the proposed Oxford oratory, and the pope's temporal power, then in the balance, were questions which brought him into conflict with other prominent Catholics, but his position was justified by his greater perspicacity and foresight. Opportunity to clear all mistrust came, 1858, with Kingsley's careless attack, precipitating the "Apologia pro vita sua," a "religious autobiography of unsurpassed interest," revolutionizing "the popular estimate of its author." Trinity made him honorary fellow, 1878. Leo XIII elevated the aged Oratorian to the cardinalate, 1879. His influence in the Anglican as well as the Catholic communion was profound, inducing many hundreds to follow him. Universally considered one of the great masters of prose style, in the realm of poetry, e.g., his

"Dream of Gerontius," he ranks next to Dante in expressing the Catholic penetration of eternity. Among his works, the best of which were written after his conversion, are: "Sermons to Mixed Congregations," "Lectures," "Loss and Gain," "Callista," "The Second Spring," "Christianity and Scientific Investigation," "On Consulting the Laity in Matters of Doctrine," "Grammar of Assent," "Cathedra Sempiterna," "Meditations and Devotions," and "Letters and Correspondence."—C.E.; Ward, Life of John Henry, Cardinal Newman, N. Y., 1927.

New Melleray Abbey, Peosta, Ia., Trappist monastery, founded, 1849, by Fr. James O'Gorman of Mt. Melleray, Ireland; made an abbey, 1859. Priests, 5; brothers, 15.

New Mexico, the 4th state of the United States in size, the 43rd in population, and the 47th to be admitted to the Union (6 Jan., 1912); area, 122,634 sq. m.; pop. (1920), 360,350; Catholics (1928), 167,262. The first attempts at founding a permanent mission were made, 1581, by the Franciscans from Mexico, Fr. Agustín Rodriguez, Fr. Juan de Santa Maria, and Fr. Francisco Lopez, who gave the region the name of New Mexico. The result, after an auspicious beginning, was the successive deaths of all three at the hands of the Indians. A second beginning was made in 1597 under the military leader, Don Juan de Oñate. He was accompanied by Fr. Alonzo Martinez and nine Franciscan companions and in 1598 the first mission was established and a church built at San Juan de los Caballeros, about 30 m. N. of Santa Fé. The latter settlement, a white colony, was founded and named, *c.* 1606, a church being built some time after 1622. By 1608 the Franciscans could report 8000 baptisms among the Indians, and by 1626 the number had grown to 34,000, among 27 missions. Prominent among the missionaries were Fr. Alonzo de Benavides, Fr. Nicholas Lopez, and the saintly mystic, Mother Maria de Jesus de Agreda. In 1680, Indian revolts against Spanish government and against the efforts of the missionaries to put down pagan practises culminated in a massacre during which 21 missionaries were killed, the churches destroyed, and all traces of religion obliterated. In 1692, however, the missions began to be restored under the governor, Antonio de Vargas, assisted by Fr. Francisco Corvera and several associates. For 150 years the missions had a checkered history under Mexican bishops living far from them. The revival of faith came after the cession of New Mexico to the United States in 1848, and the appointment of the zealous apostle, Rev. John B. Lamy, as vicar Apostolic of the territory in 1850. The state includes the Archdiocese of Santa Fé, and a part of the Diocese of El Paso (q.v.). Catholic influence on place-names of the state is shown in the following: Lamy, Las Cruces, Londres, St. Vrain, San Acacia, San Antonio, San Fidel, San Ignacio, San Jon, San José, San Lorenzo, San Marcial, San Mateo, San Patricio, San Rafael, San Ysidro, Santa Cruz, Santa Fé, Santa Rita, Santa Rosa. The U. S. Religious Census of 1916 gave the following statistics for church membership in New Mexico:

Catholic Church	177,727
Methodist Episcopal Church South	7,120
Southern Baptist Convention	6,721
Methodist Episcopal Church	4,385
Presbyterian Church in the U.S.A.	3,892
Disciples of Christ	2,284
All Other Denominations	7,680
Total Church Membership	209,809

—C. E.; Shea.

New Norcia, Abbey Nullius of, Benedictine abbey, located in southwestern Western Australia, founded, 1846, for the Christianization of the aborigines. Established as an abbey *nullius* and prefecture Apostolic, 1867; suffragan of Perth. Dom Rudesindus Salvado (d. 1900) founded the mission. His successors at the head of its administration were Fulgentius Torres (1901-14) and Anselm Catalan (1915). Churches, 11; priest, secular, 1; priests, regular, 19; religious women, 23; seminary, 1; high schools, 3; primary schools, 5; boarding schools, 4; institutions, 2; Catholics, 2600.—C.E.

New Orleans, city, Louisiana. From its very early history Catholics have been connected with the development of New Orleans. Catholic missionaries accompanied the Catholic discoverers, De Soto, Iberville, La Salle, and Bienville, in the exploration of the territory embracing New Orleans. It was placed under the authority of the Bp. of Quebec, and the Indians of the territory were under the spiritual jurisdiction of the Jesuits. In 1718 Bienville selected the present site of New Orleans as provincial headquarters and the plans as drawn up by the Chevalier Le Blond de La Tour included a parish church which was dedicated to St. Louis, and occupied the spot which the old St. Louis Cathedral later occupied. In 1721 Fr. François de Charlevoix, S.J., one of the earliest historians of Louisiana recounts that he "said Mass in a large wooden warehouse . . . a chapel being under construction at the time." The "Company of the West" to which New Orleans was transferred, 1717, by the Duke of Orléans, was obliged to furnish and support churches and priests under the authority of the Bp. of Quebec. On the division of Louisiana into three ecclesiastical portions, May, 1722, New Orleans was entrusted to the Discalced Carmelites, who were superseded by the Capuchins who had come to Louisiana, in 1720. As early as 1725 New Orleans had 600 Catholic families. Fr. Nicolas Ignatius de Beaubois, S.J., the founder of the Jesuit mission in New Orleans, brought over a congregation of Ursulines to minister in a hospital and school. They reached New Orleans, 6 Aug., 1727, and founded the first convent for women within the present limits of the United States. The convent they occupied was the oldest building within the territory of the Louisiana Purchase, and into it they received the first American-born nun, an Iroquois Indian, Mary Turpin. The Jesuits also introduced into Louisiana the culture of sugar-cane, oranges, and figs. Despite their many valuable contributions and their work among the Indians and Negroes, the superior Council of Louisiana, imitating that of Paris, suppressed the society in its province, confiscated their property, and expelled its members. Fr. Boudin, S.J., the patriarch of the colony, too old to leave, was maltreated until Etienne de Boré rescued and sheltered him. Subse-

quent to the cession of Louisiana to Spain the Spanish Capuchins came to New Orleans where they caused difficulty by their severe censure of the laxity of the French Capuchins. To ameliorate conditions Fr. Cirilo de Barcelona was appointed auxiliary Bishop of the Bp. of Santiago de Cuba, under whose tutelage New Orleans had been placed, with residence at New Orleans. By a fire which devastated the city, 21 March, 1788, the church, Capuchin convent, school, and Fr. Cirilo's house were destroyed. Through the generosity of Don Andreas Almonaster y Roxas the house for the clergy, school, and hospital were rebuilt, and a new cathedral, charity hospital, Ursuline chapel, and leper hospital were constructed. In 1793 Rt. Rev. Luis Peñalver y Cárdenas was consecrated first bishop of the newly-created See of Saint Louis of New Orleans. He inaugurated a program of strict reform in which connection he called the first and only synod held in colonial New Orleans.

Following the sale of Louisiana to the United States several clergymen and nuns withdrew from New Orleans. The Ursulines who remained were assured by President Jefferson that they and their property would be unmolested, and by appeal to the legislature had a law passed, 28 Jan., 1818, providing that testimony when required of a nun should be taken at the convent by commission. To accommodate the great increase of English-speaking people, including Irish immigrants, St. Patrick's church was dedicated, 21 April, 1833. In 1842 Bp. Blanc and Fr. Rousselon, V.G., founded the Sisters of the Holy Family for the care of colored orphans and aged poor, the first colored sisterhood established in the United States. In connection with charitable work among the Negroes the name of Thomy Lafon, colored philanthropist, is important. It was through his generosity that Abp. Janssens later was enabled to erect an asylum for boys, reformatory for colored girls, and improve the home for aged Negro paupers. During the period of rapid increase in churches, beginning 1844, the church of the Immaculate Conception, credited with being the first church in the world dedicated to the Immaculate Conception, was erected. In 1847 the Jesuits resumed activities in the city and the erection of their college was begun. The Fathers of the Congregation of the Holy Cross established a manual industrial school for male orphans, 1855, and opened their college, 1879. The establishment of several institutions of higher education including a seminary, hospitals, asylums, and various charitable institutions followed rapidly. The city at present has 52 churches, 47 parochial schools, including those exclusively colored in attendance, and about 251,000 Catholics.

New Orleans, ARCHDIOCESE OF, Louisiana, embraces Louisiana between 31° N. latitude and 91° W. longitude; area, 13,090 sq. m.; diocese, 1793; archdiocese, 1850; suffragans: Alexandria, Lafayette, Little Rock, Mobile, and Natchez. Bishops: Luis Peñalver y Cárdenas (1793-1801), Francis Porro (bishop-elect), Louis W. Dubourg (1815-24), Joseph Rosati, C.M. (1824-27), Leo de Neckère, C.M. (1829-33), Anthony Blanc (1835-60), J. M. Odin (1861-70), Napoleon J. Perché (1870-83), F.X. Leray (1883-87), Francis Janssens (1888-97), Placide L. Chapelle (1897-1905), G. A. Ronxel (1899-1908), James H. Blenk, S.M. (1906-17), John W. Shaw (1918). Churches, 229; priests, secular, 137; priests, regular, 190; religious women, 1293; university, 1; colleges, 6; seminaries, 3; academies, 13; high schools, 2; parochial schools, 81; pupils in parochial schools, 27,487; institutions, 18; Catholics, 341,865.

New Rochelle, COLLEGE OF, New Rochelle, N. Y., founded, 1904; conducted by the Ursuline Nuns; college of arts and sciences; summer school; professors, 51; students, 777; degrees conferred in 1929, 151.

New Scholasticism, THE, a quarterly review of philosophy published in Washington, D. C., by the Catholic University Press; founded, 1927.

New Subiaco Abbey, Little Rock, Ark., founded by the Benedictines, 1878, raised to an abbey, 1891; conducts a seminary and college. Abbot, 1; priests, 38; clerics, 11; brothers, 21; students, 56.

New Thought, a form of philosophy based on the progressive ability of mankind, which its adherents have collected into a more or less definite system, though they deny the applicability of that term. Its fundamental ideas are: (1) that God is omnipresent and immanent in all created things; (2) that man is a divine soul "a microcosm of God"; (3) that he is under the domination of universal law. New Thought denies all idea of atonement, regarding evil "as only misdirected energy." Its purpose is, through thought, to direct that energy properly. It recognizes no authority save the voice of the soul speaking to each individual, hence each man's actions are determined solely by and for himself.—Allen, The Message of New Thought, Lond., 1914. (F. K.)

Newton, JOHN (1823-95), general and engineer, b. Norfolk, Va.; d. New York. The son of Gen. Thomas Newton, he graduated at the U. S. Military Academy, 1842, was commissioned major, 1861, distinguished himself in the Civil War, in 1865 was brevetted major-general of volunteers, brigadier-general and major-general of regulars. He was commissioned lieutenant-colonel of engineers in the regular service, 1865, superintended the work on the improvement of the Hudson River between Troy and New York, on the channel between New Jersey and Staten Island, the harbors on Lake Champlain, and removed the dangerous rocks in Hell Gate, the water-way between the East River and Long Island Sound. He was made commissioner of public works of New York, 1886, a post he resigned to become president of the Panama Railroad Company, 1888. Early in his life he entered the Catholic Church.—C.E.

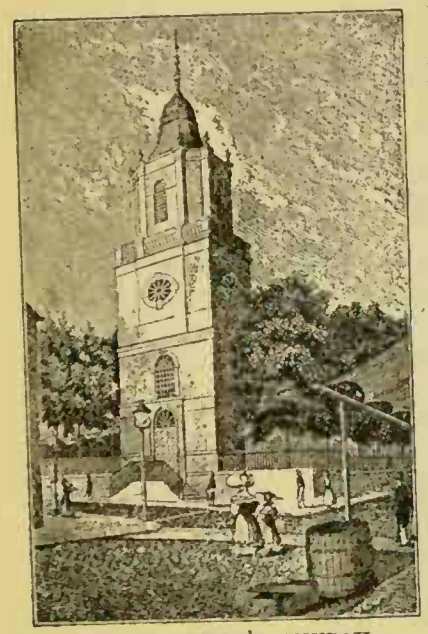
New World, THE, official weekly organ of the Archdiocese of Chicago, published in Chicago, Ill., by the Catholic Press Co.; founded, 1892; circulation, 68,750.

New Year's Day. See CIRCUMCISION, FEAST OF THE.

New Year's Eve (VIGIL OF THE CIRCUMCISION), commonly observed in Catholic churches by a service of reparation for the misdeeds of the year passing, and of thanksgiving and joy on the opening

of the new year. The Psalm "Miserere" and the hymn "Te Deum" are chanted, and the sermon is followed by Benediction of the Blessed Sacrament. It was introduced into the United States at St. Francis Xavier's Church, New York, in 1883. (ED.)

New York, the 29th state of the United States in size, the 1st in population, and the 11th to be admitted to the Union (26 July, 1788); area, 49,204 sq. m.; pop. (1920), 10,385,227; Catholics (1928), 3,260,159. Illustrious names glorify the early annals of the Church in New York. Bl. Isaac Jogues (q.v.) was martyred in 1646, at Ossernenon, near Auriesville, after having suffered excruciating tortures at the hands of the Mohawks on a previous journey through their lands in 1642. His companion, René Goupil, a devoted lay volunteer, or *donné*, had then been put to death, but Fr. Jogues, taken prisoner, had finally escaped, and been befriended and returned to France by way of New York through the Dutch minister of Fort Orange, Johannes Megapolensis, and Gov. William Kieft of New York. With him, when he returned in 1646, was a youthful companion, Jean de Lalande, who was also killed by the Indians. Another missionary cruelly tortured by the Mohawks, 1644, was Fr. Joseph Bressani, who was also rescued by the Dutch. The region thus early planted with the seed of the Church was not long after the birthplace of the "Lily of the Mohawks," Catherine Tekakwitha, destined to die in the odor of sanctity, in Canada in 1679. The Onondagas having requested missionaries in 1654, Fr. Simon le Moyne, S.J., visited them from Quebec, being the first white person to investigate the salt springs of the vicinity. The first permanent mission was established the next year, not far from Syracuse, by Fr. Joseph Chaumonot and Fr. Claude Dablon. Their little bark chapel is thought to have been named in honor of St. John the Baptist. In 1656 a party of French colonists, under Fr. François Le Mercier and Fr. René Ménard, set forth from Quebec and settled near Lake Ganentaa (Onondaga), about five leagues from the earlier settlement, where they erected the church of St. Mary. There were missions soon among the Cayugas, Senecas, and Oneidas, but for a time after 1658 Indian uprisings put an end to them all. The protection of the Onondaga chief, Garaconthié, led to their restoration in 1667 under Frs. Jacques Frémin, Jean Pierron, Jacques Bruyas, Julien Garnier, Etienne de Carheil, and Pierre Milet. Each of the Five Nations then had a mission; the pioneer mission of the Onondagas being restored, St. Mary's of the Martyrs being established for the Mohawks at Tionnontoguen, near Ossernenon, St. Francis Xavier's for the Oneidas, St. Joseph's for the Cayugas, and St. Michael's for the Senecas. Garaconthié was baptized with great ceremony at Quebec in 1669, receiving the name of Daniel. A mission was founded in 1679 by the Recollects, near Niagara, where La Salle had made them a grant of land. His companion, Fr. Louis Hennepin, first described the mighty cataract, 1673. Recollects also served at Crown Point from 1732 to 1759. After the taking over of the colony of New Amsterdam (New York) by the English, 1664, the struggle between the French and English for Indian allies began, and it became the aim of the English authorities to supplant French missionaries, wherever they would tolerate priests at all, with those of their own nation. By 1684 there were only two French Jesuits left among the Five Nations, Frs. Jacques and Jean de Lamberville. The Onondaga mission was restored in 1702, but the enforcing of penal laws against Catholics, inaugurated in 1700 by Gov. Bellomont of New York, led to the final abandonment of Jesuit missions in 1709. The last of the Indian missions in New York was that of the Presentation, founded near the present Ogdensburg in 1748 by the Sulpician, Fr. François Piquet, and abandoned in 1759 during the French and Indian War. The first priests to reside in New York City were the English Jesuits, Fr. Thomas Harvey, Fr. Henry Harrison, and Fr. Charles Gage, the first of whom came over in 1683 with the Catholic governor, Thomas Dongan, appointed by the Duke of York. Mass was first offered in a chapel made available by the Governor at Fort James, just south of the Bowling Green, the present site of the custom house. The state includes the greater part of the Archdiocese of New York, and the dioceses of Albany, Brooklyn, Buffalo, Ogdensburg, Rochester and Syracuse (qq.v.). Catholic influence on the place-names of the state is shown in the following: Carmel, St. Albans, St. Bonaventure, St. Clara, St. Huberts, St. James, St. Johnsville, St. Josephs, St. Lawrence, St. Remy, St. Regis Falls. The U. S. Religious Census of 1916 gave the following statistics for church membership in New York:



OLD ST. PETER'S CHURCH
NEW YORK

Catholic Church	2,745,552
Methodist Episcopal Church	328,250
Protestant Episcopal Church	227,685
Presbyterian Church in the U.S.A.	222,888
Northern Baptist Convention	182,443
Jewish Congregations	113,924
Lutheran General Council	73,581
Reformed Church in America	66,773
Congregational Churches	65,021
All Other Denominations	289,287
Total Church Membership	4,315,404

—C.E.; Shea; Wynne, The Jesuit Martyrs of North America, N. Y., 1925.

New York, Archdiocese of, New York, comprises the boroughs of Manhattan, Bronx, Richmond, in New York City; the counties of Dutchess, Orange, Putnam, Rockland, Sullivan, Ulster, and Westchester in New York State; also the Bahama Islands (British possessions); area, 9121 sq. m. (New York, 4717 sq. m.; Bahama Islands, 4404 sq. m.); diocese, 1808; archdiocese, 1850; suffragans: Albany, Brooklyn, Buffalo, Newark, Ogdens-

burg, Rochester, Syracuse, and Trenton. Bishops: R. Luke Concanen, O.P. (1808-10); John Connolly, O.P. (1814-25); John Dubois (1826-42); John Hughes (1842-64); John Card. McCloskey (1864-85); Michael Augustine Corrigan (1885-1902); John Card. Farley (1902-18); Patrick Card. Hayes (1919). Churches, 444; stations and chapels, 243; priests, secular, 844; priests, regular, 482; religious women, 8725; university, 1; colleges, 7; seminaries, 3; academies, 74; high schools, 13; parochial schools, 412; pupils in parochial schools, 102,531; institutions, 188; Catholics, c. 2,160,000.—C.E.; Farley, History of St. Patrick's Cathedral, N.Y., 1908.

New York City. The Catholic Church had no foothold in New York until the end of 1664, as in the earlier period of its history public worship was not tolerated, although Bl. Isaac Jogues, S.J. (q.v.), had been hospitably received by Gov. Kieft, Dutch Governor of New York. The first Mass is believed to have been celebrated (30 Oct., 1683) in a chapel located on the present site of the customhouse. Thomas Dongan, Catholic Governor of New York enacted, 1683, the first law establishing religious liberty passed in New York, and, 1685, the first Catholic educational institution in New York State, the New York Latin School, was established by the Jesuits Frs. Thomas Harvey, Henry Harrison, and Charles Gage. The law enacted by Gov. Dongan was nullified by the New York Assembly, 1691, and a Bill of Rights passed which excluded Catholics from its provisions; in 1711, another law was passed barring Catholics from office and from franchise. The severity with which these laws were enforced, and the intensity of the anti-Catholic feeling of the Revolution period practically abolished the Catholic colony there. The few remaining were ministered to by Fr. Ferdinand Steinmayer (or "Fr. Farmer") who celebrated Mass in such places as a loft in Water Street. On the restoration of peace the number of Catholics increased rapidly. On 10 June, 1785, largely through the instrumentality of the Spanish minister, Don Diego de Gardoqui, an act of incorporation was secured for the "Trustees of the Roman Catholic church of the City of New York," and 4 Nov., 1786, St. Peter's Church at Barclay and Church Streets, the first permanent structure for a Catholic Church erected in New York, was opened. A Dominican, Fr. William O'Brien, famed for his relief work in the pestilence, 1795-98, is considered the organizer of it. In 1808 when Fr. Anthony Kohlman, S.J., was its pastor the congregation numbered 14,000, of which the majority were Irish and the remainder French, German, and Italian. The increasingly large number of Catholics necessitated the building of another church and, 4 May, 1815, St. Patrick's Cathedral, on Mott Street, was formally dedicated by Bp. Cheverus of Boston. The present St. Patrick's Cathedral, occupying the block between Fifth and Madison avenues, Fiftieth and Fifty-first streets, was dedicated 25 May, 1879. It is eleventh in size of the great churches of the world.

The first bishop appointed was Fr. Richard Luke Concanen, an Irish Dominican, consecrated 24 April, 1808, at Rome; he died, however, before reaching the United States, and the first bishop in residence was another Irish Dominican, Rev. John Connolly consecrated at Rome, 6 Nov., 1814. Bp. John Hughes the fourth bishop and first archbishop of New York is the really great figure in the constructive period of New York's history; he abolished church trusteeism, caused the overthrow of the Public School Society subversive of Catholic interests, and was honored by presidents and statesmen for his patriotism and comprehension of American statesmanship and government. In his successor Abp. John McCloskey, New York claims the honor of having a native son made, 1875, the first American cardinal. In conjunction with St. Patrick's Cathedral a parochial school was opened, 1815, and this with St. Peter's parochial school founded, 1801, was the pioneer of the Catholic system of free parochial schools throughout the United States. The arrival of various religious orders, e.g., Ursulines, 1812, Sisters of Charity, 1817, Religious of the Sacred Heart, 1841, gave an impetus to the foundation of numerous other schools. Under the able supervision of the Jesuits a college known as the New York Literary Institution was in operation until 1813, when due to the uncertain status of the order at that period it was disorganized. The foundation of several institutions of higher education followed rapidly; among these may be mentioned Mount St. Vincent Academy and College, Manhattanville College, Manhattan College, Fordham University, and St. Francis Xavier College. Out of the Xavier Alumni Sodality which was established, 1863, by students of the last named college grew the Catholic Club of New York City. It is a social and cultural organization and its membership comprises preëminent personages in the community who are active in sponsoring movements for the advancement of the Church. Worthy of mention are its early presidents Joseph Thoron, Franklin H. Churchill, Charles G. Herbermann, Edwin T. Slevin, William Lummis, R. Duncan Harris, and Robert J. Hoguet, all outstanding figures in the city. The club possesses a valuable library of over 50,000 volumes including several rare manuscripts.

The rôle played by New York Catholic publishers in Catholic education is important, for from early times New York has been a great producing and distributing center for Catholic literature of all types. The first Catholic book published in New York was an edition of Pastorini's "History of the Christian Church," which was published by Bernard Dornin, the first publisher of exclusively Catholic works in the United States. The first American Year Book, the "Catholic Laity's Directory to the Church Service with an Almanac for the Year 1817," was published by Matthew Field. In 1837 the great firm of Sadlier was founded and commenced its career with an edition of Butler's "Lives of the Saints," and the Bible in monthly parts; Benziger Brothers opened a New York branch of its famous German publishing house in 1853, and the Catholic Publication Society was founded, 1866, by Fr. Isaac Hecker, C.S.P. Other well-known Catholic publishing houses of more recent foundation in the city are the America Press, publishers of the weekly review "America," P. J. Kenedy and Sons, The

Universal Knowledge Foundation, Inc., publishers of the CATHOLIC ENCYCLOPEDIA, and of UNIVERSAL KNOWLEDGE, and the Home Press. Several Catholic periodicals are published in New York, among them: The Catholic News, Catholic Missions, The Catholic World, The Commonweal, Messenger of the Sacred Heart, The Official Catholic Directory, The Rosary Magazine. The Truth Magazine, La Voce dell' Emigrato, and many others.

In Catholic charitable work New York may be considered the pioneer city, and as early as 1809 a subscription for the relief of the poor was raised under the direction of Fr. Kohlman. In 1817 an orphan asylum was founded in charge of the Sisters of Charity and the "New York Catholic Benevolent Society" for its supervision was incorporated, 1817, by the legislature, the first Catholic society in the state to be so legalized; in 1829 the Union Emigrant Society, the forerunner of the Irish Emigrant Society and the Emigrant Industrial Savings Bank, was founded, and was followed by the establishment of several other societies for immigrant aid. St. Patrick's, the first New York Conference of the Society of St. Vincent de Paul, which was established 1849, has exercised a widespread influence on charitable work and was largely responsible for the foundation of the great Catholic Protectory. The city has several Catholic hospitals, reform schools, fresh air homes, settlement houses, prisoner aid societies, day nurseries, foundling asylums, etc. That Catholics have figured prominently in the cultural, civil, scientific and social life of New York City may be further attested by the following list which includes only a few of the numerous renowned New York Catholics: Gunning S. Bedford, famed physician who organized University Medical College, "first professor of obstetrics who ever held an obstetric clinic in the United States"; John R. Brady, first Catholic judge of the Supreme Court; Charles G. Herbermann (q.v.); Francis Kernan, statesman and U.S. senator, 1876-82; Bruno Oscar Klein, famed pianist; John La Farge, artist, sculptor, lecturer, discoverer of American art glass, famed for his glass work, e.g., the "Peacock Window," in Worcester Art Museum, and for his murals, e.g., "The Ascension" in the Church of the Ascension, New York; Dominick Lynch, the merchant philanthropist who brought the first Italian opera troupe ever heard in the United States to New York; William J. MacNeven, professor at College of Physicians and Surgeons, first Catholic physician to attain eminence in America; John Newton, engineer, famed for renowned work on Hell Gate; Lorenzo da Ponte, first instructor of Italian at Columbia and first in the United States to point out the beauties of Dante; Denis O'Brien, first Catholic judge of Court of Appeals; Thomas O'Conor, a pioneer American Catholic editor, published "Shamrock, or Hibernian Chronicle," 1810, compiled a history of the War of 1812; Condé Pallen (q.v.) poet, philosopher, and educator; Thomas Fortune Ryan, financier. The Catholic population of New York City (1929) is 2,160,000.

New Zealand, self-governing dominion of the British Empire, in the South Pacific Ocean; area, 103,568 sq. m.; pop., 1,344,469. The first Catholic in New Zealand was Thomas Poynton, an Irishman who settled in Hokianga in 1828. In 1835 New Zealand formed part of the newly erected Vicariate Apostolic of Western Oceanica, and in 1836 its first vicar Apostolic and seven Marist Brothers arrived. Catholic colonization was begun by Irish peasants and evangelization by French missionaries. In 1842 New Zealand constituted a separate vicariate, and in 1848 it was divided into the two dioceses of Auckland and Wellington. The Diocese of Dunedin was formed from part of the Diocese of Wellington in 1869, Wellington was raised to an archiepiscopal see in 1887, and the same year the Diocese of Christchurch was created. Ten years later, New Zealand, formerly subject to Australia, was made an independent ecclesiastical province. From the beginning, the Church was striving to convert the native Maoris. When the Marists retired from the Diocese of Auckland to that of Wellington in 1850, there were over 5000 neophytes. By 1853 the Diocese of Wellington included about 1000 native Christians, and homes and schools had been founded. The Maori mission flourished until 1860, the beginning of the racial war in which practically all the Catholic missions were destroyed. The work of the Marists, and the Mill Hill Fathers, who are gradually restoring the missions, is most promising. New Zealand included in 1929 the following ecclesiastical divisions: Archdiocese of Wellington. Dioceses: Auckland, Christchurch, Dunedin (qq.v.). Churches, 383; secular priests, 196; priests regular, 149; religious women, 1516; colleges, 3; seminaries, 2; high schools, 43; primary schools, 162; charitable institutions, 19; Catholics, 175,714.—C.E.

Nez Percés (Fr., pierced noses) or SAHAPTIN, Indian tribe formerly located in Western Idaho and adjacent portions of Oregon and Washington. They were so named by French traders from their custom of wearing a dentalium shell through a hole bored in the septum of the nose. In their primitive condition they were a semi-sedentary tribe, depending on hunting and fishing, living in houses, and wearing skins. Polygamy was practised; inheritance was in the male line; their religion was animistic and free from elaborate myth and ritual. The clan system was unknown, and the chiefs were usually elected. When first known, 1805, they numbered 6000, but have dwindled in numbers until in 1928 there were only 1387 who live on the Fort Lapwai reservation in northern Idaho. Christianity was introduced by the Catholic Iroquois and Canadian employees of the Hudson's Bay Company traders. The Jesuits, assisted by the Sisters of St. Joseph, carry on missionary work among them at St. Joseph's mission, Slickpoo, Idaho.—C.E., XIII, 326.

Niagara Seminary, Niagara Falls, N. Y., founded 1856, attached to Niagara University, under Vincentians; fathers, 39; lay professors, 9; brothers, 2; students, 460.

Niagara University, Niagara Falls, N. Y., founded 1856; conducted by the Vincentian Fathers; preparatory school; college of arts and sciences; graduate school; professors, 31; students, 350; degrees conferred in 1929, 47.

Nicæa, Councils of, respectively the First and Seventh Œcumenical Councils, held at Nicæa in Bithynia. The First Council of Nicæa was held in 325 on the occasion of the heresy of Arius. Other matters dealt with were the controversy as to the time of celebrating Easter and the Meletian schism. The Second Council of Nicæa was held in 787 to deal with Iconoclasm.—C.E. (M. P. H.)

Nicaragua, republic of Central America; area, 51,660 sq. m.; pop., 638,119. Spanish explorers and conquerors in the 16th century brought with them missionaries, and in 1534 the Diocese of Nicaragua (now Managua) was erected. Until 1822 the country was part of the Spanish province of Guatemala (q.v.). It became an independent republic in 1840. Church and State are separate, and the constitution guarantees freedom to all forms of religious worship, but special privileges to none. Champlain recommended constructing a canal across the country early in the 17th century, and Admiral Ammen (q.v.), as head of a commission appointed by the U. S. government, advocated this in his report, 1872. The country is thus divided for ecclesiastical administration:

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Managua, A.	1913	..	35	44	.....
Granada, D.	1913	..	24	..	.....
Leon, D.	1913	..	26	..	.....
Matagalpa, D.	1924	..	..	..	.....
Bluefields, V.A.	1913	14	9	11	15,000

—C.E.

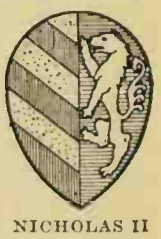
Nicene Creed, the doctrinal decree formulated against Arius by the First Council of Nicæa in 325 so called because it is composed in the form of a profession of faith. Drafted by Eusebius of Cæsarea, it was accepted by the Council after some modifications had been made therein.—C.E.; Lumby, History of Creeds, Lond., 1880. (P. K.)

Niceno-Constantinopolitan Creed, a profession of the Christian faith, which is accepted by the Catholic Church, the Eastern Churches separated from Rome, and by most Protestant Churches. It is more complete than the Apostles' Creed and expresses explicitly the consubstantiality of Jesus Christ with God the Father, which the Arians denied, and the Divinity of the Holy Ghost, which the Macedonians rejected. It received its name from the false assumption that it is an amplification of the Nicene Creed which was supposed to have originated at the First Council of Constantinople in 381. However, it antedates the Council by several years. In the 11th century Rome approved of the insertion into it of the word "Filioque" (and of the Son), which declared against the Greeks that the Holy Ghost proceeds from both Father and Son. This creed has found a place in the Ordinary of the Mass.—C.E.; Lumby, History of Creeds, Lond., 1880. (P. K.)

Niche, a recess for the reception of a statue, to give it emphasis, frame it effectively and afford protection; one of the chief characteristics of Gothic architecture. Sculpture was introduced in the Romanesque period, but the frame was little more than the flanking shaft supporting an arch. The Gothic builders realized that sculpture to be architectural must be incorporated with the building. This was done by the canopied niche which also protected the statue and produced a rich composition of line, light, and shade. The wall was recessed and a pedestal added. In the 14th and 15th centuries the canopy was elaborately decorated.—C.E.

Nicholas I (Gr., victor of the people), Saint, Pope (858-867), b. Rome; d. there. Elected after the disintegration of the empire of Charlemagne, he found Christianity threatened by laxity in the observance of moral and civil law. To uphold Divine and Church law against princes and worldly bishops, he protected the minor clergy and suffragan bishops against their exactions. He upheld the right of appealing to Rome, against the decisions of Abp. Hincmar of Reims; defended the integrity of the marriage bond against Lothair II; and supported Ignatius, Patriarch of Constantinople against the intruder, Photius. Feast, R. Cal., 13 Nov.—C.E.; Mann.

Nicholas II (Gerhard of Burgundy), Pope (1058-61), b. Chevron, France; d. Florence, Italy. Bp. of Florence, he was elected at Siena, after the antipope John Mincius had established himself at Rome, and at once advanced with an army and seized the city, where he was enthroned, 1059. Under the influence of Hildebrand he labored to suppress simony and clerical concubinage among the Milanese. In regard to Sicily, he concluded an alliance with the Normans which promised peace to that country. One of the most important acts of his pontificate was the enactment of a law regulating papal elections.—C.E.; Mann.



NICHOLAS II

ARMS, NICHOLAS III

Nicholas III (Giovanni Gaetani Orsini), Pope (1277-80), b. Rome, *c.* 1216; d. Soriano, Italy. As cardinal-deacon he played an important part in papal affairs after 1244. While pope he attempted to free Rome from foreign influence, and to check the Angevins in central Italy. At the request of the Tatar khan he sent Franciscan missionaries to Persia and China.—C.E.

Nicholas IV (Girolamo Masci), Pope (1288-92), b. Ascoli, Italy; d. Rome. He was a Franciscan, general of his order, mediator between France and Castile, and Card.-bp. of Palestrina. As pope he was unduly influenced by the Colonna, and supported the Angevins in Sicily against James of Aragon, while opposing Rudolf of Hapsburg in Hungary. During his pontificate missionaries were sent to Bulgaria, Ethiopia, China, and the Tatars.—C.E.

ARMS, NICHOLAS IV

Nicholas V (Tommaso Parentucelli), Pope (1447-55), b. Sarzano, Italy, 1397; d. Rome. A patron of literature and the fine arts he had come in contact with the Renaissance movement in Rome while in the service of Bp. Albergati. At the Council of Florence, 1438, he took a prominent part in the discussion of Patristic and Scholastic philosophy with the Greeks. When elected he restored parts of Rome, welcomed Humanists, and founded the Vatican Library which he designated was to be

opened to all scholars. At the request of James II of Scotland, he issued a Bull, 1450-51, providing for the foundation of the University of Glasgow. He did much to weaken the conciliar theory among the nations of Christendom; received the submission of the antipope Amadeus of Savoy and his adherents; and sent legates to France and Germany to reform abuses. He granted self-government to the Romans and performed the last imperial coronation in Rome, that of Emperor Frederick III, 1452. His efforts at reunion with the Greeks failed. This, together with the fall of Constantinople and the discovery of republican conspiracies in Rome, dealt him a fatal blow.—C.E.; Pastor.

ARMS OF NICHOLAS V

Nicholas V, antipope. See RAINALDUCCI, PIETRO.

Nicholas of Cusa or NICHOLAS CRYFTS (*c.* 1400-64), cardinal, b. Cues, Germany; d. Todi, Umbria. At the Council of Basel he labored for a reform of the calendar and the union of Christendom, but upheld the superiority of the council over the pope, though he, as legate to Germany, was particularly noted for his reform work under Nicholas V. In 1450 he was named Bp. of Brixen, but was driven from his see by Sigmund, Count of the Tyrol, who vehemently opposed his attempted reforms. In his philosophy Nicholas of Cusa cast off Aristotelean methods and definitions for deep speculations and mystical forms of his own; in theology, he discussed the Trinity profoundly, and though some have proclaimed his idea of God pantheistic, his writings are all strictly Christian. Among his theological treatises the most famous is "De visione Dei."—C.E.

Nicholas of Flüe, BLESSED, confessor (1417-87), hermit, b. and d. near Sachseln, Switzerland. He was a cantonal judge who, after many years of married life, became a hermit and was noted for his prophetic powers and his supernatural gift of abstinence from food. Represented as a warrior, or as the champion of the Swiss. Beatified, 1669. Relics in the church of Sachseln. Feast, 21 March. —C.E.

Nicholas of Lyra (1270-1340), Franciscan exegete, b. Normandy; d. Paris. His "Postillæ," in which he emphasizes the literal sense of Sacred Scripture, has placed him in the foremost rank of biblical scholars. The first scriptural commentary printed, it was for centuries a favorite manual and Luther owed much to it.—C.E.

ST. NICHOLAS OF MYRA

Nicholas of Myra (or OF BARI), SAINT, confessor (d. *c.* 352), Bp. of Myra, b. Patara, Lycia, Asia Minor; d. Myra. Although he is popular in the Greek as well as the Latin Church, nothing is historically certain about him except that he was Bp. of Myra in the 4th century. In his youth he is supposed to have made a pilgrimage to Egypt and Palestine; shortly after his return he became bishop. During the persecution of Diocletian he was imprisoned, but released after the accession of Constantine, and attended the Council of Nicæa. He was buried in the cathedral at Myra, but in 1087 Italian merchants stole his body and carried it to Bari, Italy. The numerous miracles St. Nicholas is said to have wrought before and after his death are outgrowths of a long tradition. His representations in art are as various as his miracles. In Germany, Switzerland, and the Netherlands it is the custom to make him the secret purveyor of gifts to children on 6 Dec.; in the United States and some other countries St. Nicholas has become identified with the popular Santa Claus. Patron of Greece, Russia, Naples, Sicily, Apulia, Lorraine, Limerick, etc., of mariners, merchants, coopers, pawnbrokers, travellers, bakers, brewers. Emblems: children, mitre, vessel. Relics in the crypt of St. Nicholas at Bari. Feast, R. Cal., 6 Dec.—C.E.; Butler.

Nicholas of Tolentino, SAINT, confessor (1246-1306), b. Sant' Angelo, Italy; d. Tolentino. A model of holiness from childhood, he excelled in his studies and at an early age was made canon of St. Saviour's Church. He joined the Hermits of St. Augustine, 1263; was ordained priest, and devoted himself to missionary labors. He practised austere mortification; was favored with visions and effected many miracles. Patron of mariners, merchants, and sailors. Emblem: a ciborium. Canonized, 1446. Body in the Augustinian church at Tolentino. Feast, R. Cal., 10 Sept.—C.E.; Butler.

ST. NICHOLAS OF TOLENTINO

Nicholas Pieck, SAINT, martyr (1534-72), opponent of Calvinism, b. Gorkum, Holland; d. Briel. He studied at Bois-le-Duc, where he took the habit of St. Francis. After his ordination, 1558, he began his mission of converting the Calvinists. He evangelized the principal towns of Belgium and Holland, and was appointed superior of the monastery at Gorkum. When the Calvinists captured that town, Nicholas was a special object of their hatred. He was hanged by the neck till half dead and then dropped to the ground repeatedly until the cord broke; his torturers then applied a burning torch to his ears, forehead, chin, tongue, and palate. Unable to make him apostatize, they removed him to Briel where he was put to death with 18 companions. Canonized, 1867. Relics chiefly at Briel. Feast, 9 July.—C.E.; Butler.

Nicodemus, SAINT, martyr. He was a Pharisee, mentioned in St. John's Gospel, 7 and 19, as speaking in behalf of Jesus in the Sanhedrin, and assisting at His burial. Feast, of the finding of his relics, 3 Aug.—C.E.; Butler.

Nicolet, DIOCESE OF, Quebec, comprises Arthabaska, Drummond, Nicolet, Yamaska, and portions of Shefford and Bagot Counties; established, 1885; suffragan of Quebec. Bishops: Elphège Gravel

(1885-1904), J. H. S. Brunault (1904). Churches, 71; priests, secular, 187; priests, regular, 4; religious women, 750; seminaries, 2; normal school, 1; college, 1; academies and continuation schools, 36; primary schools, 581; pupils in primary schools, 15,315; institutions, 6; Catholics, 88,567.

Nicolet College, founded at Nicolet, Canada, 1803, by Bp. Pierre Denant of Quebec. Bp. Plessis contributed generously to reorganize, enlarge, and endow it. A classical course is given here, under the supervision of the secular clergy.

Nicomedes, SAINT, martyr (*c.* 71), Roman priest; arrested for assisting the martyrs in their persecutions and for burying them. His catacomb is on the Via Nomentana at Rome, under the grounds of the Villa Patrizi. Some of his relics were transferred to Milan and Parma. Feast, R. Cal., 15 Sept. —C.E.; Butler.

Nights of the Soul, the active and passive purifications of the soul. Before reaching the light of perfect union, the soul passes through two nights, the night of sense and the night of the mind or spirit. The first is bitter, for the soul must deprive itself of all worldly pleasures, which is as night to the senses; it must have faith, like night to the intellect; God is incomprehensible and infinite and hence in this life is as night to the soul. The second causes much suffering, because the light and wisdom of contemplation is most pure, and clear, while the soul within which it shines is still imperfect and dark.—Devine, Mystical Theology, N. Y., 1903. (M. J. W.)

Night-watch, one of the vigils or four ancient divisions of the night, during which public or official prayer was offered in the earliest days of the Church. The Matins and Lauds of the Divine Office most probably represent these watches.

Nimbus (Lat., cloud), in Christian art, a glow or ornamental circle around the head of a saint, emblematic of his sanctity. Natural phenomena in the refraction of light may have suggested the symbolical nimbus. The pagans used a disc-shaped halo or circle of light for gods, heroes, and persons of distinction. In early Christian art the nimbus was used arbitrarily as an emblem of human greatness, not of divinity. It became the custom to use the square nimbus in portraits of the living, and to reserve the round for the saints. In the course of centuries the idea became more prominent that a nimbus must be given to God, and as a symbol of the grace of God it was given to the saints. Since the Renaissance the nimbus has been more delicately fashioned and sometimes has been omitted. Closely related to the nimbus are the halo, aureole, and glory (qq.v.).—C.E.

Ninian (NINIAS, NINUS, DINAN, RINGAN, RINGEN), SAINT, confessor (d. *c.* 432), bishop and apostle of Christianity in Scotland, b. Cumberland; d. Whithorn. He was the son of a converted British chieftain. After 15 years spent at Rome, he was consecrated by St. Siricius, and began his mission in his native land. He built the white stone church at Whithorn in 397. He is venerated as one of the greatest Scottish saints. Relics preserved at Whithorn, lost during the Reformation. Feast, 16 Sept. —C.E.; Butler.

Ninive (modern KUYUNJIK), ancient capital of Assyrian empire on eastern bank of Tigris, opposite Mosul. It existed as early as 1800 and in the time of Sennacherib (7th century) was the capital of the empire, the center of the worship of Ishtar, and well known in the O.T. in connection with the prophets, especially as the theater of Jonas's mission. It was abandoned by Sargon; beautified by Sennacherib, who built a magnificent temple which was completed by Esarhaddon and Asnrbanipal. Ninive fell under the combined attacks of the Medes under Cyaxares and the Babylonians under Nabopolassar in 606 B.C. Recent excavations have revealed the library of Asurbanipal and various ancient sculptures and coins.

Nirvana, nĭr-vä'nạ (Skt., *nis*, out; *vana*, a blowing), in the Buddhistic religion, a state of absence of desire and pain; in its full import, it means eternal, unconscious repose. To obtain deliverance from rebirth, all forms of desire, whether evil or lawful and innocent, must be absolutely suppressed, even the desire to preserve one's conscious existence. Nirvana is a negative ideal of bliss, realized in its completeness after death, and based wholly on the motive of self-love; it thus stands on a much lower level than the Christian ideal, which appeals to motives of disinterested as well as interested love, because it is a union of friendship with God in heaven.

Nobili, ROBERT DE' (1577-1656), missionary, b. Montepulciano, Italy; d. Mylapur, India. He entered the Society of Jesus, and labored in Madura, Mysore, and the Karnatic, adopting the mode of life of the Brahmins in his zeal for their conversion. He is the author of several apologetic and doctrinal works in Tamil, Telugu, and Sanskrit. —C.E.

Noble Guards, the highest ranking corps of the papal military service. It originated in the Cavelleggieri (light cavalry) which formed the mounted guard of the popes. Reorganized several times, it assumed its present name under Pius VII, 1815, new regulations being given by Leo XIII. The pope appoints the commander, always a Roman prince, and all members must show a 60 years line of nobility recognized in the Papal States. Their only public appearance is with the pope at public functions, withdrawing when he does; the privilege of conveying the tidings to newly appointed cardinals belongs exclusively to them.

Nocte surgentes vigilemus omnes, or NOW, FROM THE SLUMBERS OF THE NIGHT ARISING, hymn for Matins from the third Sunday after Pentecost until the Sunday nearest 1 Oct. It was written by Pope St. Gregory the Great (540-604). There are about 20 translations; the English title given has been changed to adapt it to the text of the Roman Breviary.—Britt.

Nocturnal Adoration. See ADORATION, PERPETUAL.

Nocturns (Lat., *nocturnus*, by night) (1) originally night Office, hence the term; (2) division of Matins consisting of three psalms or groups of psalms with three lessons.—C.E.

Noe (Heb., rest), son of Lamech, and ninth patriarch of the Sethite line, who, with his family,

was saved in the Ark, from the Deluge, dying 350 years later at the age of 950. Many non-Catholics maintain that the Bible narrative is derived from a Babylonian epic, but numerous and important discrepancies render this untenable. The scriptural story is a parallel independent form of a common tradition.—C.E.

Noël, a French religious song, sung at Christmas, which had great vogue in the 11th century, reached its height in the 17th century, and has survived in a certain form to the present day. The words were often paraphrases of liturgical texts set to naïve and pastoral melodies; the song was popular in every part of the country and was sung in every dialect.

Noel Chabanel, BLESSED, martyr (1613-49), b. southern France; d. near St. Jean, Canada. He entered the Society of Jesus at 17 and taught in various Jesuit colleges. From 1643 until death, he labored among the Huron Indians in Canada. Although inspired by a deep religious vocation to convert these Indians, Fr. Chabanel found life among them extremely arduous. In spite of the difficulty of learning the language, of overcoming his natural repulsion for the savages, and of adjusting himself to the mode of life, he persisted and even bound himself by a sacred vow to remain with them until death. Little is certain concerning the nature of his death. According to Fr. Ragueneau, he was killed by Louis Honareenhax, a member of the tribe who had apostatized from the faith, and who later confessed his guilt. Beatified, 1925.—C.E., III, 551; Wynne, Jesuit Martyrs of North America, N. Y., 1925.

Noemi, nō′ĕ-mī (Heb., beautiful), wife of Elimelech and mother-in-law of Ruth, related to Booz (Ruth, 1 and 2). She had migrated to Moab in a time of famine, and returned to Bethlehem after her husband's death. (F. P. D.)

Nonconformists, those who refused to accede to the demands of the four "Acts of Uniformity" passed in England from the reign of Edward VI to that of Charles II. By these it was required of all ministers that they accept certain conditions as to the conduct of public worship, especially the use of the Book of Common Prayer with certain prescribed ceremonies. Those who would not conform set up for themselves separate conventicles, and became the foundation of English Protestant sectarianism. In later usage the term Nonconformist includes every denomination outside the Church of England, Catholicism alone excepted.—C.E. (F. K.)

None (Lat., *nona*, nine), in the Divine Office, the Office of the ninth hour (about 3 P.M.). Like the other Lesser Hours of the Office it arose from private devotion, but became a public fixed custom from the 4th century. In structure and content it is similar to the other Lesser Hours.—C.E. (J. G. K.)

Non Expedit (Lat., it is not expedient), a decree of the Sacred Penitentiary, 29 Feb., 1868, forbidding Italian Catholics to take part in parliamentary elections lest their participation be interpreted as an approval of the spoliation of the Holy See. This policy was continued under Leo XIII, but was modified by Pius X, 11 June, 1905, in the Encyclical "Certum Consilium."—C.E. (M. E. D.)

Non illam crucians ungula, non feræ, or THE AGONIZING HOOKS, THE RENDING SCOURGE, hymn for Matins on 25 Jan., feast of St. Martina. It was written by Pope Urban VIII (1568-1644) and has 4 translations; the English title given is by E. Caswall.—Britt.

Non-Jurors, the name given to the bishops and clergymen of the Anglican church, who in 1689 refused to take the oath of allegiance to William and Mary and their successors under the Protestant Succession Act of that year. They considered William and Mary in the light of regents, rather than sovereigns, since they felt that their oaths of office had bound them to the Stuart family. They were suspended and later deprived of their offices. After the death of James II, some of them rejoined the Anglican Church, while others held out until the death of Charles Edward in 1788. They were conscientious men who suffered much for their convictions. The name is also applied to the Catholic clergy of France, who refused to take the oath of the Civil Constitutions of the clergy in 1790. They constituted the vast number of the clerical body of France. They paid for their loyalty to the unity of the Church and to the Holy See by having to endure bitter persecution.—C.E. (M. P. H.)

Non-Uniat Churches, eight groups of schismatical or heretical Churches, which separated from Rome at various periods since the 4th century. (The letters A.B.C. refer to the corresponding Uniat Churches in the article UNIAT CHURCHES) A. The "Orthodox" Church (q.v., with 17 subdivisions); B. Nestorian Church (Persia); C. Coptic Church (Egypt); D. Abyssinian Church; E. Jacobite Church (Syria); F. Malabar Christians (India); G. Armenian Church; H. Bulgarian Church (considers itself part of the "Orthodox" Church, but is not so considered by some bodies of the Orthodox Church).

No Popery Riots. See GORDON RIOTS.

Norbert, SAINT, confessor (*c.* 1080-1134), Abp. of Magdeburg, founder of the Premonstratensians, b. Xanten, Germany; d. Magdeburg. He served as almoner to Emperor Henry V for a time; but decided to embrace the religious life. He joined the Benedictines of Siegburg, received Holy Orders, and founded a monastery at Prémontré, near Laon. Having given his property to the poor he traveled about France and Netherlands, preaching and combating heresy; as Abp. of Magdeburg he enforced many valuable reforms. Canonized, 1582. Relics at Prague. Feast, R. Cal., 6 June.—C.E.; Butler.

ST. NORBERT

Norfolk, DUKES OF, of the family of Howard, hereditary earls-marshal of England, many of whom were Catholics. JOHN HOWARD (1430-85), received the dukedom in 1483. THOMAS (1473-1554), 3rd duke, was the uncle of Anne Boleyn;

he was a tool of Henry VIII, acquired rich monastic loot, and was created earl-marshal in 1533; he persecuted the Catholics, and his career as a military leader was marked with devastation. Accused of treason in 1544, his life was saved by Henry VIII's timely death, but he remained in prison till Mary's accession. THOMAS (1536-72), 4th duke, a Protestant, married Mary Fitzalan, daughter of Henry, twelfth Earl of Arundel; later he planned to marry the imprisoned Mary Queen of Scots, but was executed for treason. HENRY (1628-84), 6th duke, and third Earl of Arundel, was noted for his munificence; he withdrew to Bruges after the Titus Oates Plot. HENRY GRANVILLE FITZALAN (1816-60), 14th duke, was converted to Catholicism through the influence of Montalembert and was noted for his benefactions to Catholic works. HENRY FITZALAN (1847-1917) 15th duke, was President of the Catholic Union of Great Britain, Postmaster-general (1900-05), and renowned for his efforts in behalf of the Church.—C.E.

Norman Architecture, division of the Romanesque style, originated by the Normans and introduced into England by William the Conqueror. To a limited extent the Normans retained the general style of the French churches, and borrowed from the early Gothic. The early period of Norman architecture is characterized by massiveness; the pillars were generally low and broad, the arches heavy and round. Towers were extensively developed, and carving and sculpture were used. Semi-circular arches distinguish Norman from Gothic and other styles of architecture. Examples of Norman architecture are Canterbury Cathedral, and the great churches of Lincoln, Durham, Winchester, Gloucester, and St. Paul's in London.

Norridgewock, formerly NARANTSOUAC, town, Somerset Co., Maine, the center of the missionary work of Fr. Râle (q.v.) among the Abnaki Indians (1694-1724), now the site of a monument erected to him, 1833, by Bp. Fenwick. A mission was established here, 1668. The chapel and village were destroyed by the English during Queen Anne's War, 1705, and a dictionary of the Abnaki language, now at Harvard College, was carried off. After being again destroyed, 1724, the mission was restored, 1730.

North American College, founded at Rome, 1859, by Pope Pius IX for the training of young men for the priesthood. The students, who number about 100, attend the lectures at the Propaganda. There is a fine collegiate church with marble altars and a painting of the Madonna over the high altar.

Northampton, DIOCESE OF, England, comprises Northamptonshire, Bedfordshire, Buckinghamshire, Cambridgeshire, Huntingdon, Norfolk, and Suffolk; suffragan of Westminster. Names of many prominent persons of the Reformation period are associated with the diocese. Bishops: William Wareing (1850-58), Francis Amherst (1858-79), Arthur Riddell (1880-1907), Frederick Keating (1908-21), Dudley Cary-Elwes (1921). Churches and chapels, 107; priests, secular, 80; priests, regular, 40; elementary schools, 31; other schools, 29; charitable institutions, 3; Catholics (est.), 20,386.

North Borneo, protectorate of the British Empire, in the northern part of the Island of Borneo, administered by a governor in Borneo and a court of directors in London; est. area, 31,106 sq. m.; pop., 257,804. Christianity was preached in North Borneo in 1687 by Father Ventimiglia, a Theatine. In 1855 the northern part of the island was erected into an independent prefecture under Rev. Charles Cuarteron, a Spaniard. He arrived at Labuan in 1857 accompanied by several missionaries who remained with him until 1860. Unassisted, Fr. Cuarteron was unable to continue the task of evangelization, so he appealed to Rome to place the mission in charge of an institute. In 1881 the Propaganda put the mission of North Borneo and Labuan under the jurisdiction of the Society for Foreign Missions of Mill Hill, England, who have remained in charge since that time. North Borneo in 1929 was comprised in the Prefecture Apostolic of North Borneo.

North Borneo, PREFECTURE APOSTOLIC OF, Malay Archipelago (British possession); mission, 1687; prefecture, 1855; divided and changed 1927; entrusted to the Foreign Missionaries of Mill Hill. Prefect Apostolic: Augustine Wachter (1927). Churches and chapels, 22; schools, 16; pupils, 800; orphanages, 2; Catholics, 6000.

North Carolina, the 27th state of the United States in size, the 14th in population, and the 12th state to be admitted to the Union (21 Nov., 1789); area, 52,426 sq. m.; pop. (1920), 2,559,123; Catholics (1928), 7365. Mass was first celebrated in North Carolina at Newbern, 1784, by a priest who had come on business from Madeira, Rev. Patrick Cleary of Funchal. He officiated in the home of Mrs. Alexander Gaston, whose distinguished son, William Gaston, was to bring about the repeal, in 1835, of the article in the North Carolina Constitution of 1776 which kept from office "those who denied the truth of the Protestant religion." For nearly 50 years the few Catholics of North Carolina were served only by visiting priests. These included Fr. Le Mercier at Raleigh in 1805, Rev. Joseph de Clorivière of Charleston at Fayetteville in 1812, Rev. Nicholas Kerney of Norfolk at Newbern and Wilmington in 1819. Finally in 1823 Rev. Francis O'Donoghue was sent by Bp. England of Charleston to Washington, N. C., and the church of St. John the Evangelist was built. St. Patrick's was erected in Fayetteville the next year, when Newbern was also organized as a parish, though it was only in 1840 that the first church there, St. Paul's, was built. The state includes the Diocese of Raleigh and the Abbey *nullius* of Belmont (qq.v.). Catholic influence on the place-names of the State is shown in the following: St. Paul's, Trinity, Valle Crucis. The U. S. Religious Census of 1916 gave the following statistics for church membership in North Carolina:

Catholic Church	7,290
Northern Baptist Convention	279,112
National Baptist Convention	212,019
Methodist Episcopal Church South	199,764
African Methodist Episcopal Zion Church	74,365
Presbyterian Church in the U.S.	57,836
Methodist Episcopal Church	26,384
Free Will Baptists	22,914
African Methodist Episcopal Church	20,433

Disciples of Christ	20,095
Lutheran United Synod South	19,450
Protestant Episcopal Church	18,545
Christian Church (Christian Convention)	18,299
Methodist Protestant Church	18,033
Presbyterian Church in the U.S.A.	12,062
Colored Free Will Baptists	10,773
Primitive Baptists	10,481
All Other Denominations	52,868
Total Church Membership	1,080,723

—C.E.; Shea.

Northcote, JAMES SPENCER (1821-1907), antiquarian, b. Devonshire, England; d. Stoke-upon-Trent. He was Anglican curate at Ilfracombe but resigned and entered the Catholic Church, becoming editor of the "Rambler," and the "Clifton Tracts." After his wife's death he entered the priesthood and for 17 years was president of Oscott College. In addition to his valuable "Roma sotterranea," he wrote, "Mary in the Gospels" and "Celebrated Sanctuaries of the Madonna."—C.E.

North Dakota, the 16th state of the United States in size, the 36th in population, and the 39th state to be admitted to the Union (2 Nov., 1889); area, 70,837 sq. m.; pop. (1925), 641,000; Catholics (1928), 117,968. The first missionary within the limits of North Dakota was the Rev. Joseph Sévère Dumoulin, sent by Bp. Plessis of Quebec to minister to a colony of Canadians who had been driven south from Fort Douglas (now St. Boniface), near Winnipeg, in 1818, by the destruction of their crops, and who settled at Pembina. Soon after Fr. Dumoulin had been recalled in 1823, an American priest, Rev. George Anthony Belcourt, took his place as resident pastor at Pembina and did missionary work among the Indians and in early white settlements. He even accompanied his people on their summer hunting excursions to the southwestern mountains, taking the opportunity to instruct the children. The tireless missionary, Fr. Pierre de Smet, visited the Mandans and the Gros Ventres, Indian tribes of North Dakota, in 1864. He passed through their country again in 1868 on the way to his famous peace-making conference with Sitting Bull. In 1865 a mission was established near Fort Totten by Fr. Jean Baptiste Génin. The state includes the dioceses of Fargo and Bismarck (qq.v.). Catholic influence on the place-names of the state is shown in the following: Mount Carmel, St. Anthony, St. John, St. Thomas. The U. S. Religions Census of 1916 gave the following statistics for church membership in North Dakota:

Catholic Church	95,859
Lutheran United Norwegian	23,940
Lutheran Norwegian Synod	15,042
Methodist Episcopal Church	13,479
Presbyterian Church in the U.S.A.	9,295
Lutheran Synodical Conference	8,972
Congregational Churches	8,913
Northern Baptist Convention	6,268
Lutheran Synod of Iowa	6,103
Lutheran Hauge's Synod	5,799
Lutheran Norwegian Free Church	5,593
Lutheran Joint Synod of Ohio	3,623
Lutheran General Council	2,954
German Evangelical Synod	2,676
Protestant Episcopal Church	2,455
Evangelical Association	2,290
All Other Denominations	12,616
Total Church Membership	225,877

C.E.; Shea.

Northern Baptist Convention, a body delegated from the Baptist churches of the North and West and organized at Washington, D. C., 1907. The three great Baptist missionary societies, including separate societies of women, have placed themselves under its direction. As a result of this change greater unity, economy, and efficiency were obtained. Feeling the influence of the trend towards denominational union and fellowship, there has been a movement towards achieving affiliation with the Disciples and Free Baptists. Almost complete union has resulted with the Free Baptists. The Northern churches are not as strongly Calvinistic as the Southern, however they interchange membership and ministry on terms of equality. The dividing line between the white and Negro churches in the Northern Convention is not as stringent as in the Southern. They publish two official periodicals, and 15 others. Foreign missionary work is carried on in India (including Burma and Assam), China, Japan, Africa, and the Philippine Islands; in Europe, in Sweden, Germany, France, Belgium, Spain, Finland, Denmark, Norway, and Russia. In 1916 in Asiatic and African countries there were 5 countries occupied; 127 stations with resident missionaries; 688 American missionaries, with 9185 native helpers; 1732 churches, with 183,505 members; 2602 schools, with 85,552 students; and 69 hospitals and dispensaries, treating 83,391 patients. The European work was carried on by 2512 agents, and there were 1205 organized churches with 142,979 members; 2510 Sunday schools, with 132,423 members; and 6 theological seminaries with 73 students. In the United States in 1926 there were 9291 ministers, 7611 churches, and 1,289,966 members.

Northern Luzon, MISSION OF, Philippine Islands; established for Igorotes in 1907 by detachment from the diocese of Nueva Segovia and Tuguegarao; entrusted to the Belgian Missionaries of Scheut. Superior: Fr. Van Zuyt (1923). Stations, 10; priests, 6; Igorotes, 250; Catholics, 5200.

Northern Ontario, VICARIATE APOSTOLIC OF, Ontario, comprises the northern part of Ontario, Canada, bounded N. by Hudson Bay, from Cape Henriette to Cape Tatnam; W. by 91° W. long.; S. by territory lying north of the height of lands and of 50° N. lat.; E. by the Interprovincial line of Ontario-Quebec, north to James Bay, thence by the eastern shore of the bay northward to Cape Henriette; established, 1919; erected as a vicariate, 1920, suffragan of Ottawa. Vicar-Apostolic: Joseph Hallé (1921). Churches, 58; priests, secular, 18; priests, regular, 13; religious women, 24; schools, 36; boarding schools, 3; Catholics, 17,000.

Northern Territory, PREFECTURE APOSTOLIC OF, Australia; bounded N. by the Arafura Sea, S. by 25° S. lat., E. by Queensland, and W. by Western Australia; previously known as the Diocese of Victoria and Palmerston, which was founded in 1848, abandoned the following year and reestablished in 1888 but in 1906 provisionally made a prefecture; entrusted in the same year to the Missionaries of the Sacred Heart. Administrator Apostolic: Francis X. Gsell, M.S.C. (Bp. of Port Victoria and Palmerston); residence at Port Darwin.

Northern Transvaal, PREFECTURE APOSTOLIC OF, Transvaal, Africa (British possession); com-

prises the two civil districts of Zonpant-Sberg and Waterburg; established, 1910, by division from the Vicariate of Transvaal; entrusted to the Benedictines of Subiaco. Prefect Apostolic: Salvator Van Nuffel, O.S.B. (1922), residence at Pietersburg. Churches, 4; chapel, 1; priests, 4; schools, 4; pupils, 179; Catholics, 603.

North Solomon Islands, Prefecture Apostolic of, Oceania (English possession), comprises the Islands of Bougainville, Buka, Shortland, and Choiseul; established 1898; entrusted to the Marist Fathers. Prefects Apostolic: J. Forestier, S.M. (1898-1918), Maurice Boch, S.M. (1918); residence at Bougainville, New Guinea Territory. Churches, 15; chapels, 182; priests, 18; religious women, 19; central schools, 20; village schools, 182; Catholics, 9506.

Norway, monarchy of Europe, occupying the western side of the Scandinavian Peninsula; area, 124,964 sq. m.; est. pop., 2,788,893. Christianity had reached this region by the 10th century; some of the vikings were baptized in England and Normandy, and they brought back missionaries with them. Haakon the Good and Olaf Trygvesson, two of the earliest kings of united Norway, gave their protection to Christian churches and priests and attempted to abolish pagan sacrifices. Sigurd, an Anglo-Saxon bishop, is sometimes called the Apostle of Norway. About the year 1000 the nation divided, part of it coming under the control of Canute the Great, of Denmark; Olaf Haroldsson, who reëstablished the separate and independent kingdom of Norway, became its patron saint. He made this kingdom nominally Christian, though the faith had not yet been established throughout the land, and he built churches and schools. The early dioceses were suffragan to the Archdiocese of Lund until 1152, and then to the Archdiocese of Trondhjem (Nidaros); they became numerous and prosperous, and church buildings and furnishings are the chief representatives of the early development of Norwegian art. With the subjection of Norway to Denmark in the 16th century, Catholicism was gradually superseded almost entirely by Lutheranism. Churches were destroyed and their lands confiscated by kings and nobles, many monasteries were suppressed, and, in the persecution of Catholics Mogens Lawridtzen, Bp. of Hamar, died in prison, and Bp. Jon Arason was executed. Norway remained a Danish province until 1814, and was then united with Sweden until 1905. The Lutheran Church is still the church of the majority; it is endowed by the government and the clergy are nominated by the king. A small Catholic parish founded, 1843, in Christiania was a center for revival of Catholicity, and a series of laws, 1845, granted toleration to Catholics and other non-Lutherans. According to the present laws all religions are tolerated, and all religious orders may be admitted except the Jesuits. In 1783, the country became part of the Vicariate Apostolic of Sweden; in 1868, it was made a separate prefecture apostolic, and in 1913 it was enlarged and entitled Vicariate Apostolic of Norway and Spitzbergen. It includes about 17 churches, 35 priests, about 200 sisters, and 3200 Catholics.—C.E.

Norwich, ancient diocese, England, founded 1094, with Herbert Losinga (formerly of Elmham) as first bishop, the beginnings of the see dating actually from the 6th and 7th centuries, with the foundation of the dioceses of Dunwich and Elmham. The last Catholic bishop was John Hopton (1554-58).

Notaries, persons appointed by competent authority to draw up official or authentic documents which are issued from chanceries or tribunals. As soon as a bureau for ecclesiastical documents was established, we find evidence of notaries, and in the time of Julius I (4th century) the notaries formed a kind of college presided over by a "primicerius" or chief. At present the only ecclesiastical notaries are the officials of the episcopal and Roman curiæ, who also act as secretaries, and those who are appointed to the ordinary tribunals of the Holy See, the Rota, and the Signatura. They are similar to registrars and clerks of the court in civil trials, and are usually clerics.—C.E.; P.C. Augustine.

Notitiæ Episcopatuum, official documents for eastern countries giving the list and hierarchical rank of the metropolitan and suffragan bishoprics of a Church. The hierarchical order included the patriarch, greater metropolitans, archbishops, exempt bishops, and suffragan bishops. Among these documents are the "Eethesis of pseudo-Epiphanius," and "Notitia of Basil the Armenian."—C.E.

Notker, name of several monks of St. Gall. (1) Notker Balbulus, Blessed (*c.* 840-912), b. Jonswil, St. Gall. He composed a martyrology, and a metrical biography of St. Gall, and is probably the author of the "Gesta Caroli Magni," a collection of legends; in addition he introduced the sequence, a new kind of religious lyric, into Germany. Beatified, 1512. Feast, 6 April. (2) Notker Labeo (*c.* 950-1022) translated several works from Latin into German (a thing till then unheard of), including Vergil's "Bucolica," and Aristotle's "De categoriis," and wrote treatises in German on music and rhetoric. (3) Notker (*c.* 940-1008), Bp. of Liége, introduced the study of Greek into the School of Liége and laid the foundation of its great scholastic fame.—C.E.

Notre-Dame, Paris, a Gothic cathedral situated on the Ile de la Cité. The site was occupied by a pagan temple during the Roman Empire, by the Church of St. Stephen during the 5th century, and finally by St. Marie, or Notre-Dame, Cathedral. The foundation stone was laid by the exiled Alexander III, and the structure was consecrated in 1182. Its only known architect was Jean de Chelles. During the Revolution it was dedicated as a "Temple of Reason," 1793; mutilated and closed, 1794; given to the "constitutional" Catholics, 1795; and restored to the orthodox Catholics, 1802. During the work of restoration under Viollet-le-Duc, 1846-79, the central spire, 148 ft. high, was added. Of special note are the triple façade, the sculpturing, the rose windows, and the gargoyles. The cathedral is 139 yds. long and 52 yds. wide, and consists of a choir and apse, a short transept, and a nave with double aisles. It contains the Crown of Thorns and a portion of the True Cross. In the

square before it stands the magnificent equestrian statue of Charlemagne.—C.E., XI, 484.

Notre Dame, University of, Notre Dame, Ind., founded 1842; conducted by the Congregation of the Holy Cross; colleges of arts and letters, engineering, commerce, science, and law; graduate and special schools; summer school; professors, 174; students, 3074; degrees conferred in 1929, 595.—C.E.

Notre Dame College (Notre Dame des Neiges), Côte-des-Neiges, Montreal, Canada, provincial house of the Congregation of the Holy Cross. Commercial course; professors, 30; students, 425; degrees conferred in 1929, 10.

Notre Dame du Lac, Abbey of, La Trappe, Quebec, founded, 1881, by the Trappists under Dom Jean Marie, Abbot of Bellefontaine; erected into an abbey, 1891; community, 58. It conducts the Agricultural Institute; professors, 9; pupils, 140.

Notre Dame of Maryland, College of, Baltimore, Md., founded 1896; conducted by the School Sisters of Notre Dame; preparatory school; college of arts and sciences; summer school; professors, 19; students, 248; degrees conferred in 1929, 21.

Notre Dame Seminary, New Orleans, La., founded, 1923, under Marist fathers; students, 33.

Nottingham, Diocese of, England, comprises Nottinghamshire, Derbyshire, Leicestershire, Lincolnshire, and Rutland; suffragan of Westminster. Bishops: Joseph Hendren (1851-53), Richard Roskell (1853-74), Edward Bagshawe (1874-1901), Robert Brindle (1901-15), and Thomas Dunn (1916). Churches and chapels, 138; priests, secular, 92; priests, regular, 68; elementary schools, 48; other schools, 13; charitable institutions, 5; Catholics, 50,659.

Novatian, antipope (251-*c.*258), b. probably Rome. His early life is known to us principally through the letters of Pope Cornelius to Fabius of Antioch. While a catechumen he was thought to be possessed and was consequently exorcised. Because of a serious illness he was baptized by affusion, but was not confirmed, which made him irregular for ordination. In spite of opposition he was ordained by Pope Fabian, 250, and subsequently appointed to a prominent position in Rome. He hoped to be elected as successor of Fabian who was martyred, 251. Cornelius was chosen, and Novatian caused himself to be elected by three rural Italian bishops. The Council of Carthage, 251, supported the claims of Cornelius who at once excommunicated Novatian. He set up a schismatical church, appointed himself as head of the sect, and had a large number of adherents who enlarged the scope of his heresy. The sect was still flourishing in the Orient in the 5th century. Though St. Jerome mentions a number of writings of Novatian, only two have come down to us, "De Cibis Judaicis" and "De Trinitate." That Novatian died a martyr's death during the persecution of Valerian is doubtful.—C.E.

November (Lat., *novem*, nine; 9th month of the Roman year), month of special devotion to the Souls in Purgatory.

Novena, nine days of public or private devotion in the Catholic Church to obtain special graces; in imitation of the Apostles who were gathered together in prayer for nine days between Ascension Thursday and Penteeost.—C.E.

Novena of Grace, a novena made in honor of St. Francis Xavier, which owes its origin to the saint himself, who promised Fr. Mastrilli, S.J., in 1633, that "all who would earnestly ask his intercession with God for nine days in honor of his canonization would infallibly experience the effects of his great power in heaven and would realize whatever they asked that would contribute to their salvation." It is now made publicly in many churches, 4-12 March. (C. J. D.)

Novena of the Sacred Heart. The Holy See has granted indulgences for nine days of prayer in honor of the Sacred Heart. They may be gained twice yearly, once in connection with the Feast of the Sacred Heart and once at any time during the year, using any form of prayers approved by competent ecclesiastical authority. This grant is an amplification of the indulgences first granted 31 Jan., 1818, for the novena composed by Fr. Charles Borgo, S.J., and printed at Ferrara in 1778. This novena was translated into many languages and contributed greatly to the spread of the devotion to the Sacred Heart. (J. C.)

Novena to the Holy Ghost. There are two indulgenced novenas to the Holy Ghost. One, in preparation for the feast of Pentecost, for the reconciliation of non-Catholics, is usually made publicly in all parochial churches; the second may be made at any other time of the year.—Henry, Catholic Customs and Symbols, N. Y., 1925. (C. J. D.)

Novice, one who having been regularly admitted into a religious order, and already confirmed in a higher vocation by a certain period of probation as a postulant, is prepared by a series of exercises and tests for the religious profession. The institution of a time of trial to prepare the religious candidate for his future career is a very ancient one dating from at least the 5th century. No specific length of time for the novitiate is required by canon law; hence it varies with different orders.—C.E.; P.C. Augustine.

Nox, et tenebræ, et nubila, or Day is breaking, dawn is bright, hymn for Lauds on Wednesday. It was written by Prudentius (348-413). There are 17 translations. The English title given is by W. Courthope.—Britt.

Nox atra rerum contegit, or The dusky veil of night hath laid, hymn for Matins on Thursday. It is attributed to Pope St. Gregory the Great (540-604). There are 12 translations. The English title given is by J. Chadwick.—Britt.

N.T. = New Testament.

Nueva Cáceres, Diocese of, Philippine Islands, comprises the provinces of Camarines Norte, Camarines Sur, Albay, Sorsogon, Mashate, and the subprovince of Catandnanes; area, 7386 sq. m.; established, 1595; suffragan of Manila. Bishops: St. Peter Baptist, O.F.M. (bishop-elect; martyred in Japan, 1597; canonized, 1862), Francisco de Ortega, O.S.A. (first Spanish bishop, took possession, 1600), Jorge B. Imperial (last Spanish bishop, 1906-09), John B. MacGinley (first American bishop, 1910-24), Francisco Reyes (1925); residence at Naga.

Churches, 104; priests, secular, 132; priests, regular, 66; seminary, 1; colleges and academies, 3; Catholics, 845,935.

Nueva Segovia, DIOCESE OF, Philippine Islands; comprises the provinces of Ilocos Norte, Ilocos Sur, Abra, La Union, and Mountain Province; established, 1595; suffragan of Manila. Bishops: Miguel Benavides (first Spanish bishop, took possession, 1595), José H. Campomanes (last Spanish bishop, took possession, 1890), Denis (now cardinal) Dougherty (first American bishop, 1903-08), Santiago C. Sancho (present bishop, 1927); residence at Vigan, Ilocos Sur. Churches, 110; priests, secular, 59; priests, regular, 40; religious women, 84; seminary, 1; college, 1; pupils in schools and colleges, 9938; Catholics, 994,000.

Nugent, JAMES (1822-1905), priest and philanthropist, b. Liverpool, d. Formby, England. He was a social reformer in Lancashire, devoting his life to the welfare of prisoners, homeless boys, and fallen women. He founded the "Northern Press," now represented by the English "Catholic Times." —C.E.

Nullis te genitor blanditiis trahit, or FROM THE TRUTH THY SOUL TO TURN, hymn for Matins on the feast of St. Hermengild, 13 April. It was written by Pope Urban VIII (1568-1644). The English title given is by E. Caswall.—Britt.

Nullity, DECREE OF, a judgment by a competent court that a certain marriage was and is invalid, i.e., never a marriage. See MATRIMONIAL COURT.—Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (J. F. S.)

Nullius (Lat., of no, diocese understood), term occurring in such phrases as abbey *nullius*, prelature *nullius* (qq.v.).

Numbers, the fourth Book of the Bible. The name is not so felicitous as that of the preceding books, since it illustrates the contents of the opening chapters only, dealing with the numbering or census of the people. The best division is as follows. (1) The Hebrews prepare to depart from Mt. Sinai (1-10): (a) the census (1-4); (b) some supplementary laws (5-6); (c) last events before the departure (7-10). (2) From Mt. Sinai to Cades (10, 11-12). (3) Cades (13-20): (a) the spying of the Promised Land, revolt, and chastisement (13-14); (b) revolt of Core, Dathan, and Abiron (15-17); (c) the waters of contradiction (20). (4) From Cades to the Plains of Moab (22-34): (a) Balaam's oracles (22-24); (b) idolatry and impurity (25); (c) new census and new laws concerning the sacrifices (26-30); (d) punishment of the Madianites and first division of the conquered territory (31-35). The last chapter deals with the Levitical cities and the cities of refuge.—C.E., XI, 649; Pope.

Numbers, MYSTICAL. The Fathers of the Church have regarded numbers in Scripture as full of mystical meaning. Three, four, and their compounds, as well as seven, eight, and forty have a special spiritual signification. Three refers to God. He is past, present, and future. He is thrice holy; three times His name is pronounced in the priest's blessing to the people (Num., 6). Four is the symbol of the material world, of man, of God's kingdom on earth. Seven (3 + 4) symbolizes the union of God with man. The seventh day, seventh year, the forty-ninth (7 × 7) year were holy. Eight denotes perfection and completion. Twelve (3 × 4) is the number of the chosen people of God, represented by the twelve loaves of proposition. St. Augustine, commenting on the twelve Apostles, claims great mystery in the signification of the number twelve. Twelve were chosen because there are twelve gates through which we enter the kingdom of God. Christ is the door, Christ is all the twelve, because He is in all twelve. The Apostles will sit on twelve thrones, judging the twelve tribes of Israel. This signifies that they will judge all men, for there are four quarters of the world, East, West, North, and South From the four winds shall the elect be gathered, for they are called in the Trinity, being baptized in the name of the Father, and of the Son, and of the Holy Ghost. Four multiplied by three is twelve. Pope St. Gregory the Great, in his Lenten Hymn of the Divine Office, attaches a mystical significance to the numbers ten and four:

Ex more docti mystico
Servemus hoc jejunium
Deno dierum circulo
Ducto quater notissimo.

(Translated: Taught by mystic use, let us observe this fast which is completed in the well-known tenfold round of days taken four times.) He compares the two and five talents mentioned in the Gospels to the two mental faculties, intellect and will; and the five senses, sight, hearing, smell, taste, and touch, i.e., outward knowledge; all gifts of God, given to merit eternal reward. St. Ambrose says that St. Luke gives four of Our Lord's Beatitudes (Luke, 6), St. Matthew eight (Matt., 5), but in those eight are contained these four, and in these four, those eight. In the four are embraced the cardinal virtues, and in those eight, they are set forth in a number full of mystery.—C.E.; Messmer, Outlines of Biblical Knowledge, St. L., 1927. (M. J. W.)

Nunc Dimittis, THE, or CANTICLE OF SIMEON, a prayer said by Simeon on the occasion of the presentation of Jesus in the temple, beginning with "Nunc dimittis servum tuum, Domine" (Now Thou dost dismiss Thy servant, O Lord). It is one of the three "evangelical canticles." Included in the Roman Breviary for Compline daily throughout the year, it is recited on 2 Feb., the feast of the Purification of the Blessed Virgin or Candlemas, at the blessing of the candles, and forms the Tract in the Mass of the feast when the latter follows Septuagesima. The "Nunc Dimittis" is at once a petition, a prophecy, and a hymn of thanksgiving (Luke, 2). —C.E.

Nuncio (Lat., *nuntius*, messenger), an official prelate representing the pope at the seat of a foreign government. His duty is to handle the affairs between the Apostolic See and the civil government. In Catholic countries, the nuncio is always the dean of the diplomatic corps.—C.E. (D. R.)

Nunc Sancte nobis Spiritus, or COME, HOLY GHOST, WHO EVER ONE, hymn for Terce throughout the year. It may have been written by St. Ambrose (340-397). There are about 20 translations. The English title given is by Card. Newman.—Britt.

Nuns, women who devote themselves in various religious orders to the practise of a life of perfection. The institution of Sisters dates from the earliest ages of the Church, and very likely women were the first to embrace the religious state for its own sake, without the missionary work and ecclesiastical duties proper to men. There are various kinds of nuns, some taking solemn vows, others simple vows, congregations under pontifical authority, and diocesan communities. In each order there are slight variations as to regulations, constitutions, dress, functions, etc., but the principal objects of all congregations are practically the same: either purely contemplative, seeking personal perfection by close union with God, or partly contemplative and partly active in works of charity, such as the education of youth, the care of the sick, orphans, lepers, lunatics, the wayward, and the aged.—C.E.

Nuptial Mass and Blessing. There is a special Mass assigned for marriages. It has prayers and other parts appropriate to the occasion, and may be said on many days of the year. On very important feasts the Mass of the day is said, with a commemoration of the nuptial Mass (see CLOSED TIMES). The nuptial blessing is read by the priest after the Pater Noster of the Mass, and is never given apart from the Mass. If the woman has received it at a previous marriage it is not repeated. The bishop may give permission for it even during the closed times. It is directed rather to the woman than to the man, that "her marriage may be to her a yoke of peace, and that they may see their children's children, even to the third and fourth generation."—C.E., X, 5. (J. F. S.)

Nuremberg Chronicle, an historical account of the monasteries of Bavaria, Franconia, and Swabia, written by Sigmund Meisterlein, 1488. It was widely read because of its popular character and strict adherence to truth.—C.E.

Nyassa, VICARIATE APOSTOLIC OF, Nyassaland Protectorate, central Africa (British possession); mission, 1889; vicariate, 1897; its limits were changed in 1904, 1913, and 1926; entrusted to the White Fathers. Vicar Apostolic: Mathurin Guillemé (1911); residence at Bembecke. Catholics, 27,000.

Nyeri, VICARIATE APOSTOLIC OF, British East Africa; mission, 1905; Vicariate of Kenya, 1909; name changed, 1926; entrusted to the Foreign Missionaries of Turin. Vicar Apostolic: Joseph Perrachon (1926). Catholics, 700.

O

Oakeley, Frederick (1802-80), writer, b. Shrewsbury, England; d. Islington. He was a Fellow of Balliol and Anglican incumbent of Margaret Chapel, London, but followed Newman into the Catholic Church, and was ordained priest, 1847. His chief works include: "Aristotelean and Platonic Ethics"; "The Subject of Tract XC examined"; "Life of St. Augustine"; "Historical Notes on the Tractarian Movement." He exercised wide influence by his personality and his writings.—C.E.

O Antiphons, or Great Antiphons, recited from 17 to 23 December inclusive at the Magnificat in Vespers, one being said each day. They are written in poetic, scriptural prose, it is not known when or by whom, but they date at the latest from the 9th century. The antiphons address Our Lord under scriptural titles and conclude with a petition to the coming Saviour. Their opening words are: O Sapientia (O Wisdom), O Adonai, O Radix Jesse (O Root of Jesse), O Clavis David (O Key of David), O Oriens (O Orient), O Rex Gentium (O King of the Gentiles), O Emmanuel. Several translations, both in prose and in verse, are in existence. The first antiphon reads: O Wisdom, that proceedest from the mouth of the Most High, reaching from end to end mightily, and sweetly disposing all things: come and teach us the way of prudence.—C.E.

Oates, Titus (1649-1705), a notorious informer during the reign of Charles II who pretended to have discovered a so-called "Popish Plot" now commonly known as "Oates's Plot," b. Oakham, Rutlandshire, England; d. Axe Yard. He was expelled from praetically every school he ever attended. In 1667 he was entered as a sizar at Gonville and Caius College, Cambridge, but soon migrated to St. John's, where Dr. Watson wrote of him: "He was a great dunce, ran into debt, and, being sent away for want of money, never took a degree." Later "he slipped into Orders," but his dishonesty again brought him into trouble on several occasions, and he was finally sent to prison at Dover to await trial. Having broken jail and escaped to London, unpursued, he succeeded in obtaining an appointment as chaplain on board a king's ship sailing for Tangier, but within a year he was expelled from the navy. Mingling with Catholics and pretending conversion, he was received into the Catholic Church on Ash Wednesday, 1677. Admitted on trial by the Jesuits to the English College at Valladolid, after five months he was expelled and was sent back to London. Father Strange, the Jesuit provincial, was persuaded to give him a second trial, and in Dec., 1677, he was admitted into the seminary at St. Omers. There he remained as "a younger student" until 23 June, 1678, when he was once again expelled. After this last expulsion he met Israel Tonge, an Anglican divine, with whom he concocted the story of the so-called "Popish Plot." Tonge seems to have been the real inventor of the Plot, and to have used Oates as his dupe. Oates' depositions, as contained in his "True and Exact Narrative of the Horrid Plot and Conspiracy of the Popish Party against the Life of His Sacred Majesty, the Government, and the Protestant Religion, etc., published by the Order of the Right Honorable the Lords Spiritual and Temporal in Parliament assembled," tell of a series of plots to assassinate the king. Oates declared, "The General Design of the Pope, Society of Jesus, and their Confederates in this Plot, is, the Reformation, that is (in their sense), the Reduction of Great Britain and Ireland, and all His Majestie's Dominions by the Sword (all other wayes and means being judged by them ineffectual) to the Roman Religion and Obedience."

Unfortunately for the Catholics in general and for the Jesuits in particular, at this time Sir Edmund Berry Godfrey, the magistrate before whom Oates's depositions had been sworn, died mysteriously, and the Whig Party, under the leadership of Lord Shaftesbury, laid the blame on the Catholics, accusing them of murdering a good Protestant. The fact is that Godfrey had been a friend to Catholics, and had made use of the information received from Oates to do them a service. Macaulay says: "The capital and the whole nation went mad with hatred and fear." The penal laws were enforced with renewed severity, the city was fortified and patrolled by armed guards, and all the gaols were filled with Papists. The courts of law were blind and deaf to everyone and everything save the contradictions and lies of Oates and well-paid witnesses. Macaulay writes: "Bedloe, a noted swindler, follows (Oates), and soon from all the brothels, gambling-houses, and spunging-houses of London, false witnesses poured forth to swear away the lives of Roman Catholics." Sixteen innocent men were executed in direct connection with the Plot, and eight others were brought to the scaffold as priests in the persecution of Catholics which followed from it. Impartial historians admit that the entire Plot was a pure fabrication, a mere creature of the frenzied imagination of Titus Oates or of Tonge. A calm perusal of all the testimony reveals the most glaring contradictions, lies, and impossibilities, which the turbulent mob, aroused to religious frenzy, and urged on by the Whig Party, refused to consider or to allow the courts to consider. Oates's popularity soon began to wane, and in May, 1680, he was tried for perjury and condemned to be whipped, degraded, pilloried, and imprisoned for life. Judge Jeffreys said of him: "He has deserved more punishment than the laws of the land can inflict." Later, in the reign of William and Mary, he obtained a royal pardon and a pension, which was withdrawn in 1693 at the

instance of Queen Mary. In 1690 he was taken up by the Baptists, only to be again expelled from the ministry for dishonesty. In 1691 he attempted another fraudulent plot, but it came to nothing.—C.E.; Pollock, The Popish Plot, Lond., 1903.

(A. J. H.)

Oath, the calling upon God to witness the truth of a statement. As an appeal to the testimony of God, it is an act of religion. An oath may be: assertory, whereby God is called to witness the truth of an assertion of fact, past or present; or promissory, whereby God is called upon as a witness to a resolution, a vow, or an agreement made with another party, and as a guaranty and pledge of future fulfillment. To have a valid oath there must be the intention, at least virtual, of invoking the testimony of God, and a word or sign by which such an intention is manifested. Such a word or sign is contained in the formulas, "God is my witness," "I swear by God," "May God destroy me if," etc. Other expressions such as "By my conscience" or "As God lives" are at most doubtful. To make an oath lawful it is necessary that what one swears be true or at least beyond a prudent doubt or, in the case of a promissory oath, be sincerely intended and not unlawful. Moreover there must be a sufficient reason for taking an oath. Such sufficient reason is had when an oath is ordered by lawful authority or required for God's honor or our own or our neighbor's good.—C.E.; P.C. Augustine. (J. V. K.)

Oaths, English Post Reformation, exacted by the Crown after it had imposed Protestantism on England. The Oath of Royal Supremacy introduced by Henry VIII, 1534, repealed by Mary and revived by Elizabeth, was chiefly concerned with the succession. The Oath of Allegiance to James I, also called the Oath of Obedience, introduced 1606, doing away with the deposing power of the pope, was objectionably worded, fraudulently intended, and a dishonor to the Holy See; its influence was great and its consequences lasting and far-reaching. These oaths fell into temporary desuetude when the Puritans came into power, and the Oath of Adjuration under the Commonwealth, 1643, imposed monstrous penalties on anyone refusing to take it, the refusal branding him a papist; this oath, however, was sparingly enforced. The Test Oath, 1672, 1678, also called the Declaration of Attestation Oath, compelling office holders to make a "declaration against Transubstantiation" and other tenets, marks the consummation of English anti-Catholic legislation, as it insured that no Catholic could be admitted to office without renouncing his faith. The Quebec Act, 1771, was the first tolerant measure for Catholics since Mary's reign. The Irish Oath, 1774, was followed by the so-called relief bills, and other tests involving also English Catholics, until, owing to the influence of Daniel O'Connell and the Irish, Catholic Emancipation was granted, 1829, without any tests.—C.E.

Obadiah, Book of. See Abdias.

Obedience (Lat., *ob*, near; *audio*, hear), submission to the will or law of one who exercises authority; to the Will or law of God, to the laws of the Church; to a lawfully constituted superior, civil or religious. With poverty and chastity it is one of the chief counsels of Christ. It may be practised by persons living outside a religious community in regard to spiritual directors. Usually it is the subject of a vow in a religious order or congregation. It implies exterior performance of a command, and, as far as possible, interior also.—C.E.

Obedience, Religious, that general submission which religious vow to God, and voluntarily promise to their superiors, in order to be directed by them in the ways of perfection and in labors of zeal according to the purpose and constitutions of their order. It is composed of three elements: the sacrifice offered to God of the individual's independence in the generality of his actions, at least of such as are exterior; the motive, namely, personal perfection, and, as a rule, also the performance of spiritual or corporal works of mercy and charity; the express or implied contract with an order which accepts the obligation to lead him to the end for which he accepts its laws and direction. —C.E.

Obedientiaries, in the Middle Ages, a term denoting the lesser monastic officials appointed by the superior more or less permanently, and possessing extensive powers in their own departments. The usual classification of obedientiaries, varying however in some monasteries, includes the cantor or precentor, assisted by the subcantor or succentor, the sacrist or sacristan, assisted by the subsacrist, treasurer, and "revestiarius," the cellarer or bursar, aided by the sub-cellarer and the "granatorius," the refectorian, the kitchener, the novice-master and his assistant, the zelator, the infirmarian, the guest-master, the almoner, and the chamberlain or "vestiarius." Certain other officials were appointed weekly, including the hebdomadarian, or priest of the week, the antiphoner, the weekly reader, and the servers in kitchen and refectory. —C.E.

Oberammergau, Passion Play of, first mentioned 1633, when the people of Ammergau, to obtain relief from the black death vowed to produce the play every ten years. It was enacted and well known as early as 1634, hence productions must have appeared before that date. The oldest existing text was written about 1600 and contains traces of two older dramas. A Passion text by the Augsburg Meistersinger, Sebastian Wild, was woven into it together with parts of the Weilheim Passion Play of Rector Johann Aelbel. In the 18th century the Benedictine Rosner remodeled the text after the Jesuit drama. This version was reduced to a simpler form 1780, by the Benedictine Knipfelberger. Finally P. Otmar Weiss and M. Daisenberger gave it its present simple and dignified form and transcribed the verse into prose. Stage and costuming are adapted to modern requirements. The music is by Rochus Dedler.

Oblate (Lat., *oblatus*, offered), a person who unites with some religious order in order to do certain actions in accordance with its rules and thus share in its merits and spiritual benefits, though remaining a layman and living outside of the monastery or convent. (J. F. S.)

Oblates (Lat., *oblatus*, past participle of *offerre*, to offer), ORDERS OF, communities of men or women, not professed monks or nuns, who have been offered to God, or have dedicated themselves to His service in holy religion. In houses under the Rule of St. Benedict children vowed and given by their parents to the monastic life were commonly known as oblates, until the Council of Toledo (656) forbade their acceptance before the age of 10. Later, oblates denoted laymen or women pensioned off by royal and other patrons upon monasteries or benefices, where they lived as in an almshouse or hospital. With the introduction of lay brethren into monasteries in the 11th century, oblates were the workmen or servants who voluntarily subjected themselves while in the service of the monastery, to religious obedience and observance. Afterward the oblate made a vow of obedience to the abbot, gave himself and his goods to the monastery, and wore a sober secular dress. During the Middle Ages the title oblate was granted to any one who, for his generosity or special service to the monastery, received the privilege of lay membership, with a share in the prayers and good works of the brethren. This title is still given to lay persons who follow a rule of life under the direction of a religious order.

Oblate Sisters of Providence, a congregation of colored nuns founded at Baltimore, Md., 1828, by Fr. Jacques Joubert de la Muraille, a Sulpician, for the education of colored children. The order has 16 houses, including parish schools, academies, and homes, in the United States and Cuba. The mother-house is in Baltimore; the total number of religious is 164.—C.E.

Oblates of Mary Immaculate, religious order founded, 1816, at Aix, Provence, France, by Charles Joseph Eugène de Mazenod, composed of priests and lay brothers. It was formed to repair the havoc caused by the French Revolution and its principal aim is the instruction and conversion of the poor; missions, retreats, and catechism courses, especially in rural parishes; the direction of seminaries, and the training of priests are its chief duties. In 1841 new fields of labor were opened to the Oblates. They established themselves in England, Canada, the United States, South America, South Africa, Asia, and Western Australia. The general administration was moved from Marseilles to Paris, 1861; the persecutions of 1902 obliged its removal to Liége, 1903, whence it was transferred to Rome, 1905. Some of the prominent generals of this congregation include: De Mazenod, J. Fabre, L. Soullier, C. Augier, A. Lavillardière, and A. Dontenwill, the present general. Statistics: 17 provinces; 1 vice-province; 10 vicariates; 3048 religious, of whom 16 are bishops, 1563 priests, 584 scholastics, 611 lay brothers, and 274 novices (1775 aspirants). —C.E.

Oblates of St. Charles, a diocesan religious society founded in 1578 under the title of "Oblates of St. Ambrose" by St. Charles Borromeo in collaboration with G. Martinelli and the "Priests of the Holy Crown" who served the basilica of the Holy Sepulchre at Milan. The society was divided into six groups, two remaining at the city house, the others laboring in various parts of the diocese. Dispersed by Napoleon, 1810, the surviving community of Our Lady of Rhô was reorganized in 1848 by Bartolommeo Romilli under the name, "Oblates of St. Charles." The members, all priests, take a simple vow of obedience to the bishop, whom they assist in the government and administration of the diocese, managing seminaries, colleges and schools, giving retreats, serving vacant parishes, and engaging in mission work. Fr. Ratti (the future Pius XI) was a member of this society. Oblates were established in London by Card. Wiseman, with rules drawn up by Card. Manning, approved 1857, 1877. Installed at St. Mary of the Angels, Bayswater, they undertook various Apostolic labors in the dioceses of Westminster and Southwark, especially in reviving the English secular clergy. Their ecclesiastical studies consist chiefly in ascetical and mystical theology. Statistics: approximately 12 houses, including missions, elementary and higher schools, especially for boys, in the dioceses of Westminster and Brentwood, in or near Milan, at Rome, Paderborn, and Poitiers; members total about 300.—C.E., I, 404.

Oblates of Saint Francis de Sales (OF TROYES), congregation of priests and lay brothers founded originally by St. Francis de Sales, and reestablished in 1871 by Fr. P. Louis Brisson who began St. Bernard's College near Troyes. The congregation gradually developed in France and numbered seven colleges and five other institutes of learning when the government closed them all, 31 July, 1903. At this time the mother-house was transferred to Rome and the congregation divided into three provinces: Latin, German, and English; the first comprising France, Belgium, Italy, Greece and South Ameriea; the second, Austria, Germany, and the southern half of its southwest African colony; the third, England, the United States, and the northwestern part of Cape Colony. Statistics: 4 provinces in Latin countries, also American, Austrian, and Rhenish; missions in Africa.—C.E.

Oblation (Lat., *oblatum*, offering), the offering of the altar bread about to be consecrated. It is placed on the paten and raised aloft by the priest with his eyes on the crucifix. If other particles are to be consecrated, they should be placed on the corporal, or in a ciborium resting on the corporal, as for their valid consecration the priest makes the intention of consecrating all that are so placed.

(ED.)

O Blest Creator of the Light! See LUCIS CREATOR OPTIME.

Obligation. Obligation or moral duty implies the practical imperative necessity of doing freely what is morally good and avoiding what is morally evil. It is of the very essence of law, natural, ecclesiastical, or civil, to which all must necessarily be subject. The sense of moral obligation is universal, being an attribute of man's rational nature, which is so constituted that the will is physically necessitated to tend towards perfect goodness and perfect happiness while being physically free in its choice of imperfect earthly goods. Moral obligation constrains man to adopt the necessary means of obtaining his ultimate end by pursuing the line

of conduct marked out by the moral law with its final goal man's perfect happiness. The ultimate basis of moral obligation is the reason and will of our creator, who in fashioning human nature, imposed on man its right ordering and perfection as a sacred duty with its ultimate sanction the eternal possession or loss of God.—C.E.; Cronin, The Science of Ethics, Lond., 1909; Slater, A Manual of Moral Theology, N. Y., 1908.

(D. A. MacL.)

O Bona patria, lumina sobria te speculantur, or FOR THEE, O DEAR, DEAR COUNTRY, hymn, not found in the Breviary. It was written about 1140 by Bernard of Morlaix and was translated by J. Neale.—Britt.

Obreption, in canon law, the making of a false statement in a petition for a favor. A favorable answer is effective despite obreption, provided that the one motive cause for granting the petition is true, or at least, where several such causes are set forth, that one of them be true.—C.E. (J. Macc.)

O'Brien, WILLIAM (1852-1928), journalist, author, b. Mallow, County Cork, Ireland; d. London. He took up journalism, founding and editing "United Ireland." Elected to Parliament from Mallow, 1883, he represented different Irish constituencies until his retirement from public life, 1918. In 1903 he was a member of the Land Conference which settled the land question. O'Brien organized the All-for-Ireland League, 1910, and the Independent Parliamentary Party, for the union of all classes and creeds in Ireland and home rule by consent. Prosecuted nine times for political offenses, he spent over two years in prison. Author of "When We Were Boys," "A Queen of Men," "Irish Ideas," etc.

Observants, name applied to the Friars Minor of the Regular Observance, one of the branches of the Franciscan Order, incorporated in the single Order of Friars Minor by Leo XIII's Bull "Felicitate quadam," 1897.

Obstinacy, a tenacious adhesion to one's own opinion, will; unreasonable insistence on doing things in one's own way; an attitude which often bars the mind against the known truth, and leads to contempt of Divine authority, becoming in the damned absolute immutability in evil. Though relative only during life, its nature differentiates it from sins of frailty, making its direct opposition to God and to grace the special sin against the Holy Ghost. (H. J. W.)

O'Callaghan, EDMUND BAILEY (1797-1880), physician and historian, b. Mallow, Co. Cork, Ireland; d. New York. He graduated in medicine at Paris and settled in Montreal, but having been attainted of treason through his participation in a rebellion to secure popular rights, 1837, he fled to the United States and settled at Albany. After writing the "History of New Netherland," he was officially appointed to compile the documents bearing on New York State and colonial history. About 30 historical works have appeared under his name, chief among them "Documentary History of New York," "Documents relating to the Colonial History of New York."—C.E.

O.Camald. = Camaldolese Order.

O'Carolan, TORLOGH (1670-1737), poet and musician, b. Meath, Ireland; d. Ballyfarnon. He lost his sight when a boy, but later became renowned as a harper, and was known as "the last of the Irish bards." Many of his poems are of a lively Pindaric nature, and full of curious turns and twists of meter to suit his airs, and have been utilized by Thomas Moore for many of his "Melodies."—C.E.

O.Cart. = Carthusian Order.

O.C.C. = Order of Calced Carmelites.

Occasion of Sin, an external circumstance which of its own nature or because of man's frailty inclines and leads to sin. An occasion is proximate if the danger of sinning is certain or probable, remote if such danger is slight. It is absolute if of itself it leads us to sin, relative if only on account of weakness it becomes an occasion of evil-doing. It is voluntary if it may easily be shunned, otherwise it is involuntary. It is present if we have it with us without seeking it; otherwise it is absent. There is no obligation to avoid a remote occasion, unless we foresee that it will soon be proximate. But there is a positive obligation to avoid a voluntary proximate occasion, whether it be absolute or relative, present or absent.—C.E. (R. G. B.)

Occult Art, Occultism, originally, scientific experimentation was classed as occultism. At present, occult art is limited to practises in which invisible, spiritual powers or agencies are experimented with for the purpose of securing information from them or enlisting their aid; such as magic, theosophy, spiritism, divination, and witchcraft. Magic is traceable back to the Chaldeans and Persians whose priests, because they were supposed to be learned in secret lore, were called *magi* (s. *magus*). The art of magic consists in actually experimenting with spiritual beings or forces, consulting them, enlisting their aid. Witchcraft and sorcery were forbidden by God. Magic may be harmless; like the "white" magic of sleight-of-hand artists as the late Herman or Houdini, who combined cleverness and skill with some knowledge of psychology. Phenomena produced by the help of the demon are sinful and harmful. The reality of such phenomena and of the power to produce them is admitted in the Christian Church, but the practise, or art, of magic is condemned. Theosophy is also a phase of occultism, inasmuch as it affects to investigate occult laws in nature and life.—C.E.; Hull, Theosophy and Christianity; Blackmore, Spiritism, Facts and Frauds, N. Y., 1924; Raupert, The New Black Magic, N. Y., 1919. (A. H.)

O.C.D. = Order of Discalced Carmelites.

O Christ, the glory of the angel choirs. See CHRISTE, SANCTORUM DECUS ANGELORUM.

O.Cist. = Cistercian Order.

O'Connell, DANIEL (1775-1847), orator and leader, surnamed, "The Liberator," b. Carhen, Co. Kerry, Ireland; d. Genoa, Italy. He studied at St. Omer and Douai where his stay was cut short by the French Revolution and in 1798 was called to the Irish Bar. Though the penal laws had been relaxed, Catholics had only limited legal rights and O'Connell determined that they should have a voice in the making of the laws and should have religious freedom. The French Revolution had in-

spired him with a horror of violence and he determined to secure his end by peaceful means, with the cooperation of the oppressed masses. His first public appearance, 1800, was to denounce the projected union of parliaments, but when the act was passed, he organized the Catholics to fight for emancipation. He struggled undauntedly against bigotry and government oppression for years, opposing the proposed English veto power over episcopal elections and welcoming George IV to Ireland, 1820. By 1826 his Catholic Association was strong enough to contest parliamentary elections successfully; two years later he himself won the election in Clare amidst tremendous popular enthusiasm. He then refused to take the anti-Catholic oath in Parliament required by law; the crisis had come; Wellington feared a rebellion, so the Government capitulated, granting Catholic Emancipation, 1829, and O'Connell was uncrowned King of Ireland. He now bent his efforts towards reform of the poor and tithe laws, and above all to repeal the Union. Eventually the Repeal Movement made mighty strides, monster meetings were held throughout the country, O'Connell was flung into prison but was released on appeal. Unfortunately his health began to fail, the generation of Young Irelanders was chafing under his prudent discipline; then came the horrors of the Great Famine. He was forced to seek restoration in a warmer climate and wished to die in Rome; but the end came after he reached Genoa. He had bequeathed his heart to the Eternal City and his body to Ireland, where it rests under the beautiful round tower at Glasnevin, Dublin.

—JOHN (1810-58), writer; son of preceding, b. Dublin; d. Kingstown, Co. Dublin, Ireland. He was a writer of literary and polemical power, but lacked tact in politics and came into conflict with the Young Ireland party.—C.E.; MacDonagh, Daniel O'Connell, Lond., 1929.

O'Conor, CHARLES (1710-91), Irish scholar, b. Belanagare, Ireland, one of the last great Gaels who continued the unbroken traditions of their race. With Dr. Curry, he was the real lay leader of the Irish Catholics of his day and founded the Roman Catholic Committee, 1757. His "Dissertations on the History of Ireland" is a learned work.—C.E.

O'Conor, CHARLES (1804-84), lawyer, b. New York; d. Nantucket, Mass. He was admitted to the New York bar and made rapid progress, and the case of Stewart *v.* Lispenard, 1843, permanently established his fame. He played an important part in the State Constitutional Convention of 1846 to which he was nominated by all political parties. In 1872 he was nominated by the Democrats for president of the U. S. Among his later important cases were his defense of Edwin Forrest, of Jefferson Davis, and his prosecution of William Tweed for municipal corruption.—C.E.

O.C.R. = Order of Cistercians Reformed, or Trappists.

Oct. = *octava* [octave (Breviary)].

Octaves (Lat., *octavus*, eighth) are made up of a feast-day and the seven days following it. Only certain feasts, and those of higher rank, are placed by the Church on her calendar as with the form of an octave. As the memory of the feast is more or less kept up during its octave, it is plain that the purpose in arranging a feast with an octave is to honor the mystery of religion or saint venerated on the feast itself. The Octaves of Christmas, Epiphany, Easter, Ascension, Pentecost, and Corpus Christi are privileged, i.e., either the Mass or Office, or at least a commemoration is repeated each day, with precedence over the Feasts.—C.E. (W. C. H.)

Octavius (VICTOR IV), antipope (1159-1164), d. Lucca, Italy. While legate to Germany he gained the reputation of being rapacious and over-ambitious. Upon the death of Adrian IV he sought in vain to have himself elected and at the imposition of Alexander III he seized the papal mantle and rushed out to his followers claiming to be the new pope. The Frangipani and the friends of Frederick Barbarossa secured Rome for him but popular discontent forced him to flee. Barbarossa, dreading excommunication by the lawful pope, summoned a Council at Pavia, 1160, to settle the two claims but in reality, to install Octavius. The legates refused to support the antipope, who died soon after.—Mann.

October (Lat., *octo*, eight; eighth month of the Roman year), month of special devotion to the Holy Rosary.

O'Curry, EUGENE (1796-1862), scholar, b. Dunaha, Co. Clare, Ireland; d. Dublin. Appointed to the topographical and historical department of the Ordnance Survey of Ireland, 1834, he was brought into touch with Irish MSS., which with his associate John O'Donovan he later published in part. In 1855 he obtained the chair of Irish history and archæology in the Catholic University of Dublin, where he delivered a remarkable series of lectures, published later as "Manuscript Materials of Ancient Irish History" and "Manners and Customs of the Ancient Irish." He was engaged in editing and translating the Brehon Laws when he died. The immense collection of letters and documents, the result of his and his associates' labors for the Ordnance Survey, were kept unpublished by the British Government for fear of stirring up Irish national sentiment.—C.E.

ST. ODILO

Odd Fellows, INDEPENDENT ORDER OF. See SECRET SOCIETIES.

O Deus, ego amo te, or MY GOD, I LOVE THEE, NOT BECAUSE, hymn, not found in the Breviary. It was written by St. Francis Xavier (1506-52) and has about 25 translations; the English title given is by E. Caswall.—C.E.; Britt.

Odilo, SAINT, confessor (*c.* 962-1048), Abbot of Cluny, b. Auvergne, France; d. Souvigny. Descended from a noble family of Auvergne, he entered Cluny in 991, and was made abbot three years later. Under his rule not only Cluny made rapid progress but Benedictine monasteries in general were reformed and many new foundations made. The Peace of God, which had such great economic importance, was largely due to his efforts. He ini-

tiated the feast of All Saints and threw the full Cluniac influence into the fight against simony and irregular marriages. Canonized, 1063. Relics burned at Souvigny, 1793. Feast 2 Jan.—C.E.; Butler.

Odington, WALTER, or WALTER OF EVESHAM (d. *c.* 1330), author of a treatise on the theory of music, flourished in England. He was a Benedictine, and was at Oxford in 1316, engaged in astronomical and mathematical work. His most valued contribution, however, preserved in MS. copy at Cambridge, is "De Speculatione Musices," written at an earlier period, in which is assembled practically all the 13th-century knowledge of musical subjects.—C.E.

Odium theologicum (Lat., theological hatred), hatred due to differences in religious beliefs. See HATRED. (ED.)

O'Donovan, JOHN (1806-61), historian and antiquarian, b. Atateemore, Co. Kilkenny, Ireland; d. Dublin. Beginning the study of Irish at an early age, he was introduced by Hardiman to a circle of famous scholars, and became with O'Curry, his brother-in-law, the supreme authority on ancient Irish affairs. He was the mainstay of the chief Irish archæological reviews of his day. He is most popularly known by his "Irish Grammar," and his edition of the Annals of the Four Masters. His series of scholarly letters written in connection with his work for the Ordnance Survey of Ireland, like O'Curry's, were kept unpublished by the British Government for fear of rekindling flames of Irish patriotism.—C.E.

Odoric of Pordenone, BLESSED (1286-1331), Franciscan missionary, b. Villanova near Pordenone, Friuli, Italy; d. Udine. On his way to China, 1318, as a missionary, he passed through Persia, Java, and Ceylon, and on his return was the first European to penetrate the capital of the Dalai-Lama. For a long time doubt was expressed regarding the veracity of his travels, for he accepted so many fabulous stories, but Mandeville's plagiarisms from them were extremely popular in the Middle Ages, and were used as a manual by the geographers of that period.—C.E., XII, 281.

O'Dwyer, JOSEPH (1841-98), physician, b. Cleveland; d. New York. After graduating from public schools at London, Ontario, he studied and practised medicine in New York. The sight of so many children dying from suffocation in diphtheria led him to experimentation which resulted in his system of intubation, one of the most valuable practical discoveries of his age.—C.E.

Œcolampadius, JOHANN (HUSSGEN; 1482-1531), theologian, organizer of Protestantism at Basel; b. Weinsberg, Swabia; d. Basel, Switzerland. While studying at Heidelberg he was deeply interested in mysticism, without obtaining a good foundation in Scholasticism. As cathedral preacher at Augsburg he joined the pro-Lutheran humanists, 1519. The following year he entered the Brigittines of Altomünster, but left, 1522, when his anti-Catholic opinions on confession and the Holy Eucharist rendered his position untenable. Settling at Basel, he advocated the new doctrines, adopting Zwingli's views on the words of institution at the Last Supper. Although he could not change conditions at Basel immediately, after he had won over the secular authority, he did not rest until Catholic worship was suppressed.—C.E.

Œcumenical councils (Gr., *oikoumene*, the inhabited world) are those to which the bishops, and others entitled to vote, are convoked from the whole world under the presidency of the pope or his legates, and the decrees of which having received papal confirmation, are binding on all the members of the Church. In normal times, when according to the Divine constitution of the Church, the pope rules in the fullness of his power, the function of councils is to support and strengthen his rule on occasions of extraordinary difficulty arising from heresies, schisms, relaxed discipline, or external foes. It is the action of the pope that makes the councils œcumenic. When the pope has spoken *ex cathedra* to make his own the decisions of any council, regardless of the number of its members, nothing further can be wanted to make them binding on the whole Church. (M. P. H.)

Œcumenical Patriarch, a title first assumed by John the Faster, bishop of Constantinople (d. 595), and vehemently opposed by the popes because it signified "imperial" or "universal" father. The Byzantine prelates persisted in using the title, which is now claimed by the Orthodox Patriarch of Constantinople.

Oettingen (ALTOTTING, OETINGA), royal palace in Upper Bavaria, near which King Karlmann erected a Benedictine monastery, 876, and built the abbey church of St. Philip the Apostle. The church and abbey, ransacked and burned by the Hungarians, 910, were rebuilt and entrusted to twelve Augustinian Canons and a provost, who remained until the secularization of the Bavarian monasteries, 1803. Under their care was also the Liebfrauen-Kapelle with its miraculous image of Our Lady. The number of pilgrims who visit this shrine is so great that it has been necessary for the Augustinians to seek the aid of the Jesuits, Franciscans, Capuchins, Redemptorists, and some secular priests.—C.E.

Offertory (Lat., *offero*, to offer up). (1) that part of the Mass in which the unconsecrated bread and wine are offered to God; the oblation itself; (2) the prayers that accompany this offering; (3) the verse or antiphon that forms a part of the proper of the Mass which is sung by the choir while the priest is making the offering.—C.E.; Fortescue, The Mass, N. Y., 1914. (C. J. D.)

Office of the Dead, an office, originally consisting only of Vespers, Matins, and Lauds, formulated at Rome prior to the 8th century and recited in connection with funeral obsequies. Its use spread with the Roman Breviary, and as a supplementary part of the Office it was frequently recited. Later on it became a complete office for all the Canonical Hours to be recited on 2 Nov., All Souls' Day. The earlier form is recited today in many monastic communities in addition to the office of the day. It is also frequently chanted before a funeral Mass.—C.E. (J. G. K.)

O Filii et Filiæ, or YE SONS AND DAUGHTERS OF THE LORD, hymn used at the Benediction of the Blessed Sacrament on Easter Sunday. It was written by Jean Tisserand (d. 1494) and has several

translations. The title given above is by E. Caswall. —C.E.

O.F.M. = Order of Friars Minor, or Franciscans.

Og, ŏg, King of Basan (Bashan) in the country of the Amorrhites (Jos., 12). He is described as lord over "the remnant of the Raphaims who dwelt in Astaroth, and in Edrai, and had dominion in Mount Hermon, and in Salecha, and in all Basan." He was a man of gigantic stature, whose bed of iron, nine cubits long and four cubits wide, was shown in Rabbath (Dent., 3). Many legends were spun about his name in the Orient and also in Europe. (A. H.)

Ogdensburg, DIOCESE OF, New York, embraces that part of Herkimer and Hamilton Counties N. of the northern line of the townships of Ohio and Russia, as well as the counties of Lewis, Jefferson, St. Lawrence, Franklin, Clinton, and Essex; area, 12,036 sq. m.; erected, 1872; suffragan of New York. Bishops: Edgar P. Wadhams (1872-91); Henry Gabriels (1892-1921); Joseph H. Conroy (1921). Churches, 162; priests, secular, 147; priests, regular, 168; religious women, 492; college, 1; academies, 9; parochial schools, 26; pupils in parochial schools, 5631; institutions, 11; Catholics, 107,504.

O Gente felix hospita, or O HOUSE OF NAZARETH THE BLEST, hymn for Lauds on the Feast of the Holy Family, first Sunday after Epiphany. Pope Leo XIII (1810-1903) wrote it. Of the three translations, the title given above is by Mgr. Henry.—Britt.

Ogilvie, JOHN, VENERABLE (1580-1615), martyr, b. near Keith, Scotland; d. Glasgow. He was converted from Calvinism at Louvain, and having joined the Jesuits returned to the Scottish mission. Some months later he was betrayed in Glasgow and hanged after torture.—C.E.

O Gloriosa virginum, or O GLORIOUS LADY! THRONED ON HIGH, hymn for Lauds on feasts of Our Lady. It is attributed to Fortunatus (530-609). Fourteen translations are in existence; the title given above is by J. Doran and M. Blacker.—Britt.

O'Growney, EUGENE (1863-99), priest and scholar, b. Ballyfallon, Co. Meath, Ireland; d. Los Angeles, Cal. Ordained, 1888, he taught Irish at Maynooth College. As editor of the "Gaelic Journal" and one of the founders of the Gaelic League, he played a leading part in the movement to save the Irish language from extinction, especially through a valuable series of "Simple Lessons in Irish."—C.E.

O'Hagan, JOHN (1822-90), lawyer and writer, b. Newry, Co. Down, Ireland; d. Dublin. His brilliant career at the bar was crowned by his elevation to the High Court of Justice by Gladstone. In his earliest manhood he was one of the leading poets of "The Nation" group, and late in life wrote the first English poetical translation of "La Chanson de Roland."—C.E.

O'Hagan, THOMAS (1812-85), first BARON O'HAGAN OF TULLYHOGUE, b. Belfast. After editing the "Newry Examiner," he made rapid progress at the Bar, and, 1868, was appointed Lord Chancellor of Ireland, the first Catholic to hold that office since the days of James II.—C.E.

O'Hanlon, JOHN (1821-1905), hagiographer, b. Stradbally, Queen's Co., Ireland; d. Dublin. He accompanied his parents to the United States as a youth, and was ordained for the Diocese of St. Louis, 1847. Six years later he returned to Ireland and was affiliated to the Archdiocese of Dublin. Notwithstanding a busy pastoral life, he devoted himself to historical research and compiled a great series of lives of the Irish saints, in addition to a voluminous history of the Irish in America.—C.E.

Oh come and mourn with me a while, hymn written by Rev. F. W. Faber in the 19th century.

O'Higgins, AMBROSE BERNARD (1720-1810), administrator, b. Co. Meath, Ireland; d. Lima, Peru. He was educated at Cadiz and after emigrating to South America entered the Spanish engineers' corps. His talent and energy were recognized and he was ultimately made Marquis of Orsorno and Viceroy of Peru.

—BERNARDO (1776-1842), patriot, son of preceding, b. Chillan, Chile; d. Lima. He took part in the revolutionary war against Spain and was hailed as the liberator of Chile.—C.E.

Ohio, the 35th state of the United States in size, the 4th in population, and the 17th state to be admitted to the Union (19 Feb. 1803); area, 41,040 sq. m.; pop. (1920) 5,759,394; Catholics (1928), 1,065,879. Although the Jesuit Fr. Joseph de Bonnécamps accompanied Céloron de Bienville on his expedition through Ohio in 1749, and preached to the Indians they encountered, no mission was founded. In 1751 Fr. Armand de la Richardie built a chapel at Sandusky, and ministered to the Indians until he was driven out through the hostility between the French and British. In 1790 a colony of French immigrants settled for a time near Gallipolis and were cared for by the Benedictine Dom Pierre Didier. When Fr. Stephen Badin visited the settlement in 1796 he found their numbers fast dwindling and the church neglected. An Indian mission, started in 1795 by Rev. Edmund Burke, a former professor in the Quebec Seminary, near Fort Miami on the Maumee River, was also short-lived. In 1812 Bp. Flaget of Bardstown made a journey through Ohio, baptizing the children of Catholics in Chillicothe, Lancaster, and Somerset. He said Mass in the home of the Dittoes near the last-named settlement, and when he sent a Dominican, Rev. Edward Fenwick, to the Ohio mission, in 1814, it was on a site given by the Dittoes that the first church, St. Joseph's, was erected in 1818. From this center Zanesville, Cincinnati, Chillicothe, and Lancaster were served by Fr. Fenwick or his nephew, Rev. Nicholas Young. The latter blessed the first church of Cincinnati in 1819. It was named Christ Church and was a rude plank structure erected at Vine and Liberty Streets, outside the limits of the city. After the consecration of Bp. Fenwick in 1822, the little church was moved by oxen into the city to a site on Sycamore Street, above Sixth. In 1820 the first church of northern Ohio was built at Dungannon, and named for St. Paul. Included in the state are the Archdiocese of Cincinnati, and the Dioceses of Cleveland, Columbus, and Toledo (qq.v.). Catholic influence on place-names of the state is

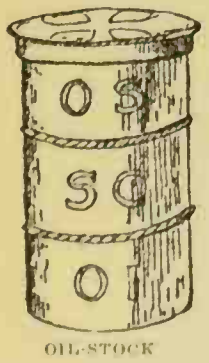
shown in the following: Isle St. George, St. Bernard, St. Clairsville, St. Henry, St. James, St. John's, St. Louisville, St. Martin, St. Mary's, St. Stephen, Santa Fé. The U. S. Religious Census of 1916 gave the following statistics for church membership in Ohio:

Catholic Church	843,856
Methodist Episcopal Church	399,045
Presbyterian Church in the U.S.A.	138,800
Disciples of Christ	109,732
Northern Baptist Convention	77,775
United Brethren in Christ	75,852
Lutheran Joint Synod of Ohio	59,309
Reformed Church in the U.S.	56,101
Protestant Episcopal Church	47,175
Congregational Churches	45,606
German Evangelical Synod	40,458
Lutheran General Synod	39,503
Lutheran Synodical Conference	30,233
National Baptist Convention	27,978
Christian Church (Christian Convention)	26,123
Methodist Protestant Church	25,629
Lutheran General Council	23,456
United Presbyterian Church	21,613
Jewish Congregations	20,151
All Other Denominations	183,393
Total Church Membership	2,291,793

—C.E.; Shea.

Oil of Catechumens, one of the three holy oils. It takes its name from its use in the ceremonies of Baptism, a catechumen being an instructed convert about to receive that sacrament. It is also called simply *oleum sanctum* (holy oil). It is also used in the consecration of churches, in the blessing of altars, in the ordination of priests, and in the coronation of Catholic monarchs. (J. F. S.)

Oil of Saints (Manna Oil of Saints), an oily substance, which is said to have flowed, or still flows, from the relics or burial places of certain saints; sometimes, the oil in lamps that burn before their shrines, the water that flows from the wells near their burial places, or the oil and water which in some way have come in contact with their relics. These oils are or have been used by the faithful, with the belief that they will cure bodily and spiritual ailments through the intercession of the saints with whom the oils have some connection. At present the most famous of these oils is the Oil of St. Walburga, mentioned as early as the 9th century. It flows from the stone slab and the surrounding metal plate on which rest the saint's relics in her church in Eichstädt, Bavaria. A chemical analysis has shown that the fluid is water, but since it came into contact with the relics of the saint, the fact justifies the practise of using it as a remedy for diseases of body and soul. Among other famous oils are the Oil of St. Menas, from a holy well near the saint's shrine in the Libyan desert, and the Oil of St. Nicholas of Myra, which emanates from his relics at Bari, Italy, whither they were brought in 1087. —C.E.



OIL-STOCK

Oil of the Sick, one of the three holy oils. It is the "matter" of the sacrament of Extreme Unction, and is also used in the blessing of bells. (J. F. S.)

Oil-stock, a cylindrical metal case usually made with three compartments screwed together, containing the Holy Oils for use on sick-calls. Letters on each part indicate the kind of oil therein. (J. F. S.)

Ointment, a soft, unctuous substance, which readily melts when applied to the skin. Among the Orientals of Bible times much use was made of sweet-smelling unguents, among which spikenard was the most famous. It is now generally believed to be the *Nardostachys jatamansi*, closely allied to valerian. It seems quite certain that this is the nard used by Mary of Bethany to anoint Our Lord (Matt., 26; Mark, 14; John, 12). The Apostles estimate the value of the pound of nard to be 300 denarii. Ointments were used commonly in religious rites and in the burial of the dead.—C.E. (A. E. B.)

O Jesus, Jesus! dearest Lord, hymn written in the 19th century by Rev. F. W. Faber.

Okeghem, or Ockenheim, Jean d' (*c.* 1430-95), founder of the second Netherland school of music, b. probably Termonde, Flanders; d. probably Tours, France. He was a choir boy at Antwerp Cathedral, 1443, and is supposed to have become a pupil of Gilles Binchois and Guillaume Dufay. After receiving Holy Orders, he held the post of court chapelmaster under three French kings, 1453-95, at the same time acting by royal appointment as treasurer of St. Martin's Church at Tours. Among his compositions are a mass for four voices, and a motet for 36 voices, a masterpiece of high contemporary repute. In the annals of music he is considered an excellent contrapuntist and originator of the art which, through his pupils, was diversified among schools of music since his time; his innovation of allowing free voice entry on any interval was effective in developing the *a capella* style.—C.E.

Oklahoma, the 17th state of the United States in size, the 21st in population, and the 46th state to be admitted to the Union (16 Nov., 1907); area, 70,057 sq. m.; pop. (1920), 2,028,283; Catholics (1928), 54,990. Although the Spanish Franciscan, Fr. Juan de Salas, is known to have labored early in the 17th century among the Indians of the present state of Oklahoma, the real beginning of Catholicity dates from the formation of the Prefecture Apostolic of Indian Territory, under the French Benedictines, in 1877. Before that date the scattered Catholic Indians and few white settlers had been visited by missionary priests from Arkansas or Kansas. By 1880, Dom Isidore Robot, O.S.B., the first Prefect Apostolic, had completed the Sacred Heart Abbey in Pottawatomie County, which became the center of missionary activities among the Indians. He also founded St. Mary's Academy, under the Sisters of Mercy. The appointment of Rt. Rev. Théophile Meerschaert, O.S.B., as Vicar Apostolic, in 1891, followed close on the opening of Indian Territory to the whites, and his life was that of a pioneer missionary, visiting remote settlements, on horseback often, and celebrating Mass occasionally in a dugout when no house was available. The Diocese of Oklahoma (q.v.) comprises the state. Catholic influence on place-names of the state is shown in the following: Sacred Heart, St. Louis, Santa Fé. The U. S. Religious Census of 1916 gave the following statistics for church membership in Oklahoma:

Catholic Church	47,427
Southern Baptist Convention	87,028
Methodist Episcopal Church, South	60,263
National Baptist Convention	42,408
Disciples of Christ	41,811
Methodist Episcopal Church	40,418
Churches of Christ	21,700
Presbyterian Church in the U.S.A.	20,222
African Methodist Episcopal Church	7,250
Colored Methodist Episcopal Church	5,541
United Brethren in Christ	3,978
Lutheran Synodical Conference	3,899
Protestant Episcopal Church	3,566
Congregational Churches	3,419
Presbyterian Church in the U.S.	3,396
All Other Denominations	32,436
Total Church Membership	424,492

—C.E.; Shea.

Oklahoma, DIOCESE OF, embraces the State of Oklahoma; area, 69,414 sq. m.; vicariate Apostolic, 1891; diocese, 1905; residence, Oklahoma City; suffragan of New Orleans. Bishops: Théophile Meerschaert (1891-1924); Francis C. Kelly (1924). Churches, 167; priests, secular, 89; priests, regular, 62; religious women, 462; colleges, 4; academies, 6; Indian schools, 5; parochial schools, 53; pupils in parochial schools, 7405; institutions, 5; Catholics, 54,903 (of whom 2763 are Indians; 3817 Mexicans, and 1783 colored).

Olaf Haraldson, SAINT, martyr (995-1030), King of Norway (1015-30). In early youth he fought in England as a viking, and after his conversion (probably in 1010 at Rouen), he was elected to the throne of Norway and labored to spread the Gospel and establish church government on Anglo-Saxon lines. His pagan subjects rebelled and exiled him to Russia. Two years later he returned, but fell fighting heroically in the battle of Stiklestad. His cult spread rapidly over northern Europe, and in Hart Street in London there is a church of St. Olave. Patron of Norway. Buried in Trondjhem cathedral. Feast, 29 July.—C.E.; Butler.

ST. OLAF

Old Catholic Church in America (WESTERN ORTHODOX CATHOLIC CHURCH), religious body in the United States. The Lithuanian National Catholic Church of America, organized by the Rt. Rev. S. B. Mickiewicz, and the Polish Catholic Church in America have been merged into the Old Catholic Church in America. They accept the seven general councils, in accord with the Old Catholic churches in Europe, and use the Niceno-Constantinopolitan creed. In 1926 in the United States there were: 9 churches, and 1888 members.

Old Catholics, a denomination resulting from the refusal of certain Catholics to accept the decree of papal infallibility as set forth by the Vatican Council in 1870. Their use of the term "old" Catholic indicates their contention, viz.; that they are standing for the ancient faith, while the Council had added something thereto. Their principal strength has always been in Germany and Switzerland, though they have spread to various other countries. They obtained their episcopal succession through the Jansenists of Holland, and they have been particularly generous in passing it on, creating great confusion as to who are really entitled to be classed as Old Catholics. They set themselves up to accomplish reform in doctrine, discipline, and theology, most of which has been in the direction of Protestantism. It would be difficult to give a complete account of these changes, as Old Catholic sects vary from a rigid orthodoxy to positions which are scarcely recognisable as Christian at all. Of late years they have come into contact with Anglicanism and Eastern Orthodoxy and in some cases have formed partial unions with these. There are three bodies of Old Catholics in America, in agreement with the Old Catholic churches of Europe: the Catholic church of North America, organized at Chicago, with 27 churches, and 14,793 members; the American Catholic church, independent of the Old Catholic church in America, with 11 churches, and 1367 members; and the Old Catholic church in America (q.v.).—C.E. (F. K.)

Old Hall. See SAINT EDMUND'S COLLEGE.

Old Latin Version, a literal translation of the whole Bible made from the Septuagint (q.v.) before A.D. 200. It is uncertain, when, where, or by whom it was made; or how many translations were made. Usually at least three groups of Latin texts, which may represent independent versions, are distinguished: African, European, and Italian (*Vetus Itala*, old Italian). The title Vetus Itala is also applied to all the Latin texts before the Vulgate.—Gigot. (L. O.)

Old Law, the Mosaic dispensation, the "Old Covenant"; also the books of the O.T.; the institutions, laws, religions rites, and traditional customs which prevailed among the Jews, prior to the coming of Christ.

Olier, JEAN JACQUES (1608-57), founder of the Sulpicians, b. Paris; d. there. He was graduated at the Sorbonne, and soon became a favorite in fashionable society owing to his remarkable oratorical gifts. A complete conversion to God followed shortly, when his failing eyesight was miraculously restored at Loreto. Associating himself with St. Vincent de Paul he began to labor among the poor of Paris. Having assumed charge of the notoriously vicious parish of St. Sulpice, he, with a few disciples, effected a thorough reformation. He opened a small seminary in his presbytery, 1642, to prepare additional workers, and drew up a rule of life. Later his zealous companions carried his methods throughout France, and the institute still takes charge of ecclesiastical seminaries or offers aid temporarily for diocesan work. There are Sulpician seminaries in Baltimore, Washington, Menlo Park, Cal., and Montreal.—C.E.

Olivaint, PIERRE (1816-71), Jesuit martyr, b. Paris; d. there. Born of irreligious parents he was converted by Lacordaire's sermons, while in the Normal School, and became an apostle of charity in the St. Vincent de Paul Society. After teaching history for some years at Grenoble and Paris he entered the Jesuits, 1845, stirred thereunto by the attacks being made on them by the state. Most of his life thenceforth was spent in Paris teaching and preaching. During the Paris Commune he was put to death in Rue Haxo. His remains were placed in the chapel of the Rue de Sèvres, and many extraor-

dinary favors have been attributed to his intercession. See COMMUNE.—C.E.

Olive Branch, a symbol of peace. In ancient times it was used as a signal between contending armies, asking for a truce. It is often shown in the hand of the Archangel Gabriel, the messenger who announced the coming of the Prince of Peace. (J. F. S.)

Olive Oil, oil obtained from the pulp of olives. It is mixed with balsam in the making of chrism, which is used in the administration of certain sacraments. It represents the copious outpouring of sacramental grace which gives strength to the soul as oil does to the body. In the Old Testament God commanded that a lamp filled with purest oil of olives should always burn in the Tabernacle of the Testimony (Ex., 27); it was also used in many religious ceremonies, e.g., coronation of kings, consecration of the high priest, and ordination of the Levites, and was prominent in Mosaic ordinances (Ex., 30; Lev., 8; Deut., 28).

Oliver Plunket, BLESSED, martyr (1629-81), Abp. of Armagh, b. Loughcrew, Co. Meath, Ireland; d. London. Of an illustrious family, he was educated privately at Dublin, and at the Irish College in Rome. Ordained, 1654, he taught in the College of the Propaganda, 1657-69. Appointed Abp. of Armagh, he was consecrated at Ghent, 1669. During his episcopacy he convened a national council, 1670, a provincial synod, 1678, defended the rights of his see against Dublin, and promoted Catholic education. During the renewed persecution of the Irish Church, Plunket was arrested, 1679, and imprisoned in Dublin Castle. His trial was held in London in order to secure his conviction, and there he was hanged and quartered. Beatified, 1920. Feast, 11 July.—C.E., XII, 169.

O'Loghlen, SIR MICHAEL (1789-1846), lawyer, b. Ennis, Co. Clare, Ireland; d. London. He rose rapidly at the Irish Bar through the brilliancy of his pleading, and is particularly noted as having been the first Catholic solicitor-general, 1834, and judge, 1836, for Ireland, in about 150 years. He died while master of the rolls after effecting many valuable legal reforms.—C.E.

O Lux beata cælitum, or O HIGHEST HOPE OF MORTALS, hymn for Vespers on the Feast of the Holy Family, third Sunday after Epiphany. It was written by Pope Leo XIII (1810-1903). Of the three translations, the title given above is taken from the Marquess of Bute's "Roman Breviary."—Britt.

O Lux beata Trinitas, or O TRINITY OF BLESSED LIGHT, hymn for Vespers on Trinity Sunday. This is the original text of the hymn; the Roman Breviary text is "Jam sol recedit igneus" (q.v.). The hymn was written by St. Ambrose (340-397). There are 12 translations of the original text; the title given above is by J. Neale.—Britt.

O.M. = *Ordo Minimorum*, or Minims of St. Francis of Paula.

Omaha, DIOCESE OF, Nebraska, embraces the counties of Boyd, Holt, Merrick, Nance, Boone, Antelope, Knox, Pierce, Madison, Platte, Colfax, Stanton, Wayne, Cedar, Dixon, Dakota, Thurston, Cuming, Dodge, Burt, Washington, Douglas, and Sarpy; area, 14,051 sq. m.; vicariate Apostolic, 1857; diocese, 1885; suffragan of Dubuque. Bishops: James O'Gorman (1859-74); James O'Connor (1876-90); Richard Scannell (1891-1916); Jeremiah J. Harty (1916-27); Joseph Francis Rummel (1928). Churches, 332; priests, secular, 178; priests, regular, 70; religious women, 765; university, 1; colleges, 2; academies, 6; high schools, 24; parochial schools, 85; pupils in parochial schools, 12,038; institutions, 14; Catholics, 94,400.

O.M.C. = *Ordo Minorum Conventualium*, or Conventual Franciscans; *Ordo Minorum Capucinorum*, or Capuchins.

O.M.Cap. = *Ordo Minorum Capucinorum*, or Capuchins.

O'Meara, KATHLEEN (1839-88), author, b. Dublin; d. Paris. She was a granddaughter of Barry O'Meara, British surgeon to Napoleon at St. Helena. She was a skilled biographer as is evidenced by her writings of Mme. Mohl, Thomas Grant, the Curé d'Ars, and "Frederick Ozanam, Professor at the Sorbonne, His Life and Works," her masterpiece. She also wrote several novels marked by their wholesome spirit, purity of tone, and delicacy of feeling; "Narka, a story of Russian Life" is probably the best.—C.E.

O.Merced. = Mercedarian Order.

O.M.I. = Oblates of Mary Immaculate.

Omission (Lat., *omittere*, lay aside, pass over), inertia of the will in despite of the intellect which urges it to act; or the quasi-positive act of withholding the dictated action. Morally, it presupposes that the intellect is urging some law or precept, and is then culpable in the same fashion as a culpable positive act.—C.E. (F. B.)

Omnipotence (Lat., *omnis*, all; *potentia*, power), all power, powerful attribute of God; the claim of Christ when commissioning the Apostles to teach all nations (Matt., 28). God can do everything that is possible; all things are possible to God. He cannot do what is of itself impossible. As He is infinitely holy, He cannot do evil; it is a sign not of power but of weakness to do evil. Since He is infinitely wise, eternal and unchangeable, He cannot reverse His own decrees. His power is not distinct from His knowledge and will in reality, but only in concept; all three are one in Him.—C.E.; Pohle-Preuss, God: His Knowability, Essence, and Attributes, St. L., 1921. (ED.)

Omniscience (Lat., *omnis*, all; *scire*, to know), God knows all things simply and absolutely. He, first of all, adequately knows His own essence and fully comprehends it in all its infinity, and He alone so comprehends it. Further He knows all things outside of Himself, all His creatures and everything that concerns them, whether these things be past, present or future. Nor is this knowledge like ours, successive in its operation. In God there is no succesession of acts, all is present to Him always, the past as well as the future, everything is as if it were happening now, nor is there anything in all the world which is not present to Him always.—Pohle-Preuss, God: His Knowability, Essence, and Attributes, St. L., 1921. (A. C. A.)

Omnis expertem maculæ Mariam, or Lo! MARY IS EXEMPT FROM STAIN OF SIN, hymn for

Vespers (II) on 11 Feb., Feast of the Apparition of the Blessed Virgin Mary Immaculate, composed by an unknown author. It has two translations. The English title given is by the Benedictines of Stanbrook.—Britt.

Omophorion, vestment of the Greek Rite, corresponding to the pallium of the Western Church but worn by bishops as well as archbishops. It is a broad band ornamented with crosses and draped loosely over neck, shoulders, and breast. Probably derived from the civil omophorion, a shawl in general use that existed in the time of Isidore of Pelusium, c. 400, when it was made of wool and symbolical of the duties of bishops as shepherds of their flocks.

Onanism, the theological term for the crime committed by married persons, who in the performance of the conjugal act aim to prevent conception. The name is derived from Onan, the son of the Patriarch Juda, mentioned in the book of Genesis (38, 8). When Juda requested Onan to marry his (Onan's) brother's widow, in order to raise up progeny to his brother, Onan frustrated conception. "And the Lord slew him, because he did a detestable thing." The more popular terms for onanism are: birth control, family limitation, race suicide, and neo-Malthusianism. Onanism is always a grave sin. It is a crime opposed to natural law, for it frustrates the primary purpose of matrimony, namely, the procreation of offspring. In extreme cases, for example, when there is danger to health or life to one or both parties, married persons should simply abstain from the conjugal act.—Bruehl, Birth Control and Eugenics, N. Y., 1928. (F. S.)

Once in Royal David's city, hymn written by Mrs. Cecil Alexander in the 19th century.

Onesimus (Gr., *onesimos*, advantageous, profitable), a native of Phrygia who robbed and fled from his master, Philemon, to Rome where he was converted to Christianity by Saint Paul, and thence sent back to his master with the "Epistle of Saint Paul to Philemon." (J. M. N.)

Onias (Heb., strength of the Lord), name of four Jewish High Priests of the 3rd and 2nd centuries B.C. Three are mentioned in the Bible: (1) *Onias* I (321-310), mentioned in 1 Mac., 12, as having received a friendly letter from Arius, the Spartan ruler, who claimed kinship and suggested an alliance. (2) *Onias* III (199-175); in 2 Machabees the beginnings of his pontificate are highly praised (2 Mac., 3). During his rule Heliodorus made his ill-fated expedition to Jerusalem to seize the alleged treasures of the Temple. (3) *Onias* IV was too young to succeed his father in the priesthood which fell into unworthy hands. He fled into Egypt where he built, near Heliopolis, a new temple for the use of the many Jews in Egypt (160 B.C.).—C.E. (F. P. D.)

O Nimis felix, meritique celsi, or O More than blessed, merit high attaining, hymn for Lauds on 24 June, Feast of the Nativity of St. John the Baptist. It was written by Paul the Deacon (720-799). The English title given is by M. Blacker and G. Palmer.—Britt.

Only Begotten Son, The, one of Our Lord's own titles of Himself (John, 3.16).

Ontologism (Gr., *ontos*, being; *logos*, science), the doctrine that an intuition of God is the first act of our intelligence. Malebranche (1638-1715), was the first ontologist, assuming that thus alone could he account for the universal and necessary character of ideas. It was revived during the 19th century as an attempt to counteract modern subjectivism (Orestes A. Brownson in America). According to Gioberti (1801-52), our first judgment is "Being creates existences," and from this we deduce the existence and attributes of God, as well as all ideas of finite reality. Philosophically ontologism embodies many false assumptions and dangerous consequences, while its theological implications caused its definite condemnation in 1887, in the form of 40 propositions of Rosmini.—C.E. (J. A. B.)

O.P., or O.Pr. = Order of Preachers, or Dominicans.

Opes decusque regium reliqueras, or Riches and regal throne for Christ's dear sake, hymn for Lauds on 8 July, Feast of St. Elizabeth of Portugal. It was written by Pope Urban VIII (1568-1644). Of the three translations, the English title given is by E. Caswall.—Britt.

Opinion, assent to a probable proposition; an attitude of a mind inclining to one of two contradictory propositions, but without definitely excluding the other. If the motives in favor of one alternative clearly outweigh those on the other side, the mind tends in the direction of the former; but since these motives do not exclude all reasonable anxiety as to the possibility of error, the adhesion of the mind is not perfectly secure. If this assent be given only after a mature consideration and comparison of the motives, the opinion is prudent; assent to a probable proposition without sufficient deliberation is termed rash. (L. C.)

Optatus, Saint, confessor (4th century), Bp. of Milevis in Numidia. A converted rhetorician, he wrote a valuable treatise against the Donatists, in reply to Parmenian of Carthage, c. 366. Nothing further is known of his life. Relics in the cemetery of St. Callistus. Feast, 4 June.—C.E.; Butler.

Optimism (Lat., *optimus*, best), may be understood as a metaphysical theory, or as an emotional disposition. In philosophy, the theory proposed by Leibnitz (1646-1716), that the world, as the product of a Perfect, All-Good Creator, is the best conceivable world and essentially good. God foresaw all possible worlds, and was bound to choose the best. The fact of evil is explained as a necessary product of metaphysical finiteness and moral freedom. Physical evil is a punishment for abuse of the latter. In a more moderate sense, optimism holds that the world is good, and the best possible fulfillment of the purpose of the Creator. It is also an evolutionary theory that the world is constantly tending to a higher and more perfect state (Hegel). As a emotional tendency it is an habitual and persistent disposition to regard only the bright and cheerful aspects of life, minimizing what is distasteful.—C.E.; Keller, Optimism, N. Y., 1903. (J. A. B.)

Opus Operatum (Ex Opere Operato), a technical phrase used by theologians since the 13th century to signify that the sacraments produce

grace of themselves, apart and distinct from the grace dependent upon the intention of the person conferring the sacrament; the latter effect is designated by the phrase *ex opere operantis*. The phrase is first found in the writings of Peter of Poitiers (*c.* 1130-1215), "The act of Baptism is not identical with Baptism because it is an *opus operans* while Baptism is an *opus operatum*." The phrase was not in general use in the time of St. Thomas but it was officially adopted by the Council of Trent and used to signify the objective character of the sacraments as producers of grace in opposition to the subjectivism of the Reformers (Trent, Sess. VII, can. 8). According to Trent, therefore, the term *opus operatum* signifies that the correct use of the sign instituted by Christ produces the grace irrespectively of the merits of either minister or recipient (*ex opere operantis*), though the intention of conferring the sacrament is required in the minister and the intention of receiving in the recipient, if he be an adult, for a valid and worthy reception of the sacrament. For the council clearly states that the sacraments "confer Grace on those who do not place an obstacle thereunto." (A. C. R.)

O Quot undis lacrimarum, or WHAT A SEA OF TEARS AND SORROW, hymn for Mâtins on 15 Sept. Feast of the Seven Dolors of Our Lady. It is attributed to Callisto Palumbella who lived in the 18th century. Six translations are in existence; the English title given is by E. Caswall.—Britt.

Oracle (Lat., *orare*, to speak), a Divine communication given at a particular place through particularly appointed persons; also the place itself. This form of divination existed in Babylon and Assyria, among the Hebrews, and in Greece and Rome. The Delphic Oracle was perhaps the most famous and exercised the greatest and most baleful influence. Christianity alone could conquer these homes of revelation; Constantine stripped Delphi and Dodona, and under Theodosius the repression was completed.—C.E.

Orange, COUNCIL OF, a provincial synod, the first, held in the year 441 at Orange in Southern France which issued thirty canons that have caused considerable controversy. To these Gratian (1140) and others added unauthentic ordinances. The Second Council of Orange (529) was the first in Gaul to publish a decision in matters of faith. Its deliberations were against the errors of the Semi-Pelagians concerning original sin, grace, and predestination. The acts of this council, approved by Pope Boniface II, were used by the Council of Trent in condemning Luther.—C.E. (M. P. H.)

Orangemen, a body of men in Ulster recruited in 1795 from the Ulster factions and the "Peep-of-Day Boys." It was called the Orange Society, taking its name from William of Orange, having Protestant ascendancy and hatred of Catholicism as its battle-cry. It spread rapidly, having lodges in England and Canada; instead of suppressing it, the Government condoned its lawless acts, while the Catholics were being persecuted. Orangemen still celebrate in Ulster on the 1st and 12th of July, the anniversaries of the battles of Boyne and Aughrim.

Orange River, VICARIATE APOSTOLIC OF, Orange Free State, Union of South Africa (British possession); has for its boundaries on the W., the Atlantic Ocean, on the N. Southwest Africa and Bechuanaland, on the E. the eastern limits of Gordonia, Kenhardt and Fraserburg Districts, and on the S. the southern limits of Fraserburg, Calvinia and Van Rhynsdorp; entrusted to the Oblates of St. Francis of Sales of Troyes; prefecture 1884; vieariate 1898.

Vicar Apostolic: Jean M. Simon, O.S.F.S. (1886), residence at Pella. Churches, 11; numerous stations; priests, 13; Oblate and O.S.F.S. Sisters; European, colored, boarding and day schools; Catholics, 5000.

Orans or ORANTE (Lat., *orare*, to pray). One of the most frequently depicted figures in the Roman Catacombs is this female figure, praying with outstretched arms. This ideal figure is regarded as a symbol of the soul in heaven praying for friends on earth. At first the Orans was represented in simplest garb but later became richly adorned. A remarkable Orans of the 4th century is supposed to represent the Blessed Virgin in the act of intercession.—C.E.; Northcote and Brownlow, Roma Sotterranea, Lond., 1879.

Orate Fratres, ō-râ'tā frâ'trās (Lat., pray, brethren), the exhortation addressed to the people by the celebrant immediately after the Offertory and ablutions in the Mass and immediately preceding the Secrets, the server responding in the name of the congregation. In this prayer the priest prays that his sacrifice and that of those attending may be acceptable to God.—C.E. (C. J. D.)

Orate Fratres, a review devoted to the popularization of the Liturgy published every four weeks (thirteen issues annually) by the Liturgical Press (the Order of St. Benedict, Inc.), Collegeville, Minn.; founded 1926; circulation, 1900.

Oratorio, a musical composition for solo voices, chorus, orchestra, and organ set to a religious text generally taken from Holy Scripture. Said to have originated in St. Philip Neri's oratory, the first of these sacred dramas, the "Anima e Corpo" by Emiglio del Cavaglieri, was performed in the oratory of the church of S. Maria in Vallicella, 1600, and the name "Oratorio" applied to the new form about 60 years later.—C.E.

Oratory (Lat., *oratorium*, from *orare*, to pray), as a general term, signifies a place of prayer, but in canon law means a structure, other than a parish church, set aside by ecclesiastical authority for prayer and the celebration of Mass. Oratories are usually connected with monasteries and convents and charitable institutions. The code of canon law (canon 1188) distinguishes three kinds of oratories: (1) public, which is intended for the use of the members of a religious community or of an institution, but which the faithful at large may legitimately attend, at least during divine services, and to which they have access directly from the outside; (2) semi-public, which is intended principally for the use of the religious community in whose house it is erected, and to which the faithful have no right of entry, though they may occasionally be allowed to attend some special function; (3) private, or domestic, which is erected in a private house for the

convenience of a private family.—C.E.; P.C. Augustine. (A. C. E.)

Oratory of St. Philip Neri (Oratorians), founded by the saint at Rome, 1575, and promoted by Gregory XIII. The rule, not officially constituted till 17 years after St. Philip's death, was approved by Paul V, 1612. The Congregation of Rome is composed of independent communities of secular priests under obedience but not bound by vows. The threefold object is prayer, preaching, and the sacraments. In close connection with communities of the Oratory is the Brotherhood of the Little Oratory, a confraternity of clerics and laymen whose exercises are a focus of spiritual life. Statistics: 22 houses, 100 religious. The seat of the government is the church of Vallicella at Rome and there are Italian, Spanish and English foundations, the latter made by Cardinal Newman at Edgbaston, near Birmingham, in 1847. Statistics: 3 houses, 50 religious. The London Oratory became known largely through the preaching and publications of Father Faber, that of Birmingham through the influence of Cardinal Newman. The French Congregation, though taking its origin and some of its rules from that of St. Philip, is a distinct institution founded at Paris, 1611, by Cardinal de Bérulle with the official title, "Congrégation des Prêtres de l'Oratoire de N.S.J.C." Approved by Paul V, 1613, and by Innocent X, 1654, it was suppressed by the Revolution in 1792; reconstituted, 1852; approved, 1864, and its constitution confirmed, 1893; revised and again approved, 1925. It now exists as the "Congregatio Oratorii Jesu et Mariæ Immaculatæ." Statistics: 10 houses or colleges, 120 religious. The Superior General resides at Paris.—C.E.

Ordeals, means used to determine the guilt or innocence of an accused person, in early medieval times. They were used in the belief that God would interpose to vindicate the innocent or to punish the guilty. They were resorted to when the ordinary means had failed, or when the contesting parties were unable to bring forth further necessary evidence. Ordeals were practised among many ancient people, but the medieval ordeals had their rise principally in the legal customs of the ancient Germanic pagans, and were in use among the newer Teutonic nations and in the old provinces of the Roman Empire, over which they held sway, lands comprised by the modern states of Germany, France, and England. They were never made use of by the tribunals of Rome. Among the ordeals were: the duel, the outcome of which was looked upon as the judgment of God; the cross, before which the accuser and the accused stood with outstretched arms, and the first to let fall his arms was defeated; the hot iron, in which ordeal the accused must walk a certain distance carrying a red-hot iron in his hands, or he must walk barefooted over red-hot ploughshares, and if he remained uninjured his innocence was established; cold water, into which the accused with arms and legs bound was cast, and if he floated upon the water, he was declared not guilty; the blessed morsel, consisting of a piece of cheese and bread which the accused must swallow, if he was to have his innocence established; the suspended loaf, a loaf of bread, through which a stick of wood was passed and placed in an opening made in another piece of wood, so that it could turn, and a person was considered guilty if it turned from west to east; the *examen in mensuris* (Lat., trial by ballot), seldom practised, an ordeal probably decided by lot or by the measuring of the accused by a stick of determined length; and bleeding, in which ordeal, a person suspected of murder was forced to look upon the wounds of the victim, if these began to bleed afresh, his guilt was supposed to have been proven. The Christian missionaries and Churchmen generally were somewhat tolerant of the ordeals, excepting the duel. Their opposition would have been well-nigh fruitless; many of them were children of their age, and the ordeals were closely entwined with the legal customs of the Teutonic peoples. On the other hand, the Popes always opposed these practises, and at an early date they began their efforts to suppress them. These prohibitions culminated in the general decree of Innocent III, at the Council of the Lateran, 1215. In the course of the 14th and 15th centuries the last vestiges of the ordeals disappeared.—C.E. (M. P. H.)

Order (Lat., *ordo*, array, row), a class or group of persons of the same condition, occupation, profession; a state, such as the natural or supernatural; a body of men or women abiding by common religious, moral, or social regulations; a form of service, such as the order, or ordinary, of the Mass; a grade or rank in the ministry, one of the holy orders; one of the nine choirs of angels; a fraternity or society of knights; the badges or decorations of the various knighthoods. (ED.)

Order of Canons Regular of Prémontré (Premonstratensians, in England called White Canons), religious order founded in 1120, by St. Norbert, at Prémontré, near Laon, France, composed of priests, clerics, nuns, and members of the Third Order of St. Norbert. They follow the rule of St. Augustine with austere supplementary statutes, and have five particular ends: the singing of the Divine Office, zeal for the salvation of souls, the spirit of habitual penance, a special devotion to the Holy Eucharist, and devotion to the Immaculate Conception. The order spread rapidly in countries throughout Europe and Asia, and abbeys, priories, convents, and colleges were founded. Owing to the continuous wars in many countries, and in the East the invasions of the Tatars and the Turks, the heresies of Hus and Luther, and the French Revolution, many abbeys were confiscated but provinces were established in England, Canada, the United States, and South America. Statistics, 5 provinces or circaries, 42 abbeys, and 1033 religious, priests, clerks, and lay-brothers. In 1856, a new congregation of Norbertine canons since incorporated with the order, was formed at Frigolet by Dom Edmund Boulbon and possessed 4 convents and 70 religious. The Norbertine Nuns form a Second Order of Premonstratensians, established in the Netherlands, Belgium, France, Spain, Poland, and Switzerland. A Third Order, Norbertine Sisters, have convents at Olmütz and Prague, Czechoslovakia.—C.E., XII, 387; C.E. Suppl., 604.

Order of Cîteaux or Cistercians, a Benedictine reform, established at Cîteaux, Burgundy, 1098,

by St. Robert, Abbot of Molesme, to restore literal observance of the Rule of St. Benedict. Previous attempts at reform in monasteries of the Order of Cluny had met with little success when St. Robert with twenty companions, retired to Cîteaux in 1098 to adopt a more severe regimen and restore the gravity and simplicity proper to monastic ceremonies. St. Robert's successor, St. Alberic, gave the monks their white habit and secured the community under Apostolic protection, 1100. From St. Bernard's entrance into the order, 1112, and his foundation of the colony at Clairvaux, 1115, dates a period of extraordinary development. The statutes were drafted by St. Stephen Harding and approved by Callistus II, 1119; decisions of the general chapters were codified, 1133, 1240, 1316, and 1335. The order numbered 350 abbeys in 1152, of which 54 were in England where the first foundation had been made at Waverly, 1129. Commended many times by papal Bulls, the order conferred great benefits on society during its golden age (1134-1342) by charitable works and intellectual labors, producing also a great number of saints. During the decline (1342-1790) the order was split by the dissensions of those who countenanced abuses and the reformers who rose to combat them. The result was the division into Common and Strict Observance, but the latter was prevented from forming an independent order by the Bull of Alexander VII, 1666. Since 1892, however, they have been distinct and autonomous. The Reformation overthrew the monasteries in England, and the French Revolution further reduced the order to mere remnants of its former prestige. For restoration and further history of the Strict Observance, see TRAPPISTS. Certain modern congregations together with those that escaped the persecution now form the Common Observance. They are in England, Ireland, Italy, Austria, Germany, France, Belgium, Hungary, Bohemia, and Poland. Statistics: 9 congregations; 35 monasteries; 1053 religious.—C.E., III, 780.

A CISTERCIAN

Cistercian Sisters have existed as part of the order since 1125. There are Reformed Cistercian Nuns, or Trappistines, and Non-Reformed, or nuns of the Common Observance of Cîteaux. The first genuine community of Cistercian Nuns in America was established, 1902, near Quebec.

Order of Clerks Regular (THEATINES), religious order founded at Rome in 1524 by Gaetano dei Conti di Tiene, Paolo Consiglieri, Bonifacio da Colle, and Giovanni Pietro Carafa, to recall the clergy to an edifying life and the laity to the practise of virtue. St. Gaetano and his companions endeavored to combat the errors of Martin Luther then threatening Italy; they founded oratories and hospitals and devoted themselves to preaching the Gospel and reforming lax morals. Despite the severity of their rule and strict vow of poverty, the congregation rapidly developed, both in Italy and in foreign countries. The Theatines were invited to Turin, Genoa, Venice, Milan, Padua, Piacenza, Parma, Modena, Florence, Naples, Palermo, Messina, Lecce, etc. In France they built the church of St. Anne la Royale; in Spain under Philip II, the Theatine cardinal Paolo Burali d'Arezzo filled various embassies at the command of the viceroy of Naples; in Portugal John IV, 1648, gave them a house and a college for the education of noble youth; in England, under Henry VIII, Thomas Goldwell, Bishop of St. Asaph, entered the order. The Theatines founded the first papal missions in foreign lands, as in Golconda, Peru, Mingrelia, Georgia, Islands of Sunda, Borneo, and Sumatra, Arabia, Armenia, Ava, Persia, and many other places. During the 19th century the order began to decline, and at the time of the suppression of religious orders, 1860, it was reduced to a shadow of its former greatness. Pius X in 1909 united the Theatines to the Spanish Congregation of the Holy Family, but this union was dissolved in 1916. Statistics: 2 provinces, 7 convents, 110 religious. A congregation of Theatine nuns, dating from, *c.* 1583, and flourishing in Naples and Sicily, has now almost disappeared.—C.E., XIV, 557.

Order of Friars Minor, part of the First Order of St. Francis, commonly called Franciscans, formed by St. Francis of Assisi, 1207-08, and legally established, 1209. In 1517, all early reforms of the order, such as the Clareni, Colletani, etc., were united in one body henceforward known as Friars Minor of St. Francis, or Friars Minor of the Regular Observance, and the Conventual friars were constituted a separate order (see Order of Friars Minor Conventuals). In 1897 a reunion of later reforms of the order, and comprising the Observants, Recollects (1570), Reformati (1532), and Alcantarines (1496), was effected and approved by Leo XIII. The Franciscan habit is dark brown, confined by a white cord; sandals are substituted for shoes, except in cases of necessity. Activities of the order embrace an extensive field. The friars have served as preachers, missioners, confessors, ambassadors, mediators, legates, and inquisitors against heresy; they hold a noteworthy record in the cultivation of the sciences, and have also devoted themselves to the support of the poor and the care of the sick and orphans. In 1927 the order numbered 100 provinces throughout the world, 1863 houses, and 24,925 religious.—C.E., VI, 281

Order of Friars Minor Capuchin or CAPUCHINS, a branch of the first Franciscan Order and reform of the Observants of the Marches, instituted in 1525 by Fr. Matteo da Bassi. Aiming at a more perfect return to the primitive observance of the Rule of St. Francis, in resistance to the secularizing tendency which accepted certain relaxations, Fr. Matteo sought and obtained from Clement VII permission for strict adherence to the traditional rule of poverty, wearing the original Franciscan habit, and preaching the Word of God. In 1526, by Papal Brief, Fr. Matteo and two companions were exempted from the community life of the Observants, being permitted to live in hermitages, and in 1528 they were more effectually released from the jurisdiction of their superiors, being constituted a dis-

tinct family. The first chapter was held at Albacina, 1529, and drew up the new constitutions. The combination of the eremitical life and active ministry was the informing ideal, the former to be accomplished through small communities in secluded situations. The reform then counted 18 friars and 4 "hermitages or monasteries." So rapidly did it grow, admitting the Observants in great numbers, that two Briefs issued by Paul III (1534, 1535) forbade the further reception of Observants before their next general chapter, and in 1537 they were forbidden to establish houses outside Italy; but in 1574 this was revoked by Gregory XIII who accorded them the right to extend their provinces; in 1619 they were made independent of the Conventuals, having the power to elect their own minister-general. Notwithstanding the modifications which became necessary as the order increased in numbers, the Capuchins strove to maintain the simplicity and detachment which characterized them as true sons of St. Francis. Their constitutions were approved by Urban VIII, 1638; reviewed, modified, and approved anew by Pius X, 1909. The Capuchin reform was most influential in the Church in the 16th and 17th centuries when their works of charity in time of pestilence and need undoubtedly contributed to the success of their home and foreign missions. The devotion of the Forty Hours has been traced to their missionary zeal and they were particularly active in combating the errors of the Reformation. Missions were established in Abyssinia, India, Asia Minor, Arabia, Central and South America, and English-speaking countries. The friars entered England, 1599, Ireland, 1615, and North America, 1632. Their present establishment in the United States dates from 1857. The French friars have charge of the Canadian province. Statistics: provinces and commissariats, 53; convents, 910; mission prefectures and vicariates, 29; missions, 47; Seraphic colleges (preparatory for the novitiate), 95; congregations of the Third Order, 9010; religious, 11,104 (5480 priests, 3901 postulants, 1195 missionaries); students, 4213; Tertiaries, 1,141,450.—C.E., III, 320; Cuthbert, The Capuchins, N. Y., 1929.

CHRIST AND DOMINICANS

Order of Friars Minor Conventual or CONVENTUALS, one of the three religious bodies forming the First Order of St. Francis. The friars observe the rule of St. Francis, with certain dispensations in regard to poverty. The separation of the Franciscans into two branches which came to be known as Observants and Conventuals formally dates from the Council of Constance (1415), though the tendency towards such a division had been manifest since the death of the founder, 1226. Both branches of the order continued under the same head until 1517. Members make their vows in accordance with new constitutions adopted, 1625. They acknowledge the dispensations contained therein and hence are not bound by all the obligations of the Observants and the Capuchin Friars Minor (q.v.). From their habit they are sometimes termed "Black Franciscans." The general of the order resides in Rome. Statistics: convents, 213; religious, 1800.—C.E., IV, 344.

Order of Friars Preachers, THE, commonly called DOMINICANS, was founded by St. Dominic at Pronille, France, and received pontifical letters from Innocent III, 1205, adopting the Rule of St. Augustine, with certain additions, 1216. The salvation of souls, especially by means of preaching, is the aim of the order, which soon spread in other countries. Preaching and teaching constitute the chief occupation of its members. They have also been entrusted with important commissions by various popes, and their missionary activities have been extensive. Literary and scientific writings of the Dominicans embrace a wide field, including works on the Bible, apologetics, canon law, history, philosophy, theology, and catechetical, pedagogical, and humanistic writings. The school of philosophy and theology of two of their number, Albertus Magnus and Thomas Aquinas, holds a unique place in the life of the Church. The Friars Preachers have also made notable contributions to the world of art. Although they suffered a considerable decrease in numbers and property due to the Reformation and the French Revolution, their spread in the New World counterbalanced these losses. They number 31 provinces and 2 congregations, with 358 houses, and 5302 religious. Twelve provinces are engaged in missionary work.—C.E., XII, 354; O'Connor, St. Dominic and the Order of Preachers, N. Y., 1916; MacInerny, History of the Irish Dominicans, Dub., 1916.

Order of Minims, members of the religious order founded in 1435, by St. Francis of Paula, on the same principle of organization as that of all mendicants. The society was first propagated in Italy and introduced by special royal favor into France in 1482. From France the Minims spread to Spain and in 1497, the Emperor Maximilian introduced them into Germany. At the death of St. Francis of Paula, 1507, there existed five provinces, spread over Italy, France, Spain, and Germany. For fifty-seven years the Minims had no written rule, but in 1493, the first rule, which was almost a copy of that of St. Francis of Assisi, was confirmed by Alexander VI. A second version of the rule which showed more independence of the Rule of St. Francis, was approved by Alexander VI in 1501. Finally a third definite text of the rule, still observed by the Minims, was confirmed by Julius II in 1506. The spirit which permeates this rule is one of great penance and abnegation. Statistics: 6 provinces, 21 convents in Italy, 1 in Spain, and 500 religious.—C.E., X, 325.

Order of Our Lady of Mercy for the Ransom of Captives (MERCEDARIANS), a congregation founded at Barcelona in 1218 by St. Peter Nolasco, especially devoted to the ransom of captives from

the Moors, and following the rule drawn up by St. Augustine. The development of the order was immediate and widespread throughout France, England, Germany, Portugal, and Spain. As the Moors were driven back, new convents of Mercy were established at Montpellier, Perpignan, Toulouse, and Vich. Columbus brought some members of the Order of Mercy with him to America, and they founded houses in Mexico, Cuba, Brazil, Peru, Chile, and Ecuador, and took an active part in the conversion of the Indians. Toward the end of the 18th century the Mercedarians erected houses for the training of missionaries, and in the beginning of the 19th century they undertook elementary teaching in their convents. The mother-house is in Rome. Statistics: provinces, 8; vice-provinces, 4; commanderies, 80, and religious, 1300.—C.E., X. 197.

Order of Our Lady of Mount Carmel (Carmelites), an ancient order which venerates as its founder the Prophet Elias, who lived nine centuries before Our Lord Jesus Christ. Its Elian traditions, though contested by several modern critics, have nevertheless been approved by the Church, who in the Office for his feast has allowed the Order to call him its founder, and has placed his statue in the Basilica of St. Peter in Rome, among those of the founders of Religious Orders, with the following inscription: "Universus Ordo Carmelitarum Fundatori Suo S. Eliæ." (The Entire Order of Carmel to its Founder, St. Elias). This religious family, thus founded under the Old Law, continued to exist under the New, and eventually spread from Asia into Europe. Established historical records of the Order date back to the 12th century; the Rule it now observes is that given by St. Albert, Patriarch of Jerusalem, 1206, to the Hermits of Mount Carmel in Palestine. In 1432 this same Rule was mitigated by Pope Eugenius IV. The 16th century is memorable for the great reformation introduced into this Order by the Virgin of Avila, St. Teresa of Jesus, and St. John of the Cross. Since that time the Order has been divided into two branches, namely, that of the Calced Carmelites, who observe the Rule as mitigated by Eugenius IV, and that of the Discalced Carmelites, who keep the Primitive Rule of St. Albert, without any mitigation.

The Calced Carmelite Order, the official name of which is: "Ordo Carmelitarum Calceatorum" or "Carmelitæ Antiquæ Observantiæ" (O.C.C.), has its mother-house at Rome; it is established in Italy, Spain, England, Ireland, Germany, Austria, Holland, Poland, Czechoslovakia, Malta, Palestine, the United States, Canada, Brazil, Porto Rico, Venezuela, Australia, and Java. The Order has under its care missions in Malang, Java, and in Paracatú, Brazil. In addition to these, the Order conducts many educational institutions, especially in Chicago (U.S.A.), Terenure (diocese of Dublin), and in Oss and Oldenzaal (Holland), with a total of about 15,000 students. Statistics: 134 houses; 2800 religious, comprising priests, students, lay brothers, and novices.

The Discalced Carmelite Order, the official name of which is: "Ordo Carmelitarum Excalceatorum" (O.C.D.), has its mother-house in Rome and is established in Spain, Italy, England, Ireland, Portugal, France, Belgium, Germany, Holland, Poland, Hungary, Austria, Yugoslavia, Malta, Palestine, Syria, Mount Lebanon, Mesopotamia, Persia, British India (in the Kingdoms of Travancore and Cochin), Egypt, the United States, Cuba, Mexico, Colombia, Ecuador, Peru, Chile, Uruguay, Brazil, Argentina, and Bolivia. Although the principal end of the Order is the contemplative life, it has an active side as well and undertakes missionary work with great success. Its houses, especially in many parts of America, are centers of apostolic life; and it has foreign, or Apostolic, missions in Urabá, Colombia, with one Prefect Apostolic, in Syria, Mesopotamia, Persia, and especially in British India, comprising the Archdiocese of Verapoly, and the Diocese of Quilon, where it has under its care two preparatory seminaries, and the great central Apostolic Seminary of Puthempally for the indigenous clergy, with 322 students; and, in addition to these, several hospitals, and orphanages, as well as the following educational institutions: 308 grammar schools, 2 normal schools, 40 high schools, 27 middle schools, with a total of 47,016 pupils. Among the many Saints of the Order, the most renowned are St. Teresa of Jesus, considered as the world's greatest woman writer, St. John of the Cross, mystical Doctor of the Church, and the most exquisite of all the great Spanish poets, and the world-renowned St. Teresa of the Child Jesus, commonly known as the "Little Flower." Statistics: total number of houses, 220; professed religious, 3000.

(L. T.)

Carmelite Nuns (Daughters of St. Teresa), originated *c.* 1452 with the affiliation of Beguine communities to the ancient Order of Our Lady of Mount Carmel. Several of these semi-monastic groups, organized in the Netherlands in the 12th century, approached Bl. John Soreth, General of the Carmelite Order (1451-71), requesting to be affiliated. He gave them the rule and constitutions of the friars, adding some special regulations. The Carmelite nuns as they exist today, however, may claim St. Teresa as foundress, since the reform she inaugurated, 1562, amounted virtually to the establishment of a distinct order. The Teresians spread so rapidly that in fifteen years sixteen foundations had been made. The order was introduced into Italy, France, Belgium, England, and Ireland. They came to the United States in 1790, and in 1875 to Canada. Offshoots of the French congregation are in Australia and Cochin-China. The Carmelite nun is strictly cloistered and leads a contemplative and severely mortified life. There is no mother-house, each convent being directed by a prioress under episcopal jurisdiction, or under the Fathers of the order, and each maintaining its own novitiate. No community may exceed 21 nuns. They have a total of 497 convents established in almost every country of the world, and the religious number about 10,000. —C.E., III, 354; Carmel, its History, Spirit, and Saints, N. Y., 1927; McCaffrey, The White Friars, Dublin, 1926; Steele, Convents of Great Britain and Ireland, Lond., 1901.

Order of Preachers. See Order of Friars Preachers.

Order of Reformed Cistercians of Our Lady of La Trappe (TRAPPISTS), the reorganized congregation of the ancient Order of Cîteaux founded 1098 by St. Robert in accordance with the Rule of St. Benedict, reformed by the Abbot de Rancé, 1664. Despoiled by the French Revolution, a number of the monks with their superior, Dom Augustin de Lestrange, took refuge in Switzerland and elsewhere until restored by the fall of Napoleon, 1815. Reunited in France under the title "Congregation of the Cistercian Monks of Notre-Dame de la Trappe," 1834, they were again divided by a decree of the Holy See, 1847, forming the two congregations of "The Ancient Reform of Our Lady of La Trappe," following the Constitutions of de Rancé, and "The New Reform of Our Lady of La Trappe," to conform to the Rule of St. Benedict. Many new foundations were made under this arrangement and by 1892 the congregations were strong enough to combine once more with one head and a uniform observance. Dom Sebastian Wyart under Leo XIII restored Cîteaux as the mother-house and in 1894 the present Constitutions, derived from St. Benedict, were approved, confirmed in 1902, revised and approved by Brief, 1925. A general chapter, meeting annually, is presided over by the abbot-general who is elected for life and resides at Rome, where there is a procure. Each monastery maintains independently its own novitiate, there being no provincial divisions. Manual labor renders the monks self-supporting, but spiritual exercises and study occupy most of the day. Houses outside of France are in Belgium, the Far East (China, Japan, and Indo-China), Syria, and the United States, Canada, England, and Ireland. Statistics: 57 monasteries; 2080 religious. Cistercian or Trappistine nuns, following a rule similar to that of the monks, number about 4000 in various parts of the world.—C.E., XV, 24.

Order of St. Benedict (BENEDICTINES), broadly speaking, comprises all religious following the Rule of St. Benedict, though in its proper sense it does not include branches of the order which later became independent, such as the Cistercians and Camaldolese. The Benedictines, sometimes called Black Monks from their habit, were founded at Monte Cassino, Italy, by Benedict of Nursia, *c.* 529. The aim of the order is the personal sanctification of its members, who may undertake any work provided it be compatible with living in community and the performance of Divine Office in choir. The influence of the monks has manifested itself in missionary works, notably by the conversion of the Teutonic races, in the civilization of northwestern Europe, and in the fields of art, literature, and education. They engage in teaching, the practise of the arts, agriculture, in study, and the care of souls. Continual industry and an atmosphere of peace characterize their monasteries. Peace is their motto. Monte Cassino was destroyed by the Lombards, 581 or 589, and the monks were sheltered in the Lateran Basilica, Rome. Pope Gregory the Great established the Benedictine rule in his monastery of St. Andrew on the Cœlian Hill, and probably in six others which he founded, and introduced the order into England, whence its missionaries spread over Europe. In the 9th century barbaric invasions of Europe razed many monasteries, but a new period of Benedictine fame began with the establishment of the renowned Abbey of Cluny, 910. A number of the greatest universities of Europe developed from schools of the Benedictines, including those of Paris, Bologna, and Cambridge. Important among the offshoots of the order which were established during this period were the Camaldolese (1009), Vallombrosians (1039), Cistercians (1098), Sylvestrines (1231), and Olivetans (1319). Cluny's centralized method of government was followed by a number of monasteries which united themselves in groups, the groups later forming congregations. This was a deviation from the original idea of St. Benedict, who sought the total independence of each abbey.

BENEDICTINE SYMBOL

The feudal system, by which abbots of some of the great Benedictine monasteries became feudal lords, the appointment of commendatory abbots (q.v.) and other social and political circumstances resulted in a period of decline for the order in the latter half of the 12th century until its revival after the Council of Constance (1414-18). Widespread reform ensued, and approximately 1500 abbeys could be counted in Europe at the time of the Reformation. All of these were centers from which civilization spread and some of them, especially Cluny, exercised a strong influence on the spirit, morals, and learning of their times. The French Congregation of St. Maur, dating from 1621, attained fame by reason of its extensive activity in the field of literature and the devout lives of its members. The French Revolution, wars, secularization, and similar causes took their toll of Benedictine foundations, so that in the early 19th century there were no more than 30 houses of the order extant. Since that time another revival has taken place, though later in the same century houses were closed in Spain, Italy, and France. At present the Benedictines number 15 congregations, viz: the Cassinese, English, Hungarian, Swiss, Bavarian, Brazilian, French, American-Cassinese, Swiss-American, Beuronese, Cassinese of Primitive Observance, Austrian (of the Immaculate Conception), Austrian (of St. Joseph), St. Ottilien, and Belgian. Statistics: monks, 8176; abbeys and monasteries, 184; priories, 5; schools, 6. —BENEDICTINE NUNS OR SISTERS OF ST. BENEDICT, women following the Rule of St. Benedict. As the abbeys of the Benedictine monks increased in number, monasteries for women were also established. St. Benedict's sister, Scholasticá, ruled over such a community not far from the Abbey of Monte Cassino, though it is open to question whether this may be considered the actual foundation of the Benedictine nuns. Gradually the Rule of St. Benedict was introduced into convents of Gaul and the Council of Aix-la-Chapelle enjoined its observance in all nunneries of the empire. England, Germany, and other parts of the continent saw the rise of

many convents, rivaling in number the abbeys of the monks in the Middle Ages. They sustained great losses due to the Reformation, the wars of religion, and the Freneh Revolution. The eonvents are not united in the congregational system, but are either under the direetion of a partieular abbey or else subjeet to the episcopal jurisdietion of the diocese in which they are located. The nuns engage princi-pally in educational work, and now have 288 monasteries in the United States, British Isles, and Malta, Australia, Austria, Belgium, France, Germany, Switzerland, Spain, Holland, Italy, and Poland. In the United States there are 5120 members eonducting 283 schools, 13 hospitals, 8 homes for aged and orphans, and 1 convent of perpetual adoration. Total number of religious, 11,679.—C.E., II, 443; Butler, Benedietine Monachism, N. Y., 1919; Destrée, The Benedietines, Lond., 1923.

Order of St. Dominic, a religious order embracing the Order of Friars Preachers (q.v.), whieh is the First Order, the Dominiean Sisters (see Second Order of St. Dominic), and the Brothers and Sisters of Penitenee of St. Dominie (see Third Orders).

Order of St. Saviour (Brigittines), order for monks and nuns founded by St. Bridget of Sweden, at Vadstena, 1346, approved by Urban V as a branch of the Augustinians. They engage in literary work particularly in the translation of religious writings. The order spread throughout Europe, but all except four houses disappeared during the Reformation. In the 17th century a society following modified form of the rule of the Brigittines was founded by Maria de Escobar, a Carmelite, in Spain, where there are now five houses.—C.E., II, 785.

Order of Servants of Mary (Servites), named the fifth mendicant order by Martin V, was founded in 1233 by seven noble youths of Florenee, Bonfilius, Bonajuneta, Amideus, Hugh, Manettus, Sosteneus, and Alexius, eanonized, 1888, as The Seven Holy Founders. On the feast of the Assumption the Blessed Virgin appeared to the young men exhorting them to devote themselves to her service in retirement from the world. From their first establishment at La Camarzia, near Florence, they removed to the more seeluded Monte Senario where the Blessed Virgin herself conferred on them their habit, instructing them to follow the Rule of St. Augustine and to admit associates. Offieial approval was obtained in 1249; confirmed, 1256; suppressed, 1276; definitely approved, 1304; and again by Brief, 1928. The order was so rapidly diffused that by 1285 there were 10,000 members with houses in Germany, France, Italy, and Spain, and early in the 14th century it numbered 100 convents, besides missions in Crete and India. The Reformation reduced the order in Germany, but it flourished elsewhere. Again meeting with political reverses in the late 18th and early 19th centuries, it nevertheless prospered, being established in England, 1867, and in America, 1870. The Servites take solemn vows and venerate in a special manner the Seven Dolors of Our Lady. They cultivate both the interior and the active life, giving missions and teaching. An affiliation, professing exclusively the contemplative life is that of the Hermits of Monte Senario. Statisties: 9 provinces, 4 viee-provinees, 120 eonvents or mission residences; over 1000 religious. Reinstated in Franee, 1922. Cloistered nuns, forming a Second Order, have been affiliated with the Servites since 1619 when Bl. Benedicta di Rossi ealled the nuns of her community "Servite Hermitesses." They have been established in England, Spain, Italy, the Tyrol, and Germany. A Third Order, the Mantellate, founded by St. Juliana Falconieri under St. Philip Benizi, *c.* 1284, has houses in Italy, France, Spain, England, Canada, and the United States. Secular tertiaries and a confraternity of the Seven Dolors are other branches.—C.E., XIII, 736; Steele, Convents of Great Britain and Ireland, Lond., 1901.

Order of the Holy Ghost, originated in the 13th eentury with the Hospital of the Holy Ghost at Rome and spread throughout Christendom. It was founded by Innoeent III, through Guy de Montpellier's lay community for the eare of the sick in Provence and the Hospitale s. Mariæ in Sassia, founded by King Ina, 715. By A.D. 1400, the order numbered in France more than 180 houses and a century later nearly 400. Their possessions, generously enriched by donations were grouped into commanderies which were invaded by laymen and thus arose the self styled "Militia of the Holy Ghost." The Order of Our Lady of Bethlehem was founded by Pius II, 1459, from the revenues of these commanderies. In 1700 an ediet was issued declaring the Order of the Holy Ghost regular and not military. This order must not be confounded with the Royal Order of the Holy Spirit founded in France by King Henry III. 1578, to supersede the Order of St. Miehael of Louis XI.—C.E., VII, 415.

Order of the Mass (Common of the Mass), that part of the Mass eontaining prayers whieh as a rule and for the most part remain unehanged and the rubrics or directions for the entire Mass, to be followed or filled in from the Proper of the Mass. It is inserted in the Missal between the Masses for Holy Saturday and Easter Sunday. It is distinet from the Proper of the Mass and from the Canon.

(C. J. D.)

Order of the Most Holy Trinity (Trinitarians), religious order founded in the 12th century by St. John of Matha and St. Felix of Valois, at Cerfroid in the Diocese of Meaux, for the ransom of captives. During the lives of the founders, the order made 100 foundations; after their deaths it spread so rapidly, especially in the East, that Gregory IX in 1237 placed it under the direct protection of the Holy See. It was established in England, 1226, in Ireland, 1230, and from there the Trinitarians spread to every country. The Paris house erected in 1228, dedicated to St. Mathurin, soon surpassed Cerfroid and eventually became the residence of the general of the order. In Franee the Trinitarians suffered greatly during the English invasion of the 15th century and the wars of religion of the 16th. Towards the end of the 16th century they separated into the Discalced and the Reformed Trinitarians. Their rule, originally very austere,

was mitigated in 1263, and in 1771 they adopted the rule of St. Augustine. The Trinitarians of Spain separated from those of France under Fr. Juan Bautista of the Immaculate Conception; the latter added fresh austerity to their rule by founding the Discalced Trinitarians of Spain. This rule spread to Italy and Austria, and the Discalced also went to France, where they were suppressed by a papal Bull in 1771. An edict of Joseph II in 1784 suppressed them in Austria and the Low Countries, and the Revolution in 1789 suppressed them in all the territories to which they had spread. They have retained a few houses in Italy, Spain, and the Spanish colonies. Their chief house is the Basilica of St. John Chrysogonus at Rome, which was given to them by Pius IX, 1856. Statistics: 26 houses, 140 religious. Nuns have been affiliated to the order since 1256, but the true Trinitarian Sisters, forming an integral part of the congregation, date from 1612. They came to the United States, 1920. There are both Calced and Discalced Spanish Trinitarian Nuns with numerous houses in Spain.—C.E., XV, 45; C.E. Suppl., 741.

Order of the Presentation, founded at Cork, Ireland, 1775, by Nano (Honoria) Nagle, under the title Sisters of the Sacred Heart (which was changed to Presentation Sisters, 1791), for the education of the young. The Rule is adapted from St. Augustine. The Order has been in the United States since the foundation at San Francisco, 1854. All communities are independent of each other. The sisters conduct schools and orphanages in England, Ireland, Australia, India, Newfoundland, and the United States.—C.E., XII, 397.

Order of the Visitation (Nuns of the Visitation of Mary (*Visitandines, Galesians*), founded by St. Francis de Sales and St. Jane de Chantal at Annecy, France, in 1610, as a congregation for the observance of the contemplative life and the care of children and young ladies needing home life and education, also for the visitation of the sick; canonically erected into a religious order, its active ministry abandoned and enclosure adopted, under the Rule of St. Augustine, 1618; constitutions by the founder. The method enjoined by St. Francis secures the benefit of the religious life to those who lack physical strength for the usual corporal austerities of the cloister by substituting the spirit of interior mortification. Boarding-schools are attached to many of the houses, e.g., that of Georgetown, D. C., founded in 1789, for secondary education. There are three grades among the sisters: choir-nuns, associate nuns (dispensed from the Office), and lay-sisters. St. Margaret Mary Alacoque (q.v.) was a religious of this order. Each convent is governed by a superior under the bishop of the diocese and independently of all other houses, there being no mother-house. Doubts regarding observance are referred to the house of Annecy. The order has about 260 houses in various countries of the world; the total number of religious is about 7000.—C.E., XV, 481.

Orders, Anglican, orders by which ministers of the Established Church are empowered to exercise authority in their congregations, to preach, teach, and perform the necessary ceremonies and pastoral services. The rite by which these Orders are conferred is that of the Edwardine Ordinal of 1552 as amended in 1662. This rite was fixed by six prelates and six others appointed by the king for the express purpose of supplanting among other rites that of ordination, which had prevailed in the Church from the beginning, since the Reformers in England as elsewhere considered it superstitious. It lacks the proper form, which is considered essential for validity in conferring Orders in the Catholic Church; and the intention of those who devised it, as well as of those who first conferred it, was certainly not the intention required by the Church of Christ. The form did not specify definitely the nature of the Order to be conferred, and the officiating prelates would not intend to ordain priests to consecrate the Body and Blood of Christ, to offer sacrifice, to celebrate Mass, since these were in execration at the time and the Ordinal was drawn up precisely to do away with them. The attempt at the close of the last century to have Anglican Orders recognized by the Church as valid occasioned the Bull of Leo XIII, 18 Sept., 1896, declaring them invalid.—C.E., I, 491. (ED.)

Orders (Lat., *ordo*, rank), Holy, a sacrament of the New Law, instituted by Christ, by which spiritual power is given and grace is conferred for the performance of sacred duties. There are seven orders in the Latin Church: four minor, acolyte, exorcist, reader, and porter; and three major, or sacred orders, subdeacon, deacon, and priest (Trent, sess. XXIII, can. 2). Since the episcopate is the fulness and the perfection of the priesthood, it is included in the priesthood. Though there are seven orders, there is but one Sacrament of Holy Orders. Three orders are of Divine institution, the episcopate, the priesthood, and the diaconate, and produce grace *ex opere operato*. Bishops are superior to priests and have greater power, while priests are in turn superior to deacons (Trent, sess. XXIII, can. 6, 7). The remaining orders are of ecclesiastical institution.

Matter and Form. For minor orders, the instruments whose use is commanded by the Roman Pontifical are the matter; the words pronounced by the minister as the *ordinandus* touches the instruments, are the form. For the subdiaconate, the instruments used, i.e., paten and chalice, and the book of the Epistles, are the matter; the words, pronounced by the minister as he offers the instruments to the *ordinandus*, are the form. For the diaconate, the matter is the imposition of the right hand of the bishop on the head of the *ordinandus;* the words, "Receive the Holy Ghost," spoken by the bishop as he conforms the above action, are the form. There are two opinions regarding the matter and form of the priesthood and the episcopate. For the priesthood, some contend that the matter is the first imposition of hands made by the bishop; while the form is the prayer and the preface immediately following, as found in the Roman Pontifical. Others hold that the imposition of hands together with the giving of the instruments constitute the matter; while the form is the words pronounced by the bishop at the imposition of hands and the giving of the instruments. For the episco-

pate some authorities declare that the essential matter is the imposition of hands made by the consecrating bishop; and the prayer pronounced by the bishop as he imposes hands is the form. Others claim that the partial or total matter is the imposition of the book of the Gospels on the shoulders of the *consecrandus*, while the form is the words "Receive the Holy Ghost," pronounced as this action is performed. In practise whatever is prescribed by the Church in ordination must be observed; thus in this, as in other sacraments, the Church insists, that anything omitted, must be supplied.

Effects. The effects of the minor orders and the subdiaconate are to confer spiritual power, enabling the recipient to discharge the duties and offices proper to each individual order. The effects of the diaconate and of the major orders are the supernatural effects proper to a sacrament: (1) the increase of sanctifying grace as befits a sacrament of the living; (2) sacramental grace, i.e., the right to actual graces so that the Divine Office and its obligations can be rightly fulfilled; (3) an indelible character imprinted on the soul (according to the more common opinion, each of the above orders imprints a new character on the soul, distinct one from the other); (4) the bestowal of spiritual power, enabling the recipient to discharge the sacred offices, i.e., empowering priests to consecrate, to administer the sacraments, to preach, etc., the bishop to be the ordinary minister of Confirmation, to ordain, to consecrate, and the deacon to chant the Gospel, etc.

Minister and Subject. The ordinary minister of a valid ordination is a consecrated bishop; the extraordinary minister can be a priest who obtains the power to confer some orders, either from law or Apostolic indult, e.g., a cardinal or an abbot *nullius* can confer first tonsure and the minor orders. The minister of episcopal consecration is a bishop, who is assisted by two other bishops; the Holy See can dispense from the need of co-consecrating bishops. Only a baptized male is capable of receiving Holy Orders; also there is required in the adult recipient, an habitual intention of receiving the sacrament. For lawful ordination, the Church demands that the candidate is of due age and knowledge, is free from irregularity and excommunication, is of good life, and shows signs of a vocation, and finally that the interstices are observed, i.e., that the candidate for the priesthood shall receive and exercise the various orders, both minor and major, which precede the priesthood.—C.E.; Pohle-Preuss, The Sacraments, Vol. IV, St. L., 1920. (R. B. M.)

Orders, Impediment of. If, in the Latin rite, subdeaconship has been received, there is a diriment impediment to matrimony, for the reception of this, the first of the major orders, imposes a solemn vow and obligation of lifelong chastity. In some Oriental rites the first major order is deaconship. This impediment is of ecclesiastical origin, and therefore it is in the power of the Church to dispense from it; but dispensation has very rarely been granted.—Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (J. F. S.)

Orders of Knighthood, certain regular and secular confraternities which arose during the Middle Ages. Regular orders of knighthood were brotherhoods combining the insignia of knighthood with the privileges of the followers of monastic life, and receiving the recognition of both Church and State. The greater regular orders were of three classes: (a) purely military, including the Knights Templars, the Orders of Christ, of Montesa, of Aviz, of Calatrava, and of Alcantara; (b) military and hospitaller, such as the Hospitallers of St. John of Jerusalem (Knights of Malta, or of Rhodes), the Teutonic Order, and the Order of St. James of Compostela; (c) purely hospitaller, including the Orders of St. Lazarus of Jerusalem, of the Holy Ghost, and of Our Lady of Ransom, called Mercedarians. Of the lesser regular orders, the Knights of Livonia were the most important. Secular orders, dating from the 14th century, were fraternities of lay knights patterned on the regular orders of knighthood. In Great Britain, the Orders of the Garter, of the Bath, and of the Thistle originated before the Reformation, but are now Protestant, while those of St. Patrick, of St. Michael and St. George have always been so. In Austria and Spain there flourished the Order of the Golden Fleece, and in Piedmont, the Order of the Annunziata. There are very many religious or fraternal organizations whose titles begin with the word "Knights," e.g., Knights of Columbus; Knights of Father Mathew; Knights of the Blessed Sacrament; Knights of the Cross. For Pontifical Orders, see Decorations, Pontifical.

Ord.Fratr.Præd. = *Ordo Prædicatorum* (Order of Friars Preachers), or Dominicans.

Ordinary, in ecclesiastical law, the name given to those who exercise ordinary jurisdiction in the external forum. As ordinary jurisdiction is by law attached to an office, he who has canonical possession of an office, can exercise the jurisdiction pertaining to the office. Therefore beside the Roman Pontiff, the name ordinary is applied to those who rule a diocese or a district tantamount to a diocese; i.e., diocesan bishops and their vicars general, prelates *nullius* and their vicars, vicars Apostolic and prefects; also vicars capitular and administrators during the vacancy of a see. Finally, superiors of exempt religious orders, i.e., superiors-general, abbots primate, provincials, as well as abbots of single exempt monasteries and their representatives, are called simple Ordinaries, and not Ordinaries *loci*. —C.E.; P.C. Augustine. (R. B. M.)

Ordination, designates the creation of sacred ministers in the Church. This is effected by the conferring through orders of spiritual power, by which clerics are separated from the laity, and are deputed for the ministry of divine worship, and the rule of the faithful. To one made a cleric by tonsure this spiritual power is communicated by degrees, in the minor and major orders, in the priesthood, and finally the fullness of it in episcopal consecration. (R. B. M.)

Ordines Romani (Roman Regulations), commonly meant, in the Middle Ages, a ritual book containing directions for liturgical functions not including prayers; directions for a single function,

or for several functions, e.g., the rite of Baptism, the consecration of a church, Extreme Unction, etc.; and a brief conspectus of daily office and Mass adapted to local calendars. A considerable number of Ordines are preserved among manuscripts from the 8th to the 12th century.—C.E.

Ordo (Lat., order), (1) originally a ritual book containing directions for sacred functions; (2) a brief conspectus of the daily Office and Mass as adapted to the local calendar. (C. J. D.)

Ord.Præm. = ORDO PRÆMONSTRATENSIUM, or PREMONSTRATENSIANS.

Oregon, the 9th state of the United States in size, the 34th in population, and the 33rd state to be admitted to the Union (14 Feb., 1859); area, 96,699 sq. m.; pop. (1920), 783,389; Catholics (1928), 49,541. The two missionaries sent out by Bp. Signay of Quebec to the Oregon country in 1838, Rev. François Norbert Blanchet and Rev. Modeste Demers, settled by request of the Hudson Bay Company in the Cowlitz valley within the present state of Washington, and it was not until the close of the year that Fr. Blanchet began his ministry in Oregon proper. The settlers in the Willamette valley had already built a log church in anticipation of his coming, and on 6 Jan., 1839, the first Mass was offered and the church blessed under the patronage of St. Paul, the village subsequently receiving the same name. Fr. Blanchet then took up his residence there. After three years of apostolic labor among Indians and settlers, he received into the Church in 1842, Dr. John McLoughlin, the chief factor of the Hudson Bay Company at Fort Vancouver, a pioneer whose influence and ability earned him the title of the "Father of Oregon," and who for his loyalty to the Church was made a Knight of St. Gregory in 1846. Meanwhile in 1843 Fr. Demers had come from Cowlitz to Oregon City, founded by Dr. McLoughlin about 1842, and by 1846 the church of St. John was built there. Here another distinguished convert, the Hon. Peter Burnett, later the first American governor of California, was baptized by Rev. P. de Vos, S.J. In 1840 the indefatigable apostle of the Northwest, Fr. Pierre de Smet, S.J., had reached Vancouver for a conference with Fr. Blanchet. He returned in 1844 from a trip to Belgium for assistance, bringing four Jesuits and several Sisters of Notre Dame de Namur. Fr. De Smet then established a novitiate and the mission of St. Francis Xavier a little south of St. Paul, and in the latter settlement the Sisters opened an academy for girls, Fr. A. Langlois having started St. Joseph's College for boys the year before. Fr. Blanchet, made Vicar Apostolic of Oregon, 1843, and consecrated 1845, was named Abp. of the See of Oregon City, 1846. He took up his residence first at St. Paul, where the log church had been replaced by one of brick, and moved in 1848 to Oregon City. The state includes the Archdiocese of Oregon City, and the Diocese of Baker City (qq.v.). Catholic influence on the place-names of the state is shown in the following: St. Benedict, St. Helens, St. Johns, St. Paul. The U. S. Religious Census of 1916 gave the following statistics for church membership in Oregon:

Catholic Church	49,728
Methodist Episcopal Church	27,866
Presbyterian Church in the U.S.	16,672
Northern Baptist Convention	15,635
Disciples of Christ	15,399
Congregational Churches	6,373
Protestant Episcopal Church	5,726
Greek Orthodox Church (Hellenic)	3,500
Seventh-Day Adventists	3,476
Church of Jesus Christ of Latter-Day Saints	2,831
Methodist Episcopal Church, South	2,515
Lutheran Synodical Conference	2,337
Lutheran General Council	2,162
Friends (Orthodox)	2,129
United Brethren in Christ	1,945
United Evangelical Church	1,695
Evangelical Association	1,480
Jewish Congregations	1,315
Evangelical Associations, Apostolic Faith	1,142
Churches of Christ	1,133
All Other Denominations	14,409
Total Church Membership	179,468

—C.E.; Shea.

O'Reilly, EDMUND (1811-78), theologian, b. London; d. Dublin. Ordained, 1838, he taught theology at Maynooth, later entering the Jesuit novitiate at Naples. He became professor of theology at the Catholic University of Ireland, rector of a house of spiritual exercises at Milltown Park, and Provincial of Ireland, 1863-70. His chief work is "The Relations of the Church to Society."—C.E.

O'Reilly, JOHN BOYLE (1844-90), poet, novelist, and editor, b. Douth Castle, Drogheda, Ireland; d. Hull, Massachusetts. He attended the National School, conducted by his father. After enlisting in the Tenth Hussars, he took part in the Fenian movement, but was betrayed and sent to Australia; whence in 1869, he escaped and found his way to Boston, where he became editor of the "Pilot," from 1870 until his death, of which he was also part proprietor. For 20 years he was an invaluable factor in Catholic progress in America. His works include four volumes of poems; "Moondyne," a powerful novel based on convict life in Australia; "A Story from the Underworld" (1879), a story of penal life, and "The Irish Question" (1886); he also edited "The Poetry and Songs of Ireland" (1889). His daughter, Elizabeth Boyle O'Reilly, wrote "How France Built Her Cathedrals," N. Y., 1921.—C.E.

O'Reilly, MYLES WILLIAM PATRICK (1825-80), soldier, publicist, b. Balbriggan, Ireland; d. Dublin. He was commissioned a captain in the Louth Rifles, 1854, and when the Roman crisis arose he offered his services to Pius IX against Garibaldi; raising an Irish brigade he fought heroically in every battle until the surrender of Spoleto (Sept., 1860). Subsequently he was elected a member of Parliament for Longford (1862-76) and was one of the founders of the Home Rule movement. In addition to his historical "Sufferings for the Faith in Ireland," his pen was ever active in defense of the Holy See and Catholic interests.—C.E.

Oremus (Lat., let us pray), an invitation to pray occurring continually in Roman Rite especially before Collects, Office, Offertory, Pater Noster, and Post-Communion in the Mass, and Collects in the Office. It emphasizes the part the people have with the priest in public worship.—C.E.

Oresme, NICOLE (d. 1382), one of the founders of modern science, b. Caen, Normandy; d. Lisieux. He was made Bp. of Lisieux in 1377. Though his Christological treatise "De communicatione idio-

matum" was commonly used at Paris in the 15th century, Oresme is best known as an economist, mathematician, and physicist. He forestalled Descartes in employing analytical geometry, and anticipated Galileo's law of the space traversed in case of uniformly varied motion. His theory of weight was substituted for the Aristotelean by Copernicus and Giordano Bruno; and he again triumphed by demonstrating the diurnal motion of the earth more explicitly and clearly than Copernicus.—C.E.

Organ (Gr., *organon*, an instrument), a musical instrument used and approved by the Church as an aid to public worship. Because of its sonorous and majestic tone it is most appropriate for use in religious services. Organs are of two varieties, the pipe organ and the reed organ. The former, being the more powerful, is generally used in churches. It consists of tubes of wood and metal called organ-pipes, with a bellows and wind-chest, and is equipped with "stops," by which the tones of various instruments are imitated. There is no authority for the story that the organ was invented or used by St. Cecilia, the patroness of music, with whom it is associated as an emblem of art. It was evolved gradually from the simple "Pan's pipes," or syrinx, a set of tubes bound together by attaching a bellows and a sliding perforated plate which opened and closed the tubes, said to have been invented by a certain Ctesibius. Organs of large size, with two or more "manuals," or keyboards, are mentioned as early as 1350. The "coupler," an ingenious device for playing two or more notes of different octaves with one key, came into use *c.* 1450, and stops were added *c.* 1500. The "swell" (movable shutters varying the volume of sound), was invented by Jordan, an Englishman, in 1712. Reed organs, having vibrating metal tongues instead of pipes, came into use *c.* 1500. Modern church organs are supplied with air by powerful electric blowers. Other musical instruments are allowed in church under certain restrictions, with the sanction of the bishop.—C.E. (J. F. S.)

Organic Articles, the name given to a law regulating public worship in France enacted under Napoleon at the same time as the French Concordat was voted upon, and published with the Concordat in 1802. Although the French Governments down till the separation in 1905 held that the articles were inseparable from the Concordat, the Holy See refused to admit their validity as they had been promulgated without the knowledge of Pius VII.—C.E., I, 756.

Oriani, Barnaba (1752-1832), Barnabite, scientist, b. Carignano; d. Milan. As astronomer of the Brera observatory for over 50 years he published frequent valuable dissertations; his memoirs containing his calculation of the orbit of Uranus and a table of elements of that planet were especially noteworthy.—C.E.

Oriental Church, Congregation for, deals with all matters concerning persons, discipline and rites of the Eastern Church, and questions arising from the relations with the Latin Church. This congregation has the same faculties for the Eastern Church which the other congregations, with the exception of the Holy Office, have in their various jurisdictions. (ED.)

Orientation, the practise of turning toward the east in prayer, a pagan custom adopted by the early Christians who attached to it a new significance, for the East was man's original home, in the East Christ lived on earth, and from the East He will come to judge mankind. Accordingly, they built their churches in "high and open places, facing the light," and buried their dead with feet toward the East. The Apostolic Constitutions directed that churches be erected with the head or apse towards the East, and the custom was universally observed from the 8th century onward, though under Constantine the opposite system was temporarily adopted, as in the basilicas of St. Peter, St. John Lateran, and San Lorenzo. Strict adherence to the custom was later made impracticable by the directions of city streets, although there is a Catholic church in Belfast, Ireland, twice as broad as it is long, to conform to the custom. —C.E.

Oriflamme, a royal banner, mentioned in the "Chanson de Roland" (11th century), which legend claims was given to Charlemagne by the pope, though there is no historical evidence of this. As Eudes, who became king, 888, was Abbot of St. Martin, the azure banner strewn with gold fleur-de-lis, of the church of St. Martin of Tours, was the earliest military standard of the Frankish monarchy, remaining the symbol of royalty until the 14th century when the white standard of Joan of Arc was adopted. From the time of Louis VI, however, the oriflamme of the Abbey of St. Denis, supposedly depicting flames and gold stars on a fiery background, replaced the oriflamme of St. Martin as ensign of war. Oriflammes having little similarity succeeded one another through the centuries. At the battles of Poitiers, 1356, and Agincourt, 1415, the oriflamme fell into the hands of the English; after the Hundred Years' War it was no longer borne on the battlefield.—C.E.

Origen (185-253), a celebrated ecclesiastical writer, b. Alexandria, Egypt; d. Tyre, Phenicia. When his father Leonides was martyred, Origen, then a youth, had to support his family by teaching. He succeeded Clement as head of the catechetical school of Alexandria, which under him became a nursery of confessors and martyrs. About 215 he visited Palestine, where he was invited to preach, though still a layman. Later while journeying to Greece he was ordained at Cæsarea; Demetrius, Bp. of Alexandria, was displeased at this and Origen, forced to quit the catechetical school, 231, settled at Cæsarea in Palestine and resumed his teaching. During the Maximinian persecution he visited Cappadocia, and on his return completed his scriptural commentaries. Under Decius he was imprisoned and tortured and died some years later, probably from the effect of his sufferings. Origen was an extremely fertile writer, but many of his works have perished, while others exist only in translations. His commentaries on Matthew, John, the Canticle of Canticles, and the Epistle to the Romans are in part extant. He popularized the homily, being called its father, more than 20 of

his discourses being preserved in Greek and 118 in Latin; in addition we have his brilliant polemic "Contra Celsum" and "De principiis," dealing with the Trinity, creation, free-will, and scriptural inspiration and interpretation. His masterpiece was the "Hexapla," an edition of the Old Testament, with the Hebrew and Greek texts in parallel columns, which except for some fragments of the Psalms (discovered, 1896, 1900) has perished. It was translated into Syriac and fortunately large portions of this Syro-Hexaplar text are extant. In this, the most colossal critical production of antiquity, estimated to have filled at least 6000 pages, he attempted to show the relationship of the Septuagint to the Hebrew text and the Greek versions of Aquila, Symmachus, and Theodotion.

Origen exerted a very great influence during his lifetime and after death, not only in the East but among the Latins, but certain doctrines—referred to under the name of Origenism, rightly or wrongly attributed to him, gave rise later to several sharp controversies. He laid down the proper doctrine regarding the Church and the rule of Faith; being human he may have made mistakes but, with his essentially Catholic disposition of mind, he does not merit to be ranked among the promoters of heresy. He has been accused of admitting only an allegorical interpretation of Scripture too freely, of Subordinationism, of teaching the eternity of creation, a necessary connection between created spirits and matters, and the final universality of redemption. It must be remembered, however, that he was the first to wrestle with many of the intricate problems involved therein, before theological language had acquired precision; that many of his assertions were based on hypotheses, which he at other times rejects or leaves open to discussion. The opinion of most modern scholars is that it is not proved that he incurred the anathema of the Church at the Fifth General Council, 553.—C.E.

Origenism, the doctrines ascribed to Origen of Alexandria, one of the outstanding ecclesiastical writers of the early half of the 3rd century. He claimed that Scripture has a threefold sense: the literal, the spiritual, and the mystic; many passages have no literal meaning and must be interpreted in an allegorical way. In his voluminous writings, most of which have perished, he aimed at systematizing Christian doctrines and defending them against the Gnostics but he himself is thought to have fallen into various errors concerning the Trinity and other fundamental dogmas, though this is not certain. Of his surviving works his two treatises, "Against Celsus" and "On First Principles," are famous. He is an important witness to many of the doctrines and practises of the Christianity of his day. Three hundred years after his death 15 propositions from his writings were condemned in an eastern synod and the condemnation was approved by the Fifth General Council. —C.E. (R. J. G.)

Original Justice, the aggregate of all those organically correlated prerogatives which constituted the state of our first parents in Paradise. This primitive state before the Fall included the gift of sanctifying grace, exemption from concupiscence, bodily immortality, habitual infused science, and the non-necessity of suffering. The first named gift is strictly supernatural; the others, less strictly supernatural, and more commonly called preternatural gifts, were allied with this to form the rich endowment which Adam was to transmit to all his descendants. (R. J. MCI.)

Original Sin, not sin in the ordinary sense of a transgression of the law of God which one commits deliberately. It is one of the consequences of the sin of our first parent, Adam. As father of the human race, he was endowed with immortality, with reason and will in perfect control of the lower appetites, and with Divine grace enabling him to know and serve God in a manner far beyond the capacity of his natural powers, and therefore in a state above nature: the supernatural state. Through him these endowments were to be transmitted to the entire human race. When by his sin he lost them for himself, they were lost also for his descendants. Now the loss or privation of Divine grace, the chief consequence of sin, means the privation of the supernatural goodness to which God destined us, and therefore it is called our original stain or sin. Other consequences of Adam's sin are death, and concupiscence, or the rebellion of our lower appetites against reason and will. This concupiscence, though often the occasion of sin, is not in itself sinful; it is not original sin, as the early Protestants held, nor does it consist, as Luther believed, in such a decadence of our nature as to leave our reason incapable of understanding, our will without freedom, and our whole nature evil. Original sin does not so corrupt our natural powers as to render them incapable of natural virtues: it deprives us of the grace needed for virtues beyond our natural powers. All this is based on Holy Scripture, particularly on St. Paul's Epistle to the Romans, 5: "Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned." It is the subject of the Fifth Session of the Council of Trent.—C.E.; Prat. tr. Stoddard, The Theology of St. Paul, N. Y., 1926.

Orkney, ancient diocese in Scotland. As early as 565 Celtic missionaries including St. Columba had introduced Christianity into the islands. The exact date and the nationality of these missionaries are unknown, although it is recorded that Thuralf was sent as bishop in 1055. Uncertainty is the result of conflicting records as there was contention between Abps. of Hamburg, York, and the Norwegians over ecclesiastical jurisdiction of the Orkneys. The diocese comprised the Orkney Islands off the north coast of Scotland. William, 1162-68, was the first bishop with a fixed see at Kirkwall; the last pre-Reformation bishop was Robert Reed, 1541-58. The cathedral at Kirkwall, erected 1138, in honor of St. Magnus, whose remains it contains, is of strict Norman architecture relieved by a small amount of Gothic, and is at present used as a Presbyterian parish church. Close by is the Mass Tower dating from 1550, which was built by Bishop Reid.

Ormuzd, the modern Persian form of Ahura Mazda, the Good Spirit and Supreme God of the

Avestic or Zoroastrian religion of the ancient Iranians and modern Parsees. He was the supreme god of the Persians during the period of the great kings, and the Creator of all good creatures. As a deity he stands far above both Hindu and Babylonian ideals and approaches the Judæo-Christian conception of Jehovah. He is represented as a crowned and bearded figure in a winged circle above the head of King Darius.

Orphanages (Gr., *orphanos*, deprived of parents), institutions dedicated to the rearing of orphaned children. The Jews and Greeks (apparently not the Romans) made the support of orphans a part of their recognized social order. The early Christians undertook this as a practical working-out of fraternal charity. In the 4th century, orphanages as we know them, were fostered by Saint Ephraem, Saint Basil, Saint John Chrysostom and other bishops. The greatest figure in the history of the care for orphans is Saint Vincent de Paul (1576-1660). Work for orphans was one of the great parts of his apostolate of charity, and for this work he established the Sisters of Charity, whose orphanages exist to this day in all parts of the world. Two modern reforms may be considered as valuable changes. The first is the recognition that whenever possible the orphan should not be left permanently in the orphanage, but should be given a place in the normal family life of some foster home. The second is the attempt to make the orphanage as much as possible like an ordinary home. The "cottage plan," when financially possible, carries this out in much detail. Instead of one large building in which all the orphans live a common life, a number of small houses are provided, and the children are distributed among them in groups containing different ages and different types, supervised by an adult who should strive to fill the rôle of a parent to them.—C.E.; Baart, Orphans and Orphan Asylums, Buffalo, 1885.

(E. F. MACK.)

Orphans (Gr., *orphanos*, without parents), children deprived by death of their parents. Their rearing will generally be undertaken by relatives, but among the poor the responsibility may fall upon public or private agencies. Unless the children are so defective as to be beyond the management of a private family, the practise of today is to "place" them, that is, to find for them a foster home in which they will be reared in normal family life. Successful placement of children requires a careful study of the child, of the foster parents, of the circumstances of the proposed foster home, so that all will be harmonious. For example, placing a nervous, sensitive child with irritable foster parents, is to invite difficulties for both parties. Moreover, after placement, supervision is almost always necessary, both to prevent a helpless child being exploited by unscrupulous foster parents, and to interpret the child to inexperienced elders. The ideal situation is a child placement so agreeable in all respects that the child will become, with or without legal adoption, a full member of the family.—C.E. (E. F. MACK.)

Orsini, one of the most ancient and distinguished families of the Roman nobility, supporters of the papacy and the Guelphs against the emperor and the Ghibellines, whose cause was ordinarily advocated by the great Colonna family of Rome. The wars between the Orsini and the Colonna form an important part of medieval Italian history. In addition to three popes—Celestine III, Nicholas III, and Benedict XIII, the Orsini have given many distinguished members to Church and State. Among these may be mentioned Card. Matteo Rosso (d. *c.* 1305), imprisoned at the instance of the French party at the conclave of Viterbo to secure the election of Martin IV. Later he supported Boniface VIII against Philip the Fair. Card. Napoleone (1263-1342), a friend of the Franciscan Spirituals and supporter of Louis of Bavaria against the papacy. Card. Giordano (d. 1438), deserted Gregory XII, and later acted as legate of Martin V in an effort to make peace between England and France. He upheld the rights of the pope at the Council of Basle, and left a valuable diary relating to that council. Card. Latino (1411-77), commanded the papal fleet against the Turks. Card. Alessandro (1592-1626), renowned for his asceticism and heroic charity, would have become a Jesuit but for the prohibition of Gregory XV. He was patron of Galileo. Fulvio (1529-1600) was noted as a historian, humanist, and archæologist. The ancient family of Roman Orsini is extinct, the present Roman princes descend from a Neapolitan branch, and their head always enjoys the dignity of assistant at the papal throne.—C.E.

Ortelius, ABRAHAM (1527-98), geographer, b. and d. Antwerp. In 1564 he published an eight-leaved map of the world, which was followed in 1570 by the first great modern atlas, his "Theatrum orbis terrarum," containing an index of ancient and modern place names. He compiled also a valuable list of cartographers and their works, and in 1587 published a still useful dictionary of old geography.

ABRAHAM ORTELIUS

Orthodox Church (Gr., *orthodoxos*, right believer), name appropriated, some time before the 9th century, by the Christians of the largest group of the Non-Uniat (q.v.) or schismatical churches, to distinguish themselves from heretics. Originally comprising the four Eastern patriarchates, Alexandria, Antioch, Constantinople, and Jerusalem, they were separated from the West in the schism of the 9th and 11th centuries. The Orthodox Church is subdivided into the following independent Churches, which, however, all recognize each other, and no other Christian Church, as Orthodox. The majority of them have become national churches, governed by a Holy Directing Synod and absolutely dependent upon the state.

1. Patriarchate of Constantinople;
2. Patriarchate of Alexandria (Egypt);
3. Patriarchate of Antioch (Syria);
4. Patriarchate of Jerusalem;
5. Patriarchate of Rumania;
6. Patriarchate of Serbia;
7. Patriarchate of Poland;
8. Patriarchate of Moscow (Russia; largest of all Eastern Churches);

9. Church of Cyprus;
10. Church of Mount Sinai;
11. Church of Greece (Modern);
12. The Living Church (Russia; new);
13. Russian Church (Czarist: headquarters in Serbia);
14. Greek Orthodox Church in the United States;
15. Independent Greek Orthodox Church in America;
16. Greek Church in Western Europe (headquarters in London);
17. Greek Church in Australia.

—C.E.

Orthodoxy (Gr., *orthodoxia*, right belief or purity of faith), signifies correct belief or true faith. Since Christ founded only one true Church, faith is really orthodox only when in conformity with the doctrines of that Church. The term is sometimes used however by some who claim to be the true church, but who are nevertheless not in communion with the Church of Rome, e.g., the Orthodox Church.—C.E. (L. A. A.)

O.S. = Old Style (chronology).

O.S.A. = Order of the Hermits of St. Augustine, or Augustinians.

O Sacred Heart!, hymn written by Rev. F. Stanfield. The fourth verse reads:

O Sacred Heart!
Our trust is all in Thee;
For though earth's night be dark and drear,
Thou breathest rest where Thou art near,
O Sacred Heart!

O Salutaris Hostia, or O SAVING VICTIM, OPENING WIDE, hymn sung at the Benediction of the Blessed Sacrament. It forms the last two verses of the "Verbum supernum prodiens (Nec Patris)." —C.E.

O.S.B. = Order of St. Benedict, or Benedictines.

O.S.C. = Oblates of St. Charles.

Oscott (ST. MARY'S COLLEGE), Staffordshire, England, founded, 1793, by a committee of Catholic nobility and gentry of England; opened, 1794, with Dr. John Bew as president. Offered to Bp. Milner, 1808, he accepted it and under his vigorous government it took on new life, the buildings were enlarged, and by 1840 its growth necessitated the building of a new college, designed by Joseph Potter. Under the presidency of Bp. Wiseman, 1840-47, the college gave hospitality to many English clergymen brought into the church by the Oxford Movement, among them, Newman. Its scholastic work was greatly developed by James Spencer Northcote (1860-77), who brought it into line with the non-Catholic public schools, but its success gradually declined and in 1889 it closed, opening a few months later as a seminary for the diocese of Birmingham. Converted into a central seminary for the midland and southern dioceses of England, 1897, it again became a diocesan seminary, 1909. Its library of 30,000 volumes contains the Harvington, Marini, Kirk, and Forbes collections, as well as valuable collections of early printed books and MSS.—C.E.

Osculatorium. See PEACE-PLATE.

Osee or HOSEA (Heb., deliverance), one of the minor prophets whose career is known only by his prophecy. The introductory verses record that he carried on his ministry during the reigns of the Judean kings Ozias, Joathan, Achaz and Ezechias; and in the days of Jeroboam II the son of Joas, king of Israel. Assuming that Jeroboam commenced his reign in 783 B.C., and that Ezechias ascended the throne in 721, we must conclude that Osee brought God's message to the people for a period of 60 years. The field of his activity lay in the kingdom of Israel, the kingdom of the 10 tribes that seceded from the house of Juda after the death of Solomon. The book is the first of the so-called Minor Prophets. It consists of 14 chapters, and presents only a brief summary of the message conveyed during a long career. It is difficult to arrive at any definite scheme of division which will satisfy all readers. Brevity commends the tri-partite sketch. The first part runs through 3 chapters, which assuredly form a connected whole. In a vivid and graphic discourse he portrays Israel as the faithless Bride. Despite her infidelities her Divine Lover remains true to her, induces her to repent and return to her First Love. The second part covers chapters 4 to 9, 9. Here God reproaches Israel with her manifold sins, which culminated in a violation of her Covenant with God, and cry out for vengeance. The third part comprises chapters 9, 10, to 14, 10. God contrasts His blessings with their ungrateful crimes, intimates the doom of punishment, but concludes with an exhortation to repentance and the vista of dawning salvation. He is the prophet of God's incredible fidelity in His love for wayward men. The prophet is overpowered with emotion so that his sentences spurt forth abruptly and disconnectedly; they are strung together, not by logic but by powerful sentiment. His imagery is rich and varied. His rhetoric is colorful and dramatic. The canonicity of this book was never seriously questioned; this may be due to the frequency and fundamental bearing of the citations made in the N.T. Twice does Our Lord repeat the familiar saying: "I will have mercy and not sacrifice." (Matt., 9 and 12; Osee, 6), and in the Gospel of Saint Luke He repeats: "Then shall they begin to say to the mountains; Fall upon us; and to the hills: Cover us." (Luke, 23; Osee, 10; Apoc., 6.). The remaining citations are: Osee, 10, 1, in Romans, 9, 26; Osee, 2, 24, in Romans, 9, 25, and 1 Peter, 2, 16; Osee, 6, 3, in 1 Corinthians, 15, 4; Osee, 11, 1, in Matthew, 2, 15; Osee, 12, 14, in 1 Corinthians, 15, 54, and Hebrews, 2, 14. Used in the Breviary on the fourth Sunday of November and the following day. Used in the Missal, on Good Friday the lesson is taken from Osee, 6, 1-6; on the Friday of the Ember week in September the Epistle is taken from Osee, 14, 2-10. The half-verse, "Israel shall spring as the lily" (Osee, 14, 6), occurs as a versicle on the feast of St. Joseph, and on the feast of St. John before the Latin Gate; also in commemorations of doctors, confessors not bishops, and abbots.—C.E. (J. Z.)

O.S.F.S. = Oblates of St. Francis de Sales.

O.S.H. = *Ordo Sancti Hieronymi*, or Hieronymites.

O.S.M. = Order of the Servants of Mary, or Servites.

O Sola magnarum urbium, or BETHLEHEM, OF NOBLEST CITIES, hymn for Lauds on the Feast of the Epiphany. It was written by Prudentius (348-413), and has 22 translations. The English title given is by E. Caswall.—Britt.

O Sol salutis, intimis, or JESU, SALVATION'S SUN DIVINE, hymn for Lauds on Sundays and week-

days in Lent; Ambrosian school, 6th century. It has 12 translations; the English title given is taken from the Primer of 1706 attributed to John Dryden. —Britt.

Osmund, SAINT, confessor (d. 1099), Bp. of Salisbury, b. Normandy, France. A nephew of William the Conqueror, who made him his chancellor in England and one of the Domesday Book commissioners, in 1078 he was consecrated Bishop of Sarum (a see later translated to Salisbury). He is noted chiefly for the formation of the Sarum Use, his shrine in Salisbury cathedral was destroyed under Henry VIII; canonized, 1457. Relics at Salisbury. Feast, 4 Dec.—C.E.; Butler.

ST. OSMUND

Ossory, DIOCESE OF, Ireland, comprises Kilkenny and portions of Leix and Offaly counties; suffragan of Dublin. Early missionaries were Sts. Kieran and Canice. Bps. De Mapilton (1251-60) and Thomas Barry (1427-60) were also treasurers of Ireland. Other bishops were David Rothe (1620-50), De Burgo (1759-76), John Troy (1776-86), Dr. Dunne (1787-89), Dr. Lanigan (1789-1812), Jeremiah Kinsella, succeeded by Dr. Walsh (1846-72), Patrick Moran (1872-84), Abraham Brownrigg (1884-1928). Present bishop, Patrick Collier (1928); residence at Kilkenny. Interesting relics of earlier days of the diocese are its Norman castles, round towers, and ruins of Kells Priory, Inistioge, the Dominican priory of Rosbercon, the Cistercian abbey of Jerpoint, the Franciscan Black Abbey, and St. John's priory. The old cathedral at Kilkenny dating from about 1200, one of the largest ecclesiastical buildings of Ireland, has been in Protestant hands since the Reformation; extensive restorations were made in 1865. Churches, 96; priests, secular, 122; priests, regular, 12; religious women, 428; high schools, 3; primary schools, 19; institutions, 12; Catholics, 79,572; others, 5376.

OSTENSORIUM

Ostensorium (Lat., *ostendere*, to show), or MONSTRANCE (Lat., *monstrare*, to show), a metal vessel, usually gold or silver-plated, with a transparent section in which the Sacred Host is carried in procession or exposed for adoration. It came into use when processions and expositions of the Blessed Sacrament became common usage. Originally shaped like a tower, the form now used is a band of metal about two inches deep encircling crystals in front and back, between which is placed the lunette holding the Sacred Host. This metal circlet, surrounded by metallic rays and surmounted by a cross, rests on a stem rising from a round and heavy base. The ostensorium was also called "tabernacle," and under this name there is a special blessing for it in the Roman Pontifical. Ostensoria of remarkable beauty and value were wrought by the goldsmiths of the Middle Ages, and numerous fine examples have been made in our time. The ostensorium in the Cathedral of Toledo was more than one hundred years making; it is over twelve feet high, and adorned with 200 statuettes, one of the largest of which is said to be of gold brought by Columbus from America.—C.E.

SILVER-GILT MONSTRANCE (AIX-LA-CHAPELLE)

Ostensorium, emblem in art associated with St. Claire of Assisi, St. Thomas Aquinas, and St. Alphonsus Liguori. In the case of St. Claire it is her proper attribute, in allusion to the miraculous dispersion of the Saracens thereby. St. Thomas composed the office of the Sacrament; it is still in use. St. Alphonsus is so represented because of his particular devotion thereto.

Ostraka (Gr., *ostrakon*, an earthen vessel), term applied to inscriptions, profane and ecclesiastical, on clay, wood, metal or other hard materials, which form a literary source for early Christianity. They are identified with oriental countries, particularly Egypt. The oldest extant *ostrakon* is Greek and dates from the 5th century.—C.E.

Oswald (O.G., power of God), SAINT, confessor (d. 992), Abp. of York; b. England; d. Worcester. Nephew of St. Odo, Abp. of Canterbury, he became a Benedictine monk at Fleury, France. St. Dunstan appointed him Bp. of Worcester (962), and Archbishop of York (974). Administering both sees, together with Sts. Ethelwold and Dunstan he restored ecclesiastical discipline in England, and founded Ramsey monastery. He received the pallium from John XIII at Rome; died 29 Feb. while washing the feet of the poor. Patron of York. Emblems: dove, demon, church, stone, ship. Relics at York. Feasts, 28 Feb. and 15 Oct.—C.E.; Butler.

Oswald, SAINT, martyr (c. 604-642), King of Northumbria, b. England; d. there. Son of King Ethelfrid, he was converted during his exile among the Scots. He reconquered his country from the Britons (635), erecting, on the battlefield, a wooden cross which, according to Bede, was considered miraculous. He built up a great kingdom, and with the aid of St. Aidan introduced Christianity, founding many churches and monasteries. He died in the Battle of Maserfeld against the pagan King Penda of Mercia. Patron of Zug, Switzerland. Relics at Durham (998), and Gloucester. Feasts, 5 Aug. and 7 Aug.—C.E.; Butler.

Oswin, SAINT, martyr (d. 651), King of Deira

in Britain, slain at Gilling, Yorkshire, by the adherents of Oswy, King of Bernicia. Feast, 20 Aug. and 15 Apr.—C.E.; Butler.

O.T. = Old Testament.

Othmar, Saint, martyr (d. 759), first abbot of St. Gall, d. Werd Island, near Eschnez, Switzerland. He is one of the founders of the Abbey of St. Gall, where he built the monastery and introduced the Benedictine rule, and is one of the most popular saints in Switzerland. Relics at St. Gall. Feast, 16 Nov.—C.E.

O.Trinit. = *Ordo Sanctissimæ Trinitatis,* or Trinitarians.

Ottawa, Archdiocese of, Ontario, Canada; diocese, 1847; archdiocese, 1886; comprises Labelle, Wright, and part of Argenteuil Counties in Quebec, and Carleton, Prescott, Russell, and part of Lanark in Ontario; suffragans: Pembroke, Mont-Laurier, Haileybury, and the Vicariate-Apostolic of Northern Ontario. Bp.: Joseph E. B. Guigues, O.M.I. (1848-74). Abps.: Joseph T. Duhamel (1874-1909); Charles H. Gauthier (1910-22); Joseph Medard Emard (1922-27); William Forbes (1927). Churches, 109; priests, secular, 177; priests, regular, 207; religious women, 1761; university, 1; seminaries, 2; colleges, 2; academies and boarding schools, 22; pupils in schools (approx.), 30,000; institutions, 13; Catholics, 175,000.

Ottawa, University of, Ontario, Canada, founded, 1849; conducted by the Oblates of Mary Immaculate; parallel courses in English and French; faculties of theology, law, philosophy, and arts; professors, 27; students, 581.—C.E.

Otto, Saint (*c.* 1060-1139), Bp. of Bamberg, 1106. A Swabian noble, he entered the service of Henry IV with whom he sympathized in the investiture conflict, though never himself a partisan; received the pallium from Pope Paschal IV. He founded and reformed numerous monasteries and evangelized the Pomeranians. Apostle of Pomerania. Canonized, 1189. Feast, 30 Sept. and 30 June. —C.E.

Otto I, the Great (912-73), Roman emperor and German king, d. Memleben, Saxony; and successor of Henry I (d. 936), was crowned at Aix-la-Chapelle. Directing his efforts towards the establishment of a strong central power, he finally triumphed over the particularism of the nobles, thus preparing for a reorganization of the constitution, and extending his influence over France, Burgundy, and Italy, then in a demoralized condition. His victory at Lechfelde, 955, saved Germany from the Hungarian peril. To secure his power he planned an alliance between the Church and State, the spiritual hierarchy to be merely a branch of the royal service; this however necessitated control of the papacy, which he secured by going to the aid of the unworthy John XII, and was crowned emperor at Rome, 2 Feb., 962. He confirmed the privileges granted to the Church by the Carlovingians and arranged that kings should not be consecrated before swearing allegiance to the German ruler. When John turned against Otto, the latter set up an antipope, Leo VIII, and made the Romans swear never to elect a pope without his or his son's approval.—C.E.

Otto II (955-83), Roman emperor and German king, d. Rome. Son of Otto the Great, he was frail in body but intrepid and arbitrary in spirit. He inaugurated an extravagant policy of imperialism, in which Germany and Italy were to wield the balance of power. Henry of Bavaria, resenting Otto's arbitrary disposal of Swabia, declared war, but Otto was victorious and Henry lost his duchy. In 978 he drove Lothair out of Lorraine, but failing to capture Paris made peace at Sedan, 980. Otto next entered Italy and saved the papacy from the oppression of the Roman faction headed by Crescentius; he then captured Tarentum, but his defeat near Capo Colonne cost him Apulia and Calabria, and ruined the imperial prestige in Lower Italy. Slavonia thereupon revolted and the missions east of the Elbe were destroyed. Returning to Italy to avenge his defeat, he died of malaria. —C.E.

Otto III (980-1002), Roman emperor and German king, d. Paterno, Sicily. Son of Otto II, during his minority Henry the Quarrelsome recovered his Duchy of Bavaria, and France threw off the imperial influence. Otto assumed the government, 994, and convinced of his divine prerogatives, entered Rome, where he presided over synods and caused the election of Bruno as Pope Gregory V. In 998 he was again in Rome to punish Crescentius who had exiled Gregory, and upon the latter's death he made Gerbert pope, as Sylvester II. His imperialism, however, had aroused the opposition of Italy and the German princes, and he was forced, with Sylvester, to abandon the city; he died shortly after and was buried at Aix-la-Chapelle.—C.E.

Otto IV (*c.* 1182-18), Roman emperor and German king, b. Argentau, France; d. Harzburg, Germany. Son of Henry the Lion and nephew of Richard Cœur de Lion, his succession, 1198, was contested by Philip of Swabia, the nominee of the Hohenstaufens. Philip's seizure of the See of Mainz caused Innocent III to support Otto who, in return, made generous concessions to the Holy See, thus aiding Innocent's ambition to be overlord of Italy. Public opinion turned toward Philip, however, 1204-05, and Innocent deserted Otto; Philip, triumphant, was murdered at Bamberg and Otto, by marrying his daughter, overcame all opposition. Crowned at Rome, 1209, he immediately laid claim to Sicily, was excommunicated, and Frederick II set up as his rival. Frederick was supported by France and the German princes and Otto's cause was lost by the defeat of his supporters at Bouvines, 1214. Before his death the ban of excommunication was raised.—C.E.

O Turn to Jesus, Mother! Turn, hymn written in the 19th century by Rev. F. W. Faber.

Ouen (Lat., *Audœnus,* Owen). Saint (*c.* 609-83), b. at Sancy; d. at Clichy-la-Garenne, France. Educated at the Abbey of St. Médard, he became chancellor to Dagobert I and is believed to have compiled the Salic Law. In 640 he was consecrated Archbishop of Rouen, where he extirpated the remnants of paganism. Patron of innkeepers and cooks; invoked against deafness. Relics at Rouen. Feast, 24 Aug.—C.E.; Butler.

Our Lady of Perpetual Help, a title of the Blessed Virgin. A picture of this title, representing Mary holding the Divine Child, is honored in the church of St. Alphonsus, Rome. It is said to date from the 13th century, and is an object of great devotion. The Arch-confraternity of Our Lady of Perpetual Help was enriched with many indulgences by Pius IX. (C. J. D.)

Our Lady of Ransom, or OUR LADY OF MERCY, FEAST OF, 24 Sept., commemorating the foundation of the Order of Our Lady of Mercy at Barcelona, 1223, established to relieve captives from the infidel; the patronal feast of Barcelona, extended to the universal Church, 1696. It is of special observance in England, where Our Lady is invoked under this title to restore England as "Our Lady's Dowry" to the faith, and is the patronal feast of the Dominican Republic in the West Indies.

Our Lady of the Elms, College of, Chicopee, Massachusetts, founded 1928; conducted by the Sisters of St. Joseph; sisters, 20; students, 37.

Our Lady of the Holy Rosary, SEMINARY OF, Nueva Cáceres, Philippine Islands, founded 1793, restored, 1865; conducted by the Vincentians; students, 145.

Our Lady of the Lake, SEMINARY OF, Cleveland, Ohio, founded, 1924, preparatory seminary under secular clergy. Students, 242.

Our Lady of the Lake College, San Antonio, Texas, conducted by the Sisters of Divine Providence; preparatory school; colleges of arts and sciences, education, sociology; home economics, music; graduate and special courses; summer school; professors, 72; students, 1019; degrees conferred in 1927, 18.

Our Lady of the Snow, FEAST OF, 5 Aug., commemorating the dedication of the church of Santa Maria Maggiore in Rome, built by Pope Liberius (352-366), restored by Sixtus III (430-440), who dedicated it to Our Lady. The feast receives its name from the legend that the Blessed Virgin had indicated with snow the spot on which she wished a basilica erected in her honor. It was extended to the universal Church by Pius V, the Mass and Office of the day being those commonly used on feast-days of the Blessed Virgin.—C.E.

Our Lady of Victory, FEAST OF, the primitive title of the present feast of the Most Holy Rosary. In gratitude to God and Our Lady for the victory over the Turks at the battle of Lepanto, 7 Oct., 1571, St. Pius V ordered an annual commemoration to be made of "Our Lady of Victory." (N. M. W.)

Our Lady's Dowry, a name for the Blessed Virgin as its patroness, England, on account of the great devotion to her among the people in the Middle Ages, and among those who remained steadfast after the Reformation.—Bridgett, Our Lady's Dowry, Lond., 1875. (ED.)

Our Missions, a missionary magazine published monthly in Techny, Ill., by the Society of the Divine Word; founded, 1920; circulation, 29,000.

Our Sunday Visitor, a Catholic weekly published in Huntington, Ind., by Our Sunday Visitor, Inc.; founded, 1912, by Bp. John F. Noll; circulation, 477,600.

Overbeck, JOHANN FRIEDRICH (1789-1869), religious painter, b. Lübeck, Germany; d. Rome, Italy. After studying in Vienna he went to Rome, 1810, where he founded, with Friedrich Schadow and Peter von Cornelius, a school of painters called the "Nazarenes," who aimed to restore to religious painting the truth and spirituality of the Italian primitives. His art-study led him into the Church in 1811. His masterpiece, "Madonna of the Roses," is in the Portiuncula in Assisi; other noted works are frescoes depicting the "History of Joseph," and Tasso's "Jerusalem Delivered."—C.E.

Overbrook. See SAINT CHARLES BORROMEO, SEMINARY OF.

Ox or **Bull,** emblem in art associated with St. Luke. It is symbolical of sacrifice and of death on the Cross.

Oxford, CATHOLIC WORKER'S COLLEGE, one of five institutions recognized by the British Board of Education as residential colleges giving "full-time instructions of a university standard in subjects of liberal education to adult students, whose full-time education has been interrupted by employment." The students are wage-earners and have come from nearly every industrial area in Great Britain. The archbishops of England and Wales are visitors and trustees of the college, which is governed by the executive of the Catholic Social Guild (q.v.); finances of the guild and college being separate, the principal being advised in regard to the students by an educational committee in Oxford. The course normally covers two years, of three terms each. Students receive tuition from university tutors, attend university lectures, and are enabled to prepare for the university diploma in economics and political science; their studies also include moral philosophy, social ethics, and philosophy of religion. The college was opened by the Catholic Social Guild in 1921, in memory of Father Charles Dominic Plater, S.J., "in order to provide special training for working-class students in the social sciences, with special reference to the application of Christian principles and the social philosophy of the Catholic Church." While in Oxford the students are in touch with the problems of the C.S.G., the headquarters of which are in the same house, and on returning to their homes they frequently combine, along with other useful activities, the leadership of study circles, thus continuing their own study and imparting their knowledge to others. As British working-class organizations are lacking in trained leaders, the college endeavors to train such leaders in order that sound principles may be diffused. Candidates for admission must give some indication of practical usefulness in their home surroundings; they must be sufficiently free from family ties, and have reasonable likelihood of regaining their former occupation; the age of entry is elastic, but in the case of a student who left school at the age of 14 it is essential that he should have done some further study. There are usually six or seven men in residence; since 1923 two or three women students, members of the college, are accommodated in the private residence of a lady in Oxford. Fees (£100 per annum) are, in some cases, collected by local committees of the C.S.G. or other Catholic societies,

the committee selecting the student; in other cases scholarships are provided by individual benefactors. Mass is celebrated daily in the college chapel. Principal: Rev. L. O'Hea, S.J., M.A. (E. V. W.)

Oxford, city, England, seat of the University. It is the cathedral town of the Anglican diocese erected schismatically by Henry VIII. Prior to that time it formed part of the diocese of Lincoln, and upon the restoration of the Catholic hierarchy, was included in the diocese of Birmingham.—C.E.

Oxford, University of. Developing from the schools which in Saxon times were grouped around the monastic foundation of St. Frideswide, it became famous as a home of learning in the 13th century. It was incorporated by Act of Parliament, 1571, under Elizabeth, becoming an Anglican institution until 1920, when the theological degrees of Doctor of Divinity required merely "a serious contribution to learning." Lay Catholics may become members of any college, and attend their own chapel. All but 5 of the 21 colleges were of Catholic origin.

Colleges.—*All Souls,* founded 1437, by Henry Chichele, Abp. of Canterbury, in memory of those who fell in the French War. *Balliol,* founded *c.* 1263 by Devorgilla, widow of John de Baliol; Card. Manning was one of its scholars. *Brasenose* (commonly written and called B.N.C.), founded 1509, by William Smyth, Bp. of Lincoln, and Sir Richard Sutton. *Christ Church,* the largest and wealthiest college, founded 1525, as Cardinal College by Card. Wolsey on the site of the suppressed priory of St. Frideswide (8th century), and reestablished by Henry VIII as Christ Church, 1546; the monastic church of 1120 serves both as the college chapel and the cathedral of the Anglican Diocese of Oxford; includes the extinct Canterbury College (or Hall), founded by Abp. Islip, 1353. *Corpus Christi,* founded 1516, by Richard Foxe, Bp. of Winchester, and dedicated to Sts. Peter, Andrew, Cuthbert, and Swithin; angels bearing the Sacred Host are depicted in an oriel window over the great gateway. *Exeter,* founded, 1314, as Stapeldon Hall by Walter Stapeldon, Bp. of Exeter; now much frequented by Catholic students. *Hertford,* established as Hart Hall, 1312, by Elias of Hertford, sold to Bp. Stapeldon, who made it dependent on Exeter College; established as Hertford College by Richard Newton, 1740; refounded 1874. *Jesus,* founded 1571, by Queen Elizabeth, through an endowment of Hugh ap Rice; frequented by Welsh students. *Keble,* founded 1870, by subscription, as a memorial to John Keble, famous Tractarian. *Lincoln,* founded 1427, by Richard Fleming and Thomas Rotherham, Bps. of Lincoln, in honor of the Blessed Virgin Mary and All Saints, to educate divines to preach against the Wycliffian heresy. *Magdalen* (Maudlin), founded 1458, by William of Waynflete, Bp. of Winchester, on the site of the ancient hospital of St. John the Baptist; from the summit of its tower a Latin hymn has been sung at 5 A.M. on the first of May from time immemorial. *Merton,* founded 1264, by Walter de Merton at Malden (Surrey) and transferred to Oxford, 1274. *New College* (always so named), founded 1379, by William de Wykeham, Bp. of Winchester, as the College of St. Mary of Winchester, but called "New" as there was already a St. Mary's College (Oriel). *Oriel,* founded 1326, by King Edward II, dedicated to St. Mary the Virgin, and so called until 1439; center of the Oxford Movement. *Pembroke,* founded 1624, by James I through endowments of Thomas Tesdale and Richard Wightwick. *Queens,* founded 1340, by Robert de Eglesfield, chaplain to Philippa, queen of Edward III. *St. John's,* on the site of a house of studies for Cistercian monks, founded by Abp. Chichele, 1437, and dedicated to St. Bernard of Clairvaux; refounded 1555, by Sir Thomas White, in honor of St. John the Baptist. *Trinity,* founded by Sir Thomas Pope, 1554, on the site of the 13th century Durham College, for the Benedictines of Durham Abbey; Card. Newman was a scholar here in 1819. *University,* formerly claiming to have been founded 872, by King Alfred; actually by William, archdeacon of Durham, 1249. *Wadham,* founded 1612, by Nicholas and Dorothy Wadham. *Worcester,* founded 1283, as Gloucester Hall, for Benedictine novices from Gloucester Abbey; refounded and endowed by Sir Thomas Cookes, 1714.

Halls.—*St. Edmund's Hall,* founded *c.* 1269, in honor of St. Edmund Rich, who taught at Oxford; closely connected with Queen's College since 1557. *Campion Hall,* house of studies for students belonging to the Jesuit Order. *St. Benet's Hall,* house of studies for students belonging to the Benedictine Abbey of Ampleforth. *Grossetete House,* house of studies for the Franciscan Capuchins.—C.E.

Oxford Movement, the name given to an effort, originating *c.* 1833, at the University of Oxford, to restore to the Church of England certain primitive and Catholic teachings and practises, though without, in the aim of most of its adherents, uniting it with Rome. The attempts since the time of Elizabeth to satisfy all parties within the Established Church, and the State supremacy, had left it far from such a norm, and it was the desire of the Oxford leaders to bring it back. Among the first to be connected with the movement was John Keble, author of "The Christian Year." He was associated with Hurrell Froude and John Henry Newman (afterwards cardinal). Later they were joined by Edward Bouverie Pusey, professor of Hebrew and a man of great learning. His association with the movement made it respected even by its foes, and "Puseyism" became its common designation. The "Tracts for the Times" written by its leaders were a series of doctrinal and practical papers designed to set forth its aims, and had great effect in crystallising its teachings. "Tract 90," the last, openly advocated Roman teachings and precipitated a storm during which Newman entered the Catholic Church. The Oxford Movement did not, however, die out. Its influence on Anglican thought has been profound and is the basis of later "Anglo-Catholic" teaching. The social and missionary work of Anglicanism owes much of its revival to the followers of this movement, the consecration of whose lives to the cause has spurred such effort among all parties in the Anglican communion.—C.E.; Church, History of the Oxford Movement, Lond., 1891. (F. K.)

Ozanam, Jacques (1640-1717), mathematician, b. Bouligneux; d. Paris, France. Descended from a

rich convert Jewish family; he was the author of numerous mathematical works and member of the Academy of Sciences; his "Récréations" (1694) is still popular.

—Antoine Frédéric (1813-53), littérateur and philanthropist, nephew of the preceding, b. Milan, Italy; d. Marseilles, France. He studied law at Paris, filled a judicial post at Lyons, and two years later returned to Paris to submit his brilliant doctorate thesis on Dante. He was a member of the faculties of Lyons, Paris and the Sorbonne. From his student days he was imbued with an ardent desire to serve the Church and to make known to all the benefits of Christianity. His writings, which include "Etudes Germaniques" (Germanic Studies), "Poètes franciscains en Italie" (Franciscan poets in Italy), and his masterpiece "La civilisation chrétienne chez les Francs" (Christian civilization among the Franks), were inspired by this motive. When only twenty, with seven companions, he laid the foundation of the St. Vincent de Paul Society; later he was one of the group who induced Archbishop de Quélen of Paris, to inaugurate the famous "Conférences de Notre Dame."—C.E.

P

P. = *Pater, Père* (Father).

Pachomius, pă-kō-mē-ụs, SAINT (d. *c.* 346), founder of the cenobitical life, b. near Esneh, Egypt; d. Phebôon. After spending some time with the hermit Palemon, he withdrew to Tabennisi, where he introduced community life among the hermits who gathered around him. Before he died he had established nine monasteries for men and two for women. His order continued until the 11th century. Represented in hermit's garb, or crossing the Nile on the back of a crocodile. Feast, 14 May.—C.E.; Butler.

Paderborn (Lat., *Paderæ Fontes*, springs of the Pader), town, Prussia, Germany, and former state of the Holy Roman Empire. Founded in 777, it became a bishopric, *c.* 805. The temporal power of the bishops was confirmed by King Louis in 881, and about 1100 they became princes of the empire, and were actual sovereigns, though not over the whole of their diocese, which measured 1000 sq. m. In the secularization of 1803 this territory was assigned to Prussia. The cathedral dates from the 11th, 12th, and 13th centuries. Paderborn is now the seat of a new diocese established in 1821, with ecclesiastical authority only.

Padilla, pă-dē'yä, JUAN DE (d. *c.* 1544), Friar Minor, protomartyr of the United States, b. Andalusia, Spain; d. Hall Co., Nebraska. He joined the Franciscan Order and, *c.* 1528, went to Mexico, there joining the Franciscan province of the Holy Gospel. Chaplain for the expedition to Nueva Galicia, under Nuño de Guzmán, 1529-31, from 1531-40 he engaged in missionary labors among the Indians and built the convent at Tzapoltan and the monastery at Tulantcingo. In 1540 he set out with Coronado on the famous march to the Seven Cities, going as far as Quivira and the Lower Loup River in Nebraska. After the departure of the expedition, Fr. Padilla remained behind with Fr. Juan de la Cruz and Br. Luis de Ubeda to work among the Tiguez on the Rio Grande. Setting out to visit the hostile Guas to the south, he was attacked by a band of savages and killed while kneeling in prayer.—C.E.; Castañeda, Spanish Explorers in the Southern U. S., 1907.

Padong, MISSION OF, Bhutan, India; situated in the northern part of India and the southern part of Tibet, to the Vicar Apostolic of which it is subject, pending a decree from the Holy See making it the independent Mission of Southern Tibet; area of Bhutan, 20,000 sq. m.; founded, 1883; entrusted to the Foreign Missions of Paris. Superior, Jules Douenel (1927). Priests, 5; religious women, 7; schools for boys, 11; school for girls, 1; orphanages, 2; Catholics, 823.

Padroado, the privilege of patronage extended by the pope to the King of Portugal over three episcopal sees in India, and repeatedly recognized by declarations of Rome from 1534-1606. When vicars Apostolic were appointed over territories included under the Padroado, a struggle ensued between the clergy of the Propaganda and that of the Padroado, both parties claiming canonical rights. Rome's repeated efforts to end the trouble were unsuccessful until in April, 1928, an agreement between the Holy See and the Republic of Portugal suppressed the Padroado.

Padua, city in Italy. The ancient "Patavium" of the Veneti, it was three times destroyed by Goths and Lombards (408-601) made a free commune, 1087, and its subsequent history is a succession of wars and civil disturbances until its capture by the Venetians, 1509. Among its famous buildings are the mixed Romanesque and Byzantine basilica of St. Anthony, begun, 1232, and containing numerous art treasures, and the monastery of the Benedictines dating from the 9th century. Padua, the birthplace of many celebrated men and women, gave many martyrs to the Church, Sts. Giustina and Daniel, and Bp. Maximus. The city is the seat of an ancient diocese, whose traditional first bishop was St. Prosdocimus (3rd century). At present Padua has 321 parishes, 817 secular priests, 457 churches or chapels, and 580,000 Catholics.—C.E.

Padua, pă'dū-ạ, UNIVERSITY OF, said to have been established when part of the Studium of Bologna settled there, 1222. In 1274 by decrees of the Council of Lyons, it was given rights equal with those of Paris and Bologna; it acquired great renown and rivalled Bologna, especially in jurisprudence. The school of medicine was especially famed; the theological faculty was instituted by Pope Urban V, 1363. Always a cosmopolitan institution, attended by many Germans, when Venice came under Austrian domination, 1814, it was transformed. At present it has, besides the four ordinary faculties, a school of pharmacy and obstetrics, a school of applied engineering, scientific institutes, laboratories, a museum, botanical garden and observatory. Among its famous professors were the jurisconsults Alberto Galeotto, Guido Suzzara, Jacopo d'Arena, and Baldo; the canonists Jacopo da Piacenza and Francesco Zabarella; in medicine, Bruno da Longoburgo, Jacopo and Giovanni Dondi, Jacopo da Forlì, and Biagio Pelacani; the philosophers Pier Paolo Vergerio and Antonio Trombetta; the humanists Rolandino, Giovanni da Ravenna, Francisco Filelfo, Vittorino da Feltre, and Lauro Quirino; and the eminent French Dominican theologian Hyacinthe Serry. Students, 2439.—C.E.

Pagan, Paganism (Lat., *paganus*, villager, rustic), an expression of early Christians for heathen and heathenism, since the old idolatrous beliefs and practises lingered in country places after Christianity became common in the cities; one who does not acknowledge the true God and practises idolatry; natural religion tending to degenerate because unaided by true religion, distorting the knowledge of God and gradually accepting belief in many false

gods, resting morality on uncertain principles and therefore degrading it; condition of humanity with which the Church had to struggle for a thousand years, gradually substituting in the more enlightened world a Christian civilization for what had survived of the old pagan and later Greco-Roman civilizations of more than five thousand years. It is owing chiefly to opposition to the Church, its persecution and suppression in many places since the Reformation that paganism is again asserting itself, and the new or neo-paganism is worse than that which preceded Christianity. The former clung to some distinctions between right and wrong, law and license: the new definitely rejects all such distinction and seeks to be a law unto itself.

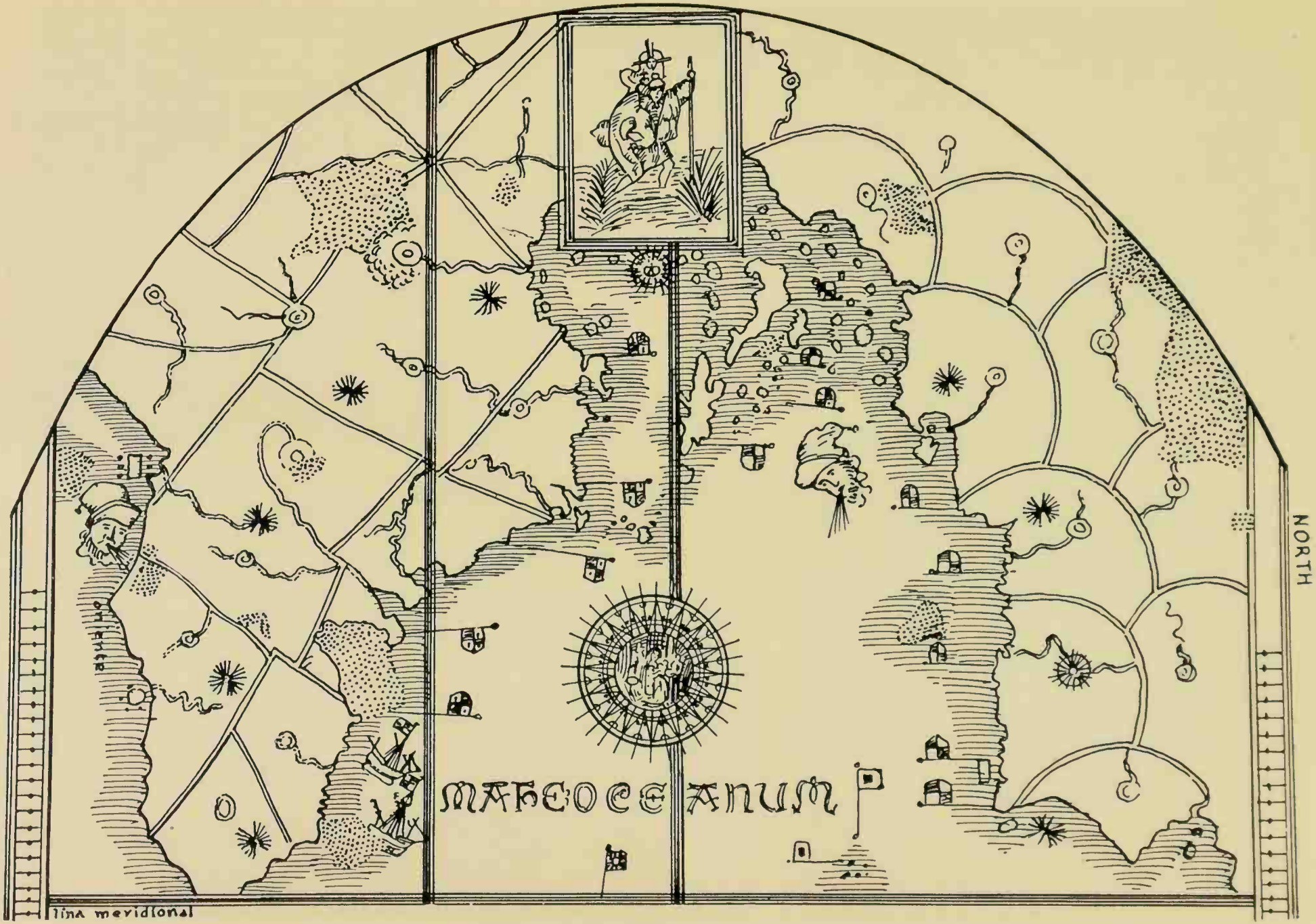
Although Christian missionaries have made great progress in thwarting paganism, about two-thirds of the population of the world is still pagan. There are many and various obstacles to their conversion, e.g., hostile civil governments; strong racial traditions in favor of false religions; prevalence of corrupt moral practises, such as polygamy; but as all these obstacles have often been overcome by devout and courageous Apostles, the greatest difficulty must be considered to be the lack of a sufficient number of missionaries. The reasons of this shortage are easily understood; the vocation must be very select; the training is long and arduous, and includes the mastery of difficult languages that cannot be learned from books; when all this has been surmounted, there are the risks of travel in barbarous lands, disease, and persecution; only the very choicest spirits can successfully encounter these. The maintenance of missionaries is also very expensive; and it is too often the case that the existing bodies of devoted missionary priests are hindered by lack of funds from properly performing even their daily labors.

Paganism and Morality among the Greeks and Romans. Pagan systems of morality may be divided into two main schools of thought, that of Hedonism, and that of Cynicism and Stoicism. In general, Hedonism teaches that the highest good and happiness lies in pleasure. Various philosophers differ as to whether this pleasure consists in a perpetually joyous disposition (Democritus), in mere sensuality (Aristippus), or in a combination of rational and sensual enjoyment (Epicurus). The Cynics, on the contrary, taught that pleasure is an evil and that the truly wise man is above human laws. The Stoics endeavored to purify the views of this school. The earlier Stoics, Zeno and his disciples, believed that virtue, to be sought for its own sake, sufficed for human happiness. The later Stoics, the Romans, although influenced by Christianity, differed little from the early Stoics. Midway between these schools are the views of Socrates, Plato, and Aristotle. Socrates believed happiness the ultimate object of human activity, and virtue the necessary means to it; the virtues, however, are only varieties of wisdom. Plato held that the highest good consisted in imitation of God, the Absolute Good, only partly realizable in this life; virtue was the ordering of conduct according to the dictates of right reason, and included justice, temperance, fortitude, and wisdom. Aristotle, founder of systematic ethics, started from experience rather than theory; he maintained that true ultimate happiness could be had only by the most perfect activity of the reason, which springs in turn from virtue.—C.E.

Pain. There are two kinds of pain, pain of loss and pain of sense. (1) Pain of loss results: (a) in Hell, from the eternal loss of God, whose possession alone in the Beatific Vision can completely satisfy the desire of intelligent beings for happiness; (b) in Purgatory, from the temporary deprivation of Him, whom the soul realizes to be the source of all happiness; (c) in Limbo there will be no subjective pain of loss (not an article of faith, but the opinion of St. Thomas). (2) Pain of sense principally consists in the torment of fire. The nature of this fire is not known.—Pohle-Preuss, Eschatology, St. L., 1924. (A. L. F.)

Pain bénit. See Blessed bread.

Painting, Religious. From the earliest ages of Christianity painting has served religion, and religion painting. Representations of dogmatic truth on the walls of the Catacombs show the close connection between religion and painting, and for centuries prior to the Renaissance the chief province of art was the decoration of churches and monasteries for the instruction and edification of the faithful. Pope Gregory the Great (540-604) said, "The picture is to the illiterate what the written word is to the educated." Artists and scholars worked in close collaboration and the mind of the theologian guided the hand of the painter in depicting biblical scenes or episodes from the lives of the saints. The cloister offered an ideal atmosphere of peace and leisure for fostering artistic talent, and the illumination of Bible or missal led naturally, in the case of the gifted, to the decoration of church or monastery walls. Moreover, through the spread of the religious orders the various arts were carried from one country to another. As patrons, popes and prelates excelled, e.g., to mention only a few, Boniface VIII, Martin V, Julius II, Sixtus IV, Leo X, and Innocent X. Recent excavations in Syria, Egypt, and Asia Minor have brought to light examples of religious painting dating from the first centuries after Constantine's championship of Christianity (313). In Rome after the emergence of the Christians from the Catacombs the barbarian invasions prevented the development of art, but in Constantine's capital on the Bosporus Byzantine art developed. Characterized by rigidity and splendor, it felt, for a time, the restraining influence of the Iconoclasts (725-880), determined to do away with pictorial or sculptured representation of sacred subjects, but the opposition of the Church to their narrow doctrines brought a rebirth to painting in the 9th century. It was carried into Italy by the Crusades and there its formalism was gradually replaced by more natural treatment. Cimabue was the originator of this humanized art of the 13th century, which the genius of Giotto set more firmly on its way. The influence of St. Francis, through the tender piety which he inspired, was so great that he is often called its father. The Sienese school, including Duccio di Buoninsegna, Simone Martini, and the Lorenzetti brothers, produced beautiful examples of a reverent familiarity in treating



WESTERN HALF OF THE FIRST MAP OF THE NEW DISCOVERIES.

Drawn on Ox-Hide in Colors by Juan de la Cosa, A.D. 1500 (Madrid)

PAINTING

[FRANCISCO ZURBARAN]

A BISHOP'S FUNERAL, LOUVRE
ST. GREGORY, MUSEUM, SEVILLE

ST. BONAVENTURE, DRESDEN
ST. BENEDICT'S VISION, MADRID

religious themes; the somewhat later work of Oreagna shows a growing realism. The etherealized beauty of Fra Angelico's saints and angels marks the transition to the work of the early Florentines, Masaccio, Filippo Lippi, Ghirlandajo, Botticelli, and Benozzo Gozzoli. The human element and the faithful representation of nature grow in importance. The Early Renaissance is ushered in by the Paduan Mantegna; the Bellini, and Carpaccio in Venice; and by the Umbrians, Da Forli, Perugino, and Pinturrichio. The High Renaissance belongs to the period of the *Cinque Cento* (the "five hundreds," in reality the fifteen hundreds), the golden age of Italian painting, illuminated by the names of Michelangelo, Raphael, Correggio, and Da Vinci. Technique now reached perfection, and fidelity to nature and to the classic ideal left no room for any traces of earlier stiffness and restraint. In the Venetians of the period, Giorgione, Titian, Tintoretto, and Veronese, there is such freedom, such reveling in gorgeous color and in brilliant pageantry that they are unjustly accused of paganism in spite of fine achievement in essentially religious subjects. An effort to stem the tide of too great freedom is evident in the works of Fra Bartolommeo, Andrea del Sarto, Domenichino and the Caracci. The end of the Renaissance comes with Tiepolo.

Paralleling the development of painting in Italy we have the schools that flourished north of the Alps. The spirituality of the early Flemish artists, the Van Eycks and Roger van der Weyden, is blended with a more human quality in the later Memling and Quentin Matsys. During the Renaissance we have the masterpieces of the great Germans, Holbein, Dürer, and Hans Burgkmair, and after the glory of Rubens and of Van Dyck there is a return, in the early 19th century, to a more religious simplicity in the work of Overbeck and the Nazarenes in Germany. A somewhat similar movement was inaugurated in England by the Preraphaelites, Rosetti, Burne-Jones, and Holman Hunt. In America the name of John La Farge stands out prominently in religious painting. In medieval France, preoccupied with the decoration of Gothic cathedrals in which great wall-spaces were lacking, painting gave way to the development of stained glass. Later art took a more worldly turn under the influence of the court, the names of Nicholas Poussin and Claude Gellée in the 16th century being the only notable ones in religious painting. In the 19th century, however, religion inspired much of the work of Ingres, Delaroche, and Delacroix. More recently the names of Tissot, Puvis de Chavannes. Dagnan-Bouveret, and Lhermitte are notable. Few of the early religious painters of Spain won lasting fame; after 1500, however, there are several great names. El Greco (Theotocupoli) carried into the peninsula the influence of the Venetians. Herrera the Elder and his son established a typically national school. The naturalism of Ribera shows the influence of the Italian, Caravaggio. Murillo recalls the work of Del Sarto and Carlo Dolci. In the religious paintings of Goya a return to the spirit of the later Renaissance is evident.—C.E.; Muther, History of Painting from the Fourth to the Eighteenth Century, N. Y., 1907.

Palatine (Lat., *palatium*, palace), primarily a person or thing connected with the imperial palace of the Cæsars. In the Church the term was similarly transferred to persons connected with the papal court.

—Palatine Cardinals, the title of certain cardinals whose position brings them into constant relationship to the pope. They are two in number, the cardinal-prodatary and the cardinal secretary of state. The latter resides in the Vatican.

—Palatine Counts, title conferred on the ecclesiastical abbreviators who are under the immediate jurisdiction of the pope, and the bishops-assistant at the pontifical throne. In the times of the Frankish kings and German emperors palatine counts were the representatives of the crown and as such presided in the high court of justice of a palatinate.

—Palatine Guard, title of the papal guard established by Pius IX, 1850. Its duties in the papal service are directed by the majordomo and the high chamberlain (*maestro di camera*). The members are all Roman citizens and receive no remuneration for their services except a stipend for their uniform.

—Palatine Library, original name of the Vatican Library, whose present name dates from 1588 when Sixtus V (1585-90) commissioned Fontana to erect a new building to house the books of the old Palatine Library. At present it refers to a collection in the Vatican which was donated from the Heidelberg Library by Maximilian of Bavaria, 1622. It contains from 10,000 to 12,000 printed books and about 2450 manuscripts.

—Palatine Prelates, title of the highest prelates of the pope's personal suite. They have the right of residence in the papal palace and are four in number: (1) majordomo; (2) *maestro di camera;* (3) auditor to the pope; (4) master of the sacred palace. The office of auditor was discontinued as unnecessary by Pius X (1903-14). Previously the auditor advised the pope in consistorial and theological matters, later he had judicial power in civil and criminal cases, but since 1831 his duties had been severely restricted. Benedict XV (1914-22) re-established the office in connection with the Apostolic Signatura.

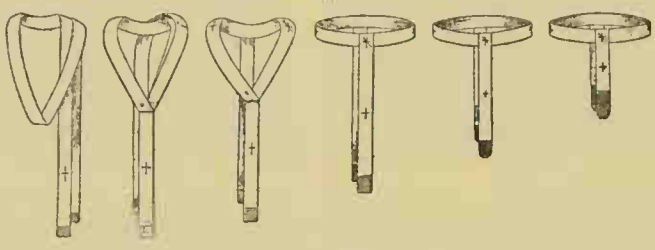
Palawan, Prefecture Apostolic of, Philippines; includes the Palawan, Cuyos, Calamianes, and Cagayancillo groups of islands; Iwahig Penal Colony; Culion Leper Colony, and the Aborean Agricultural Colony; established 1910; entrusted to the Augustinian Fathers. Prefect Apostolic, Victoriano Roman Zarate, O.S.A. (1911); residence at Princesa. Churches, 10; chapels, 130; priests, 12; religious women, 19; Catholics, 59,600.

Pale, The, name of the territory in Ireland where the English settlers lived, and the only place where the English held any real sway during the period from the conquest to about the time of Elizabeth. In the latter half of the 14th and in the 15th and 16th centuries, it was confined to a narrow strip of territory, a few miles in width, around the city of Dublin. (M. P. H.)

Palestine, mandate of the British Empire, Asia, comprising the districts of Jerusalem, Jaffa, Gaza, Beersheba, Samaria, Phenicia, and Galilee, administered by a High Commissioner and Commander-

in-Chief, assisted by an Executive Council; area, about 9000 sq. m.; est. pop., 887,000. The history of Christianity in Palestine during the first three centuries is practically that of Jerusalem; the new religion spread rapidly and as early as 1229 Franciscan and Dominican missions were established here. In 1328 the Franciscans received custody of the Holy Places and their influence is evident from the schools, hospitals, and dispensaries which they established. Missions have also been founded by the Salesians. In 1929 Palestine was under the jurisdiction of the Latin and Greek Orthodox Patriarchates of Jerusalem, and the Melchite Greek Patriarchs of Damascus.

Palestrina, GIOVANNI PIERLUIGI DA (*c.* 1526-94), composer of sacred music, b. Palestrina, Italy; d. Rome. Said to have been a pupil of Jacob Arcadelt, he owed his training in liturgy to St. Philip Neri. In 1551 he became chapel-master at the Vatican, later a member of the papal choir, and directer of the choirs of St. John Lateran (1555-61) and of S. Maria Maggiore (1561-71). His reforms in liturgical music were based on the Tridentine decrees, his great "Missa Papæ Marcelli," 1565, being later presented by papal brief as a model. The office of "Composer to the Papal Chapel" was created for him by Paul IV, and he was also appointed choirmaster at St. Peter's, 1571. His works, all of which are sacred, excepting two volumes of madrigals, set a new standard for polyphonic music; he has become inseparably associated with this school under the title *Princeps Musicæ*, won by his work of twenty-nine motetti on the "Canticle of Canticles." His works, published in 33 volumes by Breitkopf and Härtel, 1894, contain 93 Masses, 179 motetti, 45 hymns, 68 offertories, besides 10 books of lamentations, litanies, magnificats, and madrigals. —C.E.



PALLIUM

PALL

Pall. (1) Chalice-cover made of square piece of cardboard covered with linen. (2) Black cloth spread over coffin or catafalque in services for the dead.—C.E.

Palladio, ANDREA (1508-80), architect, b. Vicenza, Italy; d. Venice. His studies in ancient architecture resulted in the erection of numerous classical structures, including the Palazzo Godi at Lonedo, Villa Capra at Vicenza, Villa Giacomelli at Treviso, the churches of S. Giorgio and Il Redentore, Venice. His most famous work is the colonnades of the basilica of Vicenza which he reconstructed. Through Inigo Jones, Palladio became the controlling influence of 17th century English architecture (Palladian), and indirectly of Georgian architecture in the United States.—C.E.

Palladius, SAINT, confessor, apostle of the Scots, d. Scotland, 432. Of an ancient Gallo-Roman family, he was a deacon in the church of Rome. In 431 he was consecrated bishop of the Scots and sent to preach the gospel in Ireland, being the first bishop sent by Pope Celestine to Ireland; he founded churches at Kelleen Cormac, Tigroney, and Donard. He is often wrongly identified with St. Patrick. Buried at Fordun, Aberdeen, Scotland. Feast, 6 July.—C.E.; Butler.

ANDREA PALLADIO

Pallen, CONDÉ BENOIST (1858-1929), poet and writer, b. St. Louis; d. New York. Educated at Georgetown University, B.A., 1880; M.A., 1883; Ph.D., St. Louis University, 1885; he occupied the chair of philosophy at St. Louis University and became widely known as a lecturer on philosophical, economic, and literary subjects. He edited "Church Progress and the "Catholic World," 1887-97; was Catholic revisory editor for Encyclopedia Americana and the New International Encyclopedia; managing editor of the CATHOLIC ENCYCLOPEDIA, 1905-14; president of the Encyclopedia Press, 1912-20; one of the editors of UNIVERSAL KNOWLEDGE, and of THE NEW CATHOLIC DICTIONARY, and regular contributor to leading Catholic periodicals. Pope Leo XIII conferred upon him the medal *Pro Ecclesia et Pontifice*, and Pope Pius XI made him a Knight of St. Gregory. His writings include "The Philosophy of Literature," "The Feast of Thalarchus," "What is Liberalism?" "Epochs of Literature," "New Rubaiyat," "The Death of Sir Lancelot and Other Poems," "As Man to Man," "Ghost House," "The King's Coil," etc.

Pallium (Lat., covering), white wool circular band two inches wide, having two twelve-inch, weighted pendants hanging, one in front and one behind. It is ornamented with six small black crosses and is worn about the neck, breast and shoulders, over the chasuble, by the pope, and archbishops during certain ceremonies.—C.E.

Pallotti, VINCENT MARY, VENERABLE (1798-1850), founder of the Pious Society of Missions, b. Rome, Italy; d. there. He devoted his life especially to the poor and penitents, and started the special observance at Rome of the Octave of the Epiphany.—C.E.

Pallottines. See PIOUS SOCIETY OF MISSIONS.

Palm, a symbol of victory; adopted by the early Christians to represent the triumph of the faithful over the enemies of the soul. They are the special badge of martyrs, and the Congregation of Rites, 1688, regarded the representation of a palm on a catacomb tomb as proof that a martyr was interred there, but this was later declared untenable. The palm tree gives shade and fruit, and hence is emblematic of God's protection and grace.

Palmer, WILLIAM (1811-79), ecclesiastical writer, and prominent figure in the Oxford Movement, b. Mixbury, England; d. Rome, Italy. Edu-

cated at Rugby and Oxford he spent the early part of his life in fruitless endeavors to have the Anglican Church recognized as a branch of the Catholic Church, and finally became a Catholic, 1855. His early writings deal mainly with the problem of intercommunion; as a Catholic he wrote a treatise on early Christian symbolism and a commentary on the Book of Daniel.—C.E.

Palmieri, DOMENICO (1829-1909), theologian, b. Piacenza, Italy; d. Rome. He entered the Society of Jesus, 1852, and taught in several colleges, finally becoming professor of Scripture and Oriental languages at Maestricht, 1880-87. He was one of the first to direct attention to the errors in Loisy's writings. His interesting "Institutiones philosophicæ" (Philosophical Principles), delivered at the Roman College, followed the Scholastic method but differed from the common teaching of the School in many points, such as the composition of bodies, animal and plant life, the reality of accidents, and the necessity of intelligible species in cognition; his reputation rests chiefly on his treatises of dogmatic theology, so complete from the positive, Scholastic, and polemic viewpoints. His other works include a valuable work on moral theology based on Antonio Ballerini's studies, as a result of which he was named theologian to the Sacred Penitentiary; and a commentary on Dante's "Divine Comedy."—C.E.

Palms, BLESSED, a sacramental of the Church, blessed and distributed to the faithful on Palm Sunday, to bring to mind the triumphal entry of Our Lord into Jerusalem, when He was met by a multitude bearing palms. Their use originated in the "miracle plays" of the early Middle Ages, and they are mentioned by the Venerable Bede, *c.* 700. The most suitable palm is the Oriental date-palm, when procurable. In the United States the southern palmetto is largely used, but any other kind of branches may be used if some species of palm cannot be obtained. The palms are blessed before the principal Mass on Palm Sunday, with a long blessing which includes a beautiful Preface. They are then distributed to the people, who should hold them during the reading of the Passion of Our Lord, and they should be preserved reverently at home. (J. F. S.)

PALMS

Palm Sunday, Sunday before Easter, the sixth and last of Lent, and the beginning of Holy Week, commemorating Christ's triumphal entry into Jerusalem when olive and palm branches were strewn in His path. Before the Mass of the day the Palms are to be solemnly blessed. In connection with this blessing a procession is prescribed. The palms which have just been blessed are carried in the hands of the participants in the procession. It leaves the church proper, and should move entirely about the outer circumference of the church, where this is feasible. Before re-entering the church two chanters enter, and behind closed doors sing or chant the *Gloria laus et honor*, awaiting the answer from those still outside the door. The Cross-bearer strikes the door with the foot of the Cross, whereupon the door is opened and the procession enters. According to Almar this procession was already in vogue in the 9th century. There is no trace of it in Rome so early. However, in the Middle Ages it was quite common everywhere. In the 16th century the procession was often dramatic in its arrangements; it was almost a pageant in several places in Germany, and many of the processions went from one church to another at some distance. The way was often strewn with cloths of rare texture in imitation of what was done on the first Palm Sunday. Other bits of pageantry were the figure of the Christ riding on an ass. The palms burned supply the ashes for distribution on Ash Wednesday of the next year. Palm Sunday is also called Flower, Olive, Branch, Sallow, Willow, Yew, Blossom, and Fig Sunday.—C.E.; Guéranger, tr. Shepherd, The Liturgical year: Passiontide and Holy Week, Lond., 1886. (P. W. N.)

Panama, republic, Central America; total area, 32,380 sq. m.; pop. (1923), 442,522 exclusive of the Canal Zone; Canal Zone (area, 554 sq. m.), pop. (1928), 28,002. Missionaries were brought here by the Spanish explorers and conquerors in the 16th century. The Diocese of Panama was erected early in that century, and was at first suffragan to Lima. Under Spanish rule, Panama became a department of the Republic of Colombia (q.v.) until 1903, when independence was declared. The present Archdiocese of Panama, founded, 1925, is dependent directly on the Holy See. Churches, 82; priests, 62; Catholics, 376,000.—C.E.

Pancratius, SAINT, martyr, one of the Fourteen Holy Helpers (q.v.). According to tradition he was born in Phrygia, brought to Rome, and, professing his Faith, was beheaded on the Via Aurelia, when only fourteen, but in what persecution is doubtful. He is the avenger of perjurors; numerous monuments to him exist throughout Europe, among them the church built by Pope Symmachus, *c.* 500, over his tomb; the first church built at Canterbury by St. Augustine was named in honor of St. Pancras as were many ancient churches all over England; the London borough of St. Pancras gives its name to a railroad terminal in London. Relics in his own church at Rome, destroyed in 1798, head in the Lateran Basilica. Feast, R. Cal., 12 May.—C.E., X, 751.

Pandulph (d. 1226), papal legate and Bp. of Norwich, b. Rome, Italy; d. there. Papal envoy to England, 1213, King John surrendered his crown to him and received it back as fief of the Holy See; during the minority of Henry III he was practically ruler of England (1219-21).—C.E.

Pange Lingua Gloriosi [Corporis], or SING, MY TONGUE, THE SAVIOUR'S GLORY, hymn for Vespers on the Feast of Corpus Christi, and used as a processional hymn on Holy Thursday, Corpus Christi, and during the Forty Hours' Adoration. The two last verses, the "Tantum Ergo" (q.v.), are sung at Benediction of the Blessed Sacrament. Written by St. Thomas Aquinas (1227-74), it has approximately twenty-five translations; the one given is by E. Caswall.—C.E.; Britt.

Pange Lingua Gloriosi [Lauream], or SING, MY TONGUE, THE GLORIOUS BATTLE, hymn recited on Good Friday morning during the Adoration of the Cross. For Breviary use it is divided into two parts: (1) "Pange lingua gloriosi," hymn for Matins from Passion Sunday to the Wednesday of Holy Week (inclusive), and for Matins on 3 May and 14 September, Feasts of the Finding, and of the Exaltation of the Holy Cross; (2) "Lustra sex qui jam peregit," hymn for Lauds for the same days as above. It was written by Venantius Fortunatus (530-609) and has approximately twenty-five translations; the one given is by J. Neale. The eighth verse reads:

Faithful Cross! above all other,
One and only noble tree!
None in foliage, none in blossom,
None in fruit thy peers may be;
Sweetest Wood and Sweetest Iron!
Sweetest Weight is hung on thee.

—C.E.; Britt.

Pantaleon, SAINT, martyr (*c.* 305), one of the Fourteen Holy Helpers (q.v.). According to legend he was the son of a rich pagan, but was instructed in Christianity by his mother; he studied medicine and became court physician to Emperor Maximianus; he was denounced to the emperor as a Christian by envious colleagues, but resisted firmly the temptations offered him to apostatize, was condemned to death, subjected to atrocious tortures from which he remained miraculously immune, and was finally decapitated. Patron of physicians and midwives; invoked against consumption. Relics at abbey of St. Denys, near Paris; his head is at Lyons. Feast, R. Cal., 27 July.—C.E.; Butler.

Pantheism (Gr., *pan*, all; *theos*, god), the opinion that everything is divine, that the world is an emanation or part of the essence of God. This is the way that one who believes in God states the opinion, but the pantheist believes that matter and its energies are God, in reality not having a proper conception of God at all. It is a more common opinion than people generally imagine. Insistence on the right of private judgment in matters of religion naturally creates a self-conceit which leads one to feel above the lot of human nature and in some manner equal to the Being on Whose revelation one passes judgment.—C.E.; Turner, History of Philosophy, N. Y., 1903. (ED.)

Panthéon (Gr., *pan*, all; *theos*, god), a building in Paris used as a monument to the great men of France. Originally it was a church dedicated to Ste. Geneviève, begun, 1764, designed in the classical style by Soufflot (1713-80), and continued by Rondelet (1734-1829). During the Revolution the Convention converted it into a memorial temple and called it the Panthéon. It was rededicated to religious uses, 1806, but seized for secular purposes, 1830, during the July Revolution. It was returned to ecclesiastical use, 1851, only to be reassumed by the secular authorities, 1885, as a national monument.

Paola, COLLEGE OF, Paola, Kansas, founded, 1895; conducted by the Ursuline Sisters; preparatory school; college of arts and sciences; summer school; professors, 8; students, 50.

Papacy, term employed in an ecclesiastical and an historical signification. In the former use it denotes the ecclesiastical system in which the pope as successor of St. Peter and Vicar of Jesus Christ governs the Catholic Church as its supreme head. In the latter, it signifies the papal power viewed as a political force in history since the beginning of the Christian era. Pagan, barbarian, and Turk invaded Europe in turn, and succumbed to its civilizing influence. Art, science, and literature were preserved and perfected under the protection of the papacy, and from the Reformation to the present day its influence has been felt in every field of endeavor, in spite of opposition and oppression.—C.E.; The Papacy, ed. Lattey, St. L., 1924; Johnson, The Papacy and the Kingdom of Italy, Lon., 1926.

Papago Indians, an important tribe of Shoshonean stock closely resembling the Pima. Their habitat was Arizona and Sonora, Mexico. They were sedentary and agricultural and skilled in basketry. At enmity with the Apaches they were friendly to the whites. Fr. Kino founded the mission of San Xaver del Bac in 1687. They are now Catholics and civilized, numbering about 5500, almost all on Arizona reservations.—C.E.

Papal Flag, the flag of the Vatican State, consisting of a ground of white and yellow divided vertically into equal parts. The white part bears the seal of the Vatican State consisting of the tiara, or triple crown, and cross-keys, with the inscription: "Stato della Città del Vaticano." (E. V. W.)

Papal Letter, a publication or announcement of the pope, proceeding directly from him, or as is more frequently the case in modern times, issued by papal officials to whom such authority has been delegated. The first example apart from the Epistles of St. Peter is that of Pope Clement I (90-99?). Their use increased in proportion with the development of papal primacy, and questions of faith or morals were subjects for letters, variously known with reference to their legal character, as *decreta*, *statuta*, *decretalia constituta*. More general letters, especially those of dogmatic importance, were called *tomi*, *indiculi*, *commonitoria*, *epistolæ tractoriæ*, etc. They were early incorporated in collections of canon law and ranked with canons of synods in importance and obligation. The early popes insisted that rescripts issued for individual cases should be observed in analogous ones, an example followed by the popes of the Middle Ages, a period during which the number of papal letters increased enormously. According to the canonists, Gratian in particular, every papal letter of general character was authoritative for the entire Church. The names of letters of general character were varied, e.g., constitution, decree (see DECREES OF ROMAN PONTIFFS AND CONGREGATIONS), or decretal; ordinances issued for individual cases were known as *rescripta*, *responsa*, or *mandata*. Instances of forged papal letters were frequent in this period. From the 13th century to 1909 a papal document was given legal form by posting it on the doors of St. Peter's, the Lateran, or the Apostolic Chancery, and in the Piazza del Campo di Fiori. Since 1909 they acquire force by publication in the "Acta Apostolicæ Sedis." Modern

papal writings are divided into Constitutions, Rescripts, Bulls, Briefs, and Apostolic Letters. The letters are deposited in the Roman archives. Private and official collections of papal letters exist.—C.E., IX, 202.

Papal States, States of the Church, less exactly the Patrimony of St. Peter, the civil territory subject to the popes as temporal rulers from 754-1870. They had their origin in the two donations made in 754 and 756 by Pepin, King of the Franks, to Pope Stephen II, of the Duchy of Rome, the Exarchate of Ravenna, and the Marches of Ancona, which had been recovered for the Holy See by Pepin from Aistulf the Lombard invader. This territory was enlarged by subsequent acquisitions, e.g., the grants of Charlemagne in 787, and of Countess Mathilda of Tuscany, at her death, in 1115. The possession of these states gave the popes a position of sovereign independence, which guaranteed the free exercise of their spiritual authority. But they also became the occasion of much evil for the popes and the Church. Factions within, at different times, tried to usurp the papal power; emperors and kings attempted, and sometimes succeeded, in annexing them to their own dominions; yet, in spite of centuries of strife and the consequent varying fortunes of the Papal States, they remained, at the beginning of the French Revolution, substantially the same in extent as in the time of Charlemagne. In the 19th century the movement to unite the various principalities of Italy into one nation was successful. The years 1859-60 saw most of the papal territory annexed to the new kingdom; Rome as the capital was yet to be obtained. The withdrawal of the French troops at the outbreak of the Franco-Prussian war, 1870, made this possible. On 20 September, 1870, the Italian troops attacked the city, and within a few hours were in possession of it. This ended the actual possession by the popes of the papal states, but the right to them endured until Pope Pius XI, in the Treaty of the Lateran, 11 February, 1929, ceded all but a small portion to the Kingdom of Italy.—C.E., XIV, 257. (M. E. D.)

Papias, Saint (2nd century), Apostolic Father, Bp. of Hierapolis. He is celebrated as the author of lengthy commentaries on the life, teaching, and works of Our Lord, which, however, now exist only in fragments. Earlier critics maintained that his writings propagated the belief that Christ will rule the kingdom of the just upon earth for a period of one thousand years; later commentators held this belief spurious. Feast, 22 Feb.—C.E.; Lightfoot, Essays on Supernatural Religion, Lond., 1889.

Papist, impolite term used in English-speaking countries, to designate a member of the Catholic Church. Its origin can be traced to the Reformation, where it was first used to distinguish a Roman Catholic who believed in the supremacy of the Pope, from an Anglican who believed in the supremacy of the king. Papistry, papistic, and papistical are terms which are met with in English literature, all of impolite usage. (M. P. H.)

Papuasia, Vicariate Apostolic of, Oceania, comprises the British possessions in Papua (New Guinea), and in Torres Strait; entrusted to the Missionaries of the Sacred Heart. Vicars Apostolic: Abp. Louis André Navarre, M.S.C. (1887-1912); Stanislaus Henry Verjus, M.S.C. (1889-92); Guynot de Boismenu (1908). Residence at Yule Island. Churches, 70; priests, 29; religious women, 53 white, 17 native; English higher schools, 7; village schools, 93; parochial schools and orphanages, 13; technical schools, 4; normal school, 1; children in schools, 5529; foundling hospital, 1; Catholics, 12,800 (of whom 300 are white). The priests, nuns and brothers minister in 8 different languages from 10 central stations, and 79 secondary stations, to about 34,000 scattered in 504 villages.

Parable (Gr., *parabolē*, a placing beside, comparison). The Greek word occurs frequently in the Greek O.T. as the translation of the Hebrew word *māshāl*, meaning: proverb, by-word, wise saying, similitude, parable. It occurs with especial frequency in the Synoptic Gospels, where the parable is a characteristic of the teaching of Christ, not in the sense that Christ created the type (for we find parables occasionally in the O.T., and, independently, in Rabbinic Literature), but in the sense that Christ made a very special use of the parable; after Him the Apostles do not seem to have used it in their teaching. As used in the Gospels, the word parable means a narrative of more or less fictitious character, but dealing with objects or occurrences taken from nature or the life of man, which serve as terms of comparison to illustrate a supernatural truth of the moral, religious order. In this narrative the expressions are to be understood in their ordinary sense, the words keeping their natural literal sense. The parable thus differs from the allegory in which the words are used in the figurative sense, the allegory being really a series of metaphors, as for instance when Our Lord says: I am the Good Shepherd; the Door; the Vine, etc. (John, 10; 15). It differs from the fable or apologue (which is not represented in the N.T.) in that the latter uses as actors, plants or animals, etc., which are made to speak and act more or less unnaturally, and in that the fable teaches a truth of the natural order or common sense. In the Gospels we find parables and allegories, and an intermediate class in which both kinds are more or less mixed. To understand a parable correctly, we must ascertain the precise point of the comparison, and subordinate the rest to that point, without trying to find a lesson in each one of the details of the story: several of the details are there simply to give consistency and interest to the narrative, but are not intended to convey a lesson. Thus for instance in the parable of the Cockle (Matt., 13, 24 sq.) the sleep during which the enemy oversows cockle, and the servants of the good man of the house conceal no special mystery. Accordingly one must beware of finding in a parable a lesson about a point which the parable is not meant to illustrate, and of making applications to cases not intended by Our Lord: thus from the fact that one-fourth of the seed yields fruit (Matt., 13, 3-9; 18-23) we may not infer that only one-fourth shall be saved. The parables, the number of which is given quite differently by the different authors, according to their more or less strict definitions of "parable," deal with truths of moral religious character, e.g.,

Prodigal Son, the Two Debtors; or with the Kingdom of God in its various aspects (nature, growth, consummation, etc.): see Matt., 13; these latter parables concerning the Kingdom of God are in fact prophecies of Our Lord concerning the future development of His work.—C.E.; Fonck, tr. Leahy, The Parables of the Gospel, N. Y., 1915; Ollivier, tr. Leahy, The Parables of Our Lord, Lond., 1927. (E. A. A.)

Parabolani (Gr., *parabolos*, reckless), members of a brotherhood who in the early Church voluntarily undertook the care of the sick and the burial of the dead, and constituted a bodyguard for the bishop. Probably organized during the great plague in Alexandria under Dionysius the Great, they received their name from the fact that they risked their lives in exposing themselves to contagious diseases. They had neither orders nor vows but were enumerated among the clergy and enjoyed clerical privileges and immunities. Their presence at public gatherings or in the theaters was forbidden by law. The Parabolani are not mentioned after Justinian's time.—C.E.

Paracelsus, THEOPHRASTUS (1493-1541), physician, reformer of therapeutics, b. Sihlbrücke, Switzerland; d. Salzburg, Austria. His family, named Bombast (humanized Paracelsus), belonged to Würtemberg. After studying alchemy under Joannes Trithemius, Abbot of Sponheim, and metallurgy under Sigmund Fugger at Schwaz, he was named city physician of Basel, but his opposition to the Galeno-Arabic medicine led to his dismissal and thereafter he spent a vagrant life, composing his writings meanwhile. His important part in the history of medicine has been tardily recognized, for though his theories show no advance on the ancient practise, he was the founder of modern *materia medica* and a pioneer in scientific chemistry. He made great use of tinctures of herbs, was the first to employ mercury in treating syphilis, and to recognize the value of mineral springs.—C.E.

Paraclete (Gr., advocate or consoler), an appellation of the Holy Ghost. Christ promises to send the Apostles "another Paraclete" (John, 14, 16) so they may not be desolate orphans when He departs. Christ was the first advocate or comforter and He continues His advocacy for us in Heaven (John, 11, 1). The Holy Ghost is the advocate in the Church, Who pleads God's cause with men, Who keeps the Church from error, and sanctifies souls through the ministry of the word and the sacraments. The supernatural power that produces all the effects of grace on earth is appropriated to the Holy Ghost (q.v.) though really the work belongs to the Blessed Trinity.—C.E.; Marmion, Christ the Life of the Soul, St. L.; Devine, A Manual of Ascetical Theology, N. Y., 1902. (C. F. C.)

Paradise (O.Per., *pairidaza*, enclosure), Christian tradition has long applied the name to the Scriptural Garden of Eden, the home of our first parents before their fall. In the N.T. it signifies the future abode of rest and enjoyment in store for the just after death. It occurs only three times in the N.T., though the idea which it represents is frequently expressed in other terms, e.g., "Abraham's Bosom" (Luke, 16, 22). It first occurs in Luke (23, 43), Jesus on the cross saying to the penitent thief: "Amen, I say to thee, this day thou shalt be with Me in paradise." St. Paul describing his ecstasy says he was "caught up into paradise" (2 Cor., 12). Lastly in the Apocalypse (2, 7), St. John hears the words of the Angel of Ephesus: "To him that overcometh, I will give to eat of the tree of life, which is the paradise of my God." In all three passages the word refers to the heavenly kingdom.—C.E., XIV, 519; Gigot. (C. V.)

EXPULSION FROM PARADISE

Paraguay, republic of South America, in the southern central part, between Bolivia, Brazil, and Argentina; area, 61,647 sq. m., exclusive of about 100,000 sq. m. in dispute with Bolivia; pop. (1926), 798,969, exclusive of about 30,000 in disputed territory. Before the middle of the 16th century Franciscan missionaries accompanied the Spanish explorers and conquerors, and later St. Francis Solanus was one of those who preached in this region and made many converts among the Indians. The Jesuits were active there in the 17th and 18th centuries until their expulsion in 1767. The country was under Spanish rule until 1811, when independence was declared. By the Constitution of 1870 the Congress is declared powerless to forbid the exercise of any religion; the Catholic Faith is recognized as the chief religion of the nation; and the organization of the Church is partly supported and partly controlled by the State. The present Diocese of Paraguay includes the same territory as the Republic, and is suffragan to the Archdiocese of Buenos Aires. Catholic statistics:

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Paraguay (Asunción)	1547	125	101	..	.....

—C.E.

Paralipomenon, the name of two books of the Bible which, from the Hebrew title, are also known as Chronicles. The two books really form a single work; this was divided into two by the Septuagint translators, that is those who first rendered the Hebrew Bible into Greek. The title of the books also comes from the Septuagint, being a transliteration of a Greek word meaning "things left out." The translators seem to have regarded Paralipomenon as a supplement to the books of Samuel and Kings. The view is hardly correct, since Paralipomenon repeats matter contained in these other books when it serves the author's purpose. The book is anonymous; but from very close resemblances of thought and style, it is judged to come from the same author as Esdras and Nehemias,—a single book, too,—which continues its narrative. The writer belonged, most likely, to the beginning of the Greek period in Jewish history, opened by the victories of Alexander the Great in 332 B.C. The list of the high priests is brought down to Jeddoa (2 Esd., 12, 11), who according to Josephus was a contemporary of Alexander. "The books of Esdras

and Nehemias, the style and the manner of composition indicate that the author lived in the Greek period." The aim of this author of Paralipomenon was to encourage his fellow-countrymen to be faithful to the Law, particularly to the prescriptions regarding worship in the Temple of Jerusalem. This aim determines the choice of his materials. The connection of the tribes of Israel, especially of those of Juda, Benjamin, and Levi, which comprised most of the nation after the Exile, with Israel, Isaac, and Abraham, is brought out by the genealogies which occupy the first nine chapters. In this matter special attention is given to the priests and Levites (1 Par., 6). Chapters 10-29 of 1 Paralipomenon contain the history of David, dwelling particularly on what he did to establish and foster the worship of God, and to prepare for the building of the Temple. The second book relates the history of Solomon, the builder of the Temple, and of his successors in Juda down to the Exile. The kings who were faithful to God, namely, Solomon, Asa, Josaphat, Joas, Ezechias, and Josias, are given the greater part of 2 Paralipomenon as David is given the greater part of 1 Paralipomenon. The author restricts himself chiefly to what is of a nature to make his readers understand that the fortunes of the country depend on faithfulness in the service of God.—C.E.; Gigot. (W. S. R.)

Parallelism (Gr., *para*, beside; *allos*, other), is the balancing of one line of a verse against the other. It is the most distinctive feature of Hebrew poetry. If the second line repeats the thought of the first, the parallelism is synonymous, e.g., "Wash me yet more from my iniquity, and cleanse me from my sin" (Ps. 50, 4). Antithetical parallelism opposes one thought to the other: "For the Lord knoweth the way of the just: and the way of the wicked shall perish" (Ps. 1, 6). To expand the thought of the first line in the second is to use synthetic parallelism: "O Lord my God, in Thee have I put my trust. Save me from my persecutors and rescue me." (Ps. 7, 2). If the expansion is continued step by step through several lines the parallelism is climactic or stairlike.—C.E.; Boylan, Psalms, St. L., 1920. (H. J. G.)

Parasceve (Gr., *paraskeue*, preparation), day before the Sabbath, Friday; also day before certain feasts of sabbatical rank; the day before the Pasch was observed more religiously than any other Friday. Although there is much dispute concerning the day on which Our Lord died, commentators generally agree that it was on the eve of the Pasch. —C.E. (ED.)

Paray-le-Monial, town in central France, department of Sâone et Loire, famous religious center. Population about 5000. The Benedictine priory was founded in 10th century and the monks were lords of the town until 1789. Among the places of pilgrimage are the Chapel of the Visitation where most of the visions of St. Margaret Mary Alacoque (q.v.) took place, the Basilica of the Sacred Heart, a famous example of Cluniac architecture, and the *Hieron* or temple palace, erected in honor of the Eucharistic King, which contains pictures and objects of art connected with the Holy Eucharist.—C.E.

Pardoners, name given to preachers of indulgences in the Middle Ages. They preached to obtain alms for building churches, constructing bridges, supporting the Crusades, etc. Unfortunately the practise gave rise to many abuses which led the Council of Trent to forbid the offer of any indulgence conditional on money contributions for a specified object. (ED.)

Pardons of Brittany, feasts of patron saints of churches, at which an indulgence is granted and where pilgrims gather to spend the day in prayer, beginning with early Mass and a procession around the church. There are five kinds: St. Yves at Tréguier, the Pardon of the poor; Our Lady of Rumengol, the Pardon of singers; St. Jean-du-Doigt, the Pardon of fire; St. Ronan, the Pardon of the mountain; and St. Anne de la Palude, the Pardon of the sea. The Pardons begin in March and end in October and are most frequent between Easter and Michaelmas Day (29 Sept.).—C.E.

Parents, Duties of. Parents are obliged to educate their children for God and for eternal salvation. As they are born in original sin and liable to inordinate passions they must be directed by their parents towards good and brought under the saving influence of the Church and its means of salvation. Teachers and educators are the representatives or at least the assistants of parents. Hence they, too, must counteract in the child the twofold evil which clings to it, i.e., ignorance and propensity to evil. Parents are also bound to provide for the temporal welfare of their children, for having begotten them they must continue to nourish them, and to develop their faculties and powers to fit them to provide for themselves.—C.E.; Spirago, The Catechism Explained; N. Y., 1899. (C. A. F.)

Paris, capital of France. The Roman *Lutetia*, Paris became a Christian center at an early date, its first apostles being St. Denis and his companions, Sts. Rusticus and Eleutherius. Through the intercession of St. Geneviève, Paris was preserved from Attila's invasion, and under the Merovingian kings realized its widespread religious development, beginning with the conversion of Clovis. During the Carlovingian period, Paris was defended by the celebrated Bp. Goslin in the worst of the Norman invasions, 885. In the 10th and 11th centuries, the city had numerous churches and monasteries, and from the beginning of the 12th century the monastic schools of Notre Dame were famous, although the University of Paris was not founded until the reign of Philip II, 1215. The cathedral was consecrated under Maurice de Sully, 1160-96. The feast of the Immaculate Conception was celebrated in Paris as early as the 13th century, which, especially the reign of St. Louis, was a period of great material prosperity, but the accession of the Valois began a turbulent time, eventually leading to the rise of Protestantism. Under the Gondi family which occupied the See of Paris for a century, religious congregations were widely developed. During the Revolution the life of the Church was suspended, the feast of Reason celebrated in Notre Dame, 1793, Catholic worship being resumed, 1802. Abp. de Belloy reorganized religious life and worship, 1802-08. During the

Commune, 1872, Abp. Darboy was slain. The Catholic University was created under Abp. Guibert. Besides Notre Dame, the principal churches are St. Germain l'Auxerrois, memorable for signaling the Massacre of St. Bartholomew, St. Leu, the Madeleine, which Napoleon wished to make a Temple of Glory, St. Louis en l'Ile, St. Laurent, Montmartre Basilica, St. Sulpice, St. Séverin, and the Sorbonne, famous for the tomb of Richelieu. Distinguished abbeys include St. Germain des Prés, St. Victor, St. Denis (the new church of which inaugurated the pointed arch of Gothic architecture), and St. Jacques. There are eight principal pilgrimages in Paris, that of the tomb of St. Geneviève being, perhaps, the most popular. Paris is the seat of an archdiocese, administered since its foundation by 110 bishops and 21 archbishops, 7 of whom are saints.

Paris, Gaston Bruno Paulin (1839-1903), philologist, b. Avenay, France; d. Cannes. He was a director in the Collège de France, a member of the French Academy, and for 30 years the highest authority on the philology of Romance languages. He founded the "Revue critique" (1865) and "Romania" (1872), and wrote innumerable essays and criticisms.—C.E.

Paris, University of, formed *c.* 1208, by the amalgamation of the ancient schools of Notre Dame, Ste. Geneviève and St. Victor; organized about the middle of the 13th century. It was composed of seven groups, the faculty of arts comprising the four nations, French, English, Norman, and Picard and the three superior faculties of theology, law, and medicine. The whole was governed by the rector, at the head of each faculty was a dean, and at the head of each nation, a proctor. At this period two degrees were conferred, the baccalaureate and the doctorate, and colleges were formed to establish suitable residences for the students. The University took an active part in public affairs during the Middle Ages and was the champion of orthodox Catholicity. It was suppressed in 1790 during the Revolution but was reorganized under Napoleon, 1808, who placed it under the direct surveillance of the state. In 1896 a constitution was granted to it, and it now numbers the faculties of letters, science, law, and medicine, and has 22,521 students. —C.E.

Parish (Gr., *para*, beside; *oikos*, house), regularly and strictly, a definite territorial division of the diocese to which has been assigned its own church, a determined group of the people, and its own distinct rector, who as the proper pastor is charged with the care of souls. At times, however, there have been established in the same city or district occupied by regular parishes, national parishes for the faithful of different language or nationality, and in rare instances, parishes consisting of a few families or of a certain class of persons without any relation to territory; such parishes can no longer be established without Apostolic indult. The territorial subdivisions of vicariates and prefectures Apostolic are called quasi-parishes when rectors of their own have been assigned to them.—C.E.; P.C. Augustine; Ayrinhac, Constitution of the Church, N. Y., 1925. (J. T. T.)

Parish-priest, a priest who by virtue of his office has the care of souls within the precincts of his parish. His duties are to preach, to administer the Sacraments to the members of his parish church, and to administer the parish property.—C.E., XI, 537. (D. R.)

Parker, Matthew (1504-75), second Anglican Abp. of Canterbury, b. Norwich, England; d. London. Having studied at Cambridge, he was ordained and elected to a fellowship. In 1535 he was appointed chaplain to Anne Boleyn. Vice-chancellor of Cambridge, at the accession of Mary Tudor he resigned. Deprived of his preferments he retired until he was recalled by Queen Elizabeth, to be consecrated Abp. of Canterbury in 1559. Elizabeth decided to retain an episcopacy; hence it became necessary to devise some means of finding a bishop to consecrate the newly selected prelates. The circumstances of Parker's consecration, shrouded in secrecy, were unknown to the Catholic party who believed a rumor, since proved false, called "The Nag's Head Story" (q.v.). The "Register" at Lambeth, thought by some a forgery, has been proved a legal document testifying that Parker was consecrated according to the ordinal of Edward VI by Bp. Barlow. The Elizabethians were reticent about the consecration of their metropolitan, probably because of the reputation of the consecrators. Abp. Parker strove, during fifteen years primacy, to define the limits of the doctrines of the Reformers. He revised the Edwardian Articles in convocation, 1562. In 1566 he drew up a series of enactments concerning ecclesiastical matters, known as the "Advertisements." He also made a revised translation of the Scriptures called the "Bishop's Bible."

Parkminster (Charterhouse of St. Hugh), the largest Charterhouse in the world, near Cowfold, Sussex, England; founded, 1883, by the Carthusians; priests, 17.

Parliament, Clerical Participation in. To accept or even solicit membership in Parliament, i.e., in such bodies in the State as have the right to frame laws, a cleric or a religious needs the permission of the Holy See in those countries where there exists a special prohibition of the Holy See; such would be France. Where, however, no such prohibition has been made, a cleric or a religious may not aspire to, or accept, such offices without the express permission of his own ordinary and also of the ordinary of the place where the election is to take place. This legislation also holds for the Congress of the United States, as well as for the legislatures of the various states as all of these are lawmaking bodies.—Ayrinhac, General Legislation in the New Code of Canon Law, N. Y., 1923. (W. G.)

Parma, town and former duchy in northern Italy. A Roman colony in 183 B.C., Parma had a bishop in A.D. 378. From the 10th century the prelates enjoyed temporal power, but in 1106 it was resigned by St. Bernardo. Parma was erected into a duchy in 1545 by Pope Paul III, and this status continued until 1731, after which period it was controlled successively by Spain, Austria, France, and finally annexed to the Kingdom of Italy (1860). The town possesses a fine Lombard ca-

thedral begun in 1060, and many art treasures, especially those of Correggio. Parma is now the seat of a diocese, directly dependent on the Holy See; Catholic population, 232,913.

Parochial Mass, a Mass celebrated for the parishoners on all Sundays and Holy Days of obligation. The parish priest is not obliged to celebrate it, but if he does not he must offer his Mass for that intention. If it is a High Mass it is preceded by the aspersion of water and the blessing on Sunday. It is accompanied by an instruction, special prayers, announcements, etc.—C.E.; Wuest, tr. Mullaney, Matters Liturgical, N. Y., 1926. (C. J. D.)

Parousia, (Gr., *para*, near; *ousa*, participle of *eimi*, be). In the N.T. it means the second coming of Christ. The principal Gospel texts are: Matthew, 10, 21-24; 16, 27; Mark, 9, 38; and Luke, 9, 26; Matthew, 24, 25, and the parallel passages of Mark, 13, and Luke, 21, 5-33. The way in which Our Lord's sayings about this second coming are connected with other sayings referring to the establishment of the kingdom here below and to the destruction of Jerusalem, which was to take place in A.D., 70, and His deliberate intention to leave His followers in ignorance regarding the time of His parousia, have given rise to obscurities and difficulties about the time of the fulfillment of His prophecy. The early Christians lived in the hope and expectation of a coming of Our Lord which would probably be not long delayed.—Prat, tr. Stoddard, The Theology of Saint Paul, N. Y., 1926. (W. S. R.)

Parrenin, DOMINIQUE (1665-1741), Jesuit missionary, b. at Russey, France; d. at Peking. His varied knowledge and familiar use of Chinese earned him the good will of the Chinese emperors, which he utilized in the interest of religion and science. To him is due the continuance of the mission at Peking during violent persecutions. His services to science were of value in drawing up the great map of China.—C.E.

Parsis or PARSEES (ancient Pers., *Parsi*, Persian), members of communities in India and Persia who are adherents of the Zoroastrian religion. They were originally from Persia whence they were dispersed, A.D. 641, when the Moslems attempted to convert them. They fled to Ormuz, Diu, and finally to Sanjan where they established their first fire temple, 721. The Moslems again dispersed them, 1305. They established themselves throughout India where they rose to prominence in the 17th century. The sect is divided into two parties: the Shehanchais, who adhere to the Indian method of computing the calendar; and the Kadmis, who follow the Persian system. The sacred books of their religion are known as the Avesta. Among their praetises are: worship in fire temples; praying on the sea shore to the rising and setting sun; celebration of marriages in public assembly; exclusiveness as regards marriage; the rule of never smoking. According to the census of 1921 their total number is 111,778 and their largest communities are in Bombay Presidency, Central Provinces and Berar, Baroda State, Bombay States, and Hyderabad State, in India; Yezd, and twenty-four surrounding villages, in Persia.—C.E.

Parthia, mountainous region in W. Asia, S. of the Caspian Sea E. of Media; an ancient empire founded in part from the old Persian Empire. Parthians were present at Pentecost (Acts, 2, 9).

Pascal, BLAISE (1623-62), scientist and religious philosopher, b. Clermont-Ferrand, France; d. Paris. When eighteen years of age he invented a calculating machine, and before he was twenty-three conducted conclusive experiments on atmospheric pressure. He was then inclined toward Jansenism and for a while frequented the *salons* and associated with libertines. During the night of 23 November, 1654, he had a sort of ecstatic vision which completely changed the course of his life and he retired to Port-Royal where he became a staunch defender of the Jansenists. It was then that he published his famous "Provincial Letters," which are not only a defense of Jansenism but a severe indictment of the moral and political theories of the Jesuits. But his chief work was the composition of an apology for the Christian religion; it was begun in 1650, but never completed; the notes he left were published after his death under the title of "Pensées sur la Religion," and after the discovery of the original MSS. in 1843, new editions succeeded each other rapidly to the present day. Pascal's last years were passed in dreadful agony; he died in the Church. The "Provincial Letters" are now hailed as the first prose masterpiece of the French language and they contain many passages remarkable for their wit and eloquence, but for the most part they are biased, unjust, and devoid of any doctrinal value, except in the eyes of the Church's enemies. The "Pensées" have had, and still have, tremendous influence on French religious thought. Pascal is a poet who has spoken of God and Christ and of the greatness and littleness of man in unforgettable accents.—C.E.; Complete Edition of Pascal's works, by Brunschevig and Gazier, 14 vols. Paris, 1904. Pascal, tr. Taylor, "Thoughts on Religion and Philosophy." Lond. 1894; Giraud, "Pascal, l'homme, l'œuvre, l'influence," Paris, 1905. (F. P. D.)

BLAISE PASCAL

Pascal Baylon (Pascal, Heb., Passover Lamb), SAINT, Confessor (1540-92), b. Torre-Hermosa, Aragon; d. Villareal. He spent his early years as a shepherd and even then showed the marked devotion to the Holy Eucharist which was a characteristic feature of his life; he became a Franciscan lay-brother of the Alcantarine reform. Canonized, 1690. Patron of Eucharistic associations and congresses. Relics in Franciscan church, Valencia. Feast, R. Cal., 17 May.—C.E.; Staniforth, The Saint of the Eucharist, Lond., 1908.

Pasch (Heb., Passover). The Jewish Pasch was celebrated annually at the command of God to commemorate the deliverance of the Jews from the bondage of Egypt—a deliverance granted on condition that the night before they were set free a lamb or kid without spot or blemish and the bones

of which were preserved unbroken, be sacrificed and the blood sprinkled on the doorposts of every Hebrew house. In the mind of God, this deliverance of the Jewish people from the bondage of Egypt with the attendant details was a foreshadowing of the Christian Pasch or Passover, when through the sacrifice of the Immaculate Lamb of God and the subsequent application of the merits of His blood to our souls through the Sacraments, we were set free from the bondage of sin and Satan. So true is this, that in the early Church we find the term "pascha," applied equally to Good Friday and Easter Sunday. Good Friday was styled the "Pasch of the Crucifixion," and Easter Sunday, the "Pasch of the Resurrection."—C.E.

Pasch. = *Pascha* [Easter (Breviary)].

Paschal candle, a large candle, symbolic of the Risen Saviour, the Light of the World which is blessed at the service on Holy Saturday, is used that day in the blessing of the baptismal water, and is lighted on the Gospel side of the sanctuary during solemn services during the paschal season. In it are inserted five grains of incense incased in hard wax, symbolizing the five wounds of our Lord. —C.E. (J. F. S.)

Paschal Communion. See EASTER DUTY.

Paschal I, POPE (817-824), b. Rome; d. there. He joined the Roman clergy, became superior of the monastery of St. Stephen, and took care of the pilgrims who came to Rome. As pope he reeeived from Emperor Louis I a doeument confirming the rights and possessions of the Holy See; erowned Lothair I emperor, 823; and supported missionary expeditions which went out from the Frankish Kingdom. In 814, when the Iconoclastie controversy broke out again in the Byzantine Empire, Paschal supported Theodore of Studium, champion of orthodoxy. He restored and beautified many churches and monasteries, and placed the relics of many Roman martyrs in the church of St. Praxedes, where he was buried; he is honored as a saint on 14 May. —C.E.; Mann.

Paschal II (RAINERIUS), POPE (1099-1118), b. Blera, Galeata, Italy; d. Rome. He was a Benedictine, card.-priest, and a member of the papal eonrt under Gregory VII and Urban II. As pope, his policy, which was to secure the prerogative of investiture against the influence of the State, brought him in eonflict with the emperors Henry IV and V. During his pontificate four antipopes found imperial favor, Guibert, Theodoric, Aleric, and Maginulf. In 1111, Henry V advanced on Rome and imprisoned Paschal, who was freed when he signed a concordat promising never to excommunicate Henry, and to crown him emperor. All Christendom rebelled against these terms and Paschal withdrew his promise, and excommunicated Henry, 1112. The latter now undertook to subsidize all expeditions against the pope, who died soon after. Paschal is renowned as a disciplinarian and an administrator who brought the papacy into direct communication with the people.—C.E.; Mann.

Paschal mundo gaudium, or WITH THE FAIR SUN OF EASTER MORN, hymn for Lands for the Common of Apostles and Evangelists, in Paschal Time; Ambrosian school, 4th or 5th century. It has about fifteen translations; the one given is by A. McDougall.—Britt.

Paschal Time, in liturgy, season of joy after Easter, between Low and Trinity Sundays. In canon law, period during which every Catholic must receive Holy Communion. See EASTER DUTY.—C.E.; Guéranger, tr. Shepherd, The Liturgical Year, Paschal Time, Lond., 1871.

Pascha Nostrum. In 1 Corinthians, 2, 7, Christ is called "Our Pasch," in the sense of "Our Paschal Lamb." See LAMB. Exhorting to moral perfection, St. Paul alludes to the ritual of the Jewish Passover. After the sacrifice of the lamb all trace of yeast was removed from the house; and only unleavened bread was to be eaten during the week the festival lasted. Christ is the true Paschal Lamb who taketh away the sins of the world; He has been offered up in the sacrifice of Calvary; we celebrate a paschal feast which is to last, not a week, but forever. Christians must be free from the "leaven of wickedness," that is, from all moral corruption. Leaven, or yeast, was the symbol of corruption and its rapid action was proverbial.—Prat, tr. Stoddard, The Theology of St. Paul, N. Y., 1926. (W. S. R.)

Paschasius Radbertus, SAINT, confessor (786-*c.* 860), Benedictine theologian, b. Soissons, France; d. Corbie. He was a monk at Corbie under St. Adalard, whom he assisted in founding the monastery at Corbie, 822. He was elected abbot, 844, but resigned, 851, to devote himself to study. His most important work, "The Body and Blood of Christ," started the first controversy on the Eucharist; it was vindieated by Gerbert, and afterwards by Sylvester II, and cleared the way for a precise understanding of Transubstantiation. Relics in St. Peter's, at Corbie. Feast, 26 April.—C.E.

Passau, city in lower Bavaria and former prineipality of the Holy Roman Empire. On the site of the Roman colony of Batavis St. Boniface created the see of Passau (739). Bp. Piligrim (971-91) prepared the way for secular power. Emperor Otto III granted the privileges of taxation and coinage and at the Reichstag of Nuremberg (1217) the bishops were formally recognized as princes of the empire. They were temporal rulers of a territory diminished in the 15th century and again in the 18th which was then about 350 sq. m. with a population of 50,000. The city of Passau was granted a charter in 1299. At the secularization of 1803, most of the principality was ceded to Bavaria. The cathedral, begun in 1407, was rebuilt in 1662, in the florid rococo style. The city (popnlation 20,983) is now the seat of a diocese having a Catholic popnlation of 378,950; parishes, 259; churches, 550; priests, 632; religions houses, 107; sisters, 1270.

Passerat, VENERABLE JOSEPH (1772-1858), member of the Congregation of the Most Holy Redeemer, b. Joinville, France; d. Bruges. He left the army to enter the congregation at Warsaw. Having become vicar-general over all Transalpine communities, he founded new houses all over the world. After being driven out of Vienna, 1848, he became director of the Redemptoristines at Bruges. Process for his beatification was begun in 1892. —C.E.

Passing bell. In England when it was Catholic, and in other countries as well, there was a pious custom of ringing the church bell slowly when a death was imminent in the parish, that the faithful might be reminded to pray for the dying person. This was called the "passing bell." (J. F. S.)

Passion (Lat., *passio*, a suffering, an affection), a desire or emotion in which excitement reaches an intense degree. The passions are movements or tendencies of the sensitive appetite toward a sense good or away from a sense evil. The sensitive appetite tends toward the good of the individual animal life or the life of the species. The passions therefore are of the sensitive or animal order and are found in the animal as well as in man. Emotions in man, such as surprise or laughter, that are not concerned with good or evil, are not passions. Again such tendencies in man as are not concerned with the good or evil of sense, but with intellectual or spiritual good or evil, e.g., desire of learning, love of virtue, are not in the strict sense of the word passions. The good and evil that are the objects of passion are the good and evil of sense, and commonly as presented by the imagination. This fact shows that the passions are fed by the imagination, and that the control of the passions must begin with its control. The passions in themselves are non-moral. Only in so far as they are subject to the will do they come under the moral law. When regulated by reason and subjected to right control of the will, the passions can be considered good and used in the practise and acquisition of virtue. Love and hatred as general tendencies toward good and evil are the generic passions. Under them come desire and aversion, joy and sadness, hope and despair, courage and fear, and anger.—C.E.; Maher, Psychology, N. Y., 1909. (J. V. K.)

PASSION, INSTRUMENTS OF THE

Passion, Instruments of the, are sometimes grouped in one picture—the cross, nails, hammer, scourge, crown of thorns, and lance. (J. F. S.)

Passion, Relics of the, include the Veil of St. Veronica and the Holy Lance, preserved at St. Peter's; the Title of the Cross, a large portion of the True Cross, one of the Sacred Nails, and two of the Thorns, at Santa Croce; the Holy Pillar, at St. Prassede; and the Holy Stairs, near the Lateran. Besides these large relics of the Passion, the Basilica of Santa Croce has another collection containing two of the Sacred Thorns, the finger of St. Thomas which touched Our Lord's wounds, and a reliquary supposed to have belonged to St. Gregory the Great.

Passionists. See Congregation of Discalced Clerks of the most Holy Cross and Passion of Our Lord Jesus Christ.

Passion Music originated in the declamation of the Passion of Our Lord in front of the altar by the deacon and later by different persons, as the words of Our Lord by the priest, of the Evangelist by the deacon, and of the crowd (*turba*) and others by the sub-deacon. The interrelation of the alternating voices, their relative pitch and manner of interpreting the part still exist today. Obrecht (1430-1506) made it the subject of an extended motet. The work of Vittoria (1540-1613) formed for 300 years the repertory of the Sistine Chapel choir for Holy Week. The Reformers discarded the Latin text. Schütz introduced stringed instruments. The Passion music reached its highest development under Bach (1685-1750) and Joseph Haydn.—C.E.

Passion of Christ (In Art). Among the many masters who have represented this subject are: Correggio, Domenichino, Dürer, El Greco, Mantegna, Memling, Holbein the Elder, Luini, Perugino, Titian and Veronese.

Passion offices, seven offices in honor of events and instruments of Christ's Passion, prescribed for Tuesdays after Septuagesima and Sexagesima, and for Fridays in Lent.—C.E.

Passion of Jesus Christ. (1) A devotion paid to Christ in memory of His Passion through pious exercises commemorating His sufferings, such as the Way of the Cross, in several Masses of the Passion, in countless prayers; also through art, pictures and statues depicting various phases of the Passion; and through a vast literature, mostly ascetical and devotional in nature. This devotion is of ancient origin, though it did not flourish in the early Church as it does today. The devotion as it exists today dates from the time of St. Bernard and St. Francis of Assisi. (2) A feast celebrated on the Tuesday after Sexagesima Sunday. Its object is to honor the sufferings Christ endured for the salvation of mankind. It originated in the 16th century, and was reintroduced by St. Paul of the Cross. There are also other feasts commemorating special mysteries of the Passion. (3) In the four Gospels, the Passion is so recorded that one account supplements the other. The Synoptic Gospels contain a brief narrative, in substance common to all. Matthew and Mark have additional passages in common. The further passages which are found separately in the three synoptists quite easily harmonize with the intention that particular narrator had in mind, and with the peculiarities elsewhere noted in the same narrator; this is likewise true of John's account of the Passion. Both by the omission of mysteries recorded by the Synoptists, and by the narration of others omitted by them, the fourth Gospel is true to its traditional character as being of later date.—C.E.; Gallwey, The Watches of the Sacred Passion, Lond., 1896.

Passion Plays originated in the ritual of the Church, appearing first in Latin, then in German; the contents were gradually adapted to popular ideas until in the 15th century the popular religious plays had developed. The Passion Plays of the 15th century with their peculiar blending of religious, artistic, and popular elements gave a true picture of German life of that time. In the 16th century, they began to lose their dignified character. With the appearance of the Jesuit drama in the 17th century, the Passion Plays were relegated to monasteries and out-of-the-way villages.

Towards the end of the 18th century, efforts were made in Catholic Germany to destroy even the remnants of the medieval plays. Public interest in the Passion Play awoke anew during the last decades of the 19th century, and since then Brixlegg and Vorderthiersee in the Tyrol, Höritz in southern Bohemia, and above all Oberammergau (q.v.), in Upper Bavaria, attract thousands to their plays. —C.E.

Passion Sunday, the fifth in Lent and second before Easter, the beginning of Passiontide. Altar, crucifixes, statues, and pictures are draped in violet. It is a time for special reflection on the Passion and Death of Christ. It is also called *Judica* (Judge me) Sunday from the first word of the Introit.—C.E.

Passiontide, two weeks between Passion and Easter Sundays, especially consecrated to consideration of Christ's sufferings and death.—C.E.

Passion week, second week before Easter.

Passos, a Portuguese name locally used to designate certain pious exercises during Lent at Goa and other Catholic communities in India. They were introduced by Fr. Gaspar Barzeo to keep up the effects of his missionary work in India, and included a procession of flagellants who on every Friday assembled to sing the Litanies and to scourge themselves in sight of the Cross. Without the scourging and other objectionable features they exist today as a regular custom during Lent. At the end of the weekly sermon a scene from the Passion is enacted, followed by a procession.—C.E.

Passover. See PASCH.

Pasteur, LOUIS (1822-95), chemist, called father of bacteriology, inventor of bio-therapeutics, b. Dôle, France; d. near Sèvres. He was professor of chemistry at the Sorbonne and founder and director of the Pasteur Institute. His discoveries of germs and their action in disease caused him to invent vaccines; that for rabies was beneficial to all humanity. His investigations of a disease among silk-worms preserved that industry to France.—C.E.; Herter, Influence of Pasteur on Medical Science, N. Y., 1904.

Pastor (Lat., *pasco*, feed), an individual priest, or a moral person (a religious order or community) on whom a parish has been conferred, with the rights to the benefice of that parish. Pastors exercise the care of souls under the authority of the bishop. Pastors are irremovable when they enjoy the right of perpetuity of office. Such a pastor cannot be removed or transferred unless for a canonical reason, viz., a reason which is stipulated by the law of the Catholic Church. Other pastors are removable, such as religious and those who have charge of a congregation which has not as yet attained the status of a canonical parish.—C.E. (D. R.)

Pastor, LUDWIG VON (1854-1928), historian of the popes, b. Aix-la-Chapelle, France; d. Innsbruck, Tyrol. After the death of his father, a sincere Lutheran, his mother brought him up as a Catholic. Dr. Johannes Janssen, the historian of the German people, recognized his pupil's extraordinary talent. Ranke's History turned his mind to the papacy. From early life he sought access to the Vatican Archives. His perseverance led Leo XIII to throw them open to the historians of the world. Pastor worked in them with truth as his single end. He consulted the best authorities on questions of art, literature, theology, and diplomacy. He was associated with much of the important historical work of Europe since 1880. Besides his other works he completed Mgr. Janssen's "The History of the German People to the End of the Middle Ages." His "Geschichte der Päpste" (1886-1928) treats the popes from 1305 to 1572, beginning with Clement V and ending with Pius V. It has been translated from the German into several other languages. The English edition, "History of the Popes from the Close of the Middle Ages" (St. Louis, 1929), was edited by Ralph E. Kerr. It has won the favor of the best critics, and has compelled a new estimate of the papacy among non-Catholic historians. (K. J. K.)

Pastorale, the traditional title formerly used for collections of liturgical formula to be used by pastors in dispensing the sacraments and in performing other liturgical functions. Other titles for the same book are: *Agenda*, *Manuale*, *Sacerdotale*, *Sacramentale*. The *Rituale Romanum*, into which what still obtains from these books has been incorporated, has now been substituted for them. Zaccaria (*Bibliotheca ritualis* I, Rome, 1776, 155) mentions six rituals with the title of Pastorale. In the *Pastorale Mechliniense* the title survived the longest and was in use until the acceptance of the Roman Ritual under Abp. V. A. Dechamps (d. as cardinal, 1883). (D. R.)

Pastoral Epistles (Lat., *pastor*, shepherd; Gr., *epistole*, letter), letters written by St. Paul to Timothy and Titus as bishops, and shepherds of the flock. (ED.)

Pastoral letters, ecclesiastical, episcopal documents written by the bishop either to all the members of his diocese or to the clergy only. The purpose is to maintain the proper discipline and administration in the diocese. Pastoral letters are classified accordingly as they are issued by the bishop or from a synod. To have legal force pastoral letters must be published according to the ordinary custom and manner. A collection of the "National Pastorals of the American Hierarchy" was published by Rev. Peter Guilday, Washington, 1923.—C.E., IX, 204. (D. R.)

Pastoral Staff. See CROSIER.

Pastoral Theology, a special branch of theological science which treats of the care of souls. It comprises those practical rules and applications based on the doctrine and experience of the Church which the priest, as shepherd of souls, should faithfully fulfill in the exercise of his sacred office. It presupposes a knowledge of dogmatic and moral theology, including canon law and other branches which enter into his ecclesiastical training. Pastoral theology has always been practised in the Church, but its consideration as a formal treatise is a matter of recent centuries. Jesus instructed His disciples in the exercise of their new ministry. St. Paul gave priestly direction to Timothy and Titus. The Fathers of the Church have left many writings on the care of souls. During the period prior to, and attendant on, the revolt of Luther, clerical discipline and practise were in a sorely

neglected condition. One of the immediate ends of the Council of Trent was the reform of the clergy. From that time pastoral theology has developed as a separate science. The model for priestly practise is Christ, the Good Shepherd, Whose life portrayed the ideal teacher, priest, and ruler. The priest should strive to practise Christlike prudence and charity, mindful of the admonition of St. Paul that "the letter killeth, but the spirit giveth life." From Sacred Scripture and tradition which includes the official documents of popes, general councils, Roman congregations, decrees of provincial councils and diocesan synods, and episcopal letters, the priest will find pastoral direction. Official bulletins like the "Acta Apostolicæ Sedis" and various periodicals like "The American Ecclesiastical Review" and "The Irish Ecclesiastical Review," will inform him of current legislation, authentic interpretations, and offer him approved advice. The threefold office of the priest affords an adequate division of pastoral theology. As teacher he must preach the word of God to his flock. He must provide for the catechetical instruction of children and the ignorant with special preparation for their Confession, Communion, and Confirmation. As minister of the sacraments, besides the requisite dogmatic and moral theology, he should possess other knowledge such as "pastoral medicine," which treats of the relations of bodily conditions to religion and morality. How to attend the sick and dying, the use of sacramentals, vespers, church music, processions, and relics are usually treated under sacramental discipline. As a ruler the priest has duties which concern the organization of the parish, the building and upkeep of the church, the establishment and management of parish schools, various spiritual societies, social work, missions, collections, and records.—C.E., XIV, 611; Schulze, Manual of Pastoral Theology, St. L.; O'Malley and Walsh, Essays in Pastoral Medicine, N. Y., 1907; Laurent, tr. Dolphin, The Busy Pastor's Guide, Red Wing, Minn., 1924. (R. M. MCK.)

Pastoureaux (Lat., *pasco*, feed), CRUSADE OF THE, name of a popular movement in France in the middle of the 13th century, animated by a desire to free the Holy Land from the Turks. The unauthorized person who preached the crusade to the shepherds and laborers was known as the "Master of Hungary." The army of over 30,000 which collected grew unruly, harassed the clergy, desecrated churches, attacked Jews, and committed other acts of violence. The Pastoureaux were excommunicated and only suppressed with drastic measures. A second movement with the same name and purpose arose in northern France, 1320, and was in turn put down only after much bloodshed.—C.E.

PATEN, COMMUNION

Paten, a circular dish resembling a saucer, of the same material as the chalice, and consecrated by a bishop with anointings of holy chrism. It is used to hold the bread at the Offertory of the Mass, and later to hold the Sacred Host. At solemn Masses, except those of Requiem, the paten is held enshrouded in the humeral veil by the subdeacon from the Offertory to the Pater Noster.—C.E. (J. F. S.)

Pater Noster (Lat., Our Father), the first two words of the Lord's Prayer, so called because it was composed and taught by Our Lord Himself (Luke, 11, 2-4; Matt., 6, 9-15); most widely known and used of all prayers. (C. J. D.)

Pater superni luminis, or FATHER OF LIGHTS! ONE GLANCE OF THINE, hymn for Vespers on 22 July, Feast of St. Mary Magdalen. It was written by Card. Bellarmine (1542-1621). Of the nine translations, the one given is by E. Caswall.—Britt.

Patience (Lat., *patior*, endure), a form of the virtue of fortitude; a virtue enabling one to endure present evils without being unduly cast down, because of the love of God. Patience is understood particularly as the bearing of evils inflicted by another. The grades of patience are: to bear difficulties without fretfulness or murmuring, to use hardships to make progress in virtue, to desire afflictions and to accept them with holy joy. (W. O. B.)

Patmore, COVENTRY (1823-96), poet, b. Woodford, England; d. Lymington. Married three times, he became a Catholic after the death of his first wife. His "Tamerton Church Tower," and the "Angel in the House," were popular in his day; also "The Unknown Eros" which is now considered a classic.—C.E.

Patmos, păt'mŏs, small volcanic island in the Ægean Sea off the coast of Asia Minor, S. of Samos and W. of Miletus, famous as the place of St. John's exile (Apoc., 1, 9), where it is generally believed he wrote the Apocalypse.—C.E.

Patna, DIOCESE OF, India; erected 1919 from the Prefecture Apostolic of Bettiah and Nepal; includes all of the former Prefecture of Nepal, and the eastern part of the Diocese of Allahabad lying S. of the Ganges, viz., all the districts of North and South Behar (except Purneah and the Santal Parganahs), the whole of Nepal and a smaller strip about 80 sq. m., in the Darjeeling district; area, 126,000 sq. m.; suffragan of Calcutta; entrusted to the Jesuit Fathers, Missouri Province. Bishop: Louis Van Hoeck, S.J. (1921-28); administrator: Bernard Sullivan, S.J. (1928). Churches, 21; priests, secular, 7; priests, regular, 16; religious women, 55; high schools, 2; elementary schools, 22; pupils in elementary schools, 1,634; institutions, 9; Catholics, 6,501.

Patriarch (Gr., *pater*, father; *arche*, rule). (1) The father and ruler of a family, tribe, or race. It is used extensively in biblical history. (2) Ecclesiastically, by virtue of the name, a patriarch signifies a prince of fathers. This title is one of honor only. The patriarch has no special jurisdiction except in virtue of a particular law. He enjoys precedence over primates, metropolitans, and bishops. The Roman Pontiff, Innocent III, distinguished patriarchs, which follow in the order of dignity: Rome, Constantinople, Alexandria, Antioch, and Jerusalem. Some of there are merely titular patriarchs at the present time. In the Orient there are patriarchs of different rites: e.g., Armenian, Chaldean, Melchite, and Maronite. There are minor patriarchs, e.g., of Venice,

Lisbon, the West Indies, and the East Indies.—C.E.

Patriarchal cross, a cross with two cross-bars, forming a part of the heraldic arms of a patriarch and carried before him in processions. (J. F. S.)

Patriarchate, a patriarch's territory, see, or diocese over which he governs. The first three patriarchates in the Catholic Church to enjoy patriarchical rights were Rome, Alexandria, and Antioch. The pope is the patriarch over the West. This Western Patriarchate comprises "all the western lands where Latin was once the civilized, and is still the liturgical language, where the Roman Rite is now used almost exclusively and the Roman canon law obtains."—C.E. (D. R.)

Patriarchs, SCRIPTURAL, are in 1 Paralipomenon, 8, 28, called "Chief fathers and heads of their families who dwelt in Jerusalem." They are therefore founders and chief men of a clan. Thus of the Semites from Adam to Therah inclusively, there were nineteen patriarchs. With Abraham there begins another list of patriarchs of the Abrahamites. First there are the three great patriarchs, to whom all render special praise: Abraham, Isaac, and Jacob. Our Lord gives these three special honor. Of Jacob sprang twelve sons, and twelve patriarchs, founders of the race of Israel. In Acts, 2, 29, David is called a patriarch, as a token of signal honor, and because he founded the Davidic dynasty of which is Christ. —C.E.; Gigot. (A. E. B.)

Patrician Brothers (BROTHERS OF ST. PATRICK), religious order founded by Daniel Delaney, Bp. of Kildare, at Tullow, Ireland, in 1808, for the religious and literary education of youth and the instruction of the faithful in Christian piety. The founder chose seven catechetical instructors in the Sunday schools to form the nucleus of the new order, and the congregation was established as a diocesan institution. Filiations sprang up in other dioceses of Ireland, the Brothers were invited to India and Australia, and foundations were made at Sydney, and Madras. In 1888, the congregation was approved by Pope Leo XIII, as a result of which the Brothers have been enabled to perfect and extend their congregation in Ireland, and to open new colleges, schools, and orphanages in Australia and India. A scheme of technical and scientific study has been introduced into their schools, while by their orphanages and industrial schools, they aid thousands of youths to maintain responsible positions. The mother-house is situated at Tullow, Ireland. Statistics: 15 houses in Ireland, 4 in Australia, and 5 in India.—C.E.

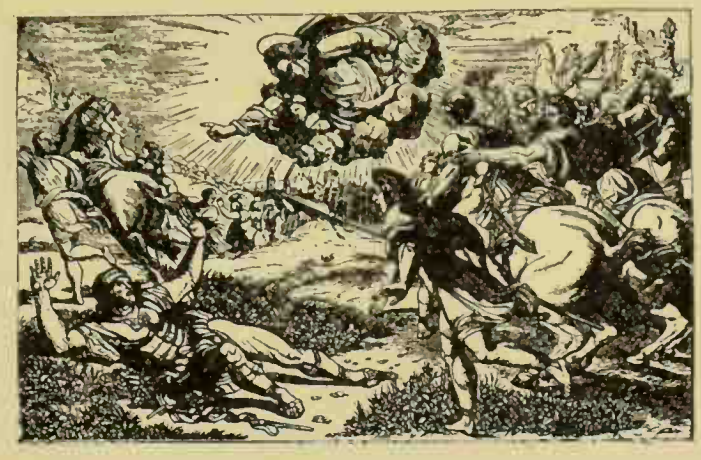
Patricius Romanorum (Lat., noble of the Romans), title conferred on Pepin, King of the Franks, by Pope Stephen II, 754, and later assumed by the emperors of the Holy Roman Empire. It carried a special obligation to protect the temporal rights of the Holy See and was therefore merely a protectorship; it was not equivalent to immediate and sole sovereign authority at Rome.

Patrick, SAINT, confessor (387-493), Bp. of Armagh, apostle of Ireland, b. Kilpatrick, Scotland; d. Saul, Ireland. He belonged to a Celto-Roman family of high rank, and at the age of sixteen was captured by Irish maranders and sold into slavery in Dalriada. During his captivity he was converted, and acquired a knowledge of the Celtic tongue and race. After six years he escaped, returned to Britain, thence to Gaul, and studied at Tours, Lérins, and Auxerre. He put himself under the guidance of St. Germain at Auxerre and went as his mission companion to Britain. Pope St. Celestine I, at the recommendation of St. Germain, entrusted St. Patrick with the mission of converting the Irish race. Patrick received episcopal consecration in the city of Turin at the hands of St. Maximus and shortly afterwards set out for the Irish mission. He and his companions landed at Wicklow Head probably during the summer of 433, were attacked by the Druids, but proceeded to Dalriada, and erected a church at Sabhall in a barn given them by one of their first converts. On Easter Sunday, 433, Patrick pleaded for the faith before King Leoghaire, and converted his brother, Conall, and Dubhtach, the chief bard. It was on this occasion that St. Patrick is said to have plucked a shamrock from the sward, to explain by its triple leaf and single stem the doctrine of the Blessed Trinity. After this, permission was granted to Patrick to preach the faith throughout Erin. St. Patrick set out for Connaught, and on his way thither, smote the chief idol Crom-Cruach. He spent seven years visiting every district of Connaught, organizing parishes, forming dioceses, and instructing the chieftains and people. In 440, St. Patrick entered on the special work of the conversion of Ulster, and in 444, founded a church at Armagh. From Ulster he probably proceeded to Meath to consolidate the organization of the communities there, thence through Leinster and Gowran into Ossory, where he erected a church under the invocation of St. Martin, near the present city of Kilkenny. St. Patrick then went to Munster, where he baptized Ængus, son of the King of Munster, and spent considerable time in the present County of Limerick. It is recorded that he consecrated no less than 350 bishops, and continued until his death to visit and watch over the churches he had founded in all the provinces of Ireland. When not engaged in the work of the sacred ministry, his whole time was spent in prayer and penitential austerities. During his apostolate in Ireland he was subjected to frequent trials by the Druids and other enemies of the Faith, and no less than twelve times he and his companions were taken prisoners and condemned to death. From all these trials he was liberated by Providence, and did not die until his triumph over paganism was complete. He was buried at the chieftain's Dun or Fort near Saul, where later was founded the cathedral of Down. Devotion to him is

ST. PATRICK

one of national import throughout Catholic Ireland, and his feast day is one of festivity and public recognition wherever conditions permit. Patron of Ireland and of many cathedrals in Ireland, the United States, and Australasia. Emblems: serpent, baptismal font, cross, harp, demons, shamrock, and purgatory. Feast, R. Cal., 17 March.—C.E.; Butler; Bury, Life of Saint Patrick and His Place in History, Lond., 1905.

Patrimony of St. Peter properly designates the landed possessions and revenues from various sources belonging to the Holy See up to about the 8th century. Sometimes applied to the States of the Church (754-1870), here it is taken in the former sense. Before the law of Constantine, 321, empowering the Church to acquire property, the possessions of the Holy See could not have been very considerable. However, the first Christian emperor and the newly converted nobles, by their gifts, soon put the Church in possession of very large estates. These large donations stopped about the year 600, due to the impoverishment of the wealthier Christian families brought on by the barbarian invasions. In the time of Gregory the Great (590-604) the pope might have been called the largest landed proprietor in the world. The patrimony then embraced large farms, pasture lands, forests, even whole villages and towns. With the estates (Lat., *fundi*) went the *coloni* or cultivators, who, though attached to the soil, were personally free. Many of these estates bore the names of their original owners, e.g., Fundus Corneli, Fundus Pompilianus. A number of these estates formed what was known as a *massa*. A certain number of *massæ* formed a patrimony, which often, in Italy at least, equaled an ancient Roman province. The patrimonies were situated mostly in and around Italy, although there were some throughout the Orient, Dalmatia, Gaul, and Africa. The most valuable were those in Sicily, the most numerous those around Rome. Other patrimonies were situated near Naples, Gaeta, Tivoli, Ravenna, Genoa, etc. All together were called the Patrimony of St. Peter. The revenue was devoted to the building and maintenance of churches, monasteries, hospitals, etc., for purchasing the freedom of slaves, and for relieving the needs of the people of Italy and elsewhere. St. Gregory called the Patrimony of St. Peter the property of the poor.—C.E., XIV, 257. (M. E. D.)



CONVERSION OF ST. PAUL

Patrizi, Francis Xavier (1797-1881), Jesuit exegete, b. Rome; d. there. Except for a period during the Revolution of 1848, he was professor of Sacred Scripture and Hebrew at the Roman College until 1870. His most important works are interpretations of the Scriptures and Gospel commentaries in Latin, intended to refute the rationalistic errors of that time.—C.E.

Patrology (Lat., *pater*, father; Gr., *logos*, science), study of the Fathers of the Church, treated under this title.—C.E.; Tixeront, Handbook of Patrology, St. L., 1920. (ED.)

Patron, one who erects or maintains a benefice; if a church is necessary for a benefice, one who gives the land, builds the church and provides for its maintenance; or, one who does any of these three things. The right of patronage is the sum of rights and obligations of a person, the patron, in connection with the assignment or administration of a benefice. As this right is of a spiritual order, it is subject to ecclesiastical jurisdiction, though the property involved is a matter for the civil law and court. Patronage may be acquired by inheritance, presentation by the patron to another, by exchange, purchase, or prescription. The rights of patronage are: (1) of presentation, in case of vacancy of a benefice, of one suitable to receive it; (2) of honor, precedence in processions, a sitting in the church, burial with special distinction; (3) allowance of support from the revenues over and above the needs of the church, if the patron be in need through no fault of his own; (4) the right and duty of keeping in good order what constitutes the benefice.—C.E. (ED.)

Patronage of Our Lady, Feast of the, 16 Nov., permitted by a decree of the Sacred Congregation of Rites, 1679, for all provinces of Spain, in memory of the victories obtained there over the infidels. Benedict XIII granted it to the Papal States and it may now be celebrated with due permission by churches throughout the world.—C.E.

Patronage of Saint Joseph, Feast of the, Third Wednesday after Easter, honoring Saint Joseph, proclaimed patron of the Universal Church by Pius IX, 1847.

Patron Saints, (1) saints who by designation of the sovereign pontiff or by popular tradition are venerated as favoring by their intercession certain interests, countries or localities, e.g., St. Joseph, Patron of the Universal Church, Francis Xavier, Catholic Missions, Camillus of Lellis, hospitals; (2) after whom churches, parishes, or other institutions are named; (3) after whom persons are named in Baptism or Confirmation.—C.E. (ED.)

Paul (Lat., little), Saint, Apostle of the Gentiles (*c.* A.D. 2-66), b. Tarsus, Cilicia; d. Rome. A Jew of the tribe of Benjamin, he received the name Saul at the time of his circumcision, but being a Roman citizen, he also had the name Paul by which he was known when he began his apostolate among the Gentiles. When still quite young he was sent to Jerusalem to the school of Gamaliel (Acts, 22, 3); according to the rabbinical custom he learned a trade, choosing that of tentmaker. A Pharisee (Acts, 23, 6), he persecuted the Christians and took an

active part in the martyrdom of St. Stephen (Acts, 7, 58-60; 22, 20). The story of his miraculous conversion is related in Acts, 9, 1-9; 22, 3-21; 26, 9-23. After his conversion, baptism, and the cure of his blindness, he began preaching to the Jews, making Damascus his headquarters; withdrew to Arabia for meditation and prayer; returning to Damascus, he was forced to flee from the persecution of the Jews (2 Cor., 11, 32-33; Acts, 9, 23-25); went to Jerusalem where he met St. Peter and St. James; retired to Tarsus for five years (Acts, 9, 29-30); and after this worked with St. Barnabas at Antioch for a year (Acts, 9, 25-26). Paul's Apostolic career is divided into three great missions, with Antioch as his starting point; on the first (Acts, 13), which covered the years 45-49, he visited Cyprus, Pamphylia, Pisidia, having Barnabas and John Mark as his companions; the second mission, 51-54 (Acts, 15, 36), brought him through Syria and Cilicia with Silas; to reach Ephesus, the destination of his third mission, 54-58 (Acts, 18, 23-21, 26), he journeyed through Galatia and Phrygia and the upper regions of Central Asia, returning by way of Macedonia and stopping at Philippi, Troas, Assos, Mitylene, Chios, Samos, Miletus, Cos, Rhodes, Patara, Tyre, Ptolemais, Cæsarea, and Jerusalem. During this third journey Paul wrote his four great Epistles. His method of evangelizing was the same in each instance; he preached in the large cities from which the faith would be disseminated through outlying regions; he preached first to the Jews, but when rejected by them, turned to the Gentiles. The account of his captivity is given in Acts, 21, 27; 28, 31. In 59, the Jews seized him on the false charge of having admitted Gentiles to the Temple. Imprisoned for two years at Cæsarea, he was sent to Rome, 62, where for two years he freely preached his doctrine of Christianity (Acts, 28, 30-31); during this period of confinement and trial the epistles to the Ephesians, Colossians, Philemon, and later to the Philippians were written. In all probability his trial resulted in acquittal, for he is said by some to have made a short visit to Spain, and then returned to the East; established the faith in Crete and appointed St. Titus (q.v.) bishop there; he visited Ephesus and made St. Timothy (q.v.) head of the faithful there. The facts of his second arrest are obscure, though it probably took place at Troas; according to St. Athanasius, the manner of his death was revealed to him by Christ and, consequently, he came willingly to meet it. He was brought to Rome and was beheaded near the Ostian Way. In representations of the Apostles in early Christian art St. Paul is shown as the man of intellect, bald, with a long dark beard; this type has persisted to the present day. Patron of tent-makers, and rope-makers; invoked against poisonous snakes. Body in the Basilica of St. Paul on the Ostian Way; his head is in the Lateran Church. Feast, R. Cal., 29 June with St. Peter; Conversion of, 25 Jan.; comm., 30 June.—Prat, tr. Stoddard, Saint Paul, Lond., 1928; Prat, tr. Stoddard, The Theology of Saint Paul, N. Y., 1926; Jacquier, Saint Paul and His Epistles, Lond., 1907.

Paul I, Saint, Pope (757-767), d. St. Paul's-outside-the-Walls, Rome. His election was opposed by the antipope Theophylact. As pope he is noted for the fact that he prevented disastrous events from happening rather than accomplished anything of moment. He remained friendly with Pepin; opposed Constantine V and Iconoclasm; and continued the papal supremacy over Rome and Central Italy. He was instrumental in preserving the extraordinary regard that the English held for the papacy during the 8th century and caused the bodies of the saints to be removed from the catacombs to the various churches. Feast, R. Cal., 28 June.—C.E.; Mann.

Paul II (Pietro Barbo), Pope (1464-71), b. Venice, Italy, 1417; d. Rome. He was Bp. of Cervia, and of Vicenza, and cardinal. As pope he beautified Rome and revised its statutes, punished the Fraticelli, prosecuted heretics in France and Germany, and lent financial assistance to Hungary. He incurred the displeasure of the historian, Platina, when he suppressed the Roman Academy for its pagan attitude. Renowned for his leniency and charity he repaired many Italian cities, protected Bolognese territory against floods, and forbade legates, governors and judges to receive gifts.—C.E.; Pastor.

Paul III (Alessandro Farnese), Pope (1534-49), b. Rome, or Canino, Italy, 1468; d. Rome. A cardinal-deacon and member of a famous family, he was proficient in the learning of the Renaissance, the recipient of many benefices, and a diplomat. During his pontificate, which saw the complete restoration of Catholic faith and piety, he reformed the Apostolic Camera, the tribunal of the Rota, the Penitentiaria, and the Chancery; convened the Council of Trent, 1525, favored the newly-established orders of Capuchins, Barnabites, Theatines, Jesuits, Ursulines, etc., built the Pauline chapel, and sponsored Michelangelo's work in the Sistine chapel.—C.E.; Pastor.

Paul IV (Giovanni Pietro Caraffa), Pope (1555-59), b. near Benevento, Italy, 1476; d. Rome. Bp. of Chieti (Lat., Theate), whence he was called *Theatinus*, he became the first general of the Congregation founded by St. Cajetan, its members being thenceforth known as Theatines; cardinal, and Abp. of Naples. As pope he continued the reforms of Paul III, and reorganized the Inquisition in Italy. He entered into disastrous relations with England, rejecting Elizabeth's claim to the throne; and established the hierarchy in the Netherlands and in the Orient.—C.E.; Pastor.

Paul V (Camillo Borghese), Pope (1605-21), b. Rome; d. there. A canonist and disciplinarian, his firmness during his pontificate was probably due to his early training. He brought on a schism of a year's duration when he excommunicated the government of the Republic of Venice. A patron of art, he enriched the Vatican Library, finished St. Peter's, and encouraged Guido Reni.—C.E.

Paula, Saint, widow (347-404), b. Rome; d. Bethlehem. The chief source of her life is the correspondence of St. Jerome, who influenced her to follow the monastic life. After a pilgrimage to Egypt, she settled at Bethlehem with St. Jerome

and her daughter, Eustochium, and founded two monasteries. Represented prostrate before the grotto of Bethlehem, or kneeling before the holy crib with Sts. Jerome and Eustochium. Feast, 30 Sept.—C.E.; Butler.

Paulicians, Eastern heretics, derived from Manichæism, begun by Constantine Mananalis *c.* 657 and existing till about the middle of the 11th century. During the Saracen attacks many of them formed a political party disloyal to the cause of the Roman Empire. Originally they held the following: the God of the material universe and the God of the spiritual world are distinct; all matter is evil; the O.T. is to be rejected; Christ was not incarnate but was an angel whose mother was the heavenly Jerusalem; Baptism and the Eucharist consist in hearing the Word of God; there are no other sacraments. They were also Iconoclasts. Their perversions were later embodied in the tenets of the Bogomili, the Cathari, the Albigenses, and exist even today in more or less modified forms amongst some Armenians.—C.E. (E. J. H.)

Pauline Privilege. When a valid marriage has been contracted by two unbaptized persons, if one of them is afterwards baptized in the Catholic faith, and if the unbaptized party is unwilling to dwell peaceably with the Christian, the marriage can be entirely dissolved by this privilege, based on the teaching of St. Paul (1 Cor., 7, 12-15): "If any brother hath a wife that believeth not, and she consent to dwell with him, let him not put her away. And if any woman hath a husband that believeth not, let her not put away her husband. . . . But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases." The Congregation of the Holy Office, at Rome, has jurisdiction in deciding cases under this privilege.—Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (J. F. S.)

Paulinus, SAINT, confessor (d. 644), Abp. of York (625-33), d. Rochester, England. A Roman monk, he was sent by St. Gregory with St. Mellitus to assist St. Augustine in Britain, 601. He was consecrated bishop by St. Justus, and accompanied Ethelburga to the court of the pagan king Edwin, whom he converted. He established the See of York, and was made archbishop there. His relics were preserved in the church of St. Andrew. Feast, 10 Oct.—C.E.; Butler.

Paulinus, SAINT, confessor (354-431), Bp. of Nola, b. Bordeaux, France; d. Nola, Italy. Educated under the poet Ausonius, he became governor of the Province of Campania; married a Spanish Christian lady named Therasia and was converted to Christianity. After the death of his only child he and his wife retired to Spain, 390, to embrace the religious life; ordained, 395; made Bp. of Nola, 409; his poems and letters are valuable contributions to the literature of his day. Buried at Nola. Feast, R. Cal., 22 June—C.E.; Butler.

Paulinus a S. Bartholomæo (PHILIP WESDIN) (1748-1806), Carmelite missionary and Orientalist, b. Hoff, Lower Austria; d. Rome. In 1774 he went as missionary to India (Malabar), and was appointed vicar-general of his order and Apostolic visitor. He has contributed much to the study and knowledge of Indian life and literature by his history of the missions in India. Author of the first printed Sanskrit grammar.—C.E.

Paulists. See MISSIONARY SOCIETY OF ST. PAUL THE APOSTLE.

Paul of Samosata, Bp. of Antioch and heretic, against whom probably three synods were held, 264-269, at Antioch. As he was the viceroy of Queen Zenobia, he was of considerable political importance and was notorious for his haughtiness, immoral life, and illicit acquisition of wealth. Considered a follower of Artemas, he held that the Word and the Holy Ghost were not Divine Persons, but simply Attributes of God, and denied the essential Divinity of Christ, claiming Him to be a mere man, born of a virgin, and inspired by God in an unusual manner. After several synods convened against him had borne no results, he was condemned as a heretic and finally deposed. His followers did not disappear at once, and traces of his doctrines are found in the Lucianist and Arian systems.—C.E.

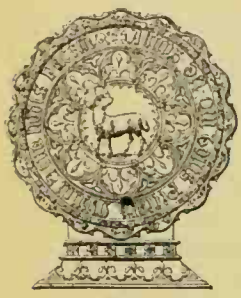
Paul of the Cross, SAINT, confessor (1694-1775), founder of the Congregation of Discalced Clerks of the Most Holy Cross and Passion (Passionists), b. Piedmont, Italy; d. Rome. Ordained in 1727 by Pope Benedict XIII, having a singular devotion to the Passion of Our Lord, he established the Congregation of the Passion, and founded the first house at Mt. Argentaro, 1747. Canonized, 1867. Relics in SS. Giovanni e Paolo. Feast, R. Cal., 28 April.—C.E.

Paul the First Hermit, SAINT, confessor (230-342), b. Thebes, Egypt. Escaping from the persecution of Decius, he took refuge in a mountain desert, where he lived in a cave for ninety years, in mortification and prayer; he was visited there by St. Anthony. Patron of weavers. Relics at Budapest. Feast, R. Cal. 15 Jan.—C.E.; Butler.

Pauperism (Lat., *pauper*, poor) frequently denotes an extreme degree of poverty among a large group of persons, or in its widest signification, it denotes the state of a person who is more or less habitually without the material means of living a normal human life and, in consequence, is dependent over any considerable period for his sustenance, either in whole or in part, upon someone other than his natural supporter. In a legal and technical sense it signifies the condition of a destitute person who receives, or at least is entitled to receive, charitable aid or support from public sources, be it within or outside of almshouses. With a growing number of sociologists the word has come to mean a degraded state of voluntary dependency and social parasitism. Like poverty, pauperism implies a more or less prolonged condition. Unlike poverty, it connotes, as a rule, the receipt of charitable assistance. Paupers are, generally speaking, poor people who have so utterly failed in their struggle to support themselves that they are compelled to rely upon the bounty of others. Poverty is much more extensive in meaning than is pauperism. While a pauper may be spoken of as living in poverty, there are large numbers living in poverty who are not paupers.—C.E., XII, 327.

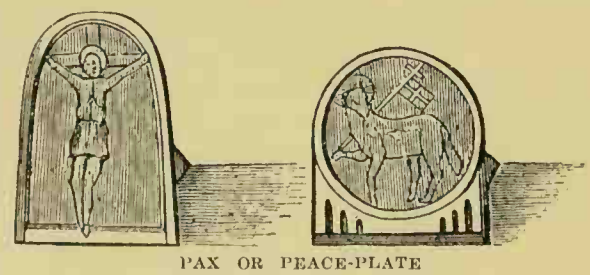
Pavia, UNIVERSITY OF, established as a *studium generale* by Galeazzo II Visconti, ruler of Pavia,

1361; confirmed by Pope Boniface IX, 1389; transferred to Piacenza, 1398; suspended because of war, 1404-12; reestablished by Filippo Maria Visconti, 1412. It soon became famous excelling in Roman law, in which it surpassed even Bologna. Its fame diminished from 1600, and Empress Maria Theresa reorganized the courses, 1763, adding institutions and increasing the chairs. Because of its anti-Catholic teaching, the faculty of theology was suppressed, 1859. Connected with the university now are museums of mineralogy, zoology and comparative anatomy, cabinets of physics, normal anatomy and pathology, clinics, chemical laboratories, a cabinet of numismatics, and schools of applied engineering and pharmacy. Among its famous professors were the jurisconsults, Castiglione Branda, Catone Sacco, Giasone del Maino the Magnificent, Gaspar Visconti, Filippo Portalupi; the canonists, Francesco Bossi and Trivulzio Scaramuccia; in medicine, Augusto Toscani and Gabriele Carcano; and the humanists, Filippo da Reggio, Lorenzo Valla, Francesco Filelfo, Giorgio Valla, and Demetrios Chalcocondylas. Students, 1365.—C.E.



PAX
(By Pugin)

Pax (Lat., peace). (1) In the salutation of Our Lord to His Apostles, *Pax vobis* (peace be to you); part of the salutation of the Apostles in the beginning of their letters to the faithful, signifying peace, peace from God. (2) Salutation used by bishops to the congregation: *Pax vobis* (peace to you), instead of *Dominus vobiscum*. (3) Name of the ceremony in the Mass, at which the celebrant gives the kiss of peace to the deacon. (4) Name for the peace-plate (q.v.). (5) The motto of the Benedictines.—C.E. (ED.)



PAX OR PEACE-PLATE

Pax Romana, the international organization of the National Federations of Catholic University Societies. The eighth annual congress of this organization assembled at Cambridge, England, 1928. Three papers on the general subject of the Congress, "Broken Bridges," were read. Women students as well as men attended this conference.

P.C. = *Pax Christi* (Peace of Christ).

Peace (IN LITURGY). In word and ceremony it occurs frequently, particularly at Holy Mass, in the Canon, in prayers six times, and twice in action as the priest drops the particle of the Host into the chalice, and as he gives the kiss of peace to the deacon, who in turn passes it on to the assisting clergy. A bishop celebrating salutes the people with *Pax vobis* (peace be to you) instead of "The Lord be with you!" It occurs also in the liturgy for Christmas, Easter, and Pentecost. "Queen of Peace" is a title added recently to the Litany of Our Lady. (ED.)

Peace of God. In early times, a perpetual protection given by the Church to consecrated persons, extending to consecrated places, and embracing consecrated times; a form of salutation used by the Apostles in their Epistles. (M. F.)

Peace of the Church, a term describing the condition of the Church after Constantine's Edict of Milan, A.D. 313, had ended the centuries of persecution. Independence of the civil authority was accorded to the Church, a new idea replacing the former concept of society where religion was subservient to the absolute state. Full and complete liberty was enjoyed by Christians in their religious practises, and the Church held possession of the properties seized during the persecutions. The peace and prosperity following enabled Christians to observe their liturgy in its completeness, to spread without hindrance the doctrines of the faith among the heathens, and to infuse Christian ideals into the public and private life of the empire. The term might well be applied to the cessation of persecutions of the Church in England and Ireland by the Act of Catholic Emancipation, in Germany after the Kulturkampf and lately in Italy, France and Mexico. —C.E., XVI, 66. (M. P. H.)

Peace-plate or **-tablet** (PAX, PAX-BOARD, OSCULATORIUM), a plaque of metal, ivory, or wood, generally decorated with some pious carving and provided with a handle. It was used in the Middle Ages to convey the kiss of peace to the faithful, and was first brought to the altar for the celebrant to kiss at the proper place in the Mass, then brought to each of the congregation in turn at the altar rails. In the medieval Nuptial Mass the kiss of peace was conveyed to the bridegroom by this means and transmitted by him to the bride.—C.E., XI, 594.

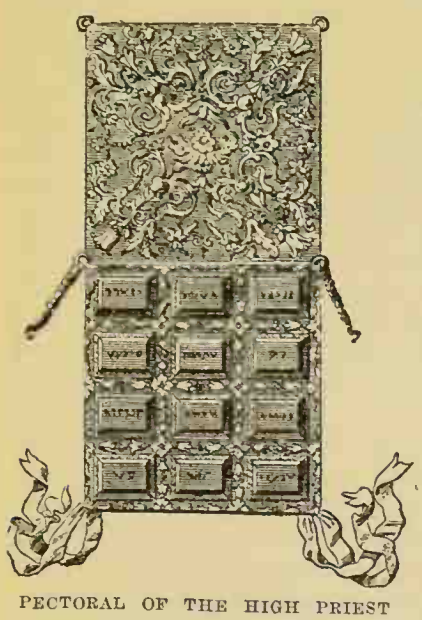
Pearl of great Price, PARABLE OF THE (Matt., 13), (Mass of virgin-martyr, Cat. Rom., to illustrate importance of the second petition of Our Father), was given to the Apostles only. A rich pearl merchant comes to one of the pearl-fisheries (Persian gulf, or Red Sea?) to obtain pearls. He finds a man who has a perfect pearl, but demands an exorbitant price for it. The merchant sells all his property and secures the pearl, expecting a great profit from its sale. The Apostles ought to learn the value of the new kingdom. It is worth to spend for it all one's goods and powers. Probably it is to counteract the impression that the parable of the sower might have created, as if the kingdom were a crop that grows of its own accord once it has been sown. The moral is: he, who seeking finally gets the call to the ministry must assume the duty of spending himself completely in it. It is a call to perfect self-denial and detachment from the world. Hence also the possibility of application even to the common Christian life.—Fonck, tr. Leahy, The Parables of the Gospel, N. Y., 1915; Ollivier, tr. Leahy, The Parables of Our Lord, Lond., 1927. (U. F. M.)

Pearls before the swine, PARABLE OF THE (Matt., 7), (used, Cat. Rom., introd.: doctrine of the sacraments as a warning to the pastors), is the second half of a poem:

Give not that which is holy to the dogs,
Neither cast your pearls before swine;
Lest perhaps they trample them under their feet,
And turning upon you they tear you.

Following the "law of fraternal correction" it seems to limit this where no hope of success or even danger from it might accrue. Literally the "holy" is sacrificial meat, and pearls resemble acorns, the food of swine. Spiritually dogs and swine are obstinate sinners. (Mald.; Lap.) The disappointed swine might turn in rage upon the apparent deceiver. Imprudent correction not only misses its end but is dangerous. Others see in the parable an admonition to the Apostles to withhold the sacred truths from the unworthy, who would likely mock and ridicule the sacred mysteries. If the narrower sense be admitted as literal, the wider may be used as applied. The Early Church leaned on this parable in her "discipline of secrecy." And the denial of the sacraments to obstinate sinners is justified by this parable.—Fonck, tr. Leahy, Parables of the Gospel, N. Y., 1915. (U. F. M.)

Peasants, WAR OF THE, a popular uprising which started among the peasant classes of Germany in 1524, due to causes both economic and religious. As far back as 1502 and 1514, there had been local revolts prompted by the increasing exactions of the feudal lords. The declamations of Luther against monks and priests and his proclamation of evangelical liberty which were interpreted as attacks against all authority, had much influence on the latest rebellion. The peasants' demands contained a mixture of economic grievances and of religious claims, e.g., the right to appoint and dismiss their priests. Luther's attitude was equivocal, and he urged upon the princes the justice of certain demands, while he suggested to the peasants the withdrawal of others. When he saw the excesses of the peasants (more than a thousand castles and monasteries were destroyed) he turned fiercely against them, and in a pamphlet entitled "Against the robbing, murdering bands of the Peasants," he urged the Princes to exterminate the insurgents, "like so many mad dogs." He was obeyed to the letter and in the battle of Frankenhausen alone, 5000 were butchered. The revolt was virtually ended in 1525.—C.E.; Janssen, History of the German people, St. L. (F. P. D.)



PECTORAL OF THE HIGH PRIEST

Pectoral, or BREASTPLATE, the third distinctive ornament of the Jewish high priest. In material and ornamentation like the Ephod (q.v.), its most precious ornament consisted of twelve jewels set in four rows, each one bearing the name of one of the tribes. It was about 10 in. square and was constructed like a Benediction burse, containing the Urim and Thummim. It was fastened with gold chains to the onyx stones on the shoulders and with blue ribbons to the Ephod.—C.E. (M. S.)

Pectoral cross, a cross worn over the breast, hence its name. Of a precious metal, usually gold, it is ornamented with precious stones, and contains a reliquary in which are enclosed relics of the holy martyrs, or a relic of the True Cross. It is worn suspended from the neck by a chain either of silken cord or gold. It is used by the Pope, bishops, abbots *nullius*, vicars, prefects, and administrators apostolic, who if not bishops enjoy the privilege of wearing it when they pontificate.—C.E.; Martinucci, Manual of Ceremonies. (R. B. M.)

Pediment, in classical architecture, a low, triangular gable, framed by cornice, which follows slopes or roof. In neo-classic styles a more elaborate form was displayed.

Péguy, CHARLES (1873-1914), essayist and poet, b. Orléans, France; killed at the first battle of the Marne. A pupil of the Collège Ste. Barbe and of the Ecole Normale Supérieure, and an ardent admirer of Renan and Taine, he lost his faith and became a decided atheist and Socialist. His devotion to Joan of Arc brought him back to Catholicism, but family difficulties prevented him from practising his faith, although it is impossible to doubt the sincerity of his conversion, for he fought relentlessly against French official atheism and its representatives at the Sorbonne. Principal works: "Notre Jeunesse," "Notre Patrie," "Le Mystère de la Charité de Jeanne d'Arc." He belongs to the mystico-realistic School, but his style, like Claudel's, is often obscure and bizarre.—C.E. Suppl. (F. P. D.)

Peine Forte et Dure, pān fôrt ā dụr (O.F., strong and hard punishment), a punishment inflicted upon prisoners in England for refusal to plead "guilty" or "not guilty" of felony. According to English law such a refusal was considered supreme contempt of court. About 1400 the punishment was long imprisonment and scant diet. Gradually it became harsher, and during the reign of Henry IV, the prisoner was placed on his back on the floor of his cell, fed only on stale bread and stagnant water, and a weight placed on his chest, often heavier than he could bear. An English martyr, Ven. Margaret Clitherow, suffered this punishment at York, 1568. One case is reported in the last year of the reign of George I, and at least one during the reign of George II. This practise was discontinued during the reign of George III, when silence at a trial according to English law was equivalent to pleading "guilty." The only record of *Peine forte et dure* in America was in 1692 when Giles Cory of Salem was tortured for practising witchcraft.

Pelagius I, POPE (556-561), b. Rome; d. there. A deacon, he was dispatched as nuncio to Constantinople, 536, where he procured the condemnation of Origen, 543. In the Three Chapters controversy by supporting the Emperor Justinian and the Fifth General Council, he was unable to avert the schism which broke out in Northern Italy. He did, however,

avert the schism in Gaul. He organized ecclesiastical tribunals, suppressed abuses among the clergy, and reorganized the patrimony of St. Peter. —C.E.

Pelagius II, Pope (579-590), b. Rome; d. there. He persuaded the Lombards to withdraw from the vicinity of Rome; labored to extinguish the schism that arose from the Three Chapters controversy; and protested against the assumption of the title "œcumenical" by the Patriarch of Constantinople.—C.E.

Pelagius and Pelagianism, a heretic and his teachings. Pelagius, of whom little is known, began the spread of his false doctrines at Rome, c. A.D. 405. His teachings might be summarized as follows: God did not give Adam immortality, nor did Adam need grace to avoid sin. His sin was personal, and therefore was not transmitted to posterity. Hence, no original sin. As to grace, man does not need this gift, because the will of itself can avoid sin and merit heaven. "Grace" is God's gift of a free will. Pelagius later admitted the existence of a grace independent of the will, but its function was not to begin but only to perfect good works. This grace is merited by man. It is not a gift. Nor is it necessary for salvation but makes the attainment of salvation easier. St. Augustine refuted these doctrines, and Pelagianism was condemned by the Councils of Carthage and Orange, A.D. 418 and 529.—C.E. (T. H. M.)

Pelican, a sea-bird, symbolical of Our Redeemer and particularly of the Holy Eucharist. In this sense it is invoked in the sixth stanza of the hymn "Adoro te." According to legend, it feeds its young with its own blood, and hence is an emblem of Him Who shed His Blood for us, and Who nourishes our souls with His Body and Blood. (J. F. S.)

Pelouze, Théophile Jules (1807-67), chemist, b. Valognes, France; d. Paris. He was professor in the University of Lille and the Collège de France; president of the Mint Commission and member of the French Academy of Sciences. Associated with Liebig, Frémy, Cahours, and Gélis, he was the first to synthesize a fatty substance from glycerine, to isolate tannic acid, and to make guncotton in France. Discovering the nitro-sulphates, he introduced a new analytical method for the determination of copper and suggested sodium sulphate for glassmaking.—C.E. (F. P. D.)

Peltrie, Madeleine de la (1603-17), a noblewoman noted for her charity, b. Caen, France; d. Quebec, Canada. She sailed to Quebec in 1639 and devoted herself and her fortune to the work of Marie de l'Incarnation at Quebec, though she never became a nun.—C.E.

Pembroke, Diocese of, Canada, comprises Renfrew County, the northern townships of Frontenac and Addington, a large part of Hastings, Haliburton and Nipissing, and a small part of eastern Parry Sound County in the Province of Ontario; also Pontiac County from the Ottawa River to the 47th parallel of latitude in Quebec; vicariate Apostolic, 1882; diocese, 1898; suffragan of Ottawa. Bps.: Narcisse Zéphirin Lorrain (1882-1915), Patrick Thomas Ryan (1916). Churches, 69; priests, secular, 76; religious women, 230; academies, 7; parochial schools, 81; institutions, 2; Catholics, 42,625.

Pen, emblem in art associated with St. Thomas Aquinas, St. Augustine, and St. John Chrysostom. With St. Augustine, it is as a doctor of the Church; in the case of St. John Chrysostom it is associated with a very ancient legend or as doctor; with St. Thomas it indicates doctor, or the Angelic Doctor.

Penal Law, a law imposed not with a view of binding it on conscience, but of exacting a penalty for its non-observance. When the law and the penalty are reasonable one who breaks the law is bound in conscience to pay the penalty. When the law is unreasonable, as are all laws of persecution for religion, for instance, and laws forced through legislatures by political maladroitness, there is no obligation either to observe it or pay the penalty but, on the contrary, a duty on the part of every good citizen to resist and bring about its repeal or modification.—P.C. Augustine. (ED.)

Penal Laws. Penal legislation was enacted against Catholics in England, Ireland, Scotland, and the American colonies from 1559 to 1755.

England. By a series of statutes successive sovereigns and Parliaments from Elizabeth (1559) to George I (1722) sought to prevent the practise of the Catholic faith in England. Under Elizabeth the Acts of Supremacy and Uniformity (1559) were both, in effect, penal statutes, for they punished Catholics who refused to take the Oath of Supremacy or to attend the services of the Established Church. More severe measures were not enacted until after the Bull of Excommunication (1570). From 1571 till 1603 acts were passed which made it high treason: (1) to bring in papal Bulls (1571); (2) to declare the queen to be a heretic or schismatic; (3) to reconcile anyone or to be reconciled to the "Romish religion" (1581); (4) for any priest to be in England after 1585; (5) for any priest to refuse the Oath of Supremacy a second time (1563). Besides these the following were punishable by fine, imprisonment, forfeiture of property: (1) to bring in articles blessed by the pope; (2) to take refuge abroad; (3) to say or hear Mass; (4) to be absent from Anglican services; (5) to harbor or relieve priests; (6) to send children abroad to schools or seminaries. Under these laws 189 persons died on the scaffold. During the reign of James I (1603-25) all Elizabeth's measures were confirmed with additional aggravations, and after the discovery of the Gunpowder Plot in 1605, new statutes prescribed a new Oath of Allegiance to be given to all persons over 18, and prohibited recusants (those who refused to attend the new services) from civil and military employment.

After the Restoration in 1660, under Charles II the following measures were added: (1) Test Act (1673), by which all officers were required to declare against Transubstantiation; (2) in 1678 (a) Catholics were excluded from Parliament; (b) members were obliged to declare against popery; (c) married women were obliged to receive the Sacrament in the Established Church before their husband's death. In 1679, twenty-two persons suffered death after the Titus Oates Plot. A new era

of persecution began with the Revolution of 1688. The "Act for further preventing the growth of Popery," passed in 1699, decreed: (1) a reward of 100 pounds for the apprehension of any priest; (2) life imprisonment for clergy exercising priestly duties; (3) life imprisonment for keeping Catholic schools; (4) that recusants were prohibited from inheriting, purchasing, or devising property. The last penal laws were those of George I, which ordered confiscation of the estates of popish recusants and a tax to be levied upon Papists (1722). The task of repeal was slow and long, the chief measures being three, in 1778, 1791, and the Catholic Emancipation Act of 1829. The only disqualifications now in force against Catholics are those prohibiting the sovereign from being or marrying a Catholic, or any Catholic from holding the office of lord chancellor.

Scotland. Penal laws were passed against Catholics by the Scottish Parliament from 1560 to 1707, the most important being the following: (1) for hearing or saying Mass, confiscation of goods, banishment or death (1560); (2) apprehension of persons possessing papal Bulls, etc. (1571); (3) forbidding the harboring of Catholic priests; (4) parents required to withdraw children from Catholic schools; (5) persecuted Catholics should be pursued (1629); (6) reward for conviction of any priest or Jesuit (1700); (7) Catholics prohibited from inheriting property or educating children. After the Act of Union (1707) these laws were still enforced, besides many other restrictions prohibiting the spread of Catholic books, preventing Catholics from becoming school-masters or guardians, etc.

Ireland. The Irish Parliament passed the Acts of Supremacy and Uniformity in 1559, the former prescribing the Oath of Supremacy for all officers under penalty of dismissal, and the latter prohibiting the Mass and imposing fines for non-attendance at Protestant services. After the Rebellion of 1641, Cromwell abolished the Irish Parliament and governed by proclamation, and the acts of Elizabeth, by which it was high treason for any priest to remain in the country and by which property was forfeited for refusal to take an oath denying Catholic doctrine, were put into execution. In 1665 came the Act of Explanation which left only one-third of the land to Catholics, the rest being given to Protestants who had helped to quell the rebellion. The reign of Charles II also saw the following proclamations carried out: (1) all regular priests ordered to leave the country (1673-74-78); (2) churches and convents closed, and Catholic public services banned (1679). Under William of Orange, the English Parliament, legislating for Ireland, enacted that no one should sit in the Irish Parliament without taking the Oath of Supremacy and declaring against Catholic doctrines, especially Transubstantiation. Catholics being thus excluded, the Irish body not only refused to relax the penal laws, as King William wished, but embarked on fresh legislation until the Penal Code was complete. From 1691 to 1749, the following enactments were passed and enforced: (1) Catholics were forbidden to have schools at home or to attend Catholic schools abroad; (2) excluded from civil and military employment and from professions; (3) forbidden to keep a horse worth above five pounds; (4) a Catholic landlord had to leave his estate to his children in equal shares; (5) if the wife or oldest son became Protestant, she at once obtained separate maintenance and he received the whole estate; (6) a Protestant's estate was given to the nearest Protestant heir; (7) a child becoming Protestant was maintained by Chancery; (8) Catholics were forbidden to intermarry with Protestants (1689); (9) no Papist could act as guardian (1689); (10) secular priests must be registered (1703); (11) no priests were admitted from abroad; (12) priests must take an oath of abjuration (1709); (13) it was high treason for a priest to perform a mixed marriage, which was declared null and void (1725); (14) Catholics were forbidden to vote for Parliament (1727). There was a slight relaxation of these measures in 1771, a date which marks the beginning of relief for Catholics. An unobjectionable Oath of Allegiance was substituted for the Oath of Supremacy, 1774. In 1778 an act was passed enabling Catholics to hold all lands under lease and repeal of inheritance laws; and in 1782, an act allowing Catholics to erect schools with permission of the Protestant bishop of the place, and permitting bishops and priests to reside in Ireland. In 1792 Catholics were admitted to the Bar, and were permitted to erect schools without permission; inter-marriage between Catholics and Protestants was legalized. A Relief Bill (1793) removed all restrictions regarding tenure of land, gave Catholics Parliamentary and municipal franchise, and admitted them to civil and military office.

English Colonies in America. In Virginia the charter of 1606 established the Anglican Church, and penal legislation was directed against all dissenters. In 1628 an act imposed fines on absentees from service; in 1642 a law disenfranchised Catholics and enforced the expulsion, within five days, of a priest coming into the colony; and even in 1755 a curious act "for disarming Papists" gave evidence of the prejudice against Catholics. In Massachusetts, where Congregationalism was established, only Church members were admitted to civic freedom, heresy was punished by banishment (1631), Catholics were not allowed to live in the colony, death was the punishment for the return of a banished Jesuit, and although in 1691 liberty of conscience was decreed to all Christians, the clause "except Papists" was inserted. Religious freedom for all, which had been the law from the foundation of Catholic Maryland, was abolished in 1692, when the Episcopal Establishment began a persecution of Catholics. They were deprived of civil and religious rights, a law laid a tax of 20 shillings on every Irish servant imported (1704), and Catholics did not receive the franchise until the American Revolution put an end to all penal enactments. The legislation of all the other colonies, with the exception of Connecticut and Rhode Island, contained restrictions against Catholics, the franchise being generally limited to Protestants. Even in Pennsylvania (1705), despite the protest of Penn, Catholics were excluded from civil rights.—C.E.

Penalties (Lat., *pœna*, punishment). An ecclesiastical penalty is the deprivation of some good, spiritual, or temporal, inflicted by lawful authority for the correction of the delinquent and the punishment of his crime. Canon law vindicates the right of the Church, divinely founded, to punish delinquent subjects by penalties both spiritual and temporal; though superiors are admonished to use penal measures only when necessary, and always in moderation. There are three classes of penalties: (a) medicinal or censures (See CENSURES); (b) vindictive or punitive, directly intended to chastise the guilty and repair social order, e.g., degradation (See DEGRADATION); (c) penal remedies and penances, preventive half-measures, substituted for graver punishments, such as canonical admonition. Another division indicates the manner in which penalties are incurred: (a) *latæ, ferendæ sententiæ* (See SENTENCE, *latæ, ferendæ*); (b) *a jure* (by law) *ab homine* (by man) (See CENSURES); (c) fixed or determined, that is, clearly stated in the law, not left to the prudence of a judge or superior. All persons, lay or clerical, subject to the Church's laws and precepts, may be subject to its penalties. Those who possess law-making power can impose penalties as sanctions to law or precept. Penalties are removed either by absolution (for censures) or by dispensation (for the other species), provided the delinquent fulfills the necessary conditions of amendment or reparation, as the case may be. Anyone who can exempt from a law or precept can exempt from the penalty attached to its violation. Speaking in general, no special form of absolution or dispensation is prescribed.—C.E., III, 527; P. C. Augustine. (F. T. B.)

Penance (probably Lat., *penitus*, within). (1) Detestation of one's own past sins, with the determination to avoid sin in future. In a general sense, any virtue, when it begets such aversion of the will from sin, can be called penance. Moreover, the majority of theologians hold that there is also a special virtue of penance. This is a species of the cardinal virtue of justice, and induces hatred for sin as a violation of God's right to the homage of His creatures. The principal act of penance (whether in the general or in the special sense) is contrition (q.v.), which is the detestation of sin itself; a secondary act is satisfaction which is self-inflicted punishment in atonement for the temporal punishment remaining after sin has been remitted. (2) An act of self-denial, either internal or external, performed in atonement for the temporal punishment due to sins already forgiven; especially the sacramental satisfaction, imposed by the priest and accepted by the penitent in the administration of the sacrament of Penance. (3) A sacrament of the New Law. See PENANCE, SACRAMENT OF.—C.E. (F. J. C.)

Penance, ORDER OF. See THIRD ORDERS.

Penance, SACRAMENT OF, a sacrament of the New Law, instituted by Christ, for the remission of sins committed after Baptism. Implied in the right of "binding and loosing" promised by Christ to the rulers of His Church (Matt., 16, 18), the power to forgive sins was unequivocally granted to the Apostles, and consequently to their successors, since the Church is permanent and unchangeable; it was thus granted by the words of Christ to the Apostolic college on the day of His Resurrection: "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (John, 20). The fact that Our Lord empowered His earthly representatives with authority not only to forgive but also to retain sins proves, in the first place, that He willed the exercise of this power to be a judicial process, in which the minister is to judge who are worthy, and who are unworthy, of forgiveness. Secondly, it shows that the forgiveness of sins by the use of this power is effected through an external rite or sacrament, since it is only by external communication between judge and culprit that a judicial process can be conducted among human beings. Thirdly, it demonstrates that this sacrament is necessary for the remission of those sins that come under its province; for the power to retain would be useless if the sinner could obtain the full pardon of his transgressions independently of this sacrament. However, from other sources we know that the strict necessity of this sacrament, Penance, as it has been called for many centuries, applies to mortal sins only, and venial sins can be forgiven without recourse to the sacramental tribunal. Moreover, Catholic doctrine teaches that the actual reception of Penance is strictly necessary for judicial forgiveness, and although mortal sins can be taken from the soul by an act of perfect contrition this contrition must imply the intention of submitting them to the sacramental tribunal at the nearest opportunity.

From the notion of Penance proposed in Sacred Scripture and interpreted by tradition and by the practise of the Church, theologians deduce the constitutive elements of this sacrament. The remote matter is sins committed after Baptism, for the judicial character of Penance limits its scope to transgressions committed by those who are subject to the jurisdiction of the Church. The proximate matter is commonly held to be—the three acts of the penitent, confession, contrition, and satisfaction. Confession and contrition are essential; the former, because the judicial nature of this sacrament requires that the case being tried should be manifested to the judge; the latter because no sin is forgiven by God unless the sinner be repentant. However, for a worthy reception of Penance, attrition (imperfect contrition) is sufficient. Contrition, of course, implies the purpose of avoiding sin and amendment of one's evil ways. Satisfaction, or the sacramental penance, since it is directed to the remission, not of sin, but of the temporal punishment remaining after the forgiveness of sin, is only an integral part, i.e., it is required for the perfection, but not for the essential constitution of the sacrament. Hence, the penance may be performed after the sacrament has been conferred, as is the custom nowadays. For the same reason, in certain circumstances, e.g., when the penitent is dying, the priest may refrain from imposing any penance. Finally, the form of Penance is the priest's absolution.

Besides the power of the priesthood, the minister of Penance must possess sacramental jurisdiction over the penitent, for in every judicial process the judge must be invested with authority over the

culprit. Jurisdiction is ordinary if it is annexed by law to the minister's office, delegated if it is deputed to his person by a superior. Penance can be received by any person who has committed sin, whether mortal or venial, after Baptism. Sins forgiven in a previous confession may be made again the matter of absolution, since the soul can always receive the grace which would remit such sins if they were still present. The principal effect of a worthy reception of Penance is the forgiveness of sin by the infusion of sanctifying grace. Being primarily ordained to take away mortal sin and to restore the life of grace to those who are spiritually dead, Penance is a sacrament of the dead. Those who are in the state of grace when they approach the sacred tribunal receive therefrom an increase of sanctifying grace. Penance also confers a claim to actual graces necessary to retain God's friendship; frequently, too, it gives peace of conscience and joy of spirit. The faithful, if they are conscious of any mortal sin not yet properly confessed and forgiven, are obliged to receive the sacrament of Penance at least once a year; also, when in danger of death, and when they wish to receive Holy Communion.—C.E.; Pohle-Preuss, The Sacrament, III, St. L., 1924. (F. J. C.)

Penelakut Indians, a small tribe of Salishan stock of British Columbia now on the reservation included in the Cowichan Agency. Formerly they depended on the sea for subsistence, now they live by farming, hunting and fishing. They are Catholics and industrious and moral. Regular mission work was begun by Fr. Bolduc in 1843. Their number has been greatly reduced.—C.E.

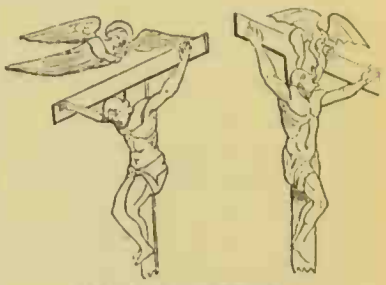
Penitentes, Los Hermanos (The Penitent Brothers), an association of flagellants organized among the Spanish peoples of New Mexico and Colorado, dating from the early 19th century, and probably an outgrowth of the Third Order of St. Francis. Their barbaric penitential practises, which they carried on in public, caused the Abp. of Santa Fé to order them to disband, 1889. Though greatly weakened, the society continued its practises in secret.—C.E.

Penitential Psalms, those which are most expressive of sorrow, repentance, and amendment, viz., 6, 31, 37, 50, 101, 129, 142.—Kenrick, The Psalms, Balt.; Bird, A Commentary on the Psalms, Lond., 1927.

Penitentiaria, Sacred, one of the three tribunals of the Roman Curia, is of very ancient but uncertain origin. The Cardinal Chief Penitentiary (*pœnitentiarius maior*) generally exercises the complete jurisdiction of the tribunal. The other officials are the regent, who attends to minor business, the theologian (a Jesuit), the datary, the corrector, the sealer, the canonist, some copyists, a secretary, and an archivist. The jurisdiction of the Penitentiaria is restricted to the internal forum, but is most ample, and for both the Latin and the Oriental Churches. It is empowered to grant favors of all kinds for the internal forum: absolutions, dispensations, commutations, ratifications in the matter of impediments, and condonations. It also deals with questions of conscience submitted to the judgment of the Holy See. A special section of this tribunal treats matters regarding the use and granting of indulgences, saving the right of the Holy Office over doctrinal questions relating to indulgences, new prayers, and devotions.—C.E., XIII, 147. (C. E. D.)

Penitent Thief. See Good Thief.

Penitents, Confraternities of, congregations, with statutes prescribing deeds of penance and mercy, fasting, wearing rough garments, visiting the sick, burying the dead, dowering young girls, assisting prisoners, especially when condemned to death. They are classified by the color of the garb worn for processions and devotional exercises, as White, Grey, Blue, Black, Red, Violet, Green. They flourished chiefly in Italy, France, and Spain between the 13th and 16th centuries.—C.E.



THE TWO THIEVES

Pennsylvania, the 32nd state of the United States in size, the 2nd in population, and the 2nd state to be admitted to the Union (12 Dec., 1787); area, 45,126 sq. m.; pop. (1920), 8,720,017; Catholics (1928), 1,908,301. Pennsylvania has reason to be proud of its record for religious liberty, established by William Penn, and marred only by some attempts at discrimination against Catholics in the reign of William III and during the French and Indian War. Fr. Jean Pierron, S.J., is thought to have ministered to the few Catholics in Pennsylvania during a journey to the Maryland mission in 1673-74, and there is evidence of a chapel existing in Philadelphia on Walnut Street in 1686. The certain beginnings of Catholicity date from the coming of Fr. Joseph Greaton, S.J., as a resident missionary, about 1730. Three years later St. Joseph's Church was built on Fourth Street, for a congregation of fewer than 50, their numbers increasing rapidly however through Irish and German immigration. A colony of Germans at Goshenhoppen (now Bally), about 45 m. from Philadelphia, was served in 1741 by a German Jesuit, Fr. Theodore Schneider, who combined the profession of medicine with his apostolate and was indefatigable in his ministry to German Catholics within a radius that also included New Jersey. His little chapel of St. Paul's, of which a wall is still incorporated in the later church of the Blessed Sacrament, was built in 1745, with the assistance of Mennonite and Moravian neighbors. In 1742 a log chapel of the Sacred Heart was built at Conewago by Fr. William Wappeler, S.J., and a little later the church of St. John Nepomucene at Lancaster, with Fr. Ferdinand Farmer (Steinmeyer), a future trustee of the University of Pennsylvania, as its first pastor, in 1751. In 1749 Fr. Greaton, who had been assisted at St. Joseph's by Fr. Henry Neale, was succeeded by Fr. Robert Harding, and in 1758 Fr. Farmer joined him from Lancaster. The two priests traveled widely, baptizing and offering Mass in private homes. In the city the growing numbers of Catholics made necessary the building of St. Mary's Church in 1763, St. Joseph's being retained as an

auxiliary chapel. Five years later the Germans of Philadelphia began the erection of their church of the Holy Trinity on Sixth Street. Included in the state are the Archdiocese of Philadelphia, and the Dioceses of Altoona, Erie, Harrisburg, Pittsburgh, and Scranton (qq.v.). Philadelphia and Pittsburgh are respectively the episcopal seats of the Ukrainian Greek Catholic Diocese, and the Diocese of Pittsburgh, Greek Rite (qq.v.), both nation-wide. Catholic influence on the place-names of the state is shown in the following: Angels, Immaculata, Mount Carmel, Nazareth, Sacramento, St. Benedict, St. Bonifacius, St. Charles, St. Clair, St. Davids, St. Johns, St. Joseph, St. Lawrence, St. Marys, St. Michael, St. Nicholas, St. Peters, St. Thomas, Vera Cruz. The U. S. Religious Census of 1916 gave the following statistics for church membership in Pennsylvania:

Catholic Church	1,830,532
Methodist Episcopal Church	427,509
Presbyterian Church in the U.S.A.	332,088
Reformed Church in the U.S.	209,256
Lutheran General Council	206,280
Lutheran General Synod	165,394
Northern Baptist Convention	153,864
Protestant Episcopal Church	118,687
United Brethren in Christ	73,989
United Presbyterian Church	73,405
United Evangelical Church	62,792
National Baptist Convention	40,398
Disciples of Christ	37,717
All Other Denominations	382,616
Total Church Membership	4,414,527

—C.E.; Shea.

Penny, coin mentioned in the N.T. In the time of Christ Roman coins were in circulation in Palestine. This is proved by the story of the tribute money. "And they offered him a penny. And Jesus saith to them: Whose image and inscription is this? They say to him: Cæsar's. Then he saith to them: Render therefore to Cæsar the things that are Cæsar's; and to God, the things that are God's" (Matt., 22). In the Vulgate, it is rendered *denarius*, i.e., a silver coin valued at 19 cents.

Pension. An ecclesiastical pension is an allowance from the revenues of a benefice granted by competent authority either to its former holder or any other, generally for some service rendered to the benefice itself or to the beneficiary. A pension is personal, if paid by the beneficiary, or real, if levied on the benefice itself. A local Ordinary when conferring a benefice may for a just reason subject the benefice to a temporary pension lasting during the lifetime of the beneficiary, who must, however, be left a suitable income. On parochial benefices an Ordinary can impose pensions only in favor of the pastor or his vicar when he retires from office. Such a pension is not to exceed a third part of the entire parish revenues which remain after all the expenses and uncertain revenues have been deducted. Pensions imposed upon any benefices either by the Holy See or local Ordinary cease with the death of the pensioner.—C.E. (W. J. M.)

Pentapolis, pĕn-tăp'ō-lĭs (Gr., five cities), region where stood Sodom, Gomorrha, Segor, Adama, Seboim (Wis., 10), which united to resist the invasion of Chodorlahomor (Gen., 14); four were destroyed; marked the S. limit of Chanaanite territory, included in the lower Jordan valley and the land around the Dead Sea.—C.E.

Pentateuch, pĕn'tă-tŭk (Gr., *pente*, five; *teuchos*, book), the first five Books of the Bible taken collectively, viz.: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, written *c.* 1400 B.C. The name may be traced back to Origen (254); the Jews designated the Books by their opening words. A constant tradition, both Jewish and Christian, has always asserted the Mosaic authorship of those five Books, and the Biblical Commission has reasserted it (June 27, 1906) in the sense that Moses is their principal and inspired author and that they were finally published under his name. But it is perfectly lawful to admit that Moses made use of previously existing documents which he inserted in his work.—C.E.; Pope; Gigot. (F. P. D.)

Pentecost (Gr., *pentecostes*, fiftieth), feast which commemorates the descent of the Holy Ghost upon the Apostles, and takes its name from the fact that it comes nearly fifty days after Easter. It was a Jewish festival, and has been observed in the Christian Church since the days of the Apostles. It is often called Whitsunday (White Sunday) from the practise of giving solemn Baptism on that day in early centuries, the candidates being attired in white baptismal robes.—C.E., XV, 614. (J. F. S.)

Pentecostal Churches. A group of three Protestant churches. According to the last census there were in the United States 1136 ministers, 592 churches, and 18,641 communicants.

Pilgrim Holiness Church, formerly International Holiness Church, organized at Cincinnati, Ohio, by the Rev. Martin W. Knapp, 1897. Knapp withdrew from the Methodist Episcopal Church because he believed this body "was no longer completely Wesleyan in teaching or practise." They emphasize "belief in the Trinity and faith in the Holy Scriptures as divinely and supernaturally inspired, infallibly true as originally given, and as the only divinely authorized rule of faith and practise." As often as it is thought proper the Lord's Supper is observed. Individual opinion governs the mode of baptism. In government they correspond closely to the Methodist Episcopal Church. One periodical is published by them. Foreign missionary work is carried on in Africa, British West Indies, South America, Japan, and Korea. In 1916 there were 40 stations; 35 missionaries, with 31 native helpers; 35 organized churches, with 780 members; and 5 schools with 300 pupils. According to the last census there were in the United States 826 ministers, 367 churches, and 12,362 communicants.

The Holiness Church, organized in California in 1896 under the leadership of Rev. Hardin Wallace, a minister of the Free Methodist Church. In 1916 in the United States there were 28 ministers, 33 churches, and 926 communicants.

Pentecostal Holiness Church, organized in August, 1898, at Anderson, South Carolina. Their doctrine is almost the same as that of the Methodists. They recognize baptism, and the Lord's Supper. They are in general accord with the Methodists. Foreign missionary work is carried on in South Africa, South China, and Guatemala, Central America. In the United States in 1916 there were 282 ministers, 192 churches, and 5353 communicants.

Peoria, DIOCESE OF, Ill.; a cross-section of the counties of Bureau, Champaign, Dewitt, Ford, Fulton, Hancock, Henderson, Iroquois, Knox, La Salle, Livingston, Logan, Marshall, Mason, McDonough, McLean, Mercer, Peoria, Piatt, Putnam, Rock Island, Schuyler, Stark, Tazewell, Vermilion, Warren, and Woodford; area, 18,554 sq. m.; suffragan of Chicago. Bishops: John Lancaster Spalding (1877-1908); Edmund M. Dunne (1909). Churches, 236; priests, secular, 194; priests, regular, 64; religious women, 960; college, 1; academies, 6; high schools, 10; parochial schools, 83; pupils in parochial schools, 16,394; institutions, 18; Catholic population, 117,742.—C.E.

Pepin the Short (714-768), King of the Franks, son of Charles Martel and father of Charlemagne. In 741 he succeeded, with his brother Carloman, as Frankish mayor of the palace, the real ruler under the puppet Merovingian kings. Two years later Childeric III was named king by Carloman, who subsequently became a monk. With the approval of Pope Zacharias, Pepin had Childeric removed, and himself elected king and crowned with sacred ceremonies, the first instance among the Franks (751). Later he was appointed protector of the Church's privileges and as such forced the Lombards to restore central Italy to the Holy See. With the aid of St. Boniface he undertook the reform of the Frankish Church and by his life-work promoted the papal power and ecclesiastical unity. —C.E.

Peregrini (Lat., strangers, transients), in the law of the Church, those who are sojourning outside the place of their domicile or quasi-domicile which they retain. They differ from *vagi* in that the latter have neither domicile nor quasi-domicile. A *peregrinus* is bound to observe the general laws of the Church that are in force in the place where he actually is, irrespective of whether they are in force in the place of his residence or not. But he is not bound to observe the particular laws of his domicile or quasi-domicile, unless his non-observance of them would offend in his place of residence or if they were personal. Neither is he bound to observe the particular laws of the territory where he is staying for the time being, unless they provide for public order or regulate the solemnities of acts.—Ayrinhac, General Legislation in the New Code of Canon Law, N. Y., 1923. (V. T. F.)

Perez, JUAN (d. *c.* 1513), Franciscan; his influence as confessor of Queen Isabella, induced her to aid Christopher Columbus, whom he accompanied on his second voyage; he celebrated the first Mass in the New World (1493). He was guardian of the first convent built in Santo Domingo.—C.E.

Perfection, CHRISTIAN, RELIGIOUS. A term in Christian practise for a closer conformity to Gospel ideals than salvation demands. When the young man asked Our Lord what he should do to be saved, the answer was explicit: "Keep the commandments. . . . If thou wilt be perfect, go sell what thou hast and give to the poor. . . . And come follow me" (Matt., 19). "Be you therefore perfect, as also your heavenly Father is perfect" (Matt., 5). Hence there are two ways of life: that of the commandments, obligatory; that of the counsels, of choice. This doctrine, taught universally until the Protestant Reformation, supposes as its foundation the equally universal doctrine of baptismal regeneration. One born in sin must be sanctified by grace before he can begin to follow Christ in the supernatural way, whether of commandments or of counsels. The many responding to the call is a most striking proof of the visible sanctity of the Church. Protestantism, founded in the rejection of the counsels of perfection, asserted its doctrine of universal depravity, the consequent impossibility of good works, and the negation of visible sanctity, from which so many errors flow. The way of perfection constitutes the matter of ascetic theology, a distinct branch of sacred science.—C.E.; Devine, A Manual of Ascetical Theology, N. Y., 1902. (H. J. W.)

Perfection, KINDS OF. Perfection is the complete possession of an attribute, a state of supreme excellence to which nothing is lacking. We may distinguish four principal types. (1) Metaphysical perfection is unlimited being, complete reality; when this obtains without any conceivable limitation, as with God, it is absolute; when it signifies this completeness in only one phase of reality, it is relative or partial, such as perfect adaptation to an end, or realization of our own essence. When a perfection is intrinsically limited, like sentient life, it is called mixed; intrinsically without limit, like goodness, it is simple. Only these latter may be predicated of God. (2) Moral perfection is the full attainment of the moral ideal, the complete fulfilment of the moral law. (3) Christian perfection is a state of union with God through charity. (4) Religious perfection is a condition of observance of the Evangelical Counsels through the triple vows. See PERFECTION, Christian, Religious.—C.E. (J. A. B.)

Pergamus, city of Lydia in Asia Minor, one of the seven churches in Asia, to whose bishop St. John was commanded to write an epistle (Apoc., 2).

Peristyle, a range of roof with columns surrounding either exterior of building, or interior court. Sometimes it is in the form of covered ambulatory.

Perjury (Lat., *perjurium*, a false or broken oath), the crime of taking a false oath. An oath, since it consists in calling upon the all-knowing and all-truthful God to witness the truth of a statement or the sincerity of a purpose, is an act of the virtue of religion. A false oath, then, in addition to the evil of a lie contains the evil of a sin against the virtue of religion and of itself, apart from cases of ignorance or lack of deliberation, is always a grievous sin.—C.E.; Taunton, The Law of the Church, Lond., 1906. (J. V. K.)

Perpendicular Style is regarded as a ramification of the Gothic, manifesting itself in the late 14th century in reaction to the elaboration of flowing tracery and excessive ornament which, for some 50 years previous, had obtained in English architecture. The exuberance of the early style gave way to straight, vertical, and horizontal lines emphasized by the addition of pinnacles, with doorways and arches enclosed within well-defined square outlines, using buttresses merely as decorations. Properly, the Perpendicular Style is an English art, and is inferior to the architecture it super-

seded. Notable examples are King's College, Cambridge, and Edington, Wiltshire.

Perpetual Praise, the unceasing praise rendered to God by the angels and the whole celestial court. This is, according to Holy Scripture, one of the special functions of the angels in heaven (Toh., 12; Apoc., 8), and Our Lord refers to it as their perpetual occupation (Matt., 18, 10). (C. J. D.)

Perpetual Succor, Feast of Our Lady of, 27 June, in honor of the 13th-century Byzantine painting brought to Rome in the 15th century, venerated in the church of San Matteo and later in the church of the Redemptorists. Through the intercession of the Blessed Virgin under this title many graces have been obtained and Pope Pius IX approved the coronation of the picture by the Vatican Chapter, 1867, and established the feast, 1876, but not for universal observance.—C.E.

Perrone, Giovanni (1794-1876), Jesuit theologian, b. Chieri, Italy; d. Rome. He taught dogmatic theology at the Roman College and was active in the definition of the Immaculate Conception. His most important work is the "Theological Lectures."—C.E.

Perry, Stephen Joseph (1833-89), S.J., astronomer, b. London. He devoted himself to astronomy and as director of Stonyhurst Observatory studied, in particular, solar spots and faculæ. He was sent by the British Government on numerous scientific expeditions, observing the transits of Venus at Kerguelen (1874) and Madagascar (1882), and the solar eclipse at the Isles de Salut (1889), dying a few weeks later at sea. He was buried at Georgetown, Demerara.—C.E.

Persecutions. In general, the endeavors of the State to suppress or harass the Church by physical or moral means.

Roman.—Ten are generally enumerated. (1) Nero (64-68) charged the Christians with misanthropy and slaughtered them in crowds. (2) Domitian (94-96) took his victims mainly from the nobility. (3) Trajan (98-117) considered Christianity a menace to the Empire. (4) Marcus Aurelius (166-180) confiscated property and tortured his victims. (5) Septimius Severus (202-211). (6) Maximinus Thrax (235-238) persecuted the clergy. (7) Decius (249-251) began one of the cruelest persecutions. (8) Valerian (247-259) persecuted the clergy and nobility. (9) Aurelian (275). (10) Diocletian (303-305) and his successors till the edict of Milan in 313, put more than 20,000 Christians to death. His was the bloodiest persecution.

In England.—Began with the Act of Supremacy (1534). Refusal to accept the Act was equivalent to high treason. Monasteries were suppressed, the goods confiscated, relics and images destroyed. Under Elizabeth (1558-1603) refusal to accept the Oath meant death. In 1587, over 100 persons died for their Faith. The persecution was directed mainly against the clergy. The Tidal Acts (1673) barred Catholics from State appointments and in 1678 they were excluded from Parliament. The saying of Mass and keeping schools entailed life imprisonment. The Bill of Emancipation was passed in 1829.

In Ireland.—Under Elizabeth, the Irish were enticed to give up their religion but without success. Thereupon, the island was seized and in 1603, 600,000 acres of land confiscated. Cromwell reduced the island in 1652. A price was set on the head of every priest. Catholics were deprived of every civil right, and Parliament was closed to them. Relief came mainly through O'Connell.

In Germany.—In the beginning of the 19th century the government seized all Church property. In 1830, the "placet" of the State was demanded for all ecclesiastical ordinances. Children had, in all cases, to be taught the religion of their father. A number of bishops were imprisoned for opposing this last measure. The worst blow came with the "Kulturkampf." Education was laicized. Religious were expelled. The anti-clerical May Laws were passed in 1873. Refusal to comply with them entailed imprisonment. Most of the sees and hundreds of parishes were declared closed and no priest was allowed to enter them. These measures were defeated by the Center Party under the leadership of Windthorst (d. 1891) and in 1886 peace was restored.

In France.—During the French Revolution, all Church property was confiscated. Religious orders were dissolved, and a new constitution for the clergy, containing a long list of anti-Catholic laws, was passed. Refusal to submit to the latter resulted in 40,000 persons' being banished and in many acts of violence. The Convention (1792-95) effaced all trace of Christianity. Pius VI was imprisoned. The States of the Church were seized in 1809 and Pius VII made prisoner. Later, the Radicals used every means to "laicize" education. In 1904, all teaching Orders were suppressed, and in 1905 more anti-Catholic laws were passed.

In Mexico.—Due to the efforts of Freemasonry and other secret societies to suppress the Church, many anti-Catholic laws were passed between 1822 and 1855. The anti-religious spirit was at its height from 1857 till 1874. The Constitutions of 1857 and subsequent laws suppressed all religious orders, forbade the wearing of the religious garb under penalty of exile, laicized all schools, etc. The Constitutions of 1917 denied all rights to the Church. In 1926, President Calles began to enforce the laws. There followed a persecution unequaled in history. Pillage, robbery, torture, and summary execution or deportation were the means employed. Over 100 priests were tortured and killed and scenes worthy of a Nero were enacted. A quasi-armistice was made, 21 June, 1929.—C.E.; Funk, A Manual of Church History, Lond., 1913; Camm, Lives of the Blessed English Martyrs, Camb., 1929; Guilday, The English Catholic Refugees, N. Y., 1914. (D. S.)

Perseverance, Final, the preservation of the state of grace until death. It is perfect if baptismal innocence is not lost; but this is not necessary, since grace lost by mortal sin can be regained. The power of perseverance is the sum total of all the spiritual means at man's disposal to continue in grace, provided he cooperates. This, however, does not assure actual perseverance. Actual final perseverance implies two elements: the faithful, continual use of the means of grace; and the condition that the person die in the state of grace. The Council of Trent calls it a special Divine gift, because it is neither included in sanctifying grace, nor is it

the result of the power of perseverance. Practically it is a series of efficacious graces. It is not God's grace alone, nor the human will alone, but a combination of both, God's benign, continual providence, guiding, protecting, assisting, and man's faithful cooperation with Divine grace. Sacred Scripture, the Holy Fathers, and Doctors of the Church represent final perseverance as the fruit of prayer. —C.E.; Pohle-Preuss, Grace: Actual and Habitual, St. L., 1921. (D. M.)

Persia, monarchy of southwestern Asia; area, 628,000 sq. m.; est. pop., 10,000,000. It is thought that Christianity was preached in this region in the 1st century; the spread of the Faith, mainly through missionaries from Syria, was usually encouraged or tolerated until the 3rd century, when the Sassanian dynasty revived Zoroastrianism as the state religion of their large empire. When Christianity was adopted by Constantine and invoked on behalf of the Roman Empire, in 312, the many thousand Christians within the rival Persian Empire who were still under the ecclesiastical authority of Antioch, were regarded with increasing suspicion of political disloyalty. They were severely persecuted, but their numbers continued to grow. The writings of Aphraates, a Christian Persian noble, remain as important evidence of the beliefs of this period. Schools and libraries at Nisibis (modern Nisibin) and Edessa (Urfa) were founded by St. James, Bp. of Nisibis, and his pupil, St. Ephraem, and were famous centers of Syriac culture. In the 5th century many Nestorian Christians immigrated to Persia (see NESTORIUS AND NESTORIANISM). The whole Church in Persia became Nestorian, and it continued to flourish as such for a few centuries after the Arab conquest and the adoption of Islam by the majority of Persians. There were many monasteries, and Nestorian missionaries were sent to India, China, and Mongolia. In the 17th century colonies of Armenians and Georgians settled in Persia, and at various times since then there have been other immigrations of Christians. Those successors of the ancient Nestorians who have come into union with Rome, form the Chaldean Church. The great majority of the population of modern Persia are Mohammedans; in most parts there is toleration of several other religions. Catholic statistics:

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Ispahan, A. (Latin Rite)...	1910	62	22	38	3,500
Ispahan, D. (Armenian Rite)	1850	4	11	..	7,600
Urumiaic, A. (Chaldean Rite)	1890	28	43	..	7,800
Salmas, D. (Chaldean Rite)	1847	33	24	..	10,460
Sehna, D. (Chaldean Rite).	1853	2	3	..	900

—C.E.

Persico, IGNAZIO (1823-96), Capuchin cardinal, b. Naples. While on the mission in India, he assisted in founding the seminary of Bombay and establishing the "Catholic Examiner," and in 1854 was consecrated auxiliary Bp. of Bombay. Later he was successively Vicar Apostolic of Agra, Bp. of Savannah, U. S. A., Bp. of Aquino, and in 1887 visited Ireland to report on the disturbed political conditions. Before his final report was presented, the Irish Plan of Campaign was condemned.—C.E.

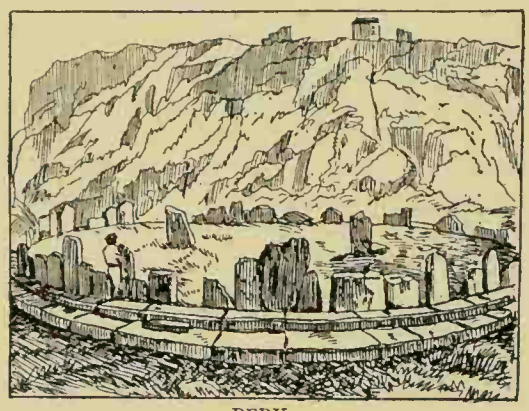
Person, Personality (Lat., *persona*, mask), a complete individual rational or intelligent nature, distinct from, and incommunicable to, every other being, so that it exists and acts "of its own right" (*sui juris*), autonomously, independently of every other being except the Creator. Briefly it is a rational or intelligent individual. The attributes and actions of an intellective nature are always referred to the person present. This person is not communicable "as an accident" since it is a substance—not "as a universal" to individuals since it is itself an individual —not "as an integral part" to a whole, as a foot or hand to the whole body, nor "as an essential part" to the whole as the body or the soul to the composite, since it is itself "complete"—nor can it be communicated to, or assumed by, a higher person by which it would be controlled and to which its actions would be referred, since it has a perfection giving it its "own proper independent existence" called subsistence. [The latter perfection by which a complete individual rational nature is rendered incommunicable to another being and hence a person according to the common opinion of Scholastics is some positive perfection, really distinct from the complete individual nature. By many it is considered to be a "substantial mode" perfecting the nature in the line of substance and rendering it independent and incapable of being communicated to or assumed by another.]

Since the human nature of Christ was communicated to or assumed by the Second Person of the Blessed Trinity, there was no human person in Christ, only the one Divine Person. To this Person were referred all the acts of Christ's human nature. There are three persons in God, the Father, the Son, and the Holy Ghost, really distinct as persons although possessing the same nature. [Personality in the Trinity is based on the "opposition" of the relative perfections, which are founded on the Son's having been "generated" and on the Holy Ghost's having "proceeded" from the Father and the Son.] The Divine Substance or Essence as such, is not a person, since it is communicated to the three Divine Persons.

PERSONALITY, that substantial permanent being which is the subject of, and to which are referred, all the states and acts of an intellective being. It is that which is understood by the "I," the "self." [It remains numerically and essentially the same throughout life, differing at various times only in accidents, in super-added states or acts.] Since the sensations of "seeing," "hearing," etc., modify the "self," personality consists of body as well as soul. Personality in this sense is a particular view of the Scholastic "person." Personality (as a perfection) differs from individuality. Individuality is that perfection by which a being is rendered unique, distinctive, and separate from others, incapable of being duplicated into another of that same being. It is possessed by inanimate objects, by plants, and by animals, as well as by men. Personality, however, is that perfection by which a being has control, control of self and of others through self, is free and independent, and superior to material forces, dominates instead of being dominated. Hence it is possessed only by beings with a spiritual principle. [One could possess great individuality through remarkable "uniqueness" and distinctiveness and yet

have little personality, due to his dependence and inability to control himself and others.] Most moderns place personality in self-consciousness or in freedom or in some act. Self-consciousness "manifests" the personality but does not constitute it. Consciousness is the modification of some thing, which thing is the self, the person or the personality. Likewise there must be some being which is free and which acts, and that being is the person. (See INDIVIDUAL, INDIVIDUALITY).—C.E.; Coffey, Ontology, N. Y., 1914; Moroney, Idea of Personality, Wash., D. C. (J. F. G.)

Persons, ECCLESIASTICAL, in Church law, (1) those who are baptized and accordingly have all the rights and duties of Christians unless expressly limited (Canon 87); (2) corporate bodies or institutions constituted by Divine right, namely, the Catholic Church and the Apostolic See, or erected by ecclesiastical authority, e.g., religions orders or seminaries (Canon 100); in common usage, members of the clergy or of religious institutes.—C.E.; Brown, Canonical Juristic Personality, Wash., 1927. (S.B.)



PERU
(SUN-CIRCLE, SILLUSTANI)

Persons (alias PARSONS), ROBERT (1546-1610), Jesuit, b. Nether Stowey, England; d. Rome. Famous on the English mission (1580), which he maintained at the greatest risk. Unable to keep his printing-press in England, he transferred it to Belgium and commenced his unsuccessful work for armed intervention in behalf of the English Catholics. He was rector of the English College at Douai, and endeavored to reorganize the Catholic affairs of England, but in appointing Blackwell as archpriest, subject to Jesuit authority, he started a controversy which Clement VIII settled to his disadvantage. His greatest work, the "Christian Directory," was conceived during his English mission; his later works are controversial.—C.E.

ROBERT PERSONS

Perth, ARCHDIOCESE OF, Australia; diocese, 1845, archdiocese, 1913; comprises the southern part of the State of Western Australia, bounded on the north by 31° 20′ parallel of S. latitude (Noora River), east to the 120th meridian of E. longitude and from there by the 29th parallel of latitude, to the South Australian border; suffragans: Geraldton and the Abbeys *nullius* of New Norcia and Kimberley, Bishops: John Brady (1845-71); Martin Griver (1870-86); Matthew Gibney (1887-1925). Archbishop: Patrick Joseph Clune, C.SS.R. (1911). Churches, 104; priests, secular, 53; priests, regular, 10; religious women, 415; colleges, 4; superior schools, 10; primary schools, 53; industrial schools, 2; children in Catholic schools (including orphanages and reformatories), 8003; institutions, 9; Catholics, 39,500.

Peru, republic of South America, on the western coast; with boundary lines in dispute, the area is estimated at *c.* 532,047 sq. m. or more; est. pop. (1921), 5,550,000. Spanish explorers and conquerors in the 16th century brought with them missionaries; five Dominicans arrived in 1532, and one of them, Fr. Vicente de Valverde, became Bp. of Cuzco with jurisdiction over all the conquered territory of a large region. He was assassinated by Indians in 1541. Other missionaries of various societies, including Franciscans, Augustinians, Brothers of Merey, and Jesuits, soon established churches, schools, and monasteries for men and for women. In 1546 Fr. Pedro de La Gasca was sent to act as arbitrator to end the civil war which had raged for several years; he succeeded in making peace and in establishing reforms to restrict the colonists in their oppression of the natives. In 1577 the Jesuits in Peru founded a school for the training of missionaries in the native dialects, and they established the first printing press in South America. The second Bp. of Lima was St. Toribio de Mogrovejo, a heroic missionary; two other saints of early Peruvian history were St. Rose of Lima, and St. Francis Solanus. The War of Independence, 1820-26, was followed by several civil wars and by boundary disputes which have not yet been settled. The Constitution of 1920 grants liberty to all religions. The Catholic Faith is recognized as the State religion, and churches and convents are owned and partly supported by the State. Catholic statistics:

PERU
(STONE PILLARS OF HATUNCOELA)

	Year	Chs.	Pp.	Srs.	Caths.
Lima, A.	1545	498	..	..	440,000
Cuzco, D.	1536	1,146	90	..	480,680
Arequipa, D.	1577	..	..	..	290,000
Trujillo, D.	1577	250	150	..	89,000
Ayacucho (Huamanga), D.	1609	638	418	425	254,000
Chachapoyas (Mayuas), D.	1805	..	..	..	.....
Puno, D.	1861	320	85	..	260,840
Huánuco, D.	1865	500	103	..	600,000
Huaraz, D.	1899	1,000	64	24	429,000
Cajamarca, D.	1908	..	..	..	443,000
Vicariates Apostolic:—					
Urubamba y Madre de Dios	1913	.	13	..	.....
San León del Amazonas	1921	..	..	..	.....
San Francisco del Ucayali	1925	24	12	..	20,000
Prefecture Apostolic:					
San Gabriel de la Dolorosa del Marañón	1921	16	12	..	7,000

—C.E.

Perugia (Lat., PERUSIA), city, northern Italy. An ancient Etruscan city, it was the seat of a bishop, c. 546, a free commune in the 11th century, and in the 13th the residence of four popes. Perugia maintained its independence although continually warring with neighboring cities and revolting against the Holy See until 1860 when it became part of the Kingdom of Italy. The city possesses several medieval churches and a famous university founded in 1321. Perugia is the center of an archdiocese, erected by Leo XIII, who was its bishop (1846).

Perugino (PIETRO VANUCCI; 1446-1524), painter, b. Città della Pieve, Italy; d. Fontignano, near Perugia. He founded the Umbrian school and was the teacher of Raphael. His first important work was done for Sixtus IV, as one of the decorators of the Sistine Chapel. His one remaining fresco is "The Delivery of the Keys to Peter," imitated by Raphael in the "Espousal of the Virgin." In 1491 he painted the elaborate altar-piece, "The Madonna adoring the Infant Christ," of the Villa Albani, Rome. His masterpiece, the great triple-arched "Crucifixion," was done for the Chapter House of Santa Maria Maddalena dei Pazzi in Florence, in 1496. He used the same arrangement for the exquisite "Nativity" of the National Gallery. The "Assumption" of the Florence Academy dates from 1500. In the same year he began the decoration of the Cambio, or Merchants' Exchange, in Perugia, which marked the end of his best period. His characteristics are the serene and lovely faces of his saints and angels, beautiful landscapes in admirable perspective, perfection of light and color.—C.E.; Williamson, Perugino, Lond., 1903.

ST. PETER

Peschitto (Syriac, simple or plain), ancient Syriac version of the Bible. A complete translation of the O.T. was in possession of the Syrian Christians since the 4th century. It is the first version of the Hebrew Scriptures made for and by Christians, and is sometimes called the Syriac Vulgate. In antiquity and importance it ranks next to the Septuagint, according to which it was later revised. The Peschitto N.T. is still used in the Syrian Church; it was in circulation in the 4th century, and part of it existed in the 3rd.

Pessimism (Lat., *pessimus*, worst), in philosophy, the theory that the world is essentially evil, the worst possible universe, consisting of blind, hopeless strivings of a never-to-be-sated Will, whose consciousness is synonymous with pain (Schopenhauer, 1788-1860). A state of mind characterized by extreme melancholy seeing only the evil and painful aspect of life.—C.E.; Wenley, Aspects of Pessimism, Lond., 1894. (J. A. B.)

Pestalozzi, JOHANN HEINRICH (1746-1827), educator, b. Zurich, Switzerland; d. Brugg. Of Calvinist upbringing he became a disciple of Rousseau and ever remained outside the pale of dogmatic Christianity. He studied law and took up farming, but was a poor business man, and, after a period of dire poverty, became a schoolmaster at Stanz, 1798, opening a school with normal school attached, at the Castle of Burgdorf, 1799, which he transferred successively to Münchenbuchsee and Yverdun. Although students flocked to him from many countries, dissension and his lack of organization led to the school's closing, 1825. In spite of numerous deficiencies, Pestalozzi originated the modern psychological tendency in education and the "object lesson" method, the core of his whole system. His ideas are embodied in the present school systems of many European states, as well as of England and America, where, in improved form, they are still in use. Pestalozzi never forgot that he was treated kindly by Catholics, and encouraged by the Capuchins when he was distrusted and ridiculed by others.—C.E.

Pètau, DENIS (PETAVIUS; 1583-1652), Jesuit scholar, b. Orleans, France; d. Paris. His writings cover the field of chronology, history, philosophy, patristics, and the history of dogma. It is for his studies in the last two branches that posterity esteems him most, though in his day he was admired chiefly for his work in chronology. —C.E.

Peter (Gr., *petra*, rock), SAINT; and EPISTLES OF. Peter, originally Simon, son of Jona, was a fisherman of Bethsaida, a town on Lake Genesareth. He was a disciple of St. John the Baptist, at whose bidding he followed Jesus from the beginning of His ministry. Because of his faith, fidelity, enthusiasm, and love, although he was somewhat irresolute of character, Jesus showered him with many favors; He gave him the name Peter, cured his mother-in-law, appointed him chief of the Apostolic band, made him head of the Church, chose him as one of the witnesses of the raising of Jairus's daughter from the dead, and of the Transfiguration, and of the Agony in the Garden; and after the Resurrection, lest Peter's denial make him lose prestige, Our Lord renewed his commission as chief pastor of the flock. After the Ascension Peter, by virtue of this commission, repeatedly acted as spokesman and head of the infant Church. After his deliverance from prison by an angel he left Jerusalem and began his Apostolic journeys. His first see was at Antioch. Just when he established himself at Rome is disputed, but that he did go to Rome and make it the center of the Church is too evident from tradition, from his first Epistle (1 Peter, 5), and from data found in the catacombs and ancient churches of Rome, to bear successful contradiction. He died a martyr's death at Rome during the persecution of Nero (A.D. 64-68) by being crucified head downwards, according to legend. He was buried at the foot of the Vatican Hill near the Via Cornelia; at the beginning of the Valerian persecution

(*c.* 258) his remains were placed with those of St. Paul in a catacomb on the Appian Way, where the Church of St. Sebastian now stands; they were restored to their original place of burial by Constantine the Great, who built a basilica over the grave at the foot of the Vatican Hill; this basilica was replaced by the present St. Peter's, where one half of his body now rests; the other half is in the Church of St. Paul on the Ostian Way; his head is in the Lateran Church. Patron of Rome. Emblems: a boat, keys, and a cock. Feast, 29 June. The dedication of his chair at Rome is celebrated 18 Jan.; at Antioch, 22 Feb. Representations of St. Peter are found in Christian art as early as the 2nd century. He is shown as a man of energy, with short curly hair and beard, receiving the scroll of the Law, with veiled hands. He is the only Apostle represented with a wand or staff, and in the 5th century he is shown with the keys, which afterward became customary. The famous bronze statue in Rome is not earlier than the 5th or 6th century.

BARK OF ST. PETER

St. Peter wrote two Epistles, both addressed to converts from paganism in Asia Minor. Both were sent from Rome. The second seems to hint at his approaching death. The first abounds with admonitions to lead a Christian life, outlining the duties of subjects to the emperor, of slaves towards masters, of wives and husbands, mutual charity, patience, and humility. The second seems more of an attack on abuses; some seemed to have lost faith because Christ did not come in glory as soon as they had hoped. St. Peter explains the delay, warns against and describes the punishment inflicted on teachers of false doctrines, and bids his readers await Christ's coming in patience and good works. —C.E.; Butler; Pope; Schumacher; Taylor, Peter the Apostle, Lond., 1900. (N. G.)

Peter, SAINT, exorcist. See MARCELLINUS AND PETER.

Peter, SARAH (1800-77), philanthropist, b. Chillicothe, Ohio; d. Cincinnati. A Catholic convert in Rome (1855) and founder of the School of Design for Women in Philadelphia. She was a patron of art, and active in charitable and philanthropic works in Cincinnati. In 1862 she volunteered as a nurse in the Civil War.

Peter and Paul, SAINTS, FEAST OF, one festival used for these two great Apostles because, according to tradition, they were martyred on the same day, in Rome. It goes back to the 5th century. It occurs on 29 June, and is a holy day of obligation in many countries. (J. F. S.)

Peter Baptist, SAINT, martyr (1545-97), b. San Esteban, Avila, Spain; d. Nagasaki, Japan. He joined the Franciscan Order, 1567, and was sent to Manila, 1583. There he worked among the natives and established several foundations of his order. In 1593 he was sent by the governor of the Philippines to negotiate with the emperor of Japan. He was received favorably, established schools, hospitals, and convents. The indiscreet boast of a Spanish sea captain that the missionaries had been sent to prepare for the conquest of Japan by Spain, aroused the anger of the emperor, and he ordered the missionaries to be imprisoned. With him were crucified 6 Franciscan friars, 17 native Franciscan tertiaries, and the Jesuits, Paul Miki, John Goto, and James Kisai. Patron of Japan. Canonized, 1862. Feast, 5 Feb.—C.E.

Peterborough, DIOCESE OF, Ontario; comprises Peterborough, Durham, Northumberland, Victoria Counties, and the Districts of Muskoka and Parry Sound; suffragan of Kingston. Bishops: John Francis Jamot (1882-86); Thomas J. Dowling (1887-89); Richard A. O'Connor (1889-1913); Michael Joseph O'Brien (1913). Churches, 60; priests, secular, 40; separate and free schools, 50; institutions, 5; Catholics, 27,000.

Peterborough Abbey, Benedictine monastery, Northamptonshire, England; known at first as Medeshamstede; founded 654 by Peada, king of Mercia. Destroyed by the Danes; restored; burned, 1116; Henry VIII made it the cathedral of his new Diocese of Peterborough (1541).—C.E.

Peter Canisius, SAINT, confessor (1521-97), Doctor of the Church, b. Nimwegen, Netherlands; d. Fribourg, Switzerland. He was the second Apostle of Germany, theologian and leader of the Counter-Reformation. He studied arts, civil law, and theology at the University of Cologne; at the instigation of Peter Faber he entered the Society of Jesus, 1543; ordained, 1546; studied under Ignatius at Rome; received his doctorate in theology from Bologna. He introduced the Jesuits into Bavaria, Bohemia, Swabia, the Tyrol, and Hungary; was employed on important missions by the Holy See; was cathedral preacher at Augsburg; and was instrumental in procuring the erection of papal seminaries at Prague, Fulda, Braunsberg, and Dillingen; encouraged Catholic printers and writers; wrote extensively; his "Catechism" appeared in over 200 editions during his lifetime and was translated into twelve languages. Canonized, 1925. Feast, R. Cal., 27 Apr.—C.E.

Peter Chrysologus, SAINT, confessor, Doctor of the Church (406-450), Bp. of Ravenna, b. and d. Imola. He was baptized, educated, and ordained deacon by Cornelius, Bp. of Imola. In 433 he was elevated to the Bishopric of Ravenna, and was one of the principal adversaries of Monophysitism. Peter was famous as an orator and writer. About 176 of his works remain extant; they are mainly explanatory of biblical texts and are brief and concise. Relics mostly at Imola, except an arm which is in the cathedral at Ravenna. Feast, R. Cal., 4 Dec.—C.E.; Butler.

Peter Claver, SAINT, confessor (1580-1654), apostle of the Negroes, b. Verdu, Catalonia; d. Cartagena, South America. After graduating from the university of Barcelona, he became a Jesuit, 1601, and by the advice of St. Alphonsus Rodriguez volunteered for the South American mission. Landing at Cartagena, in 1610, he was ordained there, 1616, and devoted his remaining days to alleviating the spiritual and bodily miseries of the African slaves, 300,000 of whom he baptized. Patron of the Negro missions. Represented surrounded by Negroes. Canonized, 1888. Feast, 9 Sept.—C.E.

Peter Damian, SAINT, Doctor of the Church (1007-72), Card.-Bp. of Ostia, b. Ravenna, Italy; d. Faenza. Left an orphan at an early age, he was adopted by an elder brother and became a swineherd. He was later sent to school at Faenza and Parma and became a noted teacher. Having entered the monastery of Fonte Avellana, he was elected prior in 1043, and devoted himself to the reform of the monastery and the abolition of simony, incontinence, and other abuses. He attended a number of synods and was sent on many important missions. Relics at Faenza. Feast, R. Cal., 23 Feb.—C.E.; Butler.

Peter Faber, BLESSED (1506-46), b. Villaret, Savoy; d. Rome. In 1525 he went to Paris and entered Saint-Barbe College, where he was a classmate and intimate friend of St. Francis Xavier and where he met St. Ignatius Loyola. He was ordained priest in 1534 and soon after joined the small band headed by Ignatius. He assisted at the diets of Worms and Ratisbon, and preached in Parma, Speyer, Mainz, Cologne, and Savoy, counteracting the influence of Lutheranism and reforming the decadent condition of Catholicism in those places. Part of his diary extant shows that he had an extraordinary devotion to the Angels. Beatified, 5 Sept., 1872. Feast, in Jesuit churches, 8 Aug.—C.E.

Peter Fourier, fōō-rĭ-ā, SAINT, confessor (1565-1640), called "the Good Father of Mattaincourt," b. Mirecourt, Lorraine; d. Gray, Haute-Saône. He was educated at the University of Pont-à-Mousson and was ordained in 1589, having become a Canon Regular of St. Augustine. He later reformed the Lorraine branch of this order, organizing with them, in 1629, the Congregation of Our Saviour, of which he became head. He restored the Faith in Mattaincourt and reclaimed the Principality of Salm from Calvinism. In 1598 he founded the Congregation of Notre Dame, who teach poor girls gratuitously; he is also founder of the Sodality of the Immaculate Conception, or "Children of Mary." His exile to Gray followed his refusal when the French Government asked him to swear allegiance to Louis XIII. Represented in art with a rochet, distributing pictures of the Blessed Virgin and chaplets to children. Canonized, 1897. Feast, 9 Dec.—C.E.

ST. PETER FOURIER

Peter Julian Eymard, BLESSED (1811-68), religious founder, b. La Mure d'Isère, France; d. there. In 1829 he entered the Marist novitiate, but, obliged to leave because of ill health, he entered the diocesan seminary and was ordained, 1834. In 1839 he returned to the Marist congregation, of which he became provincial in 1845. His entire spiritual life was centered upon the Blessed Sacrament and in 1857, with a single companion, he inaugurated the Society of the Blessed Sacrament in fulfilment of a vow to Our Lady of Fourvières. The following year he founded a congregation of cloistered women for perpetual adoration, known as Servants of the Blessed Sacrament. The Priests' Eucharistic League and Archconfraternity are also due to his initiative. His works in four volumes all deal with the Holy Eucharist. Beatified, 1925.—C.E., V, 735; Herbert, The Priest of the Eucharist, Lond., 1898.

Peter Louis Marie Chanel, BLESSED, martyr (1802-41), b. Cuet, France; d. Futuna Island. He was ordained, 1827, and in 1831 joined the Marists, who sent him to the South Pacific missions, and assigned him to Futuna in 1837. There he was martyred by the pagans. Beatified, 1889. Feast, 28 April.—C.E.

Peter Nolasco, SAINT, confessor (*c.* 1189-*c.* 1256), one of the founders of the Mercedarians, b. Mas-des-Saintes-Puelles, France; d. Barcelona, Spain. Dividing his wealth among the poor, he took a vow of chastity. He went to Spain and there ransomed the Christians enslaved by the Moors, and in 1218 decided to found a religious order for the redemption of Christian captives, called Mercedarians; it was approved, 1230. Canonized, 1628. Feast, R. Cal., 31 Jan.—C.E.; Butler.

ST. PETER NOLASCO

Peter of Alcántara, SAINT, confessor (1499-1562), founder of the Reform Congregation of the Spanish Discalceates (Alcantarini), b. Alcántara, Spain; d. Arenas. He was educated at the University of Salamanca; entered the Franciscan Order at Manxarretes, 1515; ordained, *c.* 1524; made superior of the province of St. Gabriel, 1538; he drew up the Constitutions of the Stricter Observants, 1540. He retired with John of Avila to the mountains of Arabida, Portugal, and established there several small communities, which were united in the Province of Arabida, 1560; the order spread through Spain and Portugal, and Peter was elected superior, 1556; associated with him in his work were St. Francis Borgia, John of Avila, St. Louis of Granada, and St. Teresa. Patron of night watchmen. Canonized, 1669. Relics at Arenas, Old Castile. Feast, R. Cal., 19 Oct.—C.E.; Butler.

ST. PETER OF ALCANTARA

Peter of Alexandria, SAINT, martyr (d. 311), Bp. of Alexandria. He suffered in the Decian persecution and was at one time head of the famous catechetical school at Alexandria; he probably initiated the reaction there against extreme Origenism. When during the Diocletian persecution Peter left Alexandria for concealment, the Meletian schism

broke out among his own clergy, and he had this to contend with at a time when it was all he could do to comfort and guide the captive Christians. He was probably the first to discover the heresy of Arius. On his return to Alexandria he convened a synod of bishops against Meletius, Bp. of Lycopolis, who had usurped his authority. Soon after this he was martyred at Alexandria at the command of Maximinus Daja, and was buried in the cemetery for martyrs. Most of his relics were enshrined in a church at Grasse, France. Feast, R. Cal., 26 Nov.—C.E.; Butler.

Peterspence, the name traditionally given to an annual contribution or tribute from the faithful of various countries to the Holy See, used by the Pope for the current expenses of his administration. It bears the name "Peterspence" because in England, in Saxon times, each householder holding land of a certain value gave a penny. Most probably it began in the reign of King Offa, in 787, and spread from England to other nations of northern Europe. At the time of the Reformation it ceased throughout the world, and was not reestablished until the reign of Pius IX. It is now observed by Catholics everywhere. For the most part, contributions are sent to Rome through the bishops. In some countries the funds are collected through various "Peterspence Associations." In the United States, this collection for the Pope is taken up annually in all churches.—C.E. (J. C. T.)

Peter the Hermit (*c.* 1050-1115), ascetic and preacher, b. Amiens, France; d. Liége, Belgium. Contemporary historians agree that he was one of the numerous preachers of the Crusades; nothing supports the contention of later chroniclers that he instigated the First Crusade, of which Pope Urban II was sole initiator. The reason for imputing it to Peter was doubtless to attribute it to the ascetics so popular at that time. The band he led to Constantinople (1096) was massacred nearby while he was away seeking help for them; afterward joining Godfrey of Bouillon, his part was obscure, but in spite of attempted desertion he was among the envoys to Kerbûga. Returning to Europe, he founded the monastery of Neufmonstier. —C.E.

Petitions to the Holy See. All the faithful are free to request favors from the Holy See but where one's own Ordinary is empowered to grant them it is advisable to seek them from the Ordinary. The Pope can be approached directly; however it is customary to address him by means of a petition presented in writing to the particular Roman Congregation whose province it is to grant the favor in question. And it is always well, and frequently even necessary, to present a letter of recommendation from one's own Ordinary. Canons 247 to 264 set forth the powers of the various Congregations, Tribunals, and Offices of the Holy See.—C.E. (J. Macc.)

Petroc (Perreux), Saint, confessor (*c.* 504-94), abbot, "captain of the Cornish saints." He was the son of a Welsh chieftain and studied in Ireland, then returned to Cornwall, where he reintroduced Christianity to a population which had lapsed into paganism. He founded a monastery at a place called Petrocstow (Padstow), and another at Bodmin, where he died. Today his name is revered in Cornwall and Devonshire. Patron of Bodmin, Little Petherick, St. Petrock's, Exeter, and Newton St. Petrock in Devonshire. He is also honored as St. Perreux in Brittany. His relics were preserved at Bodmin. Feast, 4 June.—C.E.; Butler.

Petronilla, Saint, virgin (1st century), d. Rome. She was converted to Christianity by St. Peter, and later ministered to him. Patroness of the treaty concluded between the popes and Frankish emperors. Relics in St. Peter's, Rome. Feast, R. Cal., 31 May.—C.E.; Butler.

Peuerbach, George Von (1423-61), father of observational and mathematical astronomy in the West, b. near Linz, Austria; d. Vienna. In development of Ptolemy's "Almagest" he initiated the transition from the duodecimal system; his "Theoricæ novæ planetarum" is an able attempt to reconcile the theories of the universe prevalent before the days of Copernicus.—C.E.

Pew Rents, charges made for certain of the more advantageous seats or pews in a church. This constitutes one of the sources of revenue for the maintenance of the church and support of the clergy, especially in places where no state provision or endowment exists. It has been approved by various provincial councils, including the Third Plenary Council of Baltimore, and endorsed by the Holy See. In these endorsements it is strictly stipulated that there should always be an ample sufficiency of free seats to accomodate those who cannot afford to rent one, in order that all the faithful might conveniently assist at Divine services. The sum to be paid and the time of payment are to be determined by local law or custom. Renting a pew in whole or in part, i.e., a sitting, entitles one to occupy that place during the time of all or some of the Divine services held in that church. In some dioceses the custom is tolerated of allowing one who retains a sitting in a church to receive the administrations of the pastor of that church, even though living in another parish.—P.C. Augustine. (W. J. M.)

Phainolion, in Orthodox Church, a vestment corresponding to the chasuble but reaching to the feet behind and at the sides, and cut away in front.

Phanar (Turk., *fanar,* lighthouse, lantern), name of the court of the œcumenical patriarch of Constantinople, from the quarter of Constantinople (so called from a lighthouse on the Golden Horn) where he resides. It became the chief Greek quarter and the center of the Hellenistic spirit after the Turkish conquest; the patriarch practically took the place of the Eastern emperor, with the consent of the Turkish government, as regards the Greek Orthodox Christians in Turkey in Europe.

Pharao, fā'rō (Egyptian, *Per'o,* great house), title given in the Bible to the ancient kings of Egypt. The names of many of them are unknown, such as the Pharao of Abraham, of Joseph, and of the Exodus, and the Pharao with whom Adad sought refuge in the time of David (3 Kings, 11). Pharao Nechao is mentioned in 4 Kings, 23; Pharao Ephree in Jeremias, 44; the Pharao of the

Exodus is thought to have been Merneptah. —C.E.

Pharisee (Heb., *parash*, separate), a member of the party of the Pharisees, who aimed to be "set apart from" all mankind by religious and political independence. The sect originated soon after the return from the Babylonian Captivity. Besides Holy Scripture, they reverenced a particular tradition which they ascribed to Moses. They believed in good and evil angels; in the immortality of the soul; and in a resurrection. They stoutly upheld the theocracy and their country's cause, and possessed great influence with the common people. Most of the scribes and lawyers belonged to this party. In N.T. times they had degenerated into pious hypocrites full of uncharitableness, pride, and avarice and were noted for their hollow reliance on outward works. They were bitter enemies of Jesus and were most severely denounced by Him (Matt., 23). There were some exceptions, such as Nicodemus (John, 3) and Gamaliel (Acts, 5).—C.E.; Thayer, Greek-English Lexicon, N. Y., 1889; Simon, A Scripture Manual, N. Y., 1924. (R. K.)

Pharisee and Publican, characters selected by Christ from the two widely different classes of His time and made the principals of a parable. This similitude is peculiar to St. Luke's Gospel (Luke, 18, 10-14). The theme of the discourse is that of the two men going up to the temple to pray, the one the proud, boasting Pharisee, the other a despised and humble publican. The one thanks God that he is not as the rest of men, and boasts of his tithes and fasts; the other, striking his breast, acknowledges that he is a sinner and begs for mercy. It is the latter who finds favor with God. Christ gives the true commentary on the parable in the words "Everyone that exalteth himself shall be humbled and he that humbleth himself shall be exalted." This parable was probably spoken during the closing days of Our Lord's mortal life, possibly in Perea. The precise time and place are not determined by the Gospel history. Some commentators link this parable with the preceding one (Luke, 1, 7-8), claiming the two form one whole on the subject of prayer. Others deny any connection. St. Luke mentions the immediate audience and the occasion (v. 9), saying it was addressed "to some who trusted in themselves as just and despised others." It was aimed specifically at the Pharisees and their kind. The meaning of the story is obvious. It most powerfully teaches the necessity of the virtue of humility at all times and its essential place in true prayer. This Gospel is read on the 10th Sunday after Pentecost each year.—Callan, The Four Gospels. N. Y., 1917; Fonck, tr. Leahy, The Parables of the Gospel, N. Y., 1915; Ollivier, tr. Leahy, The Parables of Our Lord, Lond., 1927. (R. K.)

Phial, emblem in art associated with Sts. Cosmas and Damian, St. Remigius, and St. Luke, as physicians.

Philadelphia, Pennsylvania. The earliest settlers on this site, Swedes, Dutch, and English, have apparently left no record of the presence of any Catholics; but this city founded in 1682, by William Penn, with explicit provision of liberty for all religions, soon became a refuge for persecuted "Papists" from other countries and from other colonies in America. It is thought that the first Catholic resident was a German, now unknown by name, who in 1683 came with Pastorius to Germantown, a part of the present Philadelphia. Several Catholics were named in the early records, and *c.* 1707 a convert, Lionel Brittin, was received into the Church. As early as 1708 and in later years, Penn was reproached in England for the fact that the government of his colony had "suffered the scandal of Mass to be publicly celebrated." The first priest known to reside permanently in Philadelphia, from about 1730, was Father Joseph Greaton, S.J., who since 1721 had traveled about, ministering to various missions in Pennsylvania and neighboring colonies. His assistants and earliest successors also were Jesuits: Fr. Henry Neale; Frs. Theodore Schneider and William Wappeler who came from Goshenhoppen and Conewago to hear confessions in German; Fr. Robert Harding, the second pastor; Fr. Steinmeyer, usually known as Fr. Ferdinand Farmer, who became a member of the Philosophical Society and a trustee of the University of Pennsylvania; and Fr. Robert Molyneux who in 1782 erected the first special building for a parochial school.

A prominent Catholic layman, Thomas FitzSimons, was a member of the First Continental Congress, the Congress of the old Confederacy, the Constitutional Convention, and the first, second, and third Congresses of the United States. He was also one of the Catholics who fought in the War for Independence; of these the most famous Philadelphians were Brigadier-General Stephen Moylan and Captain John Barry. The former, after the war, served as Registrar and Recorder of Chester County and Commissioner of Loans of Philadelphia. Captain Barry was in command of various vessels and also served in the army, taking part in the battles of Trenton and Princeton; in 1794 he became ranking officer of the newly organized U. S. Navy. At the end of the war a solemn *Te Deum* was chanted in St. Joseph's Church and was attended by leading citizens of various denominations, including Washington; this was one evidence of the fact that the Church was now looked upon with increased respect because of the patriotism shown by Catholic citizens and also because of regard for the allied French soldiers and diplomatic representatives and their chaplains. Heroic service was given by the priests in the yellow fever epidemic of 1793 in which Fr. Lawrence Gressel and Fr. Francis Fleming, a Dominican, gave their lives; again in the cholera epidemic of 1832 priests and Sisters of Charity of the Blessed Virgin were publicly commended for their relief work. The rectory of St. Augustine's was then used as an emergency hospital in which 367 patients were cared for. In 1796 when the Augustinians appealed for aid in establishing a church in the northern part of the city, the list of subscriptions included generous amounts given by President Washington and Stephen Girard.

Philadelphia was under the jurisdiction of the Vicar Apostolic of London and then of the Prefect

Apostolic or Bp. of Baltimore until 1808; in that year the Diocese of Philadelphia (see PHILADELPHIA, ARCHDIOCESE OF) was established. In two churches of the city there were contests of authority between bishops and trustees; both cases eventually were settled in favor of the authority of the bishops. In 1834 there were in the city about 25,000 Catholics with ten priests, and five churches. Anti-Catholic feeling broke out again in 1844 when a request that Catholic children in the public schools might do their Bible reading from a Catholic version, was made the occasion of rioting by "Native Americans." Two churches, a convent, a rectory with a valuable library, and many private houses were burned, and several lives were lost. The county paid indemnity for some of the destruction. During the 19th century the great increase in the Catholic population of the city was accompanied by the building of many schools, hospitals, charitable institutions, and churches, including a cathedral. In 1884 the American Catholic Historical Society was founded in Philadelphia by Martin I. J. Griffin.

The city at present has about 500,000 Catholics; 135 Catholic churches with 120 parish schools; a theological seminary; two Catholic colleges for men and one for women; 23 high schools, academies, and special schools, including one for deaf mutes; 6 settlement houses; a Catholic Children's Bureau; 9 day nurseries; 8 institutions for dependent or neglected children; 12 asylums and homes, including 2 houses of the Good Shepherd; 6 hospitals; and 3 organizations of visiting nurses. The Ukrainian Greek Catholic Bishop for the United States resides in Philadelphia and has there a cathedral, two schools, and an orphan asylum.

Philadelphia, ARCHDIOCESE OF, Pennsylvania; diocese, 1808; archdiocese, 1875; comprises the city and county of Philadelphia and also the counties of Berks, Bucks, Carbon, Chester, Delaware, Lehigh, Montgomery, Northampton, and Schuylkill; area, 5043 sq. m.; suffragans: Altoona, Erie, Harrisburg, Pittsburg, and Scranton. Bishops: Michael Egan, O.S.F. (1810-14); Henry Conwell (1820-42); Francis Patrick Kenrick (1830-51); Ven. John N. Neumann, C.SS.R. (1852-60); James Frederick Wood (1860-83); Patrick J. Ryan (1884-1911); Edmond F. Prendergast (1911-18); Dennis Cardinal Dougherty (1918); Churches, 383; priests, secular, 735; priests, regular, 267; religious women, 5024; colleges, 6; seminaries, 5; academies, 27; high schools, 21; parochial schools, 267; pupils in parochial schools, 126,734; institutions, 66; Catholics, 810,550.

Philadelphia, a city of Lydia in Asia Minor, one of the seven churches in Asia to whose bishop one of the letters in the Apocalypse is addressed (Apoc., 3).

Philagathus, JOHN (JOHN XVI [XVII]), antipope 997-998, b. Rossano, Italy; d. about 1013. While Bp. of Piacenza he gained a reputation for craftiness and was sent by his godson, Emperor Otto III, to Constantinople to secure a Greek bride for him. He usurped the papacy with the aid of Crescentius in opposition to Gregory V, but fled before the approach of Otto, and was captured, tortured and degraded.—C.E., VIII, 428; Mann.

Philanthropy (Gr., *phileo,* love; *anthropos,* man). See HUMANITARIANISM.

Philemon, PAUL'S EPISTLE TO, addressed from his prison in Rome A.D. 58-60, the only letter we have from him to a private citizen, as Philemon was at Colossæ. This man's slave Onesimus had fled to Rome where he met Paul and was converted. Paul urges him to return and writes to his master to receive him graciously. The letter throws light on the early Christian attitude towards slavery. Onesimus as a fugitive was liable to seizure and punishment; as a dependent, he needed support from his master. Paul pleads that he be received back mercifully and treated no longer as a servant, but as a brother. He playfully offers to assume whatever Onesimus may owe, but reminds Philemon: "thou owest me thy own self also." He closes: "trusting in thy obedience, . . . knowing that thou wilt also do more than I say."—C.E.; Seisenberger, tr. Buchanan, Practical Handbook for the Study of the Bible, N. Y., 1911. (ED.)

Philip, antipope, 768. An ordinary priest, he was elected secretly by a Lombard priest, Waldipert, and a few Romans, in opposition to Pope Stephen IV (III). He was condemned while celebrating at a banquet in the Lateran and at once withdrew to the Monastery of St. Vitus on the Esquiline, whence he had been summoned.—Mann.

Philip (Gr., lover of horses), SAINT, Apostle, a native of Bethsaida on Lake Genesareth, like Peter and Andrew; he occupies fifth place in the list of the twelve Apostles. The legends concerning him are uncertain, confusing him with Philip the Deacon; however the general opinion is that he, with his two daughters, died at Hierapolis. The Fourth Gospel mentions him at the miracle of the loaves and fishes (John, 6), and again in conversation with Christ (John, 14), portraying him as a shy, naïve, sober-minded man. Emblems: crucified, and a dragon. Relics in Church of the Apostles, Rome. Feast, R. Cal., 1 May.—C.E.; Butler.

ST. PHILIP, APOSTLE

Philip, SAINT (d. *c.* 58), b. and d. Cæsarea, Palestine; called "the Evangelist." One of the seven deacons (Acts, 6), he first preached in Samaria with great success, and confirmed his preaching with miracles (Acts, 8); he converted many who "received the Holy Ghost" (Acts, 8) and, commanded by an angel, travelled from Jerusalem to Gaza, on the way converting and baptizing the eunuch of Candace, Queen of Ethiopia (Acts 8). From thence he was transported by Divine power to Azotus, and preached to all the cities until he came to Cæsarea (Acts, 8), where he lived with his four daughters, virgins with the gift of prophecy (Acts, 21). Represented baptizing the eunuch of Ethiopia, or with his four daughters. Feast, 6 June.—Butler.

Philip II (Augustus), 1165-1223, King of France, d. Mantes. An able and energetic monarch, his reign was marked by a long conflict with Henry II and Richard Cœur de Lion of England, with whom, however, he took part in the Third Crusade. Their rivalry, during which Richard gained repeated victories, ended abruptly with his death before the Castle of Chalus (1199). Richard's brother John Lackland continued the fight but most of his vast estates in France were confiscated by Philip; to regain them he made an alliance with Otho of Germany, but they were decisively defeated at Bouvines (1214). In his dealings with the Holy See and with the clergy, Philip showed himself arrogant and independent, demanding the same submission from his ecclesiastical as from his lay vassals, and even expecting military service from them. He never, however, pursued toward the Church a policy of trickery or pettiness but compelled clerics to pay to the treasury one tenth of their income. His divorce from Ingeborg of Denmark (q.v.) brought him into a long conflict with Pope Innocent III.—C.E.; Hutton, Philip Augustus, Lond., 1896. (F. P. D.)

Philip II (1527-98), King of Spain, b. Valladolid, Spain; d. at the Escorial, Madrid; son of Charles V and Isabella of Portugal. Invested with the Duchy of Milan, 1540, Naples and Sicily, 1554, the Lordship of the Netherlands, 1555, he came to the throne of Spain, 1556, and in 1559 signed the Peace of Câteau-Cambrésis with France. Champion of Catholicism, and absolutist, his autocracy caused a revolt in the Netherlands, 1567, resulting in the loss of seven northern provinces to Spain. He put down an insurrection of the Moriscoes, 1567-70; conquered the Turks at Lepanto, 1571; annexed Portugal to Spain, 1580; and in 1585 joined the Holy League and opposed the accession of Henry IV, whom he continued to oppose even after his conversion. Enmity with England having resulted from Elizabeth's aid to the Netherlands, her support of the Protestant cause, and piratical attacks against Spanish possessions, the Spanish Armada was launched against her, 1588. Philip married Maria of Portugal, 1543; Mary Tudor, 1554; Elizabeth of Valois, 1559; Anne, daughter of Maximilian II, 1570.—C.E., Hume, Philip II of Spain, Lond., 1897.

Philip IV (The Fair), 1268-1314, b. Fontainebleau; d. there; King of France, grandson of St. Louis, known especially for his long and bitter conflict with Pope Boniface VIII (q.v.). In constant need of money to carry on his war against England, Philip overburdened the clergy with taxes and used for purely political purposes the money ostensibly collected for a crusade. He even went so far as to counterfeit the currency of the realm and when the Pope, by the Bull "Clericis laicos," forbade the clergy to pay the taxes, the king retaliated by forbidding the exportation of gold and silver outside of France. The canonization of Louis IX, 1297, brought about a brief reconciliation, but the arrest and trial of Bishop Saisset reawakened the conflict, and the Pope warned the king in the Bull "Ausculta, Fili." To arouse public opinion Philip, goaded by his legists, Peter Flotte and Nogaret, circulated a falsified copy of the document and convoked the States General of 1302, which endorsed his policy of absolutism. The Pope countered by the famous Bull "Unam Sanctam," so often misinterpreted, and which was nothing but a restatement, perhaps in too absolute terms, of the current doctrine of the Middle Ages concerning the relations between Church and State. After the disastrous battle of Courtray in which Flotte was killed, Nogaret, the most unscrupulous of the legists, took his place, and in 1303 he publicly accused the Pope of all sorts of crimes in an assembly held at the Louvre. Boniface then resolved to excommunicate the king and to release his subjects from their oath of fealty; but before he could do it, Nogaret with the help of the two Colonnas, personal enemies of the Pope, invaded Anagni where he was residing, and offered all sorts of indignities to the aged pontiff. He was rescued after three days by the inhabitants of the town but died of shock a short time after. Under the pontificate of Clement V who had been elected, owing to his support, Philip demanded a public condemnation of Boniface as a heretic, and the annulment of all his acts from the year 1300 on. He persisted in this demand for several years, until he turned his attention to the Knights Templar (q.v.), whose immense wealth he coveted. Philip IV is held by some historians as a precursor of modern liberties, but in fact he was an absolutist of the worst kind, and his theory of the power of the State, elaborated by his legists, comes directly from Paganism and is summed up in the famous saying: *Si veut le Roi, si veut la Loi* (The King's will is Law).—C.E. (F. P. D.)

Philip Benizi, Saint, confessor (1233-85), fifth general of the Servite Order, b. Florence; d. Todi, Italy. He exhibited a startling precocity in learning, studied at the University of Paris, finished his medical course at Padua, and practised medicine in Florence for one year. Obeying a vision of the Blessed Virgin, he entered the Servite Order, 1253, and was elected superior general, 1267. He assisted at the Council of Lyons, 1274, where he possessed the gift of tongues; and acted as peace-maker between the Guelphs and the Ghibellines. Canonized, 1671. Relics at Todi. Feast, R. Cal., 23 Aug.—C.E.; Butler.

ST. PHILIP NERI

Philip Neri, Saint, confessor (1515-95), apostle of Rome, founder of the "Oratory," b. Florence; d. Rome. He engaged in commercial activity at Monte Cassino, 1534-51, but abandoned it to go to Rome, where he distinguished himself by his erudition; foregoing his worldly interests, he devoted himself to the care of the poor and sick. Ordained priest in 1551, he founded the Congregation of the Oratory, approbation of which was granted by Gregory XIII, 1575; it spread rapidly through Italy and Philip

was elected superior general. His life was remarkable for singular devotion to the Blessed Sacrament. Patron of Rome. Emblems: altar, chasuble, and vial. Canonized, 1622. Body in a shrine in Chiesa Nuova. Feast, R. Cal., 26 May.—C.E., XII, 18; Butler; Newman, Idea of a University, N. Y., 1927.

Philip of Jesus, SAINT, martyr (1597), b. Mexico; d. Nagasaki, Japan. He joined the Discalced Franciscans of the province of St. Didacus, founded by St. Peter Baptist, but left the order in 1589 to engage in mercantile affairs which later brought him to the Philippines where he was readmitted to the order, 1590. He was arrested with Peter Baptist and companions, tortured, and crucified. Patron of Mexico City. Canonized, 1862. Feast, 5 Feb.—C.E.

Philippi, city of ancient Macedonia near the River Gangites, named for Philip II of Macedon who conquered it, 358 B.C. Ruins of an acropolis, amphitheatre, and temple remain. In 42 B.C. the senatorial party under Brutus and Cassius was defeated by Antony and Octavius, and Philippi became the Roman colony of Julia Philippensis, and received the *jus Italicum*. It was the first city of Europe to be visited by St. Paul, 53 A.D. To the inhabitants he addressed his "Epistle to the Philippians." The see was originally suffragan to Thessalonica, but later became a metropolitan see.

Philippians, PAUL'S EPISTLE TO THE, one of his four captivity epistles. The Philippians were converts of St. Paul in Macedonia, very fond of him and dear to him. They had assisted him liberally and when he was imprisoned in Rome, A.D. 58-60, they sent him alms by Epaphroditus who had personally assisted him on his visits to Philippi. Paul responds to their messages of sympathy and generosity in a most heartfelt manner. He expresses his famous desire "to be dissolved and to be with Christ"; utters the mystery of Christ's obedience "unto death, even to the death of the Cross," so that we know "in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth"; and then discourses in the "excellent knowledge of Jesus Christ my lord." Though brief, only four chapters, the letter contains a number of passages frequently quoted, as for instance, about our Saviour reforming the body of our lowliness; our conversation being in heaven; thinking on whatsoever things are true, whatsoever just, etc.; "I can do all things in Him that strengtheneth me." It is a heart-to-heart communication.—C.E.; Prat, tr. Stoddard, The Theology of Saint Paul, N. Y., 1926. (ED.)

Philippine Islands, dependency of the United States, in the Malay Archipelago, administered by a governor-general appointed by the President of the United States and a local legislature; area, 114,400 sq. m.; est. pop., 12,253,800. When Legaspi reached the islands from Mexico in 1564, he was accompanied by several Augustinians; the Franciscans arrived in 1577; the first bishop, the Dominican Salazar and a few Jesuits in 1581; the Dominicans in 1587; and the Recollect Fathers in 1606. The work of evangelization progressed rapidly, the missionaries penetrated into the interior of the country, and founded missions and schools. The natives, attracted by the zealous lives of these priests were converted to Christianity in great numbers, and the missionaries were an active influence of peace, upholding the cause of the people against the injustices of the civil governors. These missionaries also did remarkable work in literature and science. At the time of the United States occupation of the Islands the Washington administration took over many of the large parcels of land that had come into the possession of the Friars there, paying them a handsome indemnity. Similar indemnities were paid for injuries done to church property at the time and for other properties which had been abandoned by the Friars. The Philippine Islands included in 1929 the following ecclesiastical divisions: Archdiocese of Manila; dioceses of Calbayog, Cebù, Jaro, Lipa, Nueva Cáceres, Nueva Segovia, Tuguegarao, Zamboanga, and the Prefecture Apostolic of Palawan. In recent years most of the bishops have been Americans. Missions are conducted by the Jesuits, Franciscans, Benedictines, Augustinians, Vincentians, and the Society of the Divine Word. In these divisions there are 920 churches, 917 secular priests, 384 regular priests, 34 universities and colleges, 12 seminaries, 20 high schools, 165 primary schools, 21 charitable institutions, and a Catholic population of 8,724,965.—C.E.

Philips, PETER (*c.* 1560-*c.* 1633), composer, b. England; d. probably Belgium. Having left England before 1590, he settled in the Netherlands, becoming organist to the Archduke Albert and Archduchess Isabella. After taking orders, he received a canonry at Soignies, 1610, and in 1623 one at Bethune. Most of his works were printed by Phalèse at Antwerp and include *canzoni*, madrigals, innumerable instrumental works, masses for six, eight and nine voices, and motets for eight voices. His "Cantiones sacræ" are included in the repertoire of the Westminster Cathedral choir.—C.E.

Philistines, from the time of the Judges onward, prominent inhabitants of the maritime plain of Palestine. They probably came from Crete, and are generally supposed to have adopted the religion and civilization of the Chanaanites. They are mentioned in the genealogy of nations (Gen., 10; 1 Par., 1), and first appear in biblical history in the prophesied birth of Samson; their domination over Israel lasted 40 years (Judges, 13). During the latter part of the 8th century B.C., and the whole of the 7th, the Philistines engaged in a series of wars and conquests with the Egyptians and Assyrians; after the time of the latter they ceased to be known by this name; their land finally passed under Roman rule, and in the ebb and flow of warring nations, it is probable that they were absorbed and lost their identity.—C.E.

Philology, in the widest sense of the word, the study of language; more specifically divided into: (1) classical philology, the study of language as pertaining to literature and history; (2) comparative philology, the study of the laws and principles of a language, or a group of languages, and the subsequent comparison of one language with another; this is also known as linguistics; and (3) glossonomy, the study of language as the word

or as speech, with the purpose of determining its elements and laws. Among important contributors to philology are:

CATHOLICS. *Valens Acidalius* (1567-95), credited by Ritschl with a remarkable critical faculty, was the author of various works on Latin literature. *Mateo Aimerich, S.J.* (1715-99), wrote several books which won for him a distinguished place among the philologists and critics of the 18th century; his most important work was "Novum Lexicon historicum et criticum antiquæ romanæ literaturæ." *Abraham Hyacinthe Anquetil-Duperron* (1731-1805) journeyed to India to study the language of the Parsees and wrote the first translation of the Avesta. *Gustav Bickell* (1838-1906), priest, was a professor of Oriental, Semitic, and Indo-Germanic languages and wrote numerous works on these subjects. *Eugène Boré* (1809-78), priest, was a noted linguist, being at one time professor of Armenian, and used his excellent knowledge of 40 Oriental idioms to write controversial works in these tongues. *Jacques Bruyas, S.J.* (1635-1712), was the author of the oldest known Iroquois grammar and is credited with the authorship of the "Iroquois Dictionary" preserved in the Bibliothèque de l'Arsenal, of Paris. *Guillaume Budé* (1467-1540) translated many of Plutarch's "Lives" into Latin and wrote various works on the study of Greek. He suggested to Francis I the college for the study of Greek, Latin and Hebrew which afterwards became the Collège de France. *Louis Buglio, S.J.* (1606-82), wrote over 80 volumes in Chinese and translated the Roman Missal, the Ritual, and the Breviary into Chinese. *Francisco Burgoa, O.P.* (1600-81), is reputed to have had a very thorough knowledge of the Zapetec and Mixteco Indian languages. *Thomas Stephen Buston, S.J.* (1549-1619), wrote a grammar of the language spoken in Canara, a district on the Malabar coast of India, and various instructions in Christianity (written in Portuguese) which are the earliest writings known to have been printed in Hindustan. *Manuel Chrysoloras* (d. 1415), translated Plato's "Republic" into Latin and was the author of the first modern Greek grammar. *Charles Dufresne Du Cange* (1610-88) was conversant with many languages, and constantly studied Byzantine Greek and Low Latin, that he might advance his historical knowledge of France and of Constantinople. *Jacopo Facciolati* (1682-1769) after editing a revised edition of the "Calepinus," a Latin dictionary in seven languages, realized the need of a new Latin lexicon and therefore for 40 years supervised the labors of his talented pupil, *Egidio Forcellini* (1688-1768), who had aided him when editing the "Calepinus"; the result of this collaboration, "Totius Latinitatis Lexicon," Padua, 1771, gives every Latin word with its Greek and Italian equivalents and is the basis of all the Latin lexicons now in use. *Johann Ernst Hanxleden, S.J.* (1681-1732) was the first European to write a Sanskrit grammar and to compile a Malabar-Sanskrit-Portuguese lexicon. *Lucas Holstenius* (Holste; 1596-1661) was the librarian of the Vatican library, edited several books and left copious notes which have been used by various editors. *Joseph de Jouvancy, S.J.* (1643-1719), had a masterly knowledge of classical Latin, edited many school editions of Latin authors, wrote a lexicon "Novus apparatus græco-latinus, cum interpretatione gallica," and an important work on philology which became an official text-book of the Society of Jesus. *Joseph Kehrein* (1808-76) was the author of numerous works on the German language and on the history of German literature. *Justus Lipsius* (1547-1606) wrote criticisms on various Latin texts, particularly those of Cicero, Propertius, Plautus and Varro, and published commentaries on Seneca and on Tacitus, the latter a masterpiece of erudition and discernment. *Paul Maximilien Emile Littré* (1801-81) translated the works of Hippocrates and wrote a series of articles on comparative philology and the study of languages. His most important work was his "Dictionnaire de la langue française," and perhaps his most interesting a translation of Book I of the Iliad, in verse and in the French language of the 13th century. *Angelo Mai*, cardinal (1782-1854), was a very celebrated philologist whose researches in the Ambrosian Library, Milan, and in the Vatican Library resulted in the discoveries of unpublished pages of more than 350 authors, among whom we may mention Cicero, Marcus Aurelius, Plautus, Dionysius of Halicarnassus, and several of the Apostolic Fathers and of the Italian humanists. He also discovered an important Greek manuscript of the Bible. *Giuseppe Mezzofanti*, cardinal (1774-1849), left only a few manuscripts on comparative philology, as his polyglotism was intuitive rather than analytic, but is credited with a perfect knowledge of 38 languages and a less perfect knowledge of 30 other languages and of 50 dialects. *Felix Jean Baptiste Joseph Nève* (1816-93) was professor of Greek and Latin literature at the University of Louvain for 36 years, and at the same time gave a course of studies in the Sanskrit language and literature; he was also learned in the Armenian language and literature, and published important translations and commentaries on all these subjects. *Eugene O'Curry* (1796-1862) was a self-taught scholar of the Irish language, from which he translated numerous volumes, and by means of which he obtained a far-reaching knowledge of the literature of Ireland. *John O'Donovan* (1806-61) was an authority on the Irish language and Irish antiquities, edited and translated many Irish texts, among them the Annals of the Four Masters, wrote an Irish grammar, and was professor of Celtic at Queen's College, Belfast. *Santes* (or *Xantes*) *Pagnino, O.P.* (1470-1541) was a leading philologist of his day, taught the Oriental languages, and wrote numerous works treating of Sacred Scripture, Greek, and Hebrew. *Paulinus a Sancto Bartholomeo, O. Carm.* (1748-1806), composed an early European grammar of the Sanskrit tongue, using part of Hanxleden's manuscript, and wrote various works bearing on linguistics. *Politian* (*Angiolo de' Ambrosini da Monte Pulciano;* 1454-94) was a noted professor of Greek and Latin literature, but was rather a master and interpreter of the ancient spirit than a philologist. Among his translations are Plato's "Charmides," Plutarch's "Eroticus," five books of the Iliad, etc.; his most

important philological work, "Miscellanea" (1489), is a collection of essays on various scholarly subjects. *Augustín Quintana*, missionary (*c.* 1660-1734), mastered the difficult language of the Mixe Indians of southern Oaxaca, Mexico, and wrote a grammar and a series of religious articles in that language. *Eusebius Renaudot* (1648-1720) was one of the greatest Orientalists of his time, and the author of various works on philological subjects. *Johann Reuchlin* (1455-1522) was an authority on Roman authors and an expert Greek student, and attained great renown for his Hebrew works, especially his epoch-making grammar and lexicon "De rudimentis hebraicis." *João Rodriguez*, Jesuit missionary (1558-1633), compiled a Japanese-Portuguese dictionary but is best known for his important Japanese grammar "Arte da lingoa de Japam," Nagasaki, 1604. *Juan Romero*, Jesuit missionary (1559-1630), acquired a more or less fluent knowledge of several Indian languages, particularly of the Guarani of Paraguay, on which he was an authority. *Heinrich Roth*, Jesuit (1620-68), was one of the pioneer European students of Sanskrit, and his published works include a Sanskrit grammar. *Buenaventura Sitjar*, *O.F.M.* 1739-1808), compiled a vocabulary of the Telame Indian language, with the pronunciation and Spanish explanations. *Adrian Turnebus* (1512-65) was a professor of Greek and wrote numerous commentaries on the ancient classics. *Pierre Willems* (1840-98) was an exact and conscientious scholar and the author of several philological works, chiefly "Le droit public romain" and "Le Sénat de la république romaine." *Johann Kaspar Zeuss* (1806-56) was an eminent linguist, ethnologist, and historian, and founded Celtic philology by writing his monumental "Grammatica Celtica," which put Celtic philology on a sound scientific basis and is of fundamental importance to all Celtic scholars.

(2) Other Christian Philologists. *Isaac Casaubon* (1559-1614) was a professor of languages and a classical scholar, and is well known for his excellent edition of the classics. *Max Müller* (1823-1900) was a noted comparative philologist and Sanskrit scholar, his chief works on each subject being "Lectures on the Science of Language," and "A History of ancient Sanskrit Literature"; his well known collection "The Sacred Books of the East" made accessible to English readers the important sacred texts of India and other Oriental lands. *Joseph Justus Scaliger* (1540-1609), an eminent representative of classical philology, wrote in Latin with idiomatic vivacity, was famed for his knowledge of epigraphy, numismatics and chronology, and was the first European scholar to enter into correspondence with the Samaritans. *August Wilhelm von Schlegel* (1767-1845) was for several years editor of the periodical, the "Indian Library" which treated principally of the Oriental languages. *Walter William Skeat* (1835-1912) did a great deal towards popularizing philology and modernizing old authors, edited many important books, notably his great edition of "Piers Plowman," and compiled various dictionaries of which his "Etymological Dictionary" is perhaps the best known and the most valuable.

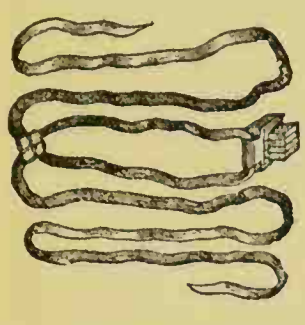
Philosophy (Gr., *phileō*, love; *sophia*, wisdom), a term the literal meaning of which is love of wisdom. Philosophy is expected to give a man a complete view of the world and his place in it. Many define philosophy as the science of the totality of things, or that science which is concerned with the first and farthest causes of all reality. It is sometimes called the science of sciences. However, the term science is applied to philosophy in a very general sense. Today philosophy may be regarded as a logical system of inferences from facts supplied by the particular sciences, attempting to give an ultimate explanation of all being. Being, as such, and its most general divisions, constitute the object of the branch of philosophy called ontology, or general metaphysics. Man tries to give some ultimate explanation of the world of sense experience. The branch of philosophy which attempts this is called the philosophy of nature, or cosmology. Inasmuch as man is a thinking person, or self, he constitutes the object of the philosophy of the mind. Men find that they cannot satisfactorily account either for themselves or the world, without the admission of the existence of a supramundane being, God, the Creator. To Him is devoted a special branch of philosophy named theodicy, or natural theology, to distinguish it from theology based on revelation. Man then questions the conditions of knowledge and its validity and endeavors to give a critical account of it, which gives rise to the theory of knowledge, or epistemology. Man also observes that if he wishes to think correctly he must follow certain rules; these are supplied by logic. He finds that he must act, and act rightly; ethics supplies the rules of man's conduct and the ultimate reasons of right and wrong.—C.E.; Turner, History of Philosophy, Bost., 1903; De Wulf, tr. Messenger, History of Mediæval Philosophy, Lond., 1925; Hoffding, tr. Mayer, History of Modern Philosophy, Lond., 1900; Rickaby, Moral Philosophy, Lond., 1910; Mercier, A Manual of Modern Scholastic Philosophy, Lond., 1921; Miller, Hist. of Philosophy, N. Y., 1927. (J. J. R.)

Phœnix, emblem of immortality, a bird like an eagle which came out of Arabia every 500 years to Heliopolis, where it burned itself on the altar and rose again from its ashes, young and beautiful. The word phœnix might possibly be read instead of palm-tree in Job, 29, which seems to refer to the belief in its immortality.

Photius of Constantinople (*c.* 815-897), chief author of the great schism between the East and West, b. Constantinople. Having previously held high offices in the Byzantine Court he was intruded into the patriarchate of Constantinople in place of the rightful patriarch, Ignatius, who had been deposed and banished for seeking to correct the vices of Bardas, regent for the young emperor, Michael the Drunkard. Nicholas I declared his election illegal, but Photius denied his authority and retaliated by excommunicating the Pope and the Latins, proclaiming as his chief reason for so doing that they had added *filioque* to the Creed. Upon the death of Michael III, Photius was deposed and banished and Ignatius restored to the Patriarchate. Photius, however, succeeded in ingratiating himself with the new Emperor Basil I and organized a strong party,

which, upon the death of Ignatius, demanded his appointment to the see. The Pope (John VIII) agreed, absolved him from all censure, and acknowledged him as patriarch. Photius immediately renewed the old quarrel and at a synod held in St. Sophia's (879) which he had persuaded the pope to call, repeated all his accusations against the Latins, dwelling especially on the *filioque* grievance. He was again excommunicated, and upon the accession of Leo VI to the throne was deposed and sent into exile, where he died. Of Photius' prolific literary production may be mentioned the "Myriobiblion" or "Bibliotheca," a collection of notes on, and extracts from 280 volumes of classical authors, the originals of which are now in large part lost; and "Amphilochia," a collection of questions and answers on biblical, philosophical, and theological difficulties. —C.E.; Fortescue, The Orthodox Eastern Church, Lond., 1907.

Phylacteries, fī-lăk'tĕr-īz (Gr., *phylakterion,* safeguard, charm), two small square leather cases worn by Jews during prayer, one on the forehead, the other on the left upper arm. They contained the following passages written on parchment: Exodus, 13, 1-10; 11-16, and Deuteronomy, 6, 4-9; 11, 13-21. The cases were fastened to, and held in place by, long leather straps. The one for the forehead is called "frontlet" in the English Protestant Bible. Both are called phylacteries, meaning conservatories (of God's commandments) or safeguards (against evil influences). The Hebrew name for both is *tephillim.* Their use seems to date from the 2nd century B.C. Even Jewish scholars maintained with the Christians that the passages in question were to be taken in a figurative sense only.—C.E. (M. S.)



PHYLACTERIES

Physician, The, title of Our Lord occurring in Matthew, 9, 12-13; Mark, 2, 17; Luke, 5, 31-32. He eats and consorts with sinners because God the Father moved by compassion for fallen mankind sent Him as the Divine Physician to invite and lead sinners to repentance, thereby giving Him an opportunity of bringing their souls back to life, healing their wounds, and building up their spiritual strength. Had the Pharisees but meditated on the words of God delivered by the prophet Osee "I will have mercy and not sacrifice" they would have understood Jesus's methods and would not have fallen into the error of trying to please God by mere external observances, lifeless because not animated by charity and crushing because prompted by pride, untempered with recognition for the weakness of men. Like Jesus, all Christians but especially priests, His ministers, should, without condoning sin, extend a loving patience and boundless mercy to the sinner.—Foneck, tr. Leahy, Parables of the Gospel, N. Y., 1915. (N. G.)

Physics, the group of sciences (excluding biology and chemistry, qq.v.) which treat of the phenomena, and the laws governing the phenomena associated with matter in general. It therefore treats of: (1) matter, its constitution and properties; (2) mechanics, which includes statics and dynamics, and treats of the action of forces on material bodies; (3) acoustics, which treats of the phenomena of sound and its laws, etc.; (4) heat, which treats of the effects produced by the force of the form of energy known as heat; (5) optics, which treats of all connected with the phenomena of sight; (6) electricity and magnetism, which treat of the agency of electricity and phenomena caused by it, and of the laws of magnetic force. Among those who have made important contributions to the science are:

(1) Catholics. *André Marie Ampère* (1775-1836) discovered the theory of electro-dynamics and developed the laws of electro-magnetism; the ampère, the practical unit of electrical current, is named in his honor. *Jacques Babinet* (1794-1872), invented various instruments to be used in the study of physics, but is best known for his work on optics, in which he advanced "Babinet's theorem," dealing with the diffraction of light. *Giovanni Battista Beccaria* (1716-81), as a professor of experimental physics, reached important new conclusions concerning the reactions of electricity and of air to electrified bodies. *Antoine César Becquerel* (1788-1878) constructed a cell on which the "Daniell" cell was later based, invented a differential galvanometer to measure electrical resistances, and is known as the founder of the science of electro-chemistry. *Antoine Henri Becquerel* (1852-1908) is the founder of radio-activity; his discovery of "Becquerel's Rays," i.e., the invisible radiations from uranium, won him a share in the Nobel physics prize for 1903. *Edward Branley* (1846-) made wireless telegraphy possible by his invention of the coherer or "Radio-conductor Branley." *Charles Augustin Coulomb* (1736-1806) is famous for his researches on the laws of friction and for his invention of the "torsion balance," an instrument to detect and measure electricity; the coulomb, the practical unit of quantity of electricity, is named in his honor. *Patrick Bernard Delany* (1845-1924) was a prolific inventor, holding over 150 patents protecting his appliances in the coincident telegraphing of six messages over the same wire, anti-induction cables, talking-machines, and the locating of certain metallic bodies, such as gold, submerged in the ocean. *César Mansuète Despretz* (1798-1867) made important investigations regarding sound, electricity, and heat. *Armand Hippolyte Louis Fizeau* (1819-96) was associated with Foucault in the great optical experiments leading to the downfall of the emission theory, and was the first to determine experimentally the velocity of light, and to show that light-ether is carried along by moving bodies. *Jean Bernard Foucault* (1819-68), refuted the corpuscular theory of light and invented the Foucault pendulum and a gyroscope by which he visibly demonstrated the rotation of the earth; also invented an apparatus which automatically regulates the electric light. His name has been given to certain electrical currents (also called eddy currents), because of his careful study of the subject. *Joseph von Fraunhofer* (1787-1826) initiated spec-

trum analysis, discovered the Fraunhofer lines in the solar spectrum and established the laws of diffraction. *Augustin-Jean Fresnel* (1788-1827) was notable for his research in optics; he revolutionized lighthouse illumination by his system of lenses, formulated the laws of the interference of polarized light, and developed the Fresnel theory. *Galileo Galilei* (1564-1642) established the laws of falling bodies, gave the first direct demonstration of the laws of equilibrium, discovered the isochronism of the pendulum, and virtually invented the telescope, which led to his famous discoveries in astronomy (q.v.). *Luigi Galvani* (1737-98) discovered current or "Galvanic" electricity while studying anatomy, and thereby prepared the way for the science of electro-chemistry. *Zénobe Théophile Gramme* (1826-1901) invented independently, and promoted the extensive use of, the ring-wound armature dynamo which another Catholic, Antonio Pacinotti (d. 1912) had invented in 1860. *Francesco Maria Grimaldi*, S.J. (1613-63), discovered the phenomenon of diffraction and the principle of interference, and was the first to observe the dispersion of the sun's rays in passing through a prism. *René Just Haüy* (1743-1822) was one of the pioneers in the development of pyro-electricity. *Edme Mariotte* (*c.* 1620-84) made experiments in heat, light, and hydrostatics, and established the law of gases which bears his name. *Carlo Matteucci* (1811-68) made important investigations in electrostatics, electrodynamics, and electro-physiology. *Macedonio Melloni* (1798-1854) made important researches regarding radiant heat, discovered its identity with light, and perfected the use of the thermophile for heat measurements. *Leopoldo Nobili* (1784-1835) invented the thermophile later perfected by Melloni, the astatic needle, and experimented in animal electricity. *Victor Regnault* (1810-78) made valuable determinations of the specific heat of solids, liquids, gases, etc., and invented accurate instruments for further investigations in this field. *Evangelista Torricelli* (1608-47) discovered the law of efflux of a liquid through a small aperture in the wall of a vessel, improved the telescope, and invented the barometer. *Alessandro Volta* (1745-1827) was a student of atmospheric electricity and a professor of physics who invented the electrophorus and the first voltaic battery; the latter is named in his honor, as is the unit of electromotive force, the volt.

(2) OTHER CHRISTIAN PHYSICISTS. *Robert Boyle* (1627-91) improved the air pump, experimented in pneumatics, and formulated the law of gases which bears his name. *David Brewster* (1781-1861) discovered fluorescence and invented the kaleidoscope and the lensed spectroscope. *Michael Faraday* (1791-1867) is preeminent in the science of electricity for all time because of his important experiments and discoveries; the farad, the electromagnetic unit of electric capacity, was so named in his honor. *Hermann Ludwig Ferdinand von Helmholtz* (1821-94) invented the ophthalmoscope and was noted for his important discoveries in optics and acoustics. *Heinrich Hertz* (1857-94) made important discoveries concerning electromagnetic waves. *Christian Huygens* (1629-95) discovered polarization, developed the wave theory of light, explained the laws of reflection and refraction later confirmed by Foucault's experiments, and prepared the way for Newton by his statement of the laws which, in circular motion, govern the magnitude of centrifugal force. *James Prescott Joule* (1818-89) formulated the important "Joule's Law" and made researches in the mechanical equivalent of heat. *James Clerk Maxwell* (1831-79) discovered the existence of electromagnetic waves and made valuable investigations in electricity and magnetism. *Julius Robert Mayer* (1814-78) made researches on bodily heat and of heat in general, and is regarded by many as the originator of the mechanical theory of heat. *Sir Isaac Newton* (1642-1727) made many important investigations on optics, established the science of theoretical mechanics, and discovered the law of universal gravitation. *Hans Christian Oersted* (1777-1851) was an important pioneer in the study of electro-magnetism. *Georg Simon Ohm* (1787-1854) made valuable researches concerning galvanic currents and discovered the famous "Ohm's Law" which is one of the fundamental principles of the mathematical theory of electricity. The unit of electrical resistance was named the ohm in his honor. *W. J. Macquorn Rankine* (1820-72) is considered one of the founders of the science of thermodynamics. *Werner von Siemens* (1823-92) formulated the principle of the dynamo and made other important contributions to the science of electricity. *Sir George Gabriel Stokes* (1819-1903) discovered the refrangibility of light and made important researches in optics and hydro-dynamics. *John William Strutt, Baron Rayleigh* (1842-1919), made valuable observations on optics, the theory of sound, various electric and magnetic problems, and chemical physics in general. *Benjamin Thompson, Count Von Rumford* (1753-1814), made accurate experiments in the heat evolved by friction. *Sir William Thompson, Lord Kelvin* (1824-1907), made notable discoveries in the mathematical theories of electricity, heat, and magnetism, invented the mirror galvanometer, and made valuable researches and developments in thermodynamics. *Thomas Young* (1773-1829) discovered the principle of interference afterwards discovered by Fresnel, provoked the revival of undulatory optics by his memorable discoveries, and is justly called "the founder of physiological optics."—C.E.; Kneller, Christianity and the Leaders of Modern Science, St. L., 1910.

Physiologus (Gr., *physiologos*, one who discourses on nature), a collection of Christian allegories dating probably from the 2nd century in which religious truths are symbolized by animals, e.g., Christ's saving of mankind by His Crucifixion is represented by the pelican who feeds its offspring by shedding its own blood. It derives its name from the introductory phrase of each tale "the physiologus (naturalist) says." Various translations and adaptations of the original Greek text have been made and the numerous "Bestiaries" derived much of their material from it. It was universally popular in the Middle Ages and exerted a wide influence on medieval literature and ecclesiastical art.—C.E.

Piazzi, GIUSEPPE (1746-1826), astronomer, b. Ponte, Italy; d. Naples. He entered the Society of Theatines at Milan, was professor of dogmatic the-

ology at Rome, 1779, and of mathematics at Palermo, 1780; director of the new observatory there, 1791, and of that at Naples, 1817. He discovered the first planetoid, Ceres, 1 Jan., 1801, and published star-catalogues in 1803 and 1814.—C.E.

Pichler, renowned Austrian family of gem-cutters. ANTONIO or JOHANN ANTON (1697-1779), b. Brixen, Austria; d. Rome. He was a talented goldsmith and engraver of precious stones. GIOVANNI or JOHANN ANTON (1734-91), son of preceding, painter and gem cutter, b. Naples; d. Rome. He wrought gems of exquisite beauty: "Hercules," "Sappho," and portraits of Pius VI and Emperor Joseph II. GIACOMO, son of preceding, a gem-cutter who executed many works in Naples. GIUSEPPE or JOHANN JOSEPH (1760-1820), son of Antonio, half-brother and pupil of Giovanni, b. Rome; d. there. Among his works are the portrait of Alexander I of Russia, and the three Graces, after Canova. LUIGI (1773-1854), the most distinguished member of the family, son of Antonio and pupil of his half-brother, b. Rome; d. there. Giovanni executed innumerable cameos and gems for the popes and sovereigns of his day. His "Head of Ajax" is in a gold case in the Vatican collection.—C.E.

Picpus, CONGREGATION OF. See CONGREGATION OF THE SACRED HEARTS OF JESUS AND MARY.

Picquet, FRANÇOIS (1708-81), Sulpician missionary, b. Bourg, France; d. Verjon. For 25 years he labored among the Indians in Canada, learning the Algonquin and Iroquois tongues and founding Indian posts, one of which, the Fort of the Presentation, became the town of Ogdensburg, New York.—C.E.

Picts, a race of people who occupied the eastern part of Scotland. Probably of Celtic origin mixed with a remnant of a pre-Celtic race, the date of their arrival in Scotland is unknown. They were defeated by the Romans, 369 A.D.; after their conversion by St. Columba, 565, they formed a close connection with the Irish Church. In 844 the Picts and Scots were united under Kenneth MacAlpine.

Pierleone, PIETRO (ANACLETUS II), antipope (1130-1138), b. Rome; d. there. Of Jewish extraction, his family had been a powerful Roman faction, opposing the Frangipani. A Benedictine and a cardinal-deacon, he was employed on important missions by successive pontiffs. He was elected by the Pierleone faction, on the same day as Innocent II; both were crowned on the same day but in different churches. Pierleone was supported by the Frangipani, Roger of Sicily, and the Roman populace. The Christian powers, due to the efforts of St. Norbert and St. Bernard, supported the legitimate pontiff who excommunicated Pierleone at the Council of Reims, 1131. Emperor Lothair accompanied the true pope to Rome but his opponent entrenched himself in the Castle Sant'Angelo and Innocent was forced to flee to Pisa. The schism ended when the antipope died and Innocent was called to Rome.—C.E., I, 447; Mann.

Pietà, term applied to representations of the dead Christ in art; the Blessed Virgin is usually included. Among the many masters who have represented this subject are: Achtermann, Alberti, Bartolommeo, Bellini, Bologna, Botticelli, Canova, Annibale, Agostino, and Lodovico Carracci, Caravaggio, Carpaccio, Castelli, Cima da Conegliano, Civerchio, Cossa, Crivelli, Deger, Della Robbia, Dürer, Engelbrechtsen, Fra Angelico, Francia, Kessels, Massys, Michelangelo, Mantegna, Murillo, Ortolano, Overbeck, Perugino, Piombo, Puvis de Chavannes, Raphael, Reimenschneider, Ribera, Rietschel, Romanino, Rubens, Salerno, Sarto, Schadow, Settignano, Signorelli, Tisio da Garofalo, Titian, Van der Weyden, Van Dyck, Van Orley, Veronese and Wappers.

Pietism, a movement within the ranks of Protestantism, originating in a reaction against the prevailing laxity of morals in the 17th century. Its leader was Philipp Jakob Spener (1635-1705), an Alsatian who studied at Geneva. Through his sermons Spener sought to influence his hearers to a devout life, but realising that sermons alone were not sufficient he formed his "Collegia pietatis" (whence the name of the movement), and sought by means of private meetings and spiritual exercises to further this purpose. On the practical side Pietism did much to develop charitable and missionary enterprise. Unfortunately, in many of its later adherents it degenerated into fanaticism.—C.E. (F. K.)

Piety (Lat., *pietas,* dutifulness), term connoting good works arising from some natural obligation, especially filial duty. Transferred to the supernatural order, piety, as a virtue, touches the whole extent of Christian practise, the direct service of God, and what terminates in Him indirectly, the service of the neighbor. This appears from Our Lord's words: "As long as you did it to one of these my least brethren, you did it to me," and from the reduction of the commandment of the love of the neighbor to that of the love of God. Hence by pious works are commonly understood the works of mercy. These the virtue regards especially. Piety is also one of the seven gifts of the Holy Ghost, an habitual disposition of the soul to be moved readily to the filial love of God, becoming in a higher degree an habitual appreciation of the Fatherhood of God and of what it imports. Thus it not only facilitates the exercise of the virtue, but effects also an habitual reverence for whatever is connected with the Divine service: the poor in whom we serve Him, the saints in whom we honor Him, the sacramentals, the Church, and the altar. (H. J. W.)

Pilar, NUESTRA SEÑORA DEL (Our Lady of the Pillar), a celebrated church in Baroque style (1681), and a shrine at Saragossa, Spain, containing a miraculous image of the Blessed Virgin, the object of very special devotion throughout the kingdom. The image stands on a marble pillar and was crowned, 1905, with a crown designed by the Marquis of Griñi and valued at 450,000 pesetas ($92,850.00).—C.E.

Pilaster, pi-lăs'ter (M. L., *pilastrum,* little pillar), an engaged pier projecting slightly from the wall, having a capital and base; first used in Roman architecture, but came into broader usage during the Renaissance period.

Pilate, PONTIUS, Roman procurator of Judea (26-36 A.D.), of equestrian rank. He tried and condemned Jesus Christ to death. He is the subject of many legends; the Abyssinian and Coptic churches

believe that he afterwards became a Christian and was martyred; they venerate him as a saint.—C.E.

Pilgrim, Costume of, emblem in art associated with St. Roch, St. James, and St. Alexis Falconieri.

Pilgrimage of Grace, the name of a religious uprising in northern England, 1536, led by Robert Aske. Its purpose was the restoration of the Catholic religion and the reestablishment of the religious orders in their confiscated abbeys. Successful at first, after the arrest and execution of the leaders, and four abbots, it was easily suppressed.—C.E.; Gasquet, Henry VIII and the English Monasteries, Lond., 1925.

Pilgrimages (M. E., *pilgrime*, traveler), journeys made to some shrine for the purpose of worship, or to ask there for spiritual aid, or to discharge some religious obligation. From the earliest days of Christianity it has been the custom of all nationalities to travel to the Holy Land to venerate the spots made sacred by Our Lord. History records famous pilgrimages made to Palestine, the routes followed, the peoples met, and the scenes visited. The Pilgrimage of St. Helena, c. 325, gave the impetus to the numerous pilgrimages that followed. The famous Bordeaux Pilgrimage, 333, was the first of a long series of pilgrimages which have left us accurate accounts of contemporary conditions in Palestine; even more famous is the "Peregrinatio S. Silviæ." St. Jerome, whose personality dominated both East and West, devoted himself to the study of Scripture in the Holy Land, and upon his return to Rome, so enthusiastically spread his love for the scenes of Our Lord's life, that many Romans accompanied him on his return journey to Palestine, where he founded monasteries and convents, and a Latin colony which in later ages inaugurated the Crusades. The tombs of the Apostles and the resting places of the martyrs became popular centers of pilgrimage. Since in the early days of the Church dying martyrs had the privilege of absolving from ecclesiastical penalties, their intercession was sought, through veneration of their tombs, and the scenes of their martyrdom, to remove the taints and penalties of sin. Pilgrimages were set down by the Church also as canonical punishments for certain crimes. The hardships of the journey, the wearing of the penitential garb, and the begging it entailed, made the pilgrimage a real and efficient penance. Later, for greater crimes, pilgrimages to the tombs of the Apostles at Rome, to the shrine of St. James at Compostela, to St. Thomas's body at Canterbury, or to the relics of the Three Kings at Cologne, were imposed. In modern times the most frequent centers of pilgrimage are: Rome, Jerusalem, Padua (St. Anthony), and Loreto in Italy, Bruges (relic of the Holy Blood), in Belgium, Guadalupe, Montserrat and Saragossa in Spain, Einsiedeln in Switzerland, Lourdes, Chartres and Fourvières in France, Walsingham and Canterbury in England, Knock in Ireland, Guadelupe in Mexico, St. Anne de Beaupré in Canada, the National Shrine of the Immaculate Conception, Washington, and Auriesville, N. Y. (North American Martyrs). Pilgrimages have done much to advance international communication, and to build up towns and roads. From the idea of pilgrimages arose the Crusades, and the religious orders founded to care for the pilgrims. To them, also, is attributed, to a great extent, the origin of miracle plays.—C.E. (M. F.)

Pilgrim's Progress, John Bunyan's allegory, written in a crude and tedious style and containing a portrayal of the sovereign pontiff as "Giant Pope" who, grown old, is no longer able to harm the pilgrims. It describes the journey of "Christian" to the Celestial City. "A Modern Pilgrim's Progress" (London), a Catholic version of a soul's spiritual journey, written by F. Anstice Baker after her conversion, describes an Anglican woman's search for the shrine of Truth, which she found in the Catholic Church.

Pillar, in architecture, a detached vertical supporting member. The term has wider application than "column," and a pillar may be composed of several shafts.

Pillar, The Holy, the marble column at which Our Lord was scourged. Half of the original pillar is preserved in the church of St. Praxedes, Rome, the remainder being in Jerusalem. The relic was transported to Rome from Jerusalem, 1223, by Card. John Colonna.

Pillar of Cloud (Pillar of Fire), a low-lying cloud, luminous at night, which accompanied the Israelites during their wandering. By means of this miraculous phenomenon (Ex., 13), the Lord led the Hebrews of the Exodus for 40 years. It was a symbol of the leadership of Christ. Usually the cloud went before Israel, but in Exodus, 14, it went behind, lighting their way, but presenting impenetrable darkness to the Egyptians, so that they could not attack.—C.E. (A. E. B.)

Pilot, The, official weekly organ of the Archdiocese of Boston, published in Boston; founded, 1829; circulation, 50,000.

Pinturicchio, pēn-tōō-rē'kē-ō (Bernardino di Betto di Biagio; 1454-1513), painter, b. Perugia, Italy; d. Siena. The pupil of Fiorenzo di Lorenzo, he assisted Perugino, 1482, in the decoration of the Sistine Chapel; the "Baptism of Christ" and the "Journey of Moses into Egypt" being generally attributed to him. His work was mainly fresco done in tempera; brilliant in color and enlivened with gold relief. He decorated a chapel of the church of Ara Cœli with incidents of the life of St. Bernard of Siena. His greatest accomplishment was the decoration of the Borgia Apartments in the Vatican, executed for Alexander VI, and including an unflattering portrait of the patron. In the Piccolomini Library of the cathedral of Siena he painted ten scenes from the life of the future Pius II, helped possibly by the young Raphael. Essentially a decorative artist, his religious paintings lack spirituality.—C.E.

Pious Fund of the Californias, The, had its origin in 1697 in the voluntary donations to the Society of Jesus for the propagation of the faith in California. After the expulsion of the Jesuits, 1768, the Crown of Spain administered the fund until the Mexicans achieved independence, 1821, when Mexico administered it until 1840. When Upper California was ceded to the United States, 1848, the bishops of California demanded part of the fund and presented claims to the Mexican and American Mixed Claims Commission, which referred

the question to the British ambassador in Washington. He decided for the bishops of California, who now demanded the interest between 1869 and 1875; they were awarded this by The Hague (its first international controversy), 1902. The government of Mexico then payed annually to the United States for the use of the prelates of California a sum considered as a "perpetual annuity," until 1912. In 1923 a Claims Commission was appointed at Washington, D. C., by the United States and Mexico and to this body the United States has presented a claim for the payments due since 1913 to the archbishops and bishops of California.—C.E.

Pious Society of Missionaries of St. Charles Borromeo (Scalabrinians), founded by Mgr. John Baptist Scalabrini, at Piacenza, Italy, 1888, to minister to the spiritual and temporal needs of Italian emigrants in America; commended by Leo XIII, 1888; rules approved, 1908 and 1925. The congregation, governed by a superior-general at Rome, is dependent on Propaganda. Statistics: 44 parish churches (25 in the United States and Canada; 19 in Brazil); and the Society of St. Raphael, Ellis Island, N. Y.—C.E., X, 368.

Pious Society of Missions (Pallottines), founded by Ven. Vincent Pallotti, at Rome, 1835; definitely approved, 1904. It grew out of the Apostolic labors of its founder who ministered unceasingly to the sick, the poor, and those in prison. It is governed by a rector-general and procurator residing at Rome. In the United States the society is established in New York, Baltimore, Md., Newark, N. J., and Fall River, Mass. Statistics: 2 regions, 4 provinces, 76 houses, 850 religious.—C.E.

Pious Society of St. Jerome, The, founded, 1901, by Mgr. Giacomo della Chiesa, who later became Benedict XV. The purpose of the society is to spread the Gospels among Italian-speaking Catholics, and to acquaint them with their proper use and advantages. Its principal publication is a volume of the four Gospels and the Acts, in a new and good Italian translation, with useful notes. It also publishes the Gospels of Matthew and Luke separately. The larger volume is at present in its 300th edition, and between 1901 and 1926 over a million copies had been distributed. All the books are issued through the Vatican Press, and no profit is realized. The society is supported by voluntary subscriptions, is controlled by both laymen and clerics, and has received the formal approval of both Pius X and Benedict XV. (J. A. C.)

Pisa, city in central Italy, and former republic. A Roman city in the 2nd century B.C., it developed into a powerful republic early in the 11th century, when it was subjected to continual attacks from the Saracens. It played a prominent part in the Crusades, was the head of the Ghibellines in Tuscany, and was a formidable rival of Genoa and Florence, to whom it finally succumbed in 1509. Its subsequent history coincides with that of Florence, and in 1860 it became part of the Kingdom of Italy. The city is said to have been evangelized by Sts. Peter and Pierinus, and its first bishop was probably Gaudentius (313). A general council was held there, 1409, and a university erected, 1343. Pisa possesses a famous duomo, or cathedral, begun in 1063, beside which is the celebrated leaning tower, or campanile; and many other specimens of medieval ecclesiastical architecture. It is now the seat of an archdiocese which has a Catholic population of 190,000, 750 churches and chapels, 330 secular priests, 110 regulars, 200 sisters.

Pisa, University of. In the 11th century jurisprudence and medicine were taught at Pisa, and in 1338, as Benedict XII had put Bologna under an interdict, some of the faculty and students of that university settled there. A *studium* is mentioned, 1340, and in 1343, Clement VI erected a *studium generale*, confirmed by Charles IV, 1355. It was closed, 1359, reopened by Urban VI, 1364, suppressed by the Florentines, 1406, and reopened again by Lorenzo de' Medici, 1473. It was restored by Cosimo de' Medici, 1543, aided by Pope Paul III with large concessions out of the Church revenues and monasteries, and became the cradle of modern science. United with the University of Siena, 1851, the faculties of philosophy and medicine remained at Pisa. It now has the ordinary faculties with schools of engineering, agriculture, veterinary medicine, and pharmacy, and a normal high school. Among its noted scientists were Cesalpino, Galileo Galilei, Borelli, and Marcello Malpighi. Students, 1096.—C.E.

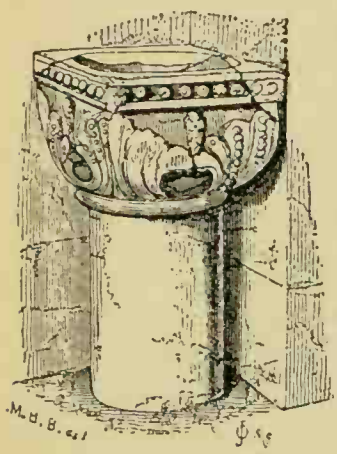
Pisano, Andrea, or Andrea di Ugolino di Nino (*c.* 1273-1348), sculptor and architect, b. Pisa; d. Florence. A pupil of Giovanni Pisano, he went later to Florence where he was influenced by Giotto, from whom he derived the beginnings of naturalism in his art. Having worked as a goldsmith, he was commissioned in 1330 to design the first bronze doors of the baptistery of Florence, those on the south side. Twenty of the sculptured panels show the life of John the Baptist, and in eight the Virtues are represented. Put in charge of the building of the campanile of the Duomo after the death of Giotto, he carved the majority of the lower reliefs. He designed the façade of the cathedral of Orvieto. —C.E., I, 470.

Pisano, Niccola (*c.* 1207-78), earliest of great Italian sculptors, b. probably Apulia; d. Pisa. He is famous for the hexagonal pulpit of the baptistery of Pisa, a combination of French Gothic design in the trefoil arches and sculptured capitals, with classic influence in the figures and reliefs. Three of its columns rest on lions. The reliefs of the balustrade give scenes from the N.T. His octagonal pulpit in the cathedral of Siena is more elaborate, but lacks the unity of the first. He designed the beautiful fountain of Perugia, and executed most of its statuettes. One of his earliest works was the "Descent from the Cross" in the tympanum of the Lucca cathedral.—C.E., XI, 47.

—Giovanni (*c.* 1240-1320), sculptor and architect, son of the preceding, b. Pisa; d. probably Siena. He assisted his father at Perugia, where he completed the fountain. He designed the pulpit of San Andrea at Pistoia and that of the cathedral at Pisa, the remains of the latter being now in the museums of Pisa and Berlin. His work shows more of the French influence than his father's. His figures have the slenderness of the Italian Gothic, and his somewhat crowded reliefs show more movement

than the classic models. As *capomaestro* of the cathedral of Pisa, in 1278, he designed the Campo Santo, and he is said by Vasari to have designed the façade of the Siena cathedral.

Piscina (Lat., fish-pond or basin), also called SACRARIUM, THALASSICON, or FENESTRELLA, the baptismal font, or the cistern into which the water flows after baptism. Also an excavation about two or three ft. deep and one ft. wide, covered with a stone slab, to receive the water from the washing of the priest's hands and the water used for washing the palls, purifiers, and corporals, also the bread crumbs, cotton, etc., after the sacred unctions, and the ashes of sacred things no longer fit for use. It is generally constructed near the altar at the south wall of the sanctuary or in the sacristy. It is sometimes in the form of a perforated stone basin, or a small column or niche of stone or metal.—C.E.



PISCINA

Pise, CHARLES CONSTANTINE (1801-66), priest and writer, b. Annapolis, Md.; d. Brooklyn, N. Y. He was educated at Georgetown College, Washington, entered the Society of Jesus and was ordained, 1825; the first Catholic chaplain to the U. S. Senate. He wrote several works in prose and verse, and was a distinguished lecturer and preacher.—C.E.

Pistoia, SYNOD OF, a synod held in the diocese of Pistoia, Italy, 1786, under Bp. Scipio de Ricci, and under the patronage of the Grand Duke Leopold of Tuscany. It was an attempt to introduce Jansenism into Italy. The sessions and the decrees were marked with a Jansenistic and regalistic spirit. Many of those attending were extra-diocesans. Pius VI commissioned four bishops to examine the decrees; the synod was condemned, and 85 of the propositions were characterized as erroneous and dangerous.—C.E. (M. P. H.)

Pitra, JEAN BAPTISTE FRANÇOIS (1812-89), cardinal, archæologist, and theologian, b. Champforgeuil, France; d. Rome. Joining the Benedictine Order, he entered the Abbey of Solesmes, 1842, and was collaborator of Abbé Migne in the latter's "Cursus patrologiæ." He was created cardinal, 1863, and appointed librarian of the Vatican, 1869. He is especially noteworthy for his great archæological discoveries, including the "Inscription of Autun," and is the author of numerous works on archæological, theological, and historical subjects.—C.E.

Pittsburgh, Pennsylvania. It is probable that the first priest to visit this region was Fr. Joseph de Bonnécamps, Jesuit missionary and cartographer. He was a member of the expedition of Céloron de Bienville which in 1749 explored the Ohio and Allegheny Rivers in the interest of French claims; he conducted services near or possibly within the limits of the present city. In 1754 a fort on the site of Pittsburgh was captured by the French, rebuilt, and named Fort Duquesne, and the chapel within the stockade was dedicated in honor of the Assumption of the Blessed Virgin of the Beautiful River. The chaplain was Friar Denys Baron, a Recollect priest; he and the chaplains of two other forts kept a record of baptisms and burials in this region from 1753-56, and this register contains the names of some Indian converts. For some time, after the British took the fort and named it Fort Pitt, there were few Catholics in the region. In 1784 a group of Catholic families sent a messenger to Baltimore requesting that a priest be sent to them once or twice a year, and in the next few years several pioneer priests from various places visited them at irregular intervals. The first resident pastor, Fr. William F. X. O'Brien, came from Baltimore, where he had just been ordained, 1808, and founded St. Patrick's Church; in less than three years the church was dedicated and Confirmation administered there by Bishop Egan of Philadelphia. The next church, St. Paul's, was nearly finished by Fr. O'Brien's successor, Fr. Charles B. Maguire. In 1834 it was estimated that the population of the city, about 20,000, included four or five thousand Catholics. The next year a Catholic school was established and in 1838 an orphan asylum. In 1839 the Redemptorists, the first community of men in Pittsburgh, undertook the care of the German-speaking residents of the city, for whom they founded the Church of St. Philomena. The Diocese of Pittsburgh was established in 1843 under Bp. Michael O'Connor, who had already been pastor of St. Paul's and had established a parish school, a men's literary society, and a reading room. As bishop he introduced religious communities of men and of women and established several parishes and institutions and a chapel for colored people. Under his direction the weekly "Catholic" was founded, 1844. In 1843 the Sisters of Mercy made at Pittsburgh their first foundation in the United States. The rapid industrial growth of the city during the 19th century brought a great increase in the number of Catholics of many nationalities, necessitating for some time the use in the churches of ten or more languages. At present the city has 81 Catholic churches, with 76 parish schools; 8 other schools and academies, including an institute for deaf mutes; Duquesne University (q.v.); 12 orphanages and homes, including 2 houses of the Good Shepherd; 3 day nurseries; 6 hospitals; Catholics, 200,000. There are also 2 churches and schools belonging to the Ukrainian Greek Catholic Diocese, and 4 churches and schools of the Diocese of Pittsburgh of the Greek Rite.

Pittsburgh, DIOCESE OF (Greek Rite), Pennsylvania; established 1924; embraces all Greek Catholics of Russian, Hungarian (Magyar), and Croatian nationalities in the United States, wherever domiciled, and is thus not a territorial diocese. Bishops: Basil Takach (1924). Churches, 175; priests, secular, 142; priest, regular, 1; religious women, 40; parochial schools, 16; pupils in parochial schools, 17,390; institution, 1; Greek Catholics, 309,046.

Pittsburgh, DIOCESE OF, Pennsylvania; embraces Allegheny, Beaver, Lawrence, Washington, Greene, Fayette, Butler, Armstrong, Indiana and West-

moreland Counties; area, 7238 sq. m.; suffragan of Philadelphia. Bishops: Michael O'Connor (1843-60); Michael Domenec (1860-76); John Tuigg (1876-89); Richard Phelan (1889-1904); J. Regis Canevin (1904-20); Hugh C. Boyle (1921). Churches, 436; priests, secular, 497; priests, regular, 180; religious women, 3541; university, 1; colleges, 3; seminaries, 3; academies, 13; high schools, 57; parochial schools, 219; pupils in parochial schools, 85,417; institutions, 41; Catholics, 561,396.

Pittsburgh Catholic, The, official weekly organ of the Diocese of Pittsburgh, published in Pittsburgh, Pa., by the Catholic Publishing Co.; founded, 1844; circulation, 10,000.

Pius I (Lat., devout), Saint, Pope (*c.* 140-*c.* 154), b. Italy. During his pontificate, the fact that St. Justin expounded Christian teaching in Rome, and that the three heretics Valentinus, Cerdon, and Marcion visited there, prove the primacy of the see in this century. Feast, R. Cal., 11 July.—C.E.; Butler.

Pius II (Enea Silvio de' Piccolomini), Pope (1458-64), b. Corsignano, Italy, 1405; d. Ancona, Italy. Æneas Silvius was one of the foremost humanists of his age, and noted as a poet, historian, and statesman. Frederick III made him poet-laureate at his court. After a dissolute youth he entered the priesthood and labored zealously for the papacy; for his diplomatic successes he was made Bp. of Trieste, and of Siena. When elected he continued his literary work, devoting much time to his autobiography, unique in the history of the papacy, and to his geographical history which is said to have influenced Columbus. Due to the apathy of Christian princes he labored in vain to free Europe from the Turkish domination and he died at the mustering-place of the Crusaders as he was about to lead the expedition himself. —C.E.; Pastor.

ARMS, PIUS II

Pius III (Francesco Todeschini Piccolomini), Pope (1503), b. Siena, Italy, 1439; d. Rome. Abp. of Siena, cardinal-deacon, legate to Ancona and Germany, and a man of spotless character; he was elected to succeed Alexander VI. His short pontificate of 26 days left no time for the fulfillment of his policy.—C.E.; Pastor.

ARMS, PIUS III

Pius IV (Giovanni Angelo Medici), Pope (1559-65), b. Milan, Italy, 1499; d. Rome. Before his election he was governor of many cities in the Papal States, commander of the papal troops, and cardinal. During his pontificate the Council of Trent was terminated, 1563; the Tridentine profession of faith for ecclesiastics was extended; the Index of Prohibited Books was revised; seminaries and colleges were subsidized. He protected the Jesuits, and sent the Golden Rose to Mary Queen of Scots. Pius had to cope with Elizabeth in England; John Knox and Calvinism in Scotland; Philip II and his misuse of the Inquisition in Spain; and the conspiracy of Accolti in the Papal States. A patron of art, he enlarged the Vatican Library and beautified Rome. See Profession of Faith of Pius IV.—C.E.; Pastor.

ARMS, PIUS IV

Pius V (Michele Ghisleri), Saint, Pope 1566-72), b. Bosco, Italy, 1504; d. Rome. A Dominican and theologian, he was Bp. of Sutri, cardinal and inquisitor general for all Christendom before his election. During his pontificate he raised the standard of morality in Rome; enforced the discipline of the Council of Trent; continued the struggle against Protestantism and the Turks, whose domination of Europe ended with their defeat at Lepanto, 1571; condemned the writings of Baius; reformed the Breviary and the Missal; excommunicated Queen Elizabeth; and proclaimed the supremacy of the see in his Bull "In Cœna Domini." Feast, R. Cal., 5 May.—C.E.; Butler; Pastor.

ARMS, PIUS V

Pius VI (Giovanni Angelico Braschi), Pope (1775-99), b. Cesena, Italy, 1717; d. Valence, France. Before election he was papal secretary, treasurer of the Roman Church and cardinal. As pope he condemned Febronianism and journeyed to Austria to curb the anti-clerical legislation of Emperor Joseph II. After the Revolution (1775-81), Pius released the American clergy from the jurisdiction of the Vicar Apostolic in England; appointed Rev. John Carroll superior of the Mission of the Thirteen United States of North America, 1784; and erected the See of Baltimore, 1789. His rejection of the Civil Constitution of the French clergy caused the French to retaliate by annexing papal territory. Under Napoleon Rome was sacked and proclaimed a republic, 1798. Pius refused to submit and was borne in captivity to Valence, where he died.—C.E.

ARMS, PIUS VI

Pius VII (Barnaba Chiaramonti), Pope (1800-23), b. Cesena, Italy, 1740. He was educated at the college for nobles, Ravenna, and entered the Benedictine Order, 1256. Before his elevation to the papacy he was Bp. of Tivoli, and of Imola, and cardinal. During his pontificate he erected the dioceses of Boston, New York, Philadelphia, Bardstown, Charleston, Richmond, and Cincinnati in the United States; the religious question in France was settled by the Concordat of 1801; the Papal States were restored at the Congress of Vienna, 1814-15, through the efforts of Consalvi, cardinal secretary of state; the English, Scottish, and German colleges at Rome were reopened; and the Society of Jesus was reestablished for the Universal Church, 1814. Pius was held prisoner by Napoleon, 1809-14, first at Savona and later at Fontainebleau, yet pleaded with the prince-regent of England for the fallen tyrant during his imprisonment at St. Helena, 1815-21. During his reign Rome was the abode of the artists Canova, Thorwaldsen, Führich, Overbeck, Pforr, Schadow, and Cornelius.—C.E.

ARMS, PIUS VII

Pius VIII (Francesco Xaverio Castiglione), Pope (1829-30), b. Cingoli, Italy, 1761; d. Rome. He was Bp. of Monalto, and of Cesena, Card.-Bp. of Frascati, and grand penitentiary. During his reign the Catholic Emancipation Bill was passed in England, 1829. He published a Brief, 1830, which declared that marriage could be blessed by the Church only when the proper promises were made as regards the education of the children. He was especially versed in canon law, numismatics, and biblical literature.—C.E.

ARMS, PIUS VIII

Pius IX (Giovanni Maria Mastai-Ferretti), Pope (1846-78), b. Sinigaglia, Italy, 1792; d. Rome. Prior to his election he was director of the hospital of San Michele; Abp. of Spoleto, Imola; and cardinal-priest. The nineteenth century witnessed the rise of a false liberalism in almost every nation of the world. The movement came to a climax during his long pontificate. Pius was unable to better ecclesiastical conditions in Prussia, Russia, Germany, Switzerland, Austria, Italy, and Mexico, but was successful in arranging concordats with Spain, Portugal, and the South American republics. He restored the hierarchy in England and Holland, but in Italy his efforts to stop the outrages committed in the name of progress against clerics and Church property were unsuccessful. Victor Emmanuel wrested from him all the papal dominions and in 1870 the Italian government unlawfully seized Rome, making it the capital of United Italy. The terms of the so-called Law of Guarantees, 1871, intended as a recompense, were rejected by Pius, who inaugurated the voluntary imprisonment of the popes in the Vatican, which continued until 1929, under Pius XI. In spite of these obstacles the spiritual history of the papacy is one of extensive growth during this period. The Immaculate Conception of the Blessed Virgin was proclaimed a dogma of the Church, 1854; the philosophico-theological writings of Günther were condemned, 1857; the Encyclical "Quanta Cura" was published, 1869, accompanied by the famous "Syllabus" which reiterated the condemnation of pantheism, naturalism, socialism, communism, freemasonry, and other forms of religious liberalism; during the Vatican Council, 1870, papal infallibility was made a dogma of the Church. Among his appointees to the Sacred College were Cardinals Wiseman, Manning, Cullen, McCloskey, Diepenbrock, Geissel, Ranscher, Mathieu, and Donnet. He erected 36 sees and 10 vicariates Apostolic in the United States; and in Rome founded the Latin American College, 1853, and the College of the United States of America, 1859. The process of his beatification has been proposed.—C.E.

ARMS, PIUS IX

Pius IX, Order of, papal order of knighthood founded 17 June, 1847, by Pius IX. It comprises four classes: (1) Knights of the Great Ribbon who wear a wide dark blue silk ribbon bordered with red which extends saltire-wise from the left shoulder to the right side where the star of the order is suspended by a rosette, and on the breast a large diamond-studded badge; (2) Commanders with the Badge, who in addition to the star wear a badge of smaller design than the large plaque on the breast; (3) Commanders, who wear the decoration at the neck; (4) Knights who wear the star on the left breast. The decoration is an eight-pointed star made of blue enamel, the spaces between the rays filled with gold flames. On the white medallion in the center the name of the founder surrounded by the words "Virtuti et Merito" is engraved. The reverse side is the same save for the substitution of "Anno 1847" for Pius IX. The rarely worn official uniform consists of an elaborately embroidered dark blue evening coat, golden epaulettes, white trousers, and a bicorned white plumed hat.—C.E., IV, 667.

Pius X (Giuseppe Melchiorre Sarto), Pope (1903-14), b. Riese, Italy, 1835; d. Rome. Before his election he accomplished many reforms in favor of the poor, and promoted the Gregorian Chant. He was made Patriarch of Venice and cardinal, 1893. During his pontificate he published encyclicals against modernism, socialism, and the oppression of the Indians in Peru by the rubber merchants, and recommended daily Communion and the reception of Communion by all children of the age of discretion. A congregation of cardinals appointed 1904, to recodify the Canon Law succeeded in reorganizing the Curia and publishing new rules for diocesan relations. His pontificate was troubled by struggles with the European powers, especially France, Italy, Spain, and Portugal.—C.E.; Bazin, Life of Pius X, Lond., 1929.

Pius X School of Liturgical Music, founded in 1918, and established at the College of the Sacred Heart, at Manhattanville, New York City, by Justine Ward, with the help of the late Rev. J. B. Young, S.J. Pope Pius X urged that Gregorian music be restored to the people as a means of sanctification, but they could not sing nor understand a type of music so different from anything they had ever heard. Mrs. Ward's idea was that such music be brought within the grasp of every child by teaching children to perform it with ease. The obvious field was the parochial schools. The plan was developed by training the children of the Annunciation School for Girls, taught by the Religious of the Sacred Heart, thus securing practical results for the training of teachers. Under the direction of Mother G. Stevens, and with the cooperation of teachers from the various religious orders, the School has flourished and has won for itself a unique place in art and education. Its work is divided into three departments: the training of teachers in the normal school; supervision of music in schools that have adopted the method; and extension work, which sends teachers out to give courses in schools and colleges. Two sessions a year are given, examinations are conducted on the plan of the Regents of the University of N.Y.S., and diplomas are awarded. The students are members of the teaching orders, priests, seminarians, organists, choir-masters, and pianists and singing-teachers from the laity. They teach children to read at sight, to read new melodies and analyze them in-

ARMS, PIUS X

telligently both as to content and form, and to improvise and compose in two and three parts, as well as in unison. Although the work of the school is distinctly Catholic in aim and purpose, it has aroused the interest of non-Catholic educators, and the Ward method has been adopted in many public and private schools. At Manhattanville a building was erected for the use of the school about 1924, and in April, 1929, it was announced that Mrs. Ward had established a trust fund of $1,000,000.00, to further the teaching of Gregorian Chant and the classic polyphony of the Roman School of the 16th century. This fund will enable two institutions to carry on this teaching: The Pius X School of Liturgical Music, College of the Sacred Heart, Manhattanville, N. Y., and the Catholic University of America.—C.E. Suppl., 464.

Pius XI (Achille Ratti), Pope (1922), b. Desio, Italy, 1857. He was made prefect of the Ambrosian Library, Milan, 1907; prefect of the Vatican Library, 1914; nuncio to Poland, 1918; cardinal and Abp. of Milan, 1921. Before his election he wrote many studies and monographs on historical subjects, and was noted as an expert mountain climber. He is well known as a patron of learning and during his pontificate has encouraged the papal historians, Pastor and Carrère; opened the Vatican Library to a group of American scholars; encouraged the Biblical Commission; and opened the Russian, Ethiopian, and Czechoslovakian colleges at Rome. He has given an impetus to the propagation of the Faith; despatched nuncios to all the leading nations; celebrated the Holy Year, 1925; issued Encyclicals on the Peace of Christ in the Kingdom of Christ, the Institution of the Feast of Christ the King, the Catholic missions, and the persecution of the Catholic Church in Mexico. He presented Gen. Nobile with a cross to be erected on the site of the North Pole, 1928. With his cooperation the seclusion of the popes in the Vatican came to an end, February 11, 1929, when the Lateran Treaty was signed establishing the Vatican City, and a concordat was arranged with the Italian government securing recognition of the Catholic religion.

ARMS, PIUS XI

Piusverein (Ger., Pius association), term applied to Catholic associations active in various parts of Europe. Among the most famous are those of: (1) Germany, which was formed at Mainz, 1848, by Catholic societies throughout the country in order to defend the religious freedom and civil rights of German Catholics; (2) Switzerland, formed 1855 in order to centralize Catholic associational life; (3) Austria, formed at the Fifth Catholic Congress at Vienna, 1905, in order to encourage the efforts of the Catholic press against Liberalism. The two former were named in honor of Pius IX, the last in honor of Pius X.—C.E.

Placare Christe Servulis, or O Christ, Thy servants spare! hymn for Vespers on 1 Nov., feast of All Saints. It is attributed to Rabanus Maurus (776-856). Seven translations are in existence. Another hymn by this title is sung at Lauds on 24 Oct., feast of Archangel Raphael.

Placidia, Galla (393-450), Queen of Rome, daughter of Theodosius the Great. In the sack of Rome by the Goths she was taken a hostage by Alaric and afterwards married Ataulf, King of the Goths. After his death she became the wife of Constantius and the mother of Valentinian III, for whom she acted as regent. Her zeal in building and beautifying churches gave a new stimulus to Christian art in the 5th century.—C.E.

Placidus and Companions, Saints, martyrs (c. 541), d. Messina, Italy. Placidus was the son of the patrician, Tertullus, and was sent when still a child to St. Benedict at Subiaco. In 529 he accompanied St. Benedict to Monte Cassino, which originally belonged to Tertullus. The legend of his later life relates that Placidus went into Italy, 541, and founded a monastery at Messina, of which he became abbot. There he was martyred with thirty companions. Feast, 5 Oct.—C.E.; Butler.

ST. PLACIDUS

Placitum Regium. See Exequatur.

Plagues of Egypt, ten calamities sent by God to the Egyptians to overcome the obstinacy of Pharao, and consequently to force him to let the children of Israel leave Egypt (Ex., 7 and 12). Of the 10 plagues 7 were directly wrought through the agency of Moses and Aaron, or of Moses alone. The 4th, 5th, and 10th were wrought directly by God. They are: (1) the water of the river and all the canals and pools of Egypt was turned into blood and became so corrupted that the Egyptians could not drink it, and the fish in the waters perished; (2) an immense number of frogs, which caused great discomfort; (3) swarms of gnats which tormented men and beasts; (4) pest of flies; (5) murrain or cattle-pest which killed only the cattle of the Egyptians; (6) epidemic of boils on man and beast; (7) hailstorm which wrought terrific havoc; (8) plague of locusts; (9) the horrible darkness which covered the earth for three days; (10) the destruction of all the first-born of Egypt on one night.—C.E. (C. J. D.)

Plain Chant, Church music of the early Middle Ages, before the advent of polyphony, the idiomatic and most appropriate accompaniment of the liturgy.—C.E.

Plantin, Christophe (1514-89), book-binder and publisher, b. near Tours, France; d. Antwerp. In 1555 he opened at Antwerp one of the largest printing-houses in Europe. Appointed royal architypographer by Philip II, he printed the "Biblia Regia," also the "Index Expurgatorius" and obtained from Rome the privilege of printing all liturgical works. After the firm ceased to exist in 1867, the printing-house was purchased by Antwerp and converted into the Plantin-Moretus Museum.—C.E.

Platina (Sacchi), Bartolomeo (1421-81), humanist, b. Piadena, Italy; d. Rome. Deprived of his membership in the College of Abbreviators by Paul

II he wrote a scathing and false account of his character in his "Vitæ Pontificum" (Lives of the Popes), which influenced historical opinion for centuries; this work is the first systematic handbook of papal history. In this appears the legend of the excommunication of Halley's comet (1456), in which he mistakenly mentions the Bull of Callistus III as the outcome of the comet.—C.E.

Plato (*c.* 427 B.C.-347), Greek philosopher, b. Athens; d. there. He came under the influence of Socrates, and their intercourse through ten years was the dominant influence in Plato's philosophical career. His works, which took the form of dialogues, possess rare beauty of expression and the characters display marked urbanity of manner, coupled with a faculty of expressing abstract thoughts clearly and intelligibly. The Platonic idea influenced the whole system of his philosophy. In the world above us there exists justice, unmixed with any injustice, eternal, unchangeable, and immortal —this is the Idea of Justice. Likewise in that celestial region there exist Ideas of greatness, goodness, beauty, etc., and also of concrete material objects, as the Idea of man, horse, etc. When we perceive a material object in this world of our experience the mind is moved to a remembrance of this same thing which it contemplated formerly when human souls dwelt in this higher world of Ideas. The world of Ideas is the only true reality. There was much in this doctrine of Ideas that appealed to the early Christian philosophers. The emphatic affirmation of the spiritual order of reality and the fleeting nature of the things material fitted in well with the essential Christian idea of the hegemony of the spirit. To adapt Plato to Christianity, Platonists from Justin Martyr to St. Augustine contended that Plato meant that the world of Ideas exists in the mind of God. Aristotle however had leaned to the interpretation that the Ideas are self-subsisting and separate. In general they appreciated the uplifting influence of Plato's system and recognized in it a powerful ally of the Faith of Christ in the warfare against materialism and naturalism. —C.E.; Turner, History of Philosophy, N. Y., 1903. (C. J. D.)

Pleasure (Lat., *placeo*, please) etymologically means delight or gratification. According to St. Thomas it results from the perfection of activity, for whenever activity is perfectly exercised, pleasure is present, and is proportionately augmented as the activity becomes more perfect. Morally considered, pleasure is the satisfaction obtained from the possession of good. Hence, pleasure may vary according to the appetite considered. It is spiritual, if it resides in the will; it is sense pleasure, if it resides in the sense organs. Spiritual pleasure is morally good or bad according as the object is good or bad. Sense pleasure has its morality from the usefulness to moral good or at least its compatibility with moral good as seen by the agent. Pleasure indulged in with due regard for law is not sinful.—Cronin, Science of Ethics. (C. A. F.)

Plenary Council, a council of the archbishops and bishops of a country or region under the presidency of a legate of the Holy See which determines the matter to be discussed and ratifies the council's decrees. These decrees bind the entire country or region, only a bishop of the region having the power to dispense from them. A plenary council has no powers to define doctrine; its sphere is regulatory and disciplinary.—C.E. (M. C. D.)

Plenary Indulgence. See INDULGENCES.

Plinth, term in architecture for a plain, continuous surface under the base moulding of any member. In classic orders, a low, square block under the base mouldings of a column.

Plough Monday (LORT MONDAY), first Monday after the feast of the Epiphany, upon which alms were formerly offered to God for the good of the Church and to obtain a blessing on the land which was ploughed at that time.

Plumier, CHARLES (1646-1704), botanist, b. Marseilles, France; d. Puerto de Santa Maria, Spain. His first botanical excursion to the French Antilles resulted in his appointment as royal botanist by Louis XIV in 1693. Two other trips to Central America and the Antilles class him among the important explorers of his time. He left a unique collection of descriptions and writings on plant life.—C.E.

Pluscarden Priory, a monastery of the Valliscaulian Order, founded, 1230, near Elgin, Scotland, by King Alexander III of Scotland. In 1454, the Benedictine rule was adopted there; in 1586, one monk survived. The confiscated property later came into the possession of John, Marquess of Bute, who translated the Breviary into English. Some of the buildings may still be seen.—C.E.

Plymouth, DIOCESE OF, England, comprises Devonshire, Dorsetshire, Cornwall, and the Scilly Islands; suffragan of Birmingham. Bishops: George Errington (1851-55), William Vaughan (1855-1902), Charles Graham (1902-11), John Keily (1911-28), and William Barrett (1929). Churches and chapels, 115; priests, secular, 78; priests, regular 46; elementary schools, 34; other schools, 19; institutions, 8; Catholics, 21,027.

Plymouth Brethren, a religious sect which appeared in England and Ireland early in the 19th century. The first permanent meeting was formed at Plymouth, England, 1829; hence the name Plymouth Brethren; various communities, however, call themselves Believers, Christians, Saints, or Brethren. Identified with this movement were John Nelson Darby, George Muller, Samuel Prideaux, and Anthony Norris Groves. Since there was no ecclesiastical organization, divisions arose around the different leaders. There are now six bodies of this sect. In America the divisions are "open" and "exclusive," although no one term applies to any single division. The tenets of the various bodies are in fundamental agreement. Acknowledging no creeds, they regard the Scripture as their only guide. Believing personal gifts a sufficient authorization, there is no regular ministry among the Plymouth Brethren. They have in the United States 458 churches, and 13,244 communicants.

PLYMOUTH BRETHREN I, formed in the United States in 1885 by a group who believed that eternal life in Christ is the common blessing of all believers of every age. More conservative than Open, they are ordinarily called Exclusives. PLYMOUTH

Brethren II, second branch of Brethren, known as Open Brethren, who entertain a wide variety of views. Plymouth Brethren III represent the extreme high-church principle of the Brethren, and refuse admittance to any person whose life and doctrinal views are not in agreement with the principles of Christian faith as laid down by Scripture. Plymouth Brethren IV, result of a breach in 1890, when controversy arose regarding the subject of eternal life. They hold that there is only one Church of God and all true Christians belong to it. Christ is the head of this Church, which is His body, and which He will eventually take to heaven where it will rule with Him over the earth in what is commonly called the millennium. They are scattered throughout the Northern states of the United States, with a few in the South, and are very numerous in the British Empire. Plymouth Brethren V, dissenters from Plymouth Brethren III, on the question of discipline. They stress the individual responsibility of members for evangelistic and philanthropic work under the guidance of Scripture. Plymouth Brethren VI, separated from the 4th branch in 1906 over ecclesiastical matters, neither doctrine nor practise being involved. —C.E.

Pneumatomachi (Gr., *pneuma*, spirit; *machomai*, fight), members of a 4th-century heretical sect which denied the Divinity of the Holy Spirit. See Macedonianism.—C.E. (R. J. G.)

Poland, republic of Europe, west of Russia; area, including territory still claimed by Lithuania, 149,958 sq. mi.; pop. (1927), 29,589,000. It is thought that there were a few Christians, probably refugees, in Poland when in 966 Mieszko, ruler of Posen, submitted to German authority, embracing Christianity and taking under his protection missionaries from Germany and Bohemia. The first bishopric was founded at Posen, 970. Under the next ruler the Archdiocese of Gnesen was established, freeing the Polish churches from their former dependence on the hierarchy of Germany. However, most of the clergy and monks were still foreigners, and because of the persistence of paganism and the confusion and devastation of much warfare, it was some time before the Faith was established among all the people. By the 13th century a large native Polish clergy had developed and there were many convents. At this time the country was divided into principalities, some occupied by German colonists. The united Church then formed the foundation for a reunited kingdom of Poland in the 14th century. After the marriage of Queen Hedwig to Jagello, Grand Duke of Lithuania, Poland sent missionaries into the latter country, which was still pagan. Gradually the two became one kingdom and enlarged, embracing territory in which there were Orthodox churches. In 1596, at the Union of Brest, the Ruthenian Church, formerly schismatic, was united to Rome, retaining the Slavic liturgy. Churches of the Armenian Rite also were united to Rome. In the 17th and 18th centuries the Poles suffered defeats by Tatars, Turks, Swedes, and Russians, and in 1772-95 Poland was partitioned among Prussia, and Russia, and Austria. In Austrian Poland the Church came at first, especially in the reign of Joseph II, under harsh control of the State, and under Russian and Prussian rule Catholics were persecuted. The Russian Government attacked especially the Ruthenian Uniats, suppressing their dioceses and compelling them to break their connection with Rome. In some regions all Catholic Church lands and convents were confiscated, the clergy were placed under many restraints and were forbidden communication with Rome, and Polish schools were closed and replaced by Russian schools. The Russian Government attempted to organize a national Polish Church independent of Rome, and prelates who resisted were deported to Russia. In 1838 Abp. Martin von Dunin was imprisoned for upholding the law of the Church, against new regulations of the Prussian Government, regarding mixed marriages. The Prussian Government, having colonized much Polish territory with Germans, replacing Poles by Germans in official positions, and having made the state schools and courts German, ruled that all religious instruction in Posen be given only in German. For resistance to this demand many teachers were dismissed, and the Abp. of Gnesen and Posen, Card. Mieczyslaw Ledochowski, was imprisoned for two years and then compelled to leave the country. The Prussian Government also confiscated Church lands and convents. The independent Republic of Poland was proclaimed, 1918. It grants equal rights to all denominations. The great majority of the population are Catholic. Since 1918 many religious societies have been reestablished there, and in 1925 the churches of the Latin Rite were organized in the following dioceses, some of ancient origin but with their boundaries newly adjusted to the territory of the Republic:

See	*Year*	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Krakow, A.	1925	...	645	...	1,073,219
Czenstochowa, D..	1925	...	...	...	.....
Katowice, D.	1925	...	...	...	.....
Kielce, D.	1925	...	279	119	790,559
Tarnow, D.	1925	...	534	590	891,862
Gniezno and Poznan, A. (Gnesen and Posen).	1925	...	895	370	1,746,887
Chelmno (Kulm), D.	1925	...	484	...	854,227
Wloclawek, D. ...	1925	...	408	...	870,000
Lwow (Leopol, Lemberg), A.	1925	...	802	...	979,755
Luck, D.	1925	...	...	...	212,325
Przemysl, D.	1925	...	827	970	1,023,221
Warszawa (Warsaw), A.	1925	...	578	...	1,450,332
Lodz, D.	1925	...	239	...	862,176
Lublin, D.	1925	162	366	...	994,403
Plock, D.	1925	...	329	...	737,397
Siedlce (Janow, Podlachia), D..	1925	...	232	...	660,158
Sandomierz, D. ..	1925	...	387	38	949,244
Vilna, A.	1925	...	573	...	1,209,822
Lomza, D.	1925	...	228	46	530,124
Pinsk, D.	1925	...	...	...	.....
Lwow (Armenian Rite), A.	1630	24	21	10	3,878
Lwow (Greco-Ruthenian Rite), A..	1808	1,285	1,037	...	1,283,792
Przemysl, D.	1818	1,447	845	158	717,204
Stanislawow, D. ..	1885	757	474	...	989,631
Luck, D.	1914	...	...	...	.....

—C.E.

Pole, Reginald (1500-58), cardinal, b. Stourton Castle, Staffordshire, England; d. Lambeth Palace. Son of Sir Richard Pole and Margaret, niece of Edward IV, he was always recognized as kinsman by

Henry VIII. Educated at Charterhouse and Oxford, he became dean of Wimborne collegiate church, 1518, although he had not yet taken orders. With Henry's assistance he went to Padua, 1521, where he was a favorite among scholars, knowing Erasmus and More. Returning to England, 1527, he was elected Dean of Exeter, but to avoid embarrassment after Henry's divorce, he went to Paris, only to be recalled by Henry who, crediting him with the Paris university's approbation of his divorce, offered him, on Wolsey's death, important sees. Pole, however, expressed himself unequivocally on the divorce and Henry allowed him to return to Padua. His uncompromising reply when Henry pressed him for a written defense of the king's conduct, 1534, and his courteous disobedience of the summons to England to explain were almost simultaneous with the summons to Rome, where, despite his protestations, Paul III made him, still without orders, a cardinal, 1536. In England his brothers were arrested and his mother martyred. He was one of three legates at the opening of the Council of Trent, 1542. When Paul III died he might have become pope "by adoration," but willingly allowed it to pass. The death of Edward VI, 1553, restored him to active life in England, where, on his arrival as legate, he absolved both Houses of Parliament from schism. He was ordained, 1557, and two days later consecrated archbishop. His royal descent and friendship with the queen made him a considerable power in state affairs, but he was singularly disinterested in material promotion, and had nothing to do with the persecutions of Mary's reign. He died a few hours after Queen Mary. Pole's moral life and purpose were above question; his piety, learning, and asceticism the admiration of all.—C.E.; Haile, The Life of Reginald Pole, Lond., 1910.

CARDINAL POLE

Polish College, Rome, begun by St. Philip Neri, 1583, and King John Casimir, *c.* 1600, finally opened, 1866, through the Congregation of the Resurrection and transferred to its present location, 1878. The college is in charge of the Resurrectionists. The students are distinguished by their green sashes.

Polish National Catholic Church, formerly the Polish National Church of America, the result of increased immigration from Poland to America. A group of independent congregations, under the leadership of Rev. Francis Hodur, formed the Polish National Church at Scranton in September, 1904. Later another movement started in Chicago, which organized as the Polish Independent Catholic Church. These two organizations united to form the Polish National Catholic Church. Their doctrine is based upon the Bible, but they reject "the doctrine of the infallibility of the pope in matters of faith and morals," and they believe "that all men have the right to interpret the Word of God according to their convictions and the dictates of their conscience." The highest governing authority is the synod, which convenes every five years. A weekly periodical is published by them. In 1925 in the United States there were: 67 ministers, 71 churches, and 84,000 communicants.

Pollen, JOHN HUNGERFORD (1858-1925), writer, b. London; d. there. Educated at Münster, Germany, Oratory School, Birmingham, England, and London University, he entered the Society of Jesus, 1876, and was ordained, 1891. He devoted his life principally to the study of the history of the Society of Jesus and the lives of English, Irish, and Scottish Catholics since the Reformation, and was vice-postulator for the beatification of the English martyrs, and one of the founders of the Catholic Record Society. He was the author of "Acts of the English Martyrs" (1891), "The Bedingfield Papers" (1909), "Papal Negotiations with Mary, Queen of Scots" (1901), and "English Catholics in the Reign of Queen Elizabeth" (1920), and a contributor to "The Month" and the "Dublin Review."—Catholic Encyclopedia and Its Makers, N. Y., 1917.

Polycarp (Gr., much fruit), SAINT, martyr (*c.* 69-166), Bishop of Smyrna; one of the Apostolic fathers, he embraced Christianity under the guidance of the Apostles, especially of St. John the Evangelist by whom he was elevated to the See of Smyrna. He was a bitter foe to heresy and upon his visit to Rome, *c.* 154, where he conferred with Pope St. Anicetus on the question of the date of the Easter celebration, he made numerous converts. His only extant work is his reply to the Philippians. Polycarp's Acts are the earliest record of martyrdom for Christianity. The persecution of Marcus Aurelius being prevalent in the East, *c.* 166, Polycarp was seized and professing his Faith, despite the opportunity which Herod offered to save his life, was burned and then speared. Relics in S. Ambrogio in Massina, Rome. Feast, R. Cal., 26 Jan.—C.E.; Butler; Lightfoot, Apostolic Fathers, Lond., 1889.

POLYCHROMY: INLAY OF MARBLE AND COLORED GLASS

Polychromy, pŏl-ĕ-krō′mĭ (Gr., *poly,* many; *chroma,* color), term applied to processes of decoration in which several colors are used. Greek sculpture used a variety of colors. In both Greece and Egypt buildings were partly polychrome. Medieval sculpture used color freely and in modern times French sculptors have attempted to revive this style of decoration.

Polyglot Bibles, pŏl-ĕ-glŏt (Gr., *polys,* many; *glotta,* tongue, many-tongued), are printed renditions of the text of Scripture in several languages. The oldest of these Bibles is the Complutensian Polyglot (1514-17) of Cardinal Ximenes. This work exhibits printed texts of the Old Testament in Hebrew, Greek and Latin, and of the New Testament in Greek and Latin. Worthy of note also are the Ant-

werp, Paris, and London Polyglots.—C.E.; Grannan. (J. A. C.)

Polytheism (Gr., *polys*, many; *theos*, god), the belief in, and consequent worship of many gods, the religion of the ancient Assyrians, Babylonians, Hindus, etc.; also a personification of natural forces or phenomena in the mythology of Greece and Rome.—C.E.; Windle, Religions Past and Present, N. Y., 1927.

Ponce, pôn-thā, DIOCESE OF, Porto Rico; est., 1924; comprises the south and west portions of the Island of Porto Rico, and is immediately subject to the Holy See; area, 1800 sq. m. Bishop: Edwin Vincent Byrne (1925). Churches, 38; chapels, 50; priests, secular, 15; priests, regular, 55; religious women, 145; colleges, 5; parochial schools, 6; institutions, 11; Catholics, 650,000.

Pondicherry, ARCHDIOCESE OF, India; Vicariate Apostolic of Coromandel Coast, 1836; Archdiocese of Pondicherry, 1886; bounded E. by the Bay of Bengal; N. by the River Palar; W. partly by the River Chunar, and partly by the River Cauvery; S. by the River Kumbakonam; includes also the smaller outlying French possessions: Karikal and Yanaon on the east coast, Mahé on the west coast, and Chandernagore in Bengal; suffragans: Coimbatore, Kumbakonam, Malacca and Mysore; entrusted to the Foreign Missions of Paris. Vicars Apostolic: Louis C. A. Herbert (1836-61); Joseph I. Godelle (1861-67). Archbishops: Francois J. Laouenan (1868-92); Joseph A. Gandy (1892-1909); Elie J. Morel (1909). Churches, 54; chapels, 251; priests, 94; religious women, 360; colleges and high schools, 6; elementary schools, 150; pupils in elementary schools, 7800; institutions, 33; Catholics, 142,738.

Pont. = in Breviary, *pontifex* (pontiff or bishop); *pontificatus* (pontificate).

Pontecorvo, city, province of Caserta, Italy, on the Garigliano River; pop., 12,000. The cathedral, castle, and triumphal arch with statue of Pius IX, are notable. Once an independent principality, it was later ruled by the abbots of Monte Cassino, and for a long time belonged to the States of the Church. In 1806 it was given to Bernadotte by Napoleon. Incorporated in the French Empire, 1810.

Pontefract Priory, Yorkshire, England, a Cluniac monastery founded *c.* 1090 by Robert de Laey as a dependency of the Abbey of La Charité-sur-Loire; destroyed under Henry VIII, 1540, the site is now known as Monk-Hill.—C.E.

Pontian, SAINT, POPE (230-35), martyr, b. Rome; d. Sardinia. He was banished to Sardinia with Hippolytus, by Maximinus the Thracian, and resigned in order to allow the election of Pope Anterus. His sufferings in exile caused his death. Feast, R. Cal., 19 Nov.—C.E.; Butler.

Pontifex Maximus, a title of the pope. The Latin word *pontifex* is of obscure etymology; it may be derived from: (1) *pons* (bridge) and *facere* (to make), a bridge-builder, or possibly one who offered sacrifice on the sacred Sublician bridge; (2) *pompa* (a solemn procession) and *facere;* (3) *puntis* (Oscan-Umbrian, propitiatory offering) and *facere.* The term was used in Roman antiquity to designate the head of the principal college of priests, and was also the translation of the Hebrew term signifying "high priest." Roman emperors added it to their titles until the reign of Theodosius. At present the title is applied to the pope as head of the hierarchy.

Pontifical Colleges. (1) Those colleges which have explicitly received the honorary title Pontifical. (2) Those which can be included only in a general way, because they are directly dependent upon a central authority at Rome. The three institutions of the first class are: The Pontifical Seminary of Kandy, Ceylon; The Pontifical Seminary of Sentari; The Pontifical College Josephinum at Columbus, Ohio.—C.E.

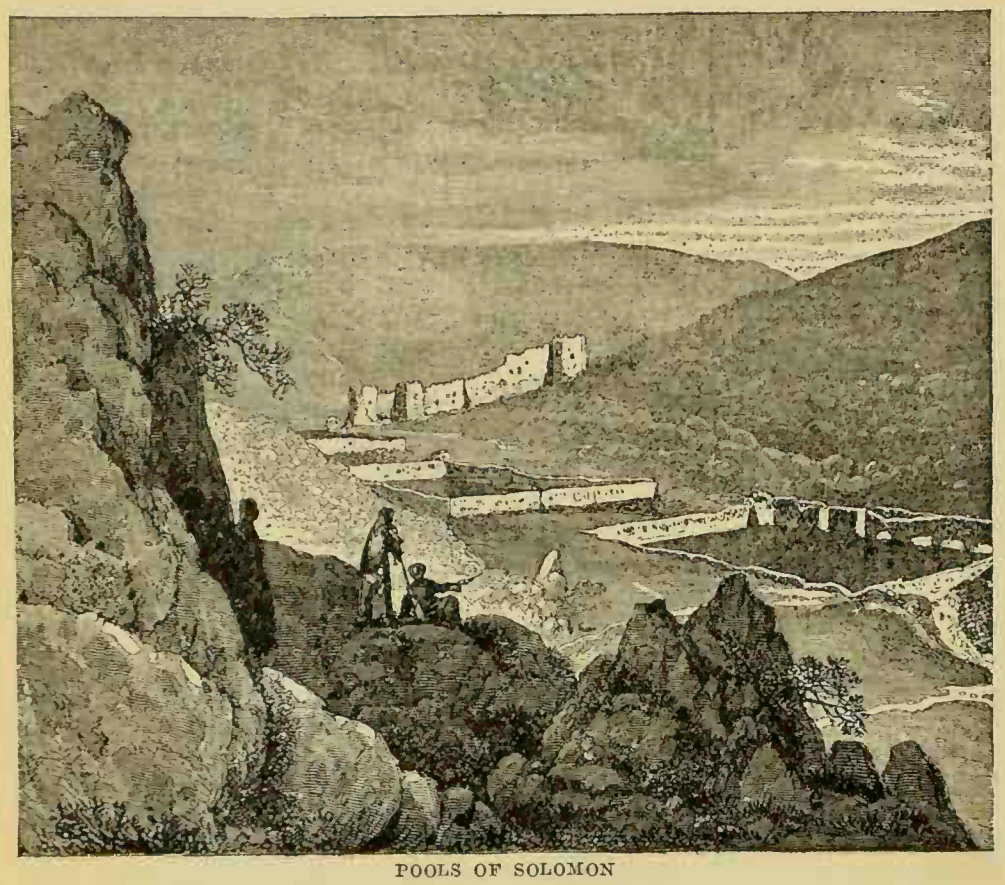
Pontificale (*Pontificale Romanum*), a liturgical book divided into three parts, containing the instructions and prayers for episcopal functions, outside of Holy Mass; also for the sacramental ceremonies, consecrations, personal, local, and real blessings, and for acts of jurisdiction. Such ceremonies of bishops developed in the 10-11th century, from the Sacramentaries and "Ordines Romani"; such collections were known as the "Liber Episcopalis," "Liber Pontificalis," or "Ordinarium Episcopi." The first Roman Pontifical was published at Rome, 1485.—C.E. (D. R.)

Pontifical Mass, the solemn Mass celebrated by a bishop with the prescribed episcopal ceremonies; the full ceremonial is carried out when the bishop celebrates at the throne of his own cathedral, or with permission in another diocese. It is also the solemn Mass celebrated in St. Peter's by the pope.—C.E.; Fortescue, The Mass, N. Y., 1914. (C. J. D.)

Pontificals (Lat., *pontificalia*, things pertaining to a bishop), marks of dignity used by cardinals and bishops at Mass and other offices of the Church when celebrating with full pontifical solemnity; also, at Mass only, by abbots in their monasteries and by some privileged prothonotaries Apostolic, and canons. The pontificals common to all are eight in number: buskins, sandals, gloves, dalmatic, tunicle, ring, pectoral cross, and mitre. Among the pontificals not common to all are the crosier, gremial, pallium, and archiepiscopal processional cross.—C.E. (J. C. T.)

Pontifical Society of the Holy Childhood, THE, an international organization which interests Catholic children in the temporal and spiritual salvation of children of pagan parents in all parts of the world; founded by Abbé Forbin-Janson in Paris, 1833, after having spent some time of his enforced exile from France in visiting the then new missions in China. The wholesale abandonment of baby girls, practised in many Chinese districts, inspired him to save many such souls through the apostolate of the children of his own country. He began a crusade among the French schools and soon gathered sufficient funds to enable the first group of Sisters of Charity to set out for China, where the first refuge was established, 1845. During a second period of exile, spent in England with the Leicestershire family of Ambrose Philips De Lisle, at Grâce Dieu Manor, he started the first branch of the society outside of France. Soon after it spread to Ireland, Scotland, and the British Colonies, and is now world-wide. Annual subscriptions from children have steadily risen from about £1000 ($5000) in 1843, to approximately a quarter of a million sterling ($1,250,000). The bene-

factions of the society are now applied to practically every ecclesiastical superior in the mission field, especially in China, Japan, India, Central and South Africa, among the aborigines of Australia, and the Indians of North and South America. The society claims to have been instrumental in securing the baptism of at least twenty-five million children; in establishing thousands of homes and nurseries, and numberless Christian families and communities; and in fostering the vocations of hundreds of native priests and sisters. It publishes a quarterly "The Annals of the Holy Childhood." In his Encyclical on missions issued, February, 1926, Pius XI singled out the society for special commendation as the children's work for foreign missions. The word "Pontifical" is a prefix only recently authorized.—C.E., VII, 399. (E. V. W.)



POOLS OF SOLOMON

Pont. Max. = *Pontifex Maximus* (Supreme Pontiff).

Pontus, pŏn'tus (Gr., the sea), in ancient times, a N.E. province of Asia Minor, a long and narrow strip of land on the S. coast of the Black Sea. Christianity was introduced here in Apostolic times, the First Epistle of Peter being addressed to the Christians in Pontus, and others (1 Peter, 1); inhabitants of this province were present at Pentecost (Acts, 2).—C.E.

Pools in Scripture. In Palestine, where dry weather prevails 8 months of the year and springs are not abundant, the supply of water, especially in cities and towns, was assured by means of reservoirs either made by damming up a narrow valley or excavated from the rock (Heb. *berekah*). Although practically every town had its pool, yet those that were in the neighborhood of Jerusalem are mentioned much more frequently. They were: (1) the Lower or Old Pool (*Birket el-Hamra*) S. of the old city, originally fed by the spring of Gihon (*'Ain Sitti Maryam*) flowing through a surface canal; (2) the Pool of Siloe, or Upper Pool, or the King's Pool, N.W. of the spring of Gihon, inside the old city wall; its water came likewise from the Mountain of Gihon, but by means of an underground channel, the famous Tunnel of Siloam attributed to King Ezechias (Eccl., 48); (3) the Pool of Bethsaida (John, 5), part of which may still be seen W. of St. Ann's Church, bearing the marks of a construction of the last century B.C., whatever the origin of the flow of its water. Besides these three, 2 Esdras mentions the "well made pool," probably the reservoir immediately adjoining the spring of Gihon. Famous in history because of the pool of Gabaon, which witnessed the bloody encounter of the servants of David with the defenders of Saul's dynasty (2 Kings, 2), not to mention the pool (possibly a double pool, like that of Bethsaida) of Hesebon, to which the author of the Canticle of Canticles (Cant. 7) compares the eyes of the beloved.—C.E. (C. L. S.)

Poona, DIOCESE OF, India; vicariate, 1854; diocese, 1887; bounded N. by the Dioceses of Ajmer and Nagpur, E. by the Dioceses of Nagpur, Hyderabad, and Madras, S. by the Diocese of Mysore, and W. by the Archdiocese of Goa, and the Diocese of Damaun (the Church of the Immaculate Conception, Poona, is an exempt church belonging to the Archdiocese of Goa); suffragan of Bombay; entrusted to the Jesuit Fathers. Bishop: B. Beirerlinden, S.J. (1887-1907); Henry Doerning (1907; resigned 1919 and made Archbishop of Madytus and Vicar Apostolic of Hiroshima, Japan; transferred back to Poona, 1927, retaining the title of archbishop). Churches, 31; priests, secular, 19; priests, regular, 18; religious women, 54; college, 1; high schools, 5; parochial schools, 12; pupils in parochial schools, 1301; institutions, 12; Catholics, 24,335.

POOR-BOX, XIV CENTURY

Poor Box, alms box for voluntary contributions for the relief of the poor; found in churches since the earliest days of Christianity, when they were *gazophylacium* (Gr. treasury) or *corbona* (Lat. treasure chambers).

Poor, CARE OF. The care of the poor is a function of Christian charity. Its charitable character must ever be borne in mind, particularly at the present time, when all charity tends to become less devotional and sentimental and more methodical and scientific. Private care of the poor is administered

either by individuals from their own resources or by societies, lay or ecclesiastic, organized for the purpose and supported by voluntary contributions. Public poor-relief is given through state institutions or agencies and is supported entirely or in part from state funds. The aim of all poor-relief must be remedial, preventive, and educative. Remedial relief demands that provision be made for the immediate needs of the poor and that their material status be so readjusted in time as to enable them to procure for themselves with reasonable effort the minimum of material, intellectual, and moral goods requisite for normal human life. Preventive poor-relief aims at analyzing and removing the causes of poverty. Its ultimate aim is the creation of a complexus of social and economic conditions under which anyone who is able-bodied, fairly efficient, and normally intelligent will be able to support himself and his dependents in ordinary decency. The educative phase of poor-relief partakes of both the remedial and the preventive elements; but while the latter concern themselves primarily with material means and measures, the educative is interested in the moral or spiritual. In so far as it is remedial, it purposes to nullify the demoralizing influences of poverty by reestablishing the self-confidence and self-respect of the poor and by fostering in them the desire for work, independence, and a more wholesome religious and moral condition. In its preventive phase, educative poor-relief seeks to develop, especially in the young, habits of thrift and industry together with the efficiency to cope successfully with the contingencies of modern society. The duty of caring for the poor is, in the first place, an individual obligation. Still, from the very beginning, the Church has ever supplemented, extended, and systematized individual effort by concerted measures. The State, too, must aid the helpless and promote measures tending to prevent poverty. Its intervention should, however, be only subsidiary, since the offices of charity should ordinarily be discharged by neighborly and voluntary relief. The Church, therefore, asserts her innate right to care for the poor concurrently with the State and to exercise also in state institutions her educative and moral influence.—C.E.; Gillin, Poverty and Dependency, N. Y., 1925. (C. E.)

Poor Catholics (PAUPERES CATHOLICI), religious mendicant order organized, 1208, to reunite the Waldenses with the Church and to combat the current heresies, especially the Albigensian. They were formed of a group of reconciled Waldenses and were organized by Innocent III along nearly identical lines with the Waldenses with the hope that the latter would be thus more easily won back to the Church. The organization spread through Southern France and Spain and founded a school at Milan, 1209. After 1212, however, they began to disintegrate, for they had retained, along with their former customs and habits, some of their heretical tendencies. In the provinces of Narbonne and Tarragona they were united with the Preaching Friars of St. Dominic and the Friars Minor of St. Francis by order of Gregory IX, 1237, and in Milan, by order of Innocent IV, they were incorporated into the Augustinian Hermits, 1256.—C.E.

Poor Clares (POOR LADIES, SISTERS OF ST. CLARE), the Second Order of St. Francis, founded, 1212, at the convent of San Damiano, Assisi, by St. Clare, under the direction of St. Francis, who charged the community to live according to the gospel counsels. Following the example of St. Clare, groups of women banded together in various cities, and Card. Ugolino, Bp. of Ostia (later Gregory IX), drew up a rule for them based on that of St. Benedict. The privilege of absolute poverty for the community as well as for individuals of the order had been granted by Innocent III at the request of the foundress. Gregory IX also conferred this privilege, 1228, though several convents accepted the permission of the pope to retain possessions; thus two observances arose among the followers of St. Clare. Reference to the rule of St. Francis instead of to that of St. Benedict was inserted in the rule of the order under Innocent IV. Urban IV placed the society under a cardinal protector. The congregation spread throughout Europe, many convents holding property in the name of the community. St. Colette (d. 1447) carried on a reform within the order, emphasizing its original spirit of poverty; followers of her reform were known as Colettine sisters. The life is one of mortification, prayer, and meditation. Originally solely a contemplative order, in 1804 a change was made in its rule permitting the religious to take part in active work. The Order has 581 houses in Italy, Corsica, Palestine, Prussia, Bavaria, Holland, Belgium, Ireland, England, France, Spain, Peru, Colombia, Ecuador, Bolivia, Argentina, Brazil, Mexico, Canada, and the United States; religious total 10,945.—C.E.

Poor Handmaids of Jesus Christ. See ANCILLA DOMINI SISTERS.

Poor Servants of the Mother of God, a religious congregation founded by Fanny Margaret Taylor in London, 1868, for nursing, visiting the poor, teaching, and other charitable works. The congregation has 27 houses, including hospitals, schools, refuges, orphanages, and homes, in England, Ireland, Italy, and France. The mother-house is in Rome.—C.E.

Poor Sisters of Nazareth, founded at Hammersmith, London, by Card. Wiseman and Victoire Larmenier, for the care of friendless children and the aged poor by providing homes for them. The sisters have 46 houses in England, Ireland, Scotland, South Africa, Australia, and New Zealand; the mother-house is at Hammersmith.

Pope (Gr., *papas*, form of *pappas*, father), title of the Supreme Head of the Church founded by Christ. The institution of a Supreme Head is clear from Matthew, 16, and John, 21; from the relation of the Apostles to Peter, treating him as their chief and not merely as ranking first among equals; from the fact that he fixed his see at Rome as the head of the Church. Claim of this see to headship has always been acknowledged as defined in the Vatican Council: to Peter was given a primacy of true and proper jurisdiction, and the Roman pontiff is the successor of Peter in this primacy. The jurisdiction of the pope is universal and immediate, extending to the entire Church, and without intermediary, to the faithful individually and collectively. Similarly,

every member of the Church may have recourse to him, as in appeals in ecclesiastical cases, without prohibitive charges or other hindrance. This implies control of every department of the life of the Church: of the faith and the formulas thereof, or Creeds; of the means and methods of imparting religious instruction by books or in schools; of Catholic missions; the foundation of universities and of special institutes and colleges; the condemnation of heresies; the interpretation of the moral law; the prohibition of books injurious to faith or morals. Worship too comes under papal control, the regulation of liturgical services, designation of feasts, canonizations, indulgences, all that concerns the sacredness of the marriage bond, special powers to priests, on occasion, to confirm, or bless holy oils. He can legislate for the entire Church, summon general councils, grant dispensation from any ecclesiastical law, interpret, alter, abrogate any law made by himself or his predecessors. He constitutes new sees, alters the boundaries of those in existence, appoints bishops, approves religious orders and exempts them when need be from diocesan control. All this is done by aid of devout and experienced assistants and advisers, the various tasks being distributed among various congregations or committees, eleven in number, each superintended by one or several cardinals assisted by secretaries, auditors, advocates, and notaries. Besides those who dwell in Rome, many of them chosen from various countries, he has also the cardinals and bishops of the entire Catholic world, of whose suggestions and experience he constantly avails himself.

In no way, therefore, is the pope's exercise of power absolutist or arbitrary. Besides the check of his own conscience, he is guided by the spirit, practise, and tradition of the Church, its ancient statutes, customs, and precedents, its council; in a word, by strict consistency with its past and by a pious regard for its pastors and the faithful. The pope has also primacy of honor. He is entitled Vicar of Christ, Head of the Church, Father of all the Faithful, Supreme or Sovereign Pontiff, His Holiness, Servant of the Servants of God, the Fisherman, after the calling of the Apostles and their designation by Christ as fishers of men. He wears the tiara, or triple crown. He ranks as first of Christian princes, and his ambassadors have precedence over other members of the diplomatic body. The office of the pope brings him into contact with civil rulers and legislatures insomuch as they may regulate temporal affairs affecting religion; there are now 31 countries represented at the Vatican. He must superintend the administration of the Vatican State, as formerly his predecessors had to administer the States of the Church. He is constantly sought also by men of affairs, scholars, sociologists. His bishops visit him at regular intervals, visits *ad limina*, as they are called; priests engaged in special missions must have access to him; no head of a state is more accessible by audiences which are granted to men and women of all faiths, and of every rank. The pope is elected by votes of the College of Cardinals in a session known as the Conclave, two-thirds of those voting being the necessary majority. Strictly speaking, any male Catholic might be elected, but the choice usually falls to one of the cardinals. The present pope is, according to the most reliable list, the 261st.

List of the Popes

(Names in italics are those of antipopes, or of doubtful popes)

(1) St. Peter, d. 67 (?)
(2) St. Linus, 67-79 (?)
(3) St. Anacletus, 79-90 (?)
(4) St. Clement I, 90-99 (?)
(5) St. Evaristus, 99-107 (?)
(6) St. Alexander I, 107-16 (?)
(7) St. Sixtus (Xystus) I, 116-25 (?)
(8) St. Telesphorus, 125-36 (?)
(9) St. Hyginus, 136-40 (?)
(10) St. Pius, 140-54 (?)
(11) St. Anicetus, 154-65 (?)
(12) St. Soter, 165-74
(13) St. Eleutherius, 174-89
(14) St. Victor, 189-98
(15) St. Zephyrinus, 198-217
(16) St. Callistus I, 217-22
(17) St. Urban I, 222-30
(18) St. Pontian, 230-35
(19) St. Anterus, 235-36
(20) St. Fabian, 236-50
(21) St. Cornelius, 251-53
Novatian, 251-58 (?)
(22) St. Lucius I, 253-54
(23) St. Stephen I, 254-57
(24) St. Sixtus (Xystus) II, 257-58
(25) St. Dionysius, 259-68
(26) St. Felix I, 269-74
(27) St. Eutychian, 275-83
(28) St. Caius, 283-96
(29) St. Marcellinus, 296-304
(30) St. Marcellus I, 308-09
(31) St. Eusebius, 309 (310)
(32) St. Melchiades (Miltiades), 311-14
(33) St. Sylvester I, 314-35
(34) St. Marcus, 336
(35) St. Julius I, 337-52
(36) St. Liberius, 352-66
Felix II, 355-65
(37) Damasus I, 366-84
(38) St. Siricius, 384-98
(39) St. Anastasius I, 398-401
(40) St. Innocent I, 402-17
(41) St. Zosimus, 417-18
(42) St. Boniface I, 418-22
(43) St. Celestine I, 422-32
(44) St. Sixtus (Xystus) III, 432-40
(45) St. Leo I, 440-61
(46) St. Hilarius, 461-68
(47) St. Simplicius, 468-83
(48) St. Felix II (III), 483-92
(49) St. Gelasius I, 492-96
(50) St. Anastasius II, 496-98
(51) St. Symmachus, 498-514
(52) St. Hormisdas, 514-23
(53) St. John I, 523-26
(54) St. Felix III (IV), 526-30
(55) Boniface II, 530-32
(56) John II, 533-35
(57) St. Agapetus I, 535-36
(58) St. Silverius, 536-38 (?)
(59) Vigilius, 538(?)-55
(60) Pelagius I, 556-61
(61) John III, 561-74
(62) Benedict I, 575-79
(63) Pelagius II, 579-90
(64) St. Gregory I, 590-604
(65) Sabinianus, 604-06
(66) Boniface III, 607
(67) St. Boniface IV, 608-15
(68) St. Deusdedit, 615-18
(69) Boniface V, 619-25
(70) Honorius I, 625-38
(71) Severinus, 638-40
(72) John IV, 640-42
(73) Theodore I, 642-49
(74) St. Martin I, 649-55
(75) St. Eugene I, 654-57
(76) St. Vitalian, 657-72
(77) Adeodatus, 672-76
(78) Donus, 676-78
(79) St. Agatho, 678-81
(80) St. Leo II, 682-83
(81) St. Benedict II, 684-85
(82) John V, 685-86
(83) Conon, 686-87
(84) St Sergius I, 687-701
(85) John VI, 701-05
(86) John VIII, 705-07
(87) Sisinnius, 708
(88) Constantine, 708-15
(89) St. Gregory II, 715-31
(90) St. Gregory III, 731-41
(91) St. Zacharias, 741-52
Stephen (II), 752
(92) Stephen II (III), 752-57
(93) St. Paul I, 757-67
Constantine, 757-68
(94) Stephen III (IV), 768-72
(95) Adrian I, 772-95
(96) St. Leo III, 795-816
(97) Stephen IV (V), 816-17
(98) St. Paschal I, 817-24

(99) Eugene II, 824-27
(100) Valentine, 827
(101) Gregory IV, 827-44
(102) Sergius II, 844-47
(103) St. Leo IV, 847-55
(104) Benedict III, 855-58
Anastasius, 855
(105) St. Nicholas I, 858-67
(106) Adrian II, 867-72
(107) John VIII, 872-82
(108) Marinus I (Martin II), 882-84
(109) Adrian III, 884-85
(110) Stephen V (VI), 885-91
(111) Formosus, 891-96
(112) Boniface VI, 896
(113) Stephen VI (VII), 896-97
(114) Romanus, 897
(115) Theodore II, 897
(116) John IX, 898-900
(117) Benedict IV, 900-03
(118) Leo V, 903
(119) Christopher, 903-04
(120) Sergius III, 904-11
(121) Anastasius III, 911-13
(122) Lando, 913-14
(123) John X, 914-28
(124) Leo VI, 928
(125) Stephen VII (VIII), 928-31
(126) John XI, 931-36
(127) Leo VII, 936-39
(128) Stephen VIII (IX), 939-42
(129) Marinus II (Martin III), 942-46
(130) Agapetus II, 946-55
(131) John XII, 955-64
(132) Leo VIII, 963-65
(133) Benedict V, 964
(134) John XIII, 965-72
(135) Benedict VI, 973-74
Boniface VII, 974
(136) Benedict VII, 974-83
(137) John XIV, 983-84
(138) Boniface VII, 984-85
(139) John XV, 985-96
(140) Gregory V, 996-99
John XVI, 997-98
(141) Sylvester II, 999-1003
(142) John XVII, 1003
(143) John XVIII, 1003-09
(144) Sergius IV, 1009-12
(145) Benedict VIII, 1012-24
(146) John XIX, 1024-32
(147) Benedict IX, 1032-45
Silvester III, 1045
(148) Gregory VI, 1045-46
(149) Clement II, 1046-47
Benedict IX, 1047-48
(150) Damasus II, 1048
(151) St. Leo IX, 1049-54
(152) Victor II, 1055-57
(153) Stephen IX (X), 1057-58
(154) Benedict X, 1058-59
(155) Nicholas II, 1059-61
(156) Alexander II, 1061-73
Honorius II, 1061-64

(NOTE: From this period the exact dates of accessions and deaths of the popes are known)

(157) St. Gregory VII, 22 Apr., 1073-25 May, 1085
Clement III, 1084-1100
(158) Victor III, 9 May, 1087-16 Sept., 1087
(159) Urban II, 12 March, 1088-29 July, 1099
(160) Paschal II, 13 Aug., 1099-21 Jan., 1118
Sylvester IV, 105-11
(161) Gelasius II, 24 Jan., 1118-28 Jan., 1119
Gregory VIII, 1118-21
(162) Callistus II, 2 Feb., 1119-13 Dec., 1124
(163) Honorius II, 15 Dec., 1124-13 Feb., 1130
Celestine II, 1124
(164) Innocent II, 14 Feb., 1130-24 Sept., 1143
Anacletus II, 1130-38
Victor IV, 1138
(165) Celestine II, 26 Sept., 1143-8 March, 1144
(166) Lucius II, 12 March, 1144 (cons.)-15 Feb., 1145
(167) Eugene III, 15 Feb., 1145-8 July, 1153
(168) Anastasius IV, 12 July, 1153 (cons.)-3 Dec., 1154
(169) Adrian IV, 4 Dec., 1154-1 Sept., 1159
(170) Alexander III, 7 Sept., 1159-30 Aug., 1181
Victor IV, 1159-64
Paschal III, 1164-68
Callistus III, 1168-78
Innocent III, 1179-80
(171) Lucius III, 1 Sept., 1181-25 Nov., 1185
(172) Urban III, 25 Nov., 1185-20 Oct., 1187
(173) Gregory VIII, 21 Oct.-17 Dec., 1187
(174) Clement III, 19 Dec., 1187-March, 1191
(175) Celestine III, 30 March, 1191-8 Jan., 1198
(176) Innocent III, 8 Jan., 1198-16 July, 1216
(177) Honorius III, 18 July, 1216-18 March, 1227
(178) Gregory IX, 19 March, 1227-22 Aug., 1241
(179) Celestine IV, 25 Oct.-10 Nov., 1241
(180) Innocent IV, 25 June, 1243-7 Dec., 1254
(181) Alexander IV, 12 Dec., 1254-25 May, 1261
(182) Urban IV, 29 Aug., 1261-2 Oct., 1264
(183) Clement IV, 5 Feb., 1265-29 Nov., 1268
(184) St. Gregory X, 1 Sept., 1271-10 Jan., 1276
(185) Innocent V, 21 Jan.-22 June, 1276
(186) Adrian V, 11 July-18 Aug., 1276
(187) John XXI, 8 Sept., 1276-20 May, 1277
(188) Nicholas III, 25 Nov., 1277-22 Aug., 1280
(189) Martin IV, 25 Feb., 1281-28 March, 1285
(190) Honorius IV, 2 Apr., 1285-3 Apr., 1287
(191) Nicholas IV, 22 Feb., 1288-4 Apr., 1292
(192) St. Celestine V, 5 July-13 Dec., 1294
(193) Boniface VIII, 24 Dec., 1294-11 Oct., 1303
(194) Benedict XI, 22 Oct., 1303-7 July, 1304
(195) Clement V, 5 June, 1305-20 Apr., 1314
(196) John XXII, 7 Aug., 1316-4 Dec., 1334
Nicholas V, 1328-30
(197) Benedict XII, 20 Dec., 1334-25 Apr., 1342
(198) Clement VI, 7 May, 1342-6 Dec., 1352
(199) Innocent VI, 18 Dec., 1352-12 Sept., 1362
(200) Urban V, 6 Nov., 1362 (cons.)-19 Dec., 1370
(201) Gregory XI, 30 Dec., 1370-27 March, 1378
(202) Urban VI, 8 Apr., 1378-15 Oct., 1389
Clement VII, 1378-94
(203) Boniface IX, 2 Nov., 1389-1 Oct., 1404
Benedict XIII, 1394-1424
(204) Innocent VII, 17 Oct., 1404-6 Nov., 1406
(205) Gregory XII, 30 Nov., 1406-4 July, 1415
(206) Alexander V, 26 June, 1409-3 May, 1410
(207) John XXIII, 17 May, 1410-29 May, 1415
(208) Martin V, 11 Nov., 1417-20 Feb., 1431
Clement VIII, 1424-29
Benedict XIV, 1424
(209) Eugene IV, 3 March, 1431-23 Feb., 1447
Felix V, 1439-49
(210) Nicholas V, 6 March, 1447-24 March, 1455
(211) Callistus III, 8 Apr., 1455-6 Aug., 1458
(212) Pius II, 19 Aug., 1458-15 Aug., 1464
(213) Paul II, 31 Aug., 1464-26 July, 1471
(214) Sixtus IV, 9 Aug., 1471-12 Aug., 1484
(215) Innocent VIII, 29 Aug., 1484-25 July, 1492
(216) Alexander VI, 11 Aug., 1492-18 Aug., 1503
(217) Pius III, 22 Sept.-18 Oct., 1503
(218) Julius II, 1 Nov., 1503-21 Feb., 1513
(219) Leo X, 11 March, 1513-1 Dec., 1521
(220) Adrian VI, 9 Jan., 1522-14 Sept., 1523
(221) Clement VII, 19 Nov., 1523-25 Sept., 1534
(222) Paul III, 13 Oct., 1534-10 Nov., 1549
(223) Julius III, 8 Feb., 1550-23 March, 1555
(224) Marcellus II, 9-30 Apr., 1555
(225) Paul IV, 23 May, 1555-18 Aug., 1559
(226) Pius IV, 25 Dec., 1559-9 Dec., 1565
(227) St. Pius V, 7 Jan., 1566-1 May, 1572
(228) Gregory XIII, 13 May, 1572-10 Apr., 1585
(229) Sixtus V, 24 Apr., 1585-27 Aug., 1590
(230) Urban VII, 15-27 Sept., 1590
(231) Gregory XIV, 5 Dec., 1590-15 Oct., 1591
(232) Innocent IX, 29 Oct.-30 Dec., 1591
(233) Clement VIII, 30 Jan., 1592-5 March, 1605
(234) Leo XI, 1-27 Apr., 1605
(235) Paul V, 16 May, 1605-28 Jan., 1621
(236) Gregory XV, 9 Feb., 1621-8 July, 1623
(237) Urban VIII, 6 Aug., 1623-29 July, 1644
(238) Innocent X, 15 Sept., 1644-7 Jan., 1655
(239) Alexander VII, 7 Apr., 1655-22 May, 1667
(240) Clement IX, 20 June, 1667-9 Dec., 1669
(241) Clement X, 29 Apr., 1670-22 July, 1676
(242) Innocent XI, 21 Sept., 1676-11 Aug., 1689
(243) Alexander VIII, 6 Oct., 1689-1 Feb., 1691
(244) Innocent XII, 12 July, 1691-27 Sept., 1700
(245) Clement XI, 23 Nov., 1700-19 March, 1721
(246) Innocent XIII, 8 May, 1721-7 March, 1724
(247) Benedict XIII, 29 May, 1724-21 Feb., 1730
(248) Clement XII, 12 July, 1730-6 Feb., 1740

(249) Benedict XIV, 17 Aug., 1740-3 May, 1758
(250) Clement XIII, 6 July, 1758-2 Feb., 1769
(251) Clement XIV, 19 May, 1769-22 Sept., 1774
(252) Pius VI, 15 Feb., 1775-29 Aug., 1799
(253) Pius VII, 14 March, 1800-20 Aug., 1823
(254) Leo XII, 28 Sept., 1823-10 Feb., 1829
(255) Pius VIII, 31 March, 1829-30 Nov., 1830
(256) Gregory XVI, 2 Feb., 1831-1 June, 1846
(257) Pius IX, 16 June, 1846-7 Feb., 1878
(258) Leo XIII, 20 Feb., 1878-20 July, 1903
(259) Pius X, 4 Aug., 1903-20 Aug., 1914
(260) Benedict XV, 3 Sept., 1914-21 Jan., 1922
(261) Pius XI, 6 Feb., 1922—

—C.E.; The Papacy, ed. Lattey, St. L., 1924; Shotwell and Loomis, The See of Peter, N. Y., 1927; Mann; Pastor; Grisar; Chapman, Studies on the Early Papacy, Lond., 1928. (ED.)

Pope, ALEXANDER (1688-1744), English poet, b. London; d. Twickenham, England. Frail and deformed in body, he was able to acquire only a spasmodic and irregular education, and after thirteen was self-educated. A Catholic, he was barred from a professional career by the anti-Catholic Laws, and turned to poetry. In 1709 his "Pastorals" and "Episode of Sarpedon" appeared in the "Poetical Miscellanies"; in 1712 he published the "Rape of the Lock"; in 1713 he began a translation of Homer's Iliad in English verse, and in 1727 a translation of the Odyssey. The same year, together with Swift, he brought out the "Miscellanies" and in 1728 the "Dunciad" first appeared, although it did not come out in its final form until 1743. His famous "Essay on Man" appeared in 1733. Pope had a fatal gift of arousing enmity and of yielding to vindictiveness; he is, however, recognized as the representative poet of the first half of the 18th century.—C.E.; Strachey, Pope, N. Y., 1926.

Popish Plot. See OATES, TITUS.

Population, THEORIES OF. The first person to present an elaborate theory of the relation between population and food supply was Thomas Malthus (1766-1834), an Anglican clergyman. In his "Essay on the Principle of Population" (1798), and its six revised editions, Malthus held that population constantly tends to outstrip the means of livelihood, inasmuch as the human species increases in geometrical ratio as the numbers, 1, 2, 4, 8, 16, whereas subsistence can be increased only in arithmetical ratio, 1, 2, 3, 4, 5. As a result, he said, the food supply exercises certain checks on the increase of population. These checks are "positive," and include war, poverty, disease, and vice. To forestall the operation of the positive checks, Malthus advocated certain "preventive" checks, chiefly "moral restraint," or the postponement of marriage. Malthus's theory was adopted by later writers, notably Owen, Mill, and Besant, who urged the use of contraceptives and other immoral practises in order to restrict the population. This application of the theory is known as neo-Malthusianism. Other applications of the theory are the population theories of the Socialist and evolutionary schools. The basic assumption of the Malthusian theory, i.e., that the reproductive powers of man exceed his power of increasing his food supply, has been proved false by experience. Since Malthus's time the means of subsistence have more than kept pace with the growth of population. Furthermore, the theory mistakes a potential tendency for an actual reality. It declares that what is mathematically possible is certain and unavoidable. Finally, it ignores the great counteracting agencies emphasized by Catholic economists, namely, moral living, the effective organization of production, and the equitable distribution of goods.—C.E.; Devas, Political Economy, Lond., 1901. (F. J. H.)

Port Augusta, DIOCESE OF, Australia; bounded, N. by 25° S. latitude; E. by Queensland and New South Wales; W. by Western Australia; S. by Musgrave, Jervois, Daley, Stanley, Light and Eyre counties, and the Murray River; suffragan of Adelaide. Bishops: John O'Reily (1888-95); James Maher (1896-1905); John H. Norton (1906-23); Andrew Killian (1924), residence at Petersburg. Churches, 36; priests, 21; religious women, 51; superior schools, 2; primary schools, 13; pupils in schools, 1256; Catholics, 13,600.

Porter (OSTIARIUS; Lat., *ostium*, a door), the first of the minor orders, by which spiritual power is conferred on the recipient, of opening and closing the doors of the Church, and of guarding the Temple of God.—C.E. (R. B. M.)

Portiuncula (Lat., dim. of *portio*, a portion; a small part). (1) The church in Assisi where in 1206 St. Francis of Assisi recognized his vocation, and where he made his abode until his death in 1226. Originally a very small edifice, the church has been gradually enlarged through the centuries. (2) Portiuncula Indulgence. An indulgence which may be gained in any church so designated by the bishop, by all the faithful who after Confession and Holy Communion, visit such churches between noon of Aug. 1 and midnight of Aug. 2, or on the Sunday following. The indulgence is *toties quoties* and is applicable to the souls in Purgatory.—C.E.

Portland, DIOCESE OF, Maine; comprises the State; area, 33,040 sq. m.; suffragan of Boston. Bishops: David W. Bacon (1855-74); James Augustine Healy (1875-1900); William Cardinal O'Connell (1901-06); Louis S. Walsh (1906-24); John Gregory Murray (1925). Churches, 188; stations and chapels, 136; priests, secular, 178; priests, regular, 19; religious women, 679; academies, 10; parochial schools, 53; pupils in parochial schools, 23,293; institutions, 20; Catholics, 182,599.

Portland in Oregon, ARCHDIOCESE OF, Oregon; vicariate Apostolic, 1843; archdiocese, 1846 (name changed, 1928, from Oregon City to Portland in Oregon); comprises that part of Oregon west of the counties of Hood River, Wasco, Jefferson, Deschutes and Klamath; area, 21,398 sq. m.; suffragans: Baker City, Boise, Great Falls, Helena, Seattle, Spokane and the Vicariate-Apostolic of Alaska. Bishops: Francis Norbert Blanchet (1845-80); Charles John Seghers (1880-84); William H. Gross, C.SS.R. (1885-98); Alexander Christie (1899-1925); Edward D. Howard (1926). Churches, 145; priests, secular, 83; priests, regular, 94; religious women, 792; colleges, 2; seminary, 1; academies, 10; high school, 1; parochial schools, 52; pupils in parochial schools, 7262; institutions, 12; Catholics, 43,559.

Port Louis, DIOCESE OF, Mauritius Island (British possession, east of the Isle of Madagascar); comprises Mauritius Island; directly subject to the

Holy See; entrusted to the Fathers of the Holy Ghost; established 1847. Bishops: Peter A. O'Neil O.S.B. (1896-1911); James R. Bilsborrow, O.S.B. (1911-16; afterward Abp. of Cardiff); John B. Murphy (1917-25); James Leen, C.S.SP. (1926). Churches, 32; priests, regular, 36; schools, 67; pupils, 13,780; Catholics, 129,000.

Port of Spain, ARCHDIOCESE OF, Island of Trinidad, B.W.I.; diocese, 1820; archdiocese, 1850; includes the Islands of Trinidad, Tobago, Grenada, the Grenadines, St. Vincent, and St. Lucia; suffragan: Roseau, in Trinidad, B.W.I. Bishops: James Buckley, Mgr. McDonell, Richard Smith, Vincent Spaccapietra, Ferdinand English, J. L. Gonin, O.P., Patrick Vincent Flood, O.P., John P. Dowling, O.P., (1907). Churches, 70; priests, secular, 15; priests, regular, 75; communities of religious women, 4; Catholic schools, 150; Catholics, 195,000.

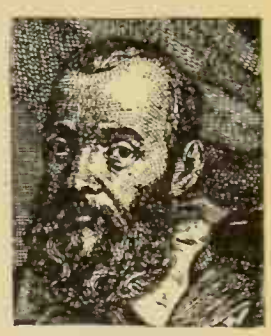
Porto Rico, dependency of the United States, in the West Indies, administered by a governor appointed by the President of the United States and a local legislature; area, 3435 sq. m.; est. pop., 1,422,000. The Diocese of San Juan, Porto Rico, was created 8 Aug., 1511; the first church was erected at Caparra that same year, and the Convent of St. Thomas Aquinas, the first religious community in Porto Rico, was established, 1522. During the Spanish domination of the island, the Church was under royal patronage and the civil and religious authorities were intimately associated. On the assumption by the United States of control over Porto Rico, 1898, full justice and every consideration was granted by the new government which even went to the extent of paying $300,000 for the church property confiscated by Spain. Great missionary work has been done by the Augustinians, Carmelites, Capuchins, Dominicans, Vincentians, and Redemptorists, from the United States. Schools are conducted by Srs. of Mercy from Albany, Dominican Srs. from Brooklyn, Servants of the Most Blessed Trinity from Alabama, and Srs. of Charity. Porto Rico included in 1929 the dioceses of San Juan and Ponce (qq.v.) with 93 churches, 50 secular priests, 115 regular priests, 9 universities and colleges, 1 seminary, 8 high schools, 17 primary schools, 25 charitable institutions; Catholic population, 1,125,000.—C.E.

NUNS OF PORT ROYAL

Port-Royal, pôr-rwä-yăl, a Benedictine abbey for women, founded by Mathilde de Garlande, 1204, located at Chevreuse, near Versailles. It later came under the rule of Cîteaux and after its reformation by Mother Angélique Arnauld, 1609, became a center and fortress of Jansenism. In 1626 the community repaired to Paris where it founded Port-Royal of Paris, assuming the name of Daughters of the Blessed Sacrament. Here the Abbé St-Cyran, spiritual director of the monastery, gathered around him a group of priests and laymen known as "Solitaires," who became leaders of the Jansenist movement. In 1638 they left Paris and established a community near the old abbey "of the Fields" where some of the nuns later repaired; there was thus a Port-Royal of Paris and a Port-Royal "of the Fields." The famous "Little Schools" were opened, and, since the community included some remarkable men, and admirable teachers, it came to exert a profound influence on the religious and literary life of France in the 17th century, and contributed substantially to the progress of pedagogy. Among them were Nicole, Le Nain de Tillemont, Lemaître de Lacy: their most illustrious pupil was Racine, Pascal was one of their followers, and they enlisted the sympathies of Bossuet and of Mme. de Sévigné. Their prestige enabled them to resist, for a long time, the authority of both the king and the pope, but in 1704 they were suppressed by a Bull of Clement IX. Louis XIV, who hated Port-Royal, gave the order to expel the nuns, 1709, and in 1710 the buildings were razed; only the tower and some ruins of the once magnificent monastery now remain. The buildings of Port-Royal of Paris still exist and are occupied by a maternity hospital.—C.E.; Sainte Beuve, Port-Royal, Paris, 1840. (F. P. D.)

Portsmouth, DIOCESE OF, England, comprises Hampshire, the Isle of Wight, Berkshire, and the Channel Islands; suffragan of Westminster. Bishops: John Vertue (1882-1900), John Cahill (1900-10), and William Cotter (1910). Statistics: churches and chapels, 174; priests, secular, 90; priests, regular, 152; elementary schools, 51; other schools, 35; institutions, 11; Catholics about 53,247.

Portugal, republic, Europe; area, 35,490 sq. m.; pop., 6,032,991. Christianity was introduced there during the Roman domination. Alfonso Henriques, first King of Portugal (1128-85) offered his kingdom to the Church, placing it under the Blessed Virgin's protection; he founded, among others, the famous Cistercian monastery of Alcobaça. From 1185 to 1280 the Crown and the Holy See were in intermittent conflict over the rights of the clergy. During this period, the Dominicans and Franciscans made foundations in Portugal. King Denis, 1279, brought peace by restoring church properties and former rights and customs, and by prohibiting abuses by the laity, but the Church's position was weakened by the long struggle, as the clergy thus became more dependent on the monarch. Portugal remained loyal to Urban VI in the Great Schism owing to the firmness of the bishops. Only a few of the 33 grievances drawn up by the clergy at the Cortes of Elvas were adjusted. The Diocese of Ceuta, 1417, was the first see erected in a non-Christian country evangelized by the Portuguese. Communication between Portugal and Rome was closed after the battle of Alfarroeira, 1451, but re-



PORTUGUESE HISTORIAN DE BARROS

opened, 1452. Gradually the number of synods decreased, and ecclesiastical discipline declined. Many important sees were occupied by non-resident noblemen, who had to be ordered by brief, 1501, to comply with their neglected duty of visitation. Dominican and Franciscan reforms instituted at this time spread rapidly; 23 Observants' convents were established within the century. The Inquisition was introduced into Portugal by John III, 1547. The Jesuits devoted themselves, from their arrival, 1540, to erecting schools and colleges at home and to the missions in Asia and Africa. The period, 1580-1640, when the crowns of Spain and Portugal were united, was a disastrous time for the Church. Although Portugal lost most of her eastern possessions, her missions there continued. The Marquis of Pombal, minister to King Joseph, 1750-77, expelled the Jesuits and the papal nuncio, discontinuing relations with the Holy See; caused the Jesuit Fr. Malagrida to be burned; and destroyed the foreign missions. After the Revolution of 1820, the Liberals suppressed all men's orders, prohibited orders of women from taking novices, confiscated Church property, and bound clergy and hierarchy to the state. By decree, 1901, religious orders were permitted to teach school and convert pagans. Religious institutes were founded by Benedictines, Franciscans, Missionaries of the Holy Spirit, Irish Dominicans, Little Sisters of the Poor, Sisters of the Third Order of St. Dominic, Franciscan Sisters, Servites, Dorotheans, Sisters of the Missions, Salesians, Sisters of St. John of God, Sisters of St. Joseph of Cluny, Marists, Sisters of St. Vincent de Paul, and Portuguese Sisters of Charity.

With the establishing of the republic, Church and State were entirely separated. There is now absolute freedom of worship in Portugal; the predominant faith is the Catholic. Circles of Catholic workingmen have been organized and the associations of Catholic youth deserve mention. For Portuguese possessions in India, see INDIA. Portugal in 1929 included the following ecclesiastical divisions:

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Braga, A.	1232	..	..	..	719,286
Braganza, D.	1754	583	..	..	158,125
Coimbra, D.	583	..	..	..	539,836
Lamego, D.	430	310	465	..	266,000
Oporto, D.	572	480	1120	..	650,000
Villa Reale, D.	1922	..	..	..	.....
Vizeu, D.	561	222	402	..	266,092
Evora, A.	1540	313	176	..	206,518
Beja, D.	1770	197	80	..	156,466
Faro, D.	1577	66	112	..	228,384
Lisbon, P.	1716	1555	662	..	728,729
Guarda, D.	572	936	531	..	289,774
Leiria, D.	1918	..	..	..	580,000
Portalegre, D.	1550	447	286	..	211,656
In Africa:					
Angola and Congo, D.	1596	8	36	..	1,000,000
Angra, D.	1534	332	353	..	262,073
Funchal, D.	1551	50	93	..	150,528
Santiago de Capoverde, D.	1532	25	24	..	148,000
St. Thomas, D.	1584	..	..	..	21,000
Cubango in Angola, P.A.	1879	12	20	5	45,000
Lower Congo, P.A.	1640	13	32	17	8,687
In Asia:					
Goa, D.	1886	131	629	..	325,370
Macao, D.	1576	74	61	..	37,090
Mozambique, P.N.	1612	..	12	..	177,060

—C.E.

Portuguese Pontifical College, Rome, founded, 1900, by Leo XIII. Its direction is entrusted to Italian secular priests and the students attend lectures at S. Apollinare.

Port Victoria, DIOCESE OF. Mahé Archipelago, east of Africa; comprises the Seychelles Islands (Mahé Archipelago) in the Indian Ocean (British possession); directly subject to the Holy See; prefecture, 1852; vicariate, 1880; diocese, 1892; entrusted to the Capuchins. Bishop Clark preceded George J. Lachavanne (1906-20) who was succeeded by Louis Gumy, O.M. Cap. (1921). Churches, 21; stations, 12; priests, 15; schools, 19; pupils, 1988; Catholics, 18,131.

Port Victoria and Palmerston, DIOCESE OF. See NORTHERN TERRITORY, PREFECTURE APOSTOLIC OF.

Positivism, the system of Auguste Comte (1798-1857), in its affirmative aspect making knowledge and truth identical with sense experience. Hence physical science, with sociology at its head, alone has value, and the aim of all thinking should be classification of facts according to its method. In its negative aspect it denies the validity of all supra-sensual knowledge, rejecting metaphysics and philosophy; we know relations, not causes, and *a fortiori* not the First Cause (See AGNOSTICISM). Mankind has progressed from the theological through the metaphysical to the positive stage. Denying the knowability of a Personal God, Comte worshiped humanity, and made sociology his sacred science.—C.E.; Turner, History of Philosophy, N. Y., 1903. (J. A. B.)

Poslaniec sw. Franciska, a monthly magazine published in the Polish language in Pulaski, Wis., at the Franciscan Monastery, for the members of the Third Order of St. Francis; founded 1915; circulation, 5620.

Postcommunion (Lat., *post*, after; *communio*, communion), part of the Proper of the Mass, a petition chanted or said by the celebrant at the Epistle side of the altar after the communion antiphon, usually combining an act of thanksgiving for the holy mysteries, and a plea for the graces they bring.—C.E.

Postulant (Lat., *postulare*, ask), in the strict sense, one who is taking the first step in the religious life, before having received the habit. Broadly speaking, a person who aspires to religious life but has not yet been admitted into any particular order, such as a pupil of an Apostolic school, or one who having decided to enter the religious state remains as a guest in a monastery while waiting admission.—C.E.

Postulation (Lat., *postulare*, to ask). It may happen that the electors to an office regard a certain person as more fitted for the office than others, but there stands in the way of his being elected a canonical impediment, from which a dispensation can and is usually granted; in that case the electors can by their votes postulate his appointment from

the competent superior. The Code of Canon Law treats of this method of appointment (cs. 179-182). —C.E.; P. C. Augustine. (J. MACC.)

Pouget, JEAN FRANÇOIS ALBERT DU, MARQUIS DE NADAILLAC (1817-1904), anthropologist and chevalier of the Legion of Honor, b. Rougemont, Cloyes, France; d. there. He was prefect of Basses-Pyrénées and Indre-et-Loire, but later devoted himself to paleontology and anthropology, and became an authority on cave drawings. His best-known works are "Prehistoric America," "The First Population of Europe," and "The Decline of the Birth-rate in France."—C.E.

Pound, a piece of money mentioned in Luke, 19. Its value was equal to the sixtieth part of a talent (Attic), and according to the Roman gold standard was worth about $20.

Pounds, PARABLE OF THE, delivered by Our Lord on His last journey to Jerusalem, on the occasion of His meeting with Zacheus, the publican (Luke, 19). In it He showed that the business of His kingdom consisted in leading all men to the perception and fulfilment of the will of God, thus bringing them not temporal riches, but eternal salvation. A nobleman, before setting out on a journey to receive a kingdom, called ten of his servants and divided ten pounds among them, charging them to trade with them until his return. His fellow-citizens, hating him, sent an embassy to prevent his reigning over them, but the brief and significant words of Our Lord show how fruitless were their efforts, "And it came to pass that he returned, having received the kingdom, and he commanded his servants to be called." In their accounts of the use of the pounds the similarity of this parable to that of the Five Talents (q.v.) is quite marked. The parable ends with the punishment of the citizens who opposed the prince, prefiguring the fate of Israel. In the nobleman who returned as king we recognize Christ, Who at His Ascension took His seat at the right hand of His Father, and Who will return to bring His earthly kingdom to a glorious conclusion. The thrifty servants represent the faithful members of His kingdom.—Fonck, tr. Leahy, Parables of the Gospel, N. Y., 1915; Ollivier, tr. Leahy, Lond., 1927.

Poussin, pōō-săñ, NICOLAS (1594-1666), painter, b. Villers, near Rouen, France; d. Rome. After several attempts as a young artist to reach Rome, he finally succeeded in 1624, and the study of antiquity developed the devotion to classic ideals that characterizes all his work. Choosing subjects from mythology and the Old Testament he attained such fame by 1639 that he was invited to the French court by Louis XIII. The jealousy of rival painters influenced his return to Rome, where he remained till his death. His landscapes are a notable part of his work. The Louvre has many of his canvases, among them "The Finding of Moses," "Eliezer and Rebecca," and "The Blind Men of Jericho." Other works are "The Rape of the Sabines," "The Childhood of Jupiter," "Moses Striking the Rock," and the set called "The Seven Sacraments."—C.F.

Poverty (Lat., *paupertas*, poverty; O.F., *povrté*, indigence). In Catholic doctrine and asceticism, poverty is one of the three Evangelical Counsels. Taken as such, it indicates the voluntary renunciation, partial or complete, of the right of ownership either by an individual, religious or laic, or by an entire religious community or order (Mendicant Orders). It involves at the same time the moral obligation to use the goods of earth after the manner of the ordinary poor. Apart from this specific signification, poverty means in general any deficiency in what is desired or desirable or in what constitutes richness. More particularly, it denotes the scarcity or absence of the means of subsistence, or the state of those who suffer the lack of such means. As understood by economists and sociologists, poverty is that economic and social status in which a person, either because of inadequate income or of unwise expenditure, lacks some of the requisites of physical efficiency, that is, normal health and productive capacity; or, to formulate a definition substantially equivalent in meaning to the economic and utilitarian conception, but more in consonance with the dignity of man, it is that more or less chronic condition in which a person for whatever reason falls short of the sum total of material goods requisite for the development and maintenance of normal health and strength, of an elementary amount of comfort, of a minimum degree of culture, and of right moral living.—C.E.; Gillin, Poverty and Dependency, N. Y., 1925; Nearing, Poverty and Riches, Phila., 1916. (C. E.)

Power of the Keys. This term originates in the words addressed by Christ to Peter: "I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven" (Matt., 16). In the sentence immediately preceding, Christ had promised to Peter alone the primacy of jurisdiction, under the metaphor of a rock; in the above words, He promised Peter the same power under the metaphor of the keys. The "kingdom of heaven" here means the militant Church of Christ on earth, for although the term may signify the Church of Christ, both militant on earth, and triumphant in heaven, it is evident that here it is a question of that kingdom in which the power of binding and loosing is to be exercised. Therefore Christ promises to Peter the keys of His kingdom existing on earth. The handing over of keys, according to both sacred and profane usage, signifies the conferring of power over any object, the keys of which are handed over to another. In the days of walled cities, the handing over of the keys of a city to the leader of those besieging signified the surrender of jurisdiction over that city to the besieger. When, therefore, Christ promises that He will give to Peter the keys of the Church, He *ipso facto* promises him power over the Church. This power is supreme jurisdiction, the primacy of jurisdiction over the Universal Church of Christ on earth. The keys of the Universal Church of Christ on earth are promised to Peter without qualification. Hence, power over the entire Church is promised Peter in this formula of the keys. This can mean only supreme power. Therefore, in virtue of this power of the keys, Peter would be able to loose and bind on this earth anything pertaining to the kingdom

of heaven. This means that he would have universal, independent, and supreme jurisdiction over the Church.—C.E., VIII, 631. (C. D. MCI.)

Powers, those angels who compose the lowest choir of the second or intermediate order of angels (q.v.). Their distinguishing note is a special power or efficacy in restraining the attacks of the evil spirits. (A. J. S.)

Powers of Evil. Since original sin is ascribed to the instigation of the devil: "By the envy of the devil, death came into the world" (Wis. 2), and according to S. Paul (Eph., 6), the evil spirits are the most dangerous enemies of our souls, the real powers of evil in the world are the fallen angels. Hence evil men, living in sin, are said to be slaves, or in the power, of Satan; and other evils so-called, such as calamities, sickness, and the like, are often due to the same powers of evil. (B. S.)

Pozzo, pôt'zō (PUTEUS), ANDREAS (1642-1709), painter and architect, b. Trent; d. Vienna. He studied painting in early youth, and entering the Society of Jesus as a lay-brother at twenty-four, devoted his life to the decoration chiefly of churches of the Society. His sense of perspective made him especially successful in fresco work on ceiling and dome, as in the church of San Ignazio in Rome. Other examples are in the church of San Bartolommeo at Modena, and the Cassinese Abbey at Arezzo. In architecture he was essentially Baroque, as in the elaborate altars of the Gesù in Rome and Gli Scalzi in Venice. One of his admired paintings is the "St. Francis Borgia" in the Gesù.—C.E.

P.P. = parish priest, used mostly in Ireland.

P.R. = *permanens rector* (permanent rector).

Præclara custos virginum, or BLEST GUARDIAN OF ALL VIRGIN SOULS, hymn for Matins on 8 Dec., feast of the Immaculate Conception. It is not known who the author was, but it was written in the 17th century. There are at least 4 translations; the English title given is by E. Caswall.—Britt.

Præmunire (Lat., to place before), statute of Edward III of England, in 1353, forbidding his subjects to plead in a foreign court in matters which the King's Court could decide, and in 1365 expressly mentioning the papal court, so that no bishop, priest, or layman could appeal to it. (ED.)

Pragmatic Sanction (Lat., *sanctio pragmatica*, decree on public affairs), an edict formally issued by the emperor, in the later period of the Roman Empire. The name is also given to some famous edicts of the kings of France and Spain. The following are the best known among these decrees: (1) The Sanctio Pragmatica, said to have been issued by St. Louis IX of France in 1269, dealing adversely with the papal fiscal and appointative powers in France. (2) The Pragmatic Sanction of Bourges, 1438, issued by Charles VII of France, accepting much of the reforming decrees of the pseudo-council of Basel. It was a law of the secular legislative power in a purely ecclesiastical affair. Only in 1516 was it withdrawn. (3) The German Pragmatic Sanction of 1439 issued by the diet of Frankfort, without, however, the ratification of the emperor. It was somewhat similar to the Pragmatic Sanction of Bourges. (4) The Pragmatic Sanction of the Emperor Charles VI, 1719, reserving the Austrian hereditary lands to the female descendants, in case of the failure of male heirs. (6) The Pragmatic Sanction of Charles III of Spain, 1759, which also dealt with the question of succession.—C.E. (M. P. H.)

Pragmatism, an anti-intellectualist theory of knowledge, making the sole criterion of truth the consequences in satisfying human needs. Thought is primarily purposive; ideas count only for their value in our experience. These values are manifold: intellectual, satisfying the logical demand for consistency and objectivity; emotional, satisfying the fundamental aspirations of our nature; practical, beneficent consequences to action, personal utility, correspondence with sentient experience. All of these are essentially subjective. While William James presents it as a theory of knowledge, and as such it is practically synonomous with Schiller's humanism, it is allied to the metaphysics of pure experience. Its modern influence, at least direct, is negligible.—C.E.; Walker, Theories of Knowledge, N. Y., 1924; Driscoll, Pragmatism and the Problem of the Idea, N. Y., 1915. (J. A. B.)

Praise (Lat., *pretium*, price, value); (1) homage and thanksgiving rendered to God for favors or blessings conferred; (2) laudation or works addressed to God; (3) one of the four ends of the Mass; (4) the hour, or part, of the Divine Office known as Lauds; (5) Psalms, or Hymns of Praise.—Gihr, The Holy Sacrifice of the Mass, St. L., 1927. (C. J. D.)

Praxedes, SAINT, virgin (d. Rome, 164). According to legend she was the daughter of St. Pudens and sister of St. Pudentiana. She employed her wealth in the interest of the Church and was renowned for her virtues. Represented holding a basin in one hand, branches in the other. Relics in her titular church, Rome. Feast, R. Cal., 21 July. —C.E.; Butler.

Prayer (Lat., *precari*, to beg), an act of the virtue of religion, the lifting up of mind and heart to God to adore, praise, thank Him, and ask Him for aid, an implied exercise of faith, hope, and, at least, initial love. Vocal prayer is the recitation of a set form; mental prayer is interior, made without the use of a given formula. Prayer is necessary for salvation, the victory over temptation, the practise of virtue, the perseverance in grace. It is the ever possible and ready means of grace prescribed by God as the acknowledgment of God's sovereignty, and man's utter dependence on Him. Prayer which man makes for himself will certainly be heard, if the proper things are asked, and the prayer is made with attention (excluding wilful distractions), sincerity, humility, confidence, perseverance. Private prayer is that made in one's own name; public prayer is made in the name of the community. Liturgical prayer is the official prayer of the Church (Prayers of the Mass, the Breviary). The spirit of prayer consists in the appreciation of the excellence, the conviction of necessity, and confidence in the power of prayer. The most perfect prayer is the "Our Father."—C.E.; Fisher, A Treatise on Prayer, Lond., 1885; Poulain, tr. Smith, The Graces of Interior Prayer, St. L., 1911. (E. D.)

Prayer of Christ, Feast of the, occurred the Tuesday after Septuagesima, in commemoration of Our Lord's agony of prayer in Gethsemani; it is no longer on the calendar.—C.E.

Prayers (In the Divine Office), a series of versicles and responses recited at the Canonical Hours on certain days of the year. These prayers represent a form of litanical prayer, and in substance go back to Apostolic times, when they found place at Vespers and Lauds. The prayers are of two classes: (1) dominical, recited at Prime and Complin on certain Sundays and minor feasts; (2) ferial, recited at all the Hours, except Matins on vigils and ferias of Lent and Advent. (J. G. K.)

Prayers for the Dead benefit the souls in Purgatory but cannot benefit the just in heaven or the damned in hell. The councils of Florence and of Trent, voicing the constant teaching and practise of the Church, have expressly declared that the souls in Purgatory are aided by the suffrages of the faithful. They are aided especially by the Mass (Trent, Sess. xv), by indulgences, and by good works, such as prayers, alms, fasting, etc. These good works are applied by way of satisfaction, i.e., the satisfactory value of good works, which consists in the remission of punishment due to sin, is transferred to the poor souls. To apply the satisfactory merit to the dead the state of sanctifying grace is necessary for those works which produce their effects *ex opere operantis*, not, however, for those producing their effects *ex opere operato*, as the Mass, and prayers offered in the name of the Church. It is reasonable to hold that God always applies the satisfactory merits of good works, offered for the dead, to the poor souls; almost always to those souls for whom they are offered; not always, however, according to their full value, but in accordance with His justice, wisdom, and goodness.—C.E., IV, 653; Pohle-Preuss, Eschatology, St. L., 1924. (A. C.)

Preacher (Heb., *Q(k)oheleth;* Gr., *ekklesiastes*, translated in the Vulgate as Ecclesiastes (q.v.), as a personal title refers to Solomon, the Son of David, King of Jerusalem, regarded as a herald of Divine wisdom proclaiming truths on the proper estimate of earthly things. Many have seen herein an indication that the wise though voluptuous king returned to God before his death. (T. McL.)

Preacher Apostolic, a dignitary of the pontifical household whose duty it is to preach to the assembled papal court four times during Advent, and weekly during Lent. It was established as a permanent office by Paul IV in 1555, and conferred on the Capuchin Order by Benedict XIV in 1753. The present preacher apostolic is the Most Rev. Fr. Victorius a Sestri Ponente, O.M.Cap.—C.E. (S. B.)

Preaching, or Homiletics, in the strict and only true sense of the term, implies public discoursing on a religious subject by one having authority to do so. Preaching, therefore, can be applied only to the public religious discourses given by bishops or priests of the Catholic Church. Preaching began with Our Lord Himself, who preached very frequently, and entrusted the continuation of the work to the Apostles. Sacred Scripture speaks very frequently, and very forcibly, about the necessity and great importance of preaching the word of God. When Our Lord invested the Apostles with the "power of teaching," He placed one of the three essential elements for the institution of the Catholic Church. Christ by giving to the Apostles (and to their successors), the threefold power of ruling, teaching, and sanctifying, instituted His (the Catholic) Church. He gave this power to the Apostles in the following words: "Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world" (Matt., 28). The Apostles looked upon preaching as a positive duty, "For if I preach not the gospel, it is no glory to me, for a necessity lieth upon me; for woe is unto me if I preach not the gospel" (1 Cor., 9). It is the chief part of the bishop's office and that of priests likewise. Faith is the beginning, the foundation of the whole spiritual life; but faith comes by the grace of God through hearing sermons: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him, in whom they have not believed? Or how shall they believe Him, of whom they have not heard? And how shall they hear, without a preacher? And how shall they preach unless they be sent, as it is written: How beautiful are the feet of them that preach the Gospel of peace, of them that bring glad tidings of good things!" (Rom., 10). Cardinal Gibbons says, "So essential to the preservation of Christianity is the ministry of preaching, that if the voice of the Evangelist were hushed in a district or city for fifty years, the light of the gospel would well-nigh be extinguished in that region." Over and above the qualifications to be found in every speaker, the one chosen for the special office of preaching should: (a) possess a vocation to the holy priesthood; (b) be a man of virtuous life, since he is called upon to preach all the virtues; (c) be a man of prayer; (d) be well versed in the Sacred Sciences. As in every discourse, so in preaching, the proximate end to be attained is the persuading of the hearers to take those good resolutions which the preacher, by his argumentation, has convinced them they ought to take. It is one thing to convince a man that he should take a certain step, quite another to persuade him to take it. He who best knows how to combine the two qualities, convincing and persuading, in their proper proportion, is without doubt the best and most effective preacher. The remote end to be attained is the salvation of souls. A very important consideration in preaching is the remote preparation which consists in: (a) formation of a good style; (b) a judicious course of reading; (c) collection of useful and striking matter; (d) practise of composition. The Council of Trent laid down many important regulations, to be observed by the clergy in their duty of preaching the word of God. The New Code (*c.* 1327-52) gives the complete law of the Church on preaching in a very clear and decisive manner. Perhaps the most important document on this subject in recent

years is the Encyclical Letter on preaching the Word of God, by Benedict XV (June 15, 1917) . . "Wherefore since by God's good pleasure, things are preserved through the same causes by which they were brought into being, it is evident that the preaching of the wisdom taught us by the Christian religion is the means divinely employed to continue the work of eternal salvation, and that it must with just reason be looked upon as a matter of the greatest and most momentous concern. . . ."—C.E., VII, 443; Manning, Eternal Priesthood, Lond., 1884; Boyle, Instructions on Preaching, N. Y., 1902. (R. J. M.)

Prebend, the right of a member of a chapter of canons to his share in the revenues accruing to the church. In order to assure the decent maintenance of the canons, the Code decrees that in closed chapters there should be as many canons or prebendaries as there are prebends; in chapters which have no fixed number of members, there may be as many as in the bishop's judgment, after consulting the chapter, can be properly supported from the revenues. Should these revenues prove insufficient, the bishop may use certain means of supplying what is wanted (canon 394). In a wider acceptation of the term, prebend is any part of the revenues set aside for the clergy attached to the church, even though not members of a chapter.—C.E.; P.C. Augustine. (W. J. M.)

PRECENTOR'S STAFF

Precaria (Lat., *preces*, petition), a claim, in the form of a letter, to a benefice promised but not vacant, for which the expectant had to wait until such preferment became vacant. Abuses caused the Council of Trent to limit them; the Code of Canon Law does not acknowledge them. (C. A.)

Precedence (Lat., *præcedere*, to go before), superiority of rank. Canonical precedence is determined for individuals by: (1) authority of one person over another; (2) higher rank in the hierarchy of jurisdiction; (3) higher rank in the hierarchy of orders; (4) priority of promotion to the same rank of jurisdiction or orders; (5) seniority of age. Where it is not a question merely of individuals the precedence is as follows: the secular clergy, the religious clergy, the religious of a non-clerical society, the laity. The place of honor is at the end of processions.—C.E. (J. C. W.)

Precentor (Lat., *præ*, before; *canere*, to sing), an official in choir service ordinarily ranking second in dignity, who presided over the chanting of the office, or in general over liturgical functions. Frequently he had had various other duties in cathedral and collegiate chapters.—C.E.

Precept (Lat., *præcipere*, to command), a certain command given directly, not to a community, but to individuals. Precept is used in many different senses. Sometimes it designates a common generic concept of two specific terms, law and mere precept. Law is in a certain sense a precept, as for example when we say: "The natural law has many precepts each one of which properly and formally partakes of the nature of law." Again by precept something is meant foreign to the comprehension of law. Law proceeds from a public official. The father of a family may impose precepts on his children, but since he is not a public official, he cannot make a law. Law and precept although frequently used to designate the same thing are different. (1) They differ by reason of their end, since the end of law is common good, and the end of precept is private good, yet it too may be for public good, e.g., a superior may forbid one to visit a certain house, first, because of danger to such person of spiritual ruin, second, also to prevent scandal. Precept given directly is for the individual good, to prevent scandal is for public good. (2) They differ by reason of the one commanding, for a law maker is a public person; one giving a precept may be a private person enjoying domestic power. (3) They differ by reason of subject. Law is imposed on each individual, even on those not yet born, in so far as in the future they will be part of the community. Precepts are imposed directly on private persons, and they are imposed for the present only. (4) They differ by reason of extension. Law obliges in the territory for which it was enacted; precepts affect and follow the individual everywhere, hence the axiom, "Law clings to the territory, precepts adhere to the bones of a person." (5) They differ by reason of stability. Law is of its nature perpetual and remains even after the death of the legislator. Precept is of its nature transitory and dies with him who gave it, or with his removal from office. Precept is often confused with counsel. Precept implies necessity. Counsel is optional. Good as referred to divine goodness, is of varying standards. Certain kinds of good are necessary to an attainment of divine goodness and hence are of the nature of a precept; others are conducive to greater perfection and are of the nature of counsel. The evangelical counsels are so called because they are especially recommended in the Gospel. Poverty, chastity, and obedience dispose one to perfection.—C.E.; Slater, A Manual of Moral Theology, N. Y., 1909; Brin, Scholastic Philosophy; P.C. Augustine. (J. J. MCA.)

Precepts, Affirmative and Negative. Affirmative precepts enjoin acts to be performed; such as, "Remember thou keep holy the Sabbath Day." Negative precepts forbid the placing of acts; as, "Thou shalt not commit adultery." Still, not the phraseology but the concept must determine the affirmative or negative nature of a precept. Affirmative precepts contain the positive will of the legislator, whereas negative precepts prohibit acts in themselves intrinsically wrong irrespective of positive legislation. Despite this clear cut distinction it is difficult in some isolated cases to determine whether a precept is affirmative or negative. "Thou shalt not steal" is a case in point. Precepts, both affirmative and negative, urge at all times, but with this difference: negative precepts urge always and at every instant, since always and at every instant the prohibited act is to be omitted; but affirmative precepts urge always but not at every instant, since the enjoined act is always enjoined but not to be performed at every instant. Affirmative precepts sometimes yield to excusing causes, but not

even fear of death will excuse from the negative precepts of the Divine Law. (H. A. S.)

Precious Blood, the Blood of Our Saviour, shed for the redemption of mankind, mentioned repeatedly in the N.T. Since the Council of Trent theologians generally hold that it was an essential part of the Sacred Humanity and consequently hypostatically united to the Second Person of the Blessed Trinity and therefore an object of adoration. Although special honor was bestowed upon it by the Apostles and Fathers and many saints, yet a feast in its honor was not celebrated till the beginning of the 19th century, when Bl. Gaspare del Bufalo obtained permission to have it celebrated in the Missionary Society of the Precious Blood. Pope Pius IX extended the feast to the entire Church in 1849, assigning it to the first Sunday of July. Pope Pius X changed it to the first day of July. To some places a second celebration of the feast has been granted for the Friday after the fourth Sunday of Lent. There has been an archconfraternity of the Precious Blood since 1815. —C.E.

Preconization (Lat., *præconizare*, to publish), the solemn proclamation of a new bishop's appointment, made by the pope in Consistory. Formerly all episcopal appointments made by the pope were first announced in Consistory, being consistorial affairs. Today, however, such appointments are often made outside Consistory, but they must later be given solemn proclamation in Consistory, and this preconization, rather than the former appointment determines the precedence among bishops.—C.E. (J. C. W.)

Precular (Lat., *precare*, to pray), one bound by the condition of some benefaction to pray steadily for the benefactors; a bedesman. (C. J. D.)

Precursor, THE (Lat., *præ*, before; *cursor*, runner), herald, announcer, title of St. John the Baptist.

Predella, the floor of the platform on which an altar stands, or, sometimes, the upper one of the step-like shelves on the back of the altar table. (J. C. T.)

Predestination (Lat., *prædestinare*, to determine beforehand). In its widest sense, predestination coincides with Divine Providence and God's government of the world. Guided by His infallible prescience of the future, God from eternity foreordained the events that occur in time, and thus destined all things beforehand to their appointed end. In its strict and theological sense, predestination signifies the supernatural providence of God, immutably decreeing and efficaciously promoting the eternal salvation of rational creatures. It implies two essential elements: God's infallible foreknowledge (*præscientia*) of the future, and His immutable decree (*decretum*) of eternal happiness. God sincerely wills all rational creatures to be saved, and to that end He provides them with means at least remotely sufficient for the attainment of eternal salvation; yet He does not predestine every one to life eternal, but only those in whom He sees fulfilled the unalterable conditions laid down by Himself. "For whom he foreknew, he also predestined to be made conformable to the image of his Son" (Rom., 8). These only are His elect, and of them no one is ever lost (John, 10). In its full or adequate meaning, predestination refers to both grace and glory as a whole, and in this sense it is defined by St. Thomas as "the foreordination of grace in the present, and of glory in the future." It not only includes a divine election to glory as the end, but also to grace as the means, the vocation to faith, justification, and final perseverance inseparably connected with a happy death. It is with this adequate predestination that the real dogma of eternal election is exclusively concerned. Predestination is objectively certain and immutable; but without a special revelation to that effect, no one in this life can know for certain whether he is among the predestined (Trent, sess. vi, c. 12). Hence the admonition of St. Peter: "Wherefore, brethren, labour the more, that by good works you may make sure your calling and election" (2 Peter, 1).—C.E. (B. O.)

Preface (Lat., *præfatio*, an introduction), the prayer preceding the Canon of the Mass, beginning with the words "Sursum corda," and ending with the prayer "Sanctus, sanctus," etc. This is an introduction to the Canon of the Mass and it is essentially a prayer of thanksgiving for the benefits of God. It is the first part of the Eucharistic prayers.—C.E.; O'Brien, History of the Mass, N. Y., 1882. (C. J. D.)

Prefect Apostolic (Lat., *præfectus*, overseer), a priest with special and stable faculties of jurisdiction in *foro externo* over a district in mission countries and other lands, where the hierarchy is not established. He is subject to the Holy See only. He enjoys the same rights and faculties in his respective territory as a resident bishop in his diocese, excepting the right of conferring major orders.—C.E.; P.C. Augustine. (D. R.)

Prejudice (Lat., *præ*, before; *judicium*, judgment), judgment based on wrong or insufficient data. It is that state of mind which decides on a matter either without due knowledge, or, what is worse, with erroneous knowledge. Prejudice acts in two ways: it causes its victims to judge persons or things wrongly, and, moreover, blinds their reasoning faculties so that they are not open to conviction. An illustration of this may be seen in parties opposed to each other in litigation. Neither side sees the case in the light of the other; hence the necessity of a judge. Prejudice is culpable if one does not use ordinary honesty and effort in order to know the facts of the matter in question. (M. J. S.)

Prelate (Lat., *prælatus*, the preferred). Originally the word was applied to bishops who ruled the Church by Divine right. Apart from this usage we have a prelate *nullius*, who presides over the clergy and people of a certain territory, which does not belong to any diocese. Some abbots, although not bishops, are called prelates, and have the jurisdiction of a prelate *nullius*, e.g., the Abbey of Einsiedeln, Switzerland. In exempt religious orders, all superiors having an ordinary jurisdiction rank as prelates, e.g., provincials, guardians, and priors. —C.E.; P.C. Augustine. (D. R.)

Prelature Nullius, a territory belonging to no diocese, but having its own superior, called a prel-

ate, and its own clergy, and people. If such a territory consists of at least three parishes, the prelate set over it enjoys a jurisdiction and has obligations quite similar to those of residential bishops. There are many in Brazil. (J. C. W.)

Prémare, Joseph Henri Marie de (1666-1736), missionary and Sinologist, b. Cherbourg, France; d. Macao, China. He entered the Society of Jesus, 1693, and went to China in 1698 and labored as missionary in Kwang-si and after his banishment, in Macao. A deep student of the language and literature of China, he undertook to explain the rules and usage of the vulgar Chinese language and the style of the written literary language and to translate some Chinese literature. He thought he discovered in Chinese religious books and in the classics called "King" suggestions of Christian doctrines and allusions to the mysteries of Christianity.—C.E.

Premonstratensians. See Order of Canons Regular of Prémontré.

Presanctified, Mass of the, the Mass celebrated on Good Friday in which the celebrant receives in Communion a Host previously consecrated or sanctified. Strictly it is not a Mass, but a Communion for the priest. The form of the Mass is gone through to a certain extent but the important words of consecration are entirely omitted. The Host is elevated after the Pater Noster.—Guéranger, tr. Shepherd, The Liturgical Year: Passiontide and Holy Week, Lond., 1886. (C. J. D.)

Presbyter (Gr., *presbyteros*, elder), in the early Church, member of a college which advised the bishop, who was himself called a presbyter; this group formed the presbytery, the governing body of the community. Outside of this presbytery, a presbyter had no official duties as an individual. He could, however, be commissioned and deputed by the bishop to perform duties much like those of a priest, as baptizing, preaching, celebrating Mass, etc. As a member of the college, administering jurisdiction and discipline, the presbyter had to be of blameless life, and had to do his duty unmindful of human respect. They were usually men of advanced age, and like bishop and deacon were chosen by the congregation. The number was unrestricted; the rank was above that of a deacon and below that of a bishop; they were called co-presbyters of the bishop. Irenæus tells that at an earlier date the name of presbyter was a title of honor borne by worthy and prominent men in the congregation. He also mentions the name of presbyters in connection with that of bishops in such a manner that we can infer that at some time the bishop held a position not higher than the other members of the college. In the early congregations there was a three-fold organization: the spiritual, the administrative, and the patriarchal. The last consisted of leaders and of led, the former being the elder and the latter the younger members of the congregation. Out of this distinction there arose a further separation which resulted in the development of a ruling college, or presbytery.

Presbyterian Church in the United States, a group of Southern Presbyterians belonging to the Presbyterian Church in the United States of America, who, because of dissensions over the slavery question, organized at Augusta, Ga., in Dec., 1861, as the "General Association of the Presbyterian Church in the Confederate States of America." In 1864 they adopted the present name. They are strictly Calvinistic in doctrine, adhering firmly to the standards. The principal distinctive feature of their government is "the recognition of ruling elders as entitled to deliver the charge in the installation of a pastor and to serve as moderators of any of the higher courts." Four periodicals are published by them. Foreign missionary work is carried on in Africa, Brazil, China, Cuba, Japan, Korea, and Mexico. In 1916 there were 55 stations, with 642 outstations; 377 missionaries, with 894 native helpers; 160 churches, with 38,169 members; and 556 schools, with 23,600 pupils. In the United States in 1925 there were 2195 ministers, 3591 churches, and 457,093 communicants.

Presbyterian Church in the United States of America. The first Presbyterian churches in America were established in Virginia, New England, Maryland, and Delaware as early as 1611, one of the first leaders being Rev. Richard Denton. They are distinctly Calvinistic in doctrine. The Westminster Confession of Faith and the Larger and Shorter Catechisms, adopted in 1729, are the standards of doctrine. Amendments to the Confession and Larger Catechism, expressing the American doctrine of the independence of the church and of religious opinion from control by the state, were approved in 1788. The ecclesiastical organization of the Presbyterian Church in the U.S.A. "has as its two principal factors the ministers as representatives of Christ and the ruling elders as the representatives of the people." In 1916 foreign missionary work was carried on in 26 missions: China, 7; India, 3; Persia, Siam, and Brazil, 2 each; and Africa, Japan, Korea, Mexico, Philippine Islands, Chile, Colombia, Venezuela, Guatemala, and Syria, 1 each. In 1925 in the United States there were 9829 ministers, 9461 churches, and 1,828,916 communicants.

Presbyterianism, a system of Church government originating with John Calvin (1509-64), the Genevan reformer. Its basic theory is the parity of all clergymen, holding that the "elder" (*presbyteros*) and "bishop" (*episcopos*) are the same. It does not admit, however, of congregational independence, but provides a definite gradation of government. The session governs the congregation; the presbytery, the synod, and the general assembly each holding jurisdiction over the other in the order named. Deacons and ruling elders (who are laymen) are chosen by the congregation, but the election of a teaching elder or pastor must be confirmed by the presbytery. In theology Presbyterianism has accepted Calvinism, but of late there is a tendency to modify the rigors of that system, and modernism has made severe inroads among its adherents. No invariable form of worship is used by Presbyterians, though books of worship have been drawn up as guides and adopted by some congregations. In general the sermon, with extempore prayers and hymns (often metrical versions of the Psalms) form the norm of service. Presbyterianism is the

established religion of Scotland, and its strength elsewhere is largely among those of Scottish descent. There are also large numbers of Presbyterians among the Irish of Ulster and a considerable Presbyterian body in England. The first organized Presbytery in the United States was that of Philadelphia, organized in 1706. John Witherspoon, the only clerical signer of the Declaration of Independence, was a Presbyterian. A considerable missionary and benevolent work is carried on by Presbyterians both at home and abroad. Presbyterianism is divided into a number of separate bodies, differing slightly in details of doctrine or worship. The Presbyterian and Reformed Churches, having essentially the same creedal basis and similar ecclesiastical organization, for purposes of fellowship and conference have organized a World Alliance, including the following bodies: Associate Reformed Presbyterian Synod; Associate Synod of North America (Associate Presbyterian Church); Colored Cumberland Presbyterian Church; Cumberland Presbyterian Church; Presbyterian Church in the United States; Presbyterian Church in the United States of America; Reformed Presbyterian Church, General Synod; Reformed Presbyterian Church (Old School); and the United Presbyterian Church of North America. Throughout the world there are from 5 to 6 million Presbyterians and in 1926 in the United States there were 14,434 ministers, 14,848 churches, and 2,625,284 communicants.—C.E. (F. K.)

Presbytery. (1) In the early Church, the senate of the bishop who assisted in the rule of the diocese (see PRESBYTER). (2) That section of the Church which is set aside for the exclusive use of the clergy. It is separated from the rest of the church by means of a railing, and is also elevated above the rest of the church. It is now known as the sanctuary. The laity are not allowed to be present in the presbytery during functions unless there is a contrary custom allowing this practise, or in the case of laymen who serve at the altar. (3) In modern times, the residence of the clergy.—C.E. (W. G.)

Prescribed Prayer. (1) In general special prayers to be said at Mass in addition to the regular Collect of the Mass, when rubrics permit, e.g., those prescribed by the pope or bishop for a special cause (*oratio imperata*) as, for instance, prayer for the pope during his jubilee year, a prayer in time of persecution; those prescribed by the rubrics on simple and semi-double feasts. (2) Prayers prescribed for the faithful for the gaining of indulgences, benefits, etc. (C. J. D.)

Prescription (Lat., *præ*, before; *scribere*, to write; legal sense, limitation), a legal method in both ecclesiastical and civil law of acquiring ownership and liberating oneself from burdens; hence division into acquisitive and liberating prescription. Common good demands that the possesson of property should not remain uncertain and exposed to constant litigation, hence the legal institution of prescription. Certain conditions are necessary; the person must be capable of having dominion over the object claimed, for certain things are not prescribable, e.g., rights and obligations of natural or Divine law, things deputed to public use. Actual possession is necessary which must be continual; public so that the one against whom the prescription proceeds can easily know it; pacific, not taken by force or been the object of litigation; certain and not dubious. The possessor must have a title to the thing and be in good faith during the entire time of prescription. Time must also be considered; 160 years are required for prescription relative to the Holy See; 30 years relative to any other ecclesiastical corporation; civil law is to be followed relative to private persons. In American and English law, lands or movables cannot be claimed by prescription. There is special legislation regarding prescription of judicial processes.—C.E.; P.C. Augustine. (C. N.)

Presence of God, THE. Everywhere, according to reason and faith, God is actually present, else He would be neither infinitely perfect nor incapable of change. In all creatures He is present, that is, He is with them, as a cause is present in its effects. By His essence which they imitate He gives them being, by His power with which they cooperate He gives them motion, by His providence which rules them all, He directs their actions to achieve His glory and their good (St. Thomas, Summa Theol., I, Q. 8, a. 3). In intelligent creatures God may be present as an object of thought and will. He also causes these actions by a special working and indwelling of the Holy Ghost. The presence of God in mystical contemplation is this special indwelling which the soul perceives by direct consciousness or experimentally (Poulain, tr. Smith, The Graces of Interior Prayer, St. L., 1911). The Beatific Vision is the final and perfect degree of the presence of God in the creature and of the creature's consciousness of this (Nicholas of Cusa, tr. Salter, The Vision of God, N. Y., 1928). In the Human Nature of Jesus Christ, the presence of God in creatures reaches all possible perfection. In this Human Nature, by virtue of the Hypostatic or Personal Union, God the Son is present as the Person, the ultimate Subject of the actions of that Human Nature. The Real Presence of Jesus in the Blessed Sacrament is the existence of Christ's Body and Blood, Soul and Divinity wherever there are the appearances of consecrated Bread and Wine. The frequent remembrance of the presence of God, especially His ordinary presence and His presence by grace, is a traditionally fruitful religious practise.—C.E.; Devine, A Manual of Mystical Theology, N. Y., 1903; Pohle-Preuss, God: His Knowability, Essence, and Attributes, St. L., 1921. (H. B. MCK.)

Presentation, RIGHT OF, the right that one enjoys of nominating or presenting a cleric to a vacant church or benefice. It is one of the privileges involved in the right of patronage, which may be conferred upon those who endow the church or benefice. To present a cleric, however, does not mean to install him in the office. This belongs exclusively to the ecclesiastical superior, who must accept the nominee if canonically fit.—C.E. (W. J. M.)

Presentation of the Blessed Virgin Mary, FEAST OF THE, 21 Nov., commemorating the presentation of the Blessed Virgin as a child in the Temple where, according to tradition, she was

educated. The feast originated in the Orient probably about the 7th century and is found in the constitution of Manuel Comnenus (1166) as a recognized festival. It was introduced into the Western Church in the 14th century, abolished by Pope Pius V, but reestablished by Sixtus V, 1585. Its observance by the Society of the Sacred Heart of Jesus as the day of their origin led to the devotion of Mater Admirabilis.—C.E.

Presentation of Mary (In Art). Among the many masters who have represented this subject are: Alberti, Fra Bartolommeo, Biagio, Agostino, Carracci, Cima da Conegliano, Cossa, Holbein the Elder, Palma, Piombo, Tintoretto and Titian.

Presentation of Our Lord (In Art). Among the many masters who have represented this subject are: Bellini, Borgognone, Carpaccio, Cima da Conegliano, Lochner, Master of Liesborn, Master William of Cologne, Rembrandt, and Veit.

Prester John, name of a legendary Eastern priest and king. The fabulous wealth of this head of a supposed Christian kingdom in the Far East furnished abundant material for writers of the Middle Ages, e.g., Sir John Mandeville, now considered unreliable, and Wolfram von Eschenbach (in "Parsifal"). According to Marco Polo, Prester John was Unc-Khan, and for centuries that Prince of the Keriats, a Mongolian tribe, was believed to be Prester John of the legend; his sacerdotal character was considered due to the fact that he might have been dedicated to the priesthood in his cradle according to the Nestorian custom. In Jerusalem, early in the 15th century, the Abyssinian priests described their country to the Portuguese merchants as the Kingdom of Prester John, which accounts for the persistent search, by the Portuguese discoverers of that century, for the kingdom and for the king himself, along the coast of Africa and the East Indies.—C.E.

Presumption, as a capital vice, the desire to undertake what is above one's capacity. It is a consequence of pride which makes one overestimate one's abilities and blinds one to one's deficiencies. It leads one to expect graces and favors without doing anything to obtain them, and even when acting so as to deserve the contrary, as when one does evil presuming that forgiveness is assured.—C.E.

(W. J. B.)

Previous Marriage, Impediment of. See Ligamen.

Pride, the inordinate love of our own preeminence. This love becomes inordinate if it blinds us to the truth that our good qualities come from God and that others have similar or even greater gifts, and if it begets a spirit of independence which is impatient of subjection to any authority, human or Divine, and leads to a depreciation and contempt of others.—C.E. (W. J. B.)

Prie-Dieu, prē-dyu (Fr., literally, pray God), kneeling-bench used in many churches in Europe but intended primarily for use at private devotions. It received its present form in the 17th century and now resembles a wooden desk with a sloping shelf for books and a kneeling-bench attached.

Priest (Gr., *presbyteros*, elder, presbyter), a sacred minister who, by the sacrament of Orders, receives power to offer the Eucharistic sacrifice, to administer the sacraments, to preach, and to bless. In the exercise of his office he is dependent on his ecclesiastical superior, from whom he receives jurisdiction to forgive sins and to take care of souls. It is of faith that the priesthood was instituted by Christ; also that it is a sacrament impressing an indelible character on the soul.—C.E. (R. B. M.)

PRIEST SAYING MASS

Priest, Assistant, minister highest in dignity who attends bishops and certain privileged prelates in pontifical functions.—C.E.

Priesthood, the state of life of the priest; the body of the priesthood; the priestly character. See Holy Orders. (ED.)

Priesthood, Levitical, institution founded by God when He chose Aaron and his sons to minister to Him in the sanctuary (Ex. 28). The essential notion of the Levitical priesthood was that of mediator between God and man (Joel, 2). The original duties of the priests were the following: to offer the daily sacrifice in the court of the Tabernacle or Temple (Ex., 29; 3 Kings, 8); to sprinkle the blood of the victims on the altar (Lev., 1); to burn the victims on the altar (Lev., 1); to renew the loaves of proposition every Sabbath (Lev., 24); to offer incense morning and evening (Ex., 30); to supply the lamps in the sanctuary with oil every day (Ex., 27); to inspect the lepers (Lev., 14); to purify women after childbirth (Lev., 12); to teach and interpret the Law to the people (Lev., 10); to pray for the people (Lev., 5).—C.E., XII, 407; Edersheim, The Temple and Its Services, Lond., 1874. (H. W.)

SYMBOLS OF PRIESTHOOD

Priests, Confraternities of, societies of ecclesiastics, linked together by a bond of brotherhood, for mutual cooperation in the pursuit of a specific object of religion or charity, by means of prayer, example, and counsel. The particular aims of these confraternities are personal holiness, ecclesiastical learning, and mutual financial aid. Some religious exercises required by these associations are the half-hour's meditation, Mass with preparation and thanksgiving of 15 minutes, visits to the Blessed Sacrament, the devout recitation of the Breviary and Rosary, weekly confession, monthly recollection, and biennial retreats. Many societies of secular clergy in Spain are included among confraternities because of the impor-

EFFIGY OF PRIEST

tance assigned to the duty of visiting sick brethren, affording them both material aid and spiritual comfort, and administering to them the sacraments. The three most important confraternities of priests are the Apostolic Union, the Priests' Eucharistic League, and the Priests' Communion League. —C.E.

Priests' Communion League, association of priests founded at Rome, 1906, under the Fathers of the Blessed Sacrament, and elevated to an archconfraternity by Pius X. Its purpose is to spread the practise of frequent and daily Communion among the faithful. The requirements for entering the league are: to have one's name inscribed on the register of the league; to pledge oneself to promote the habit of frequent Communion; and to subscribe for the magazine "Emmanuel" edited by the Fathers of the Blessed Sacrament. Special privileges and indulgences are enjoyed by the members of this association, and persons confessing to priests in the league may gain a weekly plenary indulgence provided they communicate very often. —C.E.

Priests' Eucharistic League, association of priests established in Paris by the Venerable Pierre Julien Eymard, founder of the Congregation of the Blessed Sacrament. In 1857 he wished to attract the clergy to a more intimate and constant intercourse with Our Lord in the Blessed Sacrament. His plan matured and the association assumed its present form in 1879, received the approval of Leo XIII in 1881, and was canonically erected by Cardinal Parocchi in the Church of St. Claudio in 1887. Its primary object is the frequent and prolonged worship of the Blessed Sacrament by priests. They must spend one hour a week in adoration; report monthly on a prescribed schedule the performance of the above; apply once a month the indulgences attached to the hour of adoration for the benefit of souls of members who died during the previous month; offer Mass once a year for all deceased members. Repeated failure to send in the report, after due warning, entails loss of membership. The league has spread rapidly throughout the world. The central office is at the house of the Congregation of the Blessed Sacrament, Brussels.—C.E.

Priests of the Holy Stigmata of Our Lord Jesus Christ (Stigmatine Fathers), founded at Rome, 1816, by Ven. Gaspare Bertoni; definitively approved, 1925. The congregation has its motherhouse at Rome and is represented in Italy, North and South America, and in China since 1926 in the Vicariate of Paotingfu (Chihli). Statistics (for the United States): 5 churches, 1 students' house (in the archdioceses of Boston and New York and the Diocese of Springfield); 19 fathers, 5 lay brothers, 31 students.

Priests of the Most Precious Blood, association of secular priests living in community but not under vows; founded at Giano, Italy, 1815, by Bl. Gaspare del Bufalo, for the purpose of giving missions and retreats. In 1870 the Italian Government suppressed 25 houses. Introduced into America, 1844, by Rev. Francis de S. Brunner. Statistics: 4 provinces, of which 3 belong to Italy, and include Spain and Bavaria; and one to North America, including Schellenberg (Liechtenstein), Feldkirch and Kufstein (Austria), the Archdiocese of Chicago, 6 other dioceses of the United States, and Mexico; 70 houses; mother-house at Rome; 500 members. —C.E., XII, 373.

Priests of the Resurrection of Our Lord Jesus Christ (Resurrectionists), a congregation of Polish origin, founded at Paris, 1836, by Peter Semenenko with Jerome Kajsiewicz under the direction of Bogdan Jánski; first vows pronounced in the catacombs of Saint Sebastian, Rome, Easter Day, 1842; constitutions compiled by Fr. Semenenko, *c.* 1848, definitively approved, 1902. The congregation devotes itself to work in parishes and missions, and to the education of youth in colleges and seminaries, established in Italy, Canada (diocese of Hamilton, Ont.), and in the United States (archdioceses of Chicago and St. Louis, and the Diocese of Louisville). The superior general resides at Rome. Members of the congregation may belong to the Latin or to the Greek Rite. Statistics (approximately): 15 houses; 110 fathers; 60 lay brothers.—C.E., XII, 793.

Priests of the Sacred Heart of Jesus (of St. Quentin), congregation of priests founded at St. Quentin, France, 1877, by Canon Leo Dehon, to offer to the Sacred Heart a worship of love and and atonement by lives of zeal and piety. They devote themselves to the education of youth, preaching, missions, and the evangelization of natives of Africa and America. The mother-house, originally at St. Quentin, later in Brussels, is now in Rome. Statistics: 951 religious, including 438 priests, 247 scholastics, 268 lay brothers, 148 novices; 4 provinces, 47 houses in Europe, and charge of the vicariates Apostolic of Finland and Stanley Falls, the prefectures Apostolic of Benkoelen, Fumban, and Gariep, and missions in Brazil, Canada, the United States, Norway, Sweden, and Denmark.—C.E. Suppl., 649.

Primacy, supreme episcopal jurisdiction of the pope, enunciated as follows by the Vatican Council: "We teach and declare . . . that the Primacy of jurisdiction in the entire Church of God was immediately and directly promised and conferred upon the Blessed Apostle Peter by Christ the Lord" (sess. 4, cons. 1: De Eccl. Christi). The Scriptural proofs for the Primacy of Peter and for the Divine origin of the papacy are the same, viz., the Petrine texts: "thou art Peter; and upon this rock I will build my church," etc. (Matt., 16); "But I have prayed for thee, that thy faith fail not," etc. (Luke, 22); "Feed my lambs . . . Feed my sheep" (John, 21). By these words Christ endowed the papacy with all powers necessary to promote the unity of the Church. The incumbent of the office was designated supreme legislator, judge, ruler, and teacher. Primacy of jurisdiction implies that all legislative and coercive governing power is vested, in its plenitude, in one person. It is more than primacy of honor (first among equals), or primacy of order (right to preside over and direct an assembly, e.g., as Speaker of the House), or primacy of responsibility (duty of inspection, as in the opinion of Anglicans in the Conversations of Malines). By Divine institution the Primacy is

perpetual; i.e., by the will of God, St. Peter will always have a successor, in such a manner that he can be recognized as such. Temporary vacancy, or obscurity regarding the person, does not destroy continuity of succession. The Roman Pontiff is the recognized legitimate successor of St. Peter.—Hunter, Dogmatic Theology, Vol. I, N. Y., 1912; Berry, The Church of Christ, St. L., 1927. (D. M.)

Prima-Primaria. The Sodality of the Blessed Virgin Mary was founded at Rome in the Roman College of the Society of Jesus, 1563, by John Leunis, for personal perfection in virtue and study, and works of charity and zeal for souls. In 1569 the older members formed a separate sodality with the title Primary Sodality (Prima-Primaria) of the Annunciation. This sodality receives persons of both sexes, every age, and every walk in life, and has branches throughout the world.—C.E., XIV, 128.

Primate (Lat., *primus*, first), a bishop exercising authority not only in his own province but over several provinces, as a rule over a national territory. Their authority extended to convoking and presiding over national councils, hearing appeals from the decisions of metropolitans, crowning the sovereign. Their authority was never established by canon law. The title today is one of honor only. The Abps. of Armagh and Dublin are the only prelates who have this title in English-speaking countries.—C.E. (ED.)

Prime (Lat., *primus*, first), the first of the day hours of the Divine Office, so called because it was recited at the first hour after sunrise, or about 6 A.M. It is a monastic institution of the 4th century which gradually became of universal observance. It comprises hymn, three psalms, little chapter, respond, martyrology, brief lessons, and prayers invoking God's help for the day. Occasionally the Athanasian Creed and ferial prayers are added.—C.E. (J. G. K.)

Primer, ordinary English prayer-book of the laity from the 13th to the 16th century, containing the Little Office of Our Lady, Vespers, certain psalms, etc. It was often prefaced by the alphabet and used to teach children to read.—C.E.

Primitive Baptists, group of Baptist associations which arose *c.* 1835 and have never organized as a denomination. Other names applied to them are "Old School," "Regular," "Anti-Mission," and "Hard-Shell." They are opposed to all human religious institutions and are strongly Calvinistic in their doctrine. They hold strictly "to the full verbal inspiration of the Old and New Testament Scriptures," and believe that "every sane human being is accountable for all his thoughts, words, and actions." They are congregational in government. In 1925 in the United States there were 1480 ministers, 2500 churches, and 99,000 communicants.

Primo die, quo Trinitas, or HAIL DAY! WHEREON THE ONE IN THREE, hymn for Matins from the Octave of the Epiphany until the first Sunday of Lent, and from the Sunday nearest 1 October until Advent. It was written by St. Gregory the Great (540-604) and has about 20 translations; the English title given is by J. Neale and others. —Britt.

Primus and Felicianus, SAINTS, martyrs (286). They were brothers, and were tortured and beheaded on the Via Nomentana at Rome. These saints were the first martyrs whose remains were transferred from a basilica outside the walls to the church of St. Stephen on Mt. Celio. Feast, R. Cal., 9 June.—C.E.; Butler.

Prince Albert and Saskatoon, DIOCESE OF, Saskatchewan, comprises nearly all the northern part of the province; vicariate Apostolic, 1890; diocese, 1907; suffragan of Regina. Bishops: Albert Pascal, O.M.I. (1891-1920), Joseph H. Prud'homme (1920). Churches, 112; priests, secular, 57; priests, regular, 48; religious women, 258; separate or parochial schools, 98; Indian schools, 2; institutions, 9; Catholics, 53,400.

Prince of Darkness. St. John and St. Paul picture the conflict between good and evil under the contrast of light and darkness (John, 3; Eph., 5). Hell is the place of "exterior darkness" (Matt., 22). Therefore Satan is called the "prince of darkness," and his influence and rule St. Paul speaks of as the "power of darkness" (Col., 1; Luke, 22). (B. S.)

Prince of Peace, a title of Christ in the prophecy of Isaias, 9. The future Messianic kingdom would be characterized by peace: the same feature is dwelt on in Isaias, 11. The peace described in this passage will only be fully realized in the final form of the Messias's kingdom, i.e., in heaven. (W. S. R.)

Prince of this World, the appellation given by St. John (12; 14; 16), like "prince of the heathen world" in rabbinic theology and "god of this world" in St. Paul (2 Cor., 4), to the chief of the fallen angels, who through sin and death exercises dominion over the present world. With the victorious death of Christ, however, the judgment of this rule has already begun (John, 12), the end of which is foretold in the Apocalypse, 20. (B.S.)

Principalities, those angels who compose the highest choir in the lowest order of angels. With the archangels and angels, they constitute that heavenly multitude who are God's ordinary and immediate servants in the concerns of the visible world. It is probable, too, that to certain of the Principalities, God has assigned the care of countries and kingdoms. (A. J. S.)

Principalities of Evil. The rebellious angels, cast out of heaven, were in St. Paul's day believed to dwell "in the high places" or "in regions above" (Eph., 6, 2). Like the faithful angels (Eph., 1; Col., 1), they preserved their respective ranks in the fallen state. Of the evil spirits three classes at least are expressly mentioned in the N.T. (1 Cor., 15; Eph., 6; Col., 2). In Jude, 1, "principalities" denotes rather the dominion or province of their former power before the fall. (B. S.)

Prior (Lat., *prior*, former, elder), a monastic superior. Before the 13th century the superior corresponding to the term prior could be abbot, provost, dean, or one advanced in years, and in this loose sense it occurs in the Rule of St. Benedict. Later, substituted specifically for provost (*præpositus*) in the Benedictine and other orders, it

came to signify coadjutor to the abbot (*prior claustralis*), or independent superior of a monastery having no abbot (*prior conventualis*); and, where a monastic establishment is a dependency of an abbey, the prior is obedientiary (*prior obedientiarius*, or *prior simplex*). Some orders (as the Carmelites, the Servites, and the Augustinian Hermits) have three grades of prior, the conventual, the provincial, and the prior general. —C.E.

Prioress (L.L., *priorissa*, fem. of *prior*), superioress of a monastic community for women. Her office, in general, corresponds to that of prior in the same order of men.—C.E.

Priory, a monastery having a prior for superior. A conventual priory is an autonomous house having no abbot; a simple or obedientiary priory is a dependency of an abbey. In England, monasteries attached to cathedral churches were termed cathedral priories.—C.E.

Priory (AS A DIOCESAN ORGANIZATION). Only one exists today, viz., Ciudad Real, in Spain (pop., 430,565), founded, 1875, and ruled by a prior, who is always titular Bp. of Dora.

Prisca (PRISCILLA), SAINT, virgin, martyr. Since the 7th century the grave of a martyr Prisca has been venerated in the Roman catacomb of Priscilla on the Via Salaria. There still exists on the Aventine Hill a church of St. Prisca, on the site of the "Titulus Priscæ," mentioned in the 5th century and built probably in the 4th. It is assumed that Prisca founded this title church or gave the use of part of her house which occupied this spot, for the Christian church services. An unhistorical legend relates the martyrdom of a Prisca who was beheaded on the Via Ostiensis, and whose body Pope Eutychianus is said to have translated to the church of Prisca on the Aventine. Relics in the church of St. Prisca. Feast, R. Cal., 18 Jan.—C.E.; Butler.

Priscillianism, a heresy which was introduced into Spain towards the end of the 4th century by an Egyptian named Marcus. The system was based on the Gnostic-Manichæan doctrine of a two-fold principle of the world, one good, the other bad, and derived its name from Priscillian, who became its leader. The sect gradually assumed the form of a secret society and threatened to overrun the whole of southern Europe. Its peculiar doctrines and practises were examined in the synod of Saragossa, 380, and Priscillian and his followers were excommunicated. Violence was resorted to as a means of suppressing the heresy but without success. Finally, under Emperor Maximus, a synod was called at Bordeaux, 384. Priscillian was accused of practising magic, and he and several followers were condemned and executed while many others were exiled. The whole procedure was condemned by such men as St. Ambrose, St. Martin of Tours, and Pope Damasus. The heresy gradually died out at the end of the 6th century.—C.E. (G. B.)

Prisons, places of involuntary detention. In ancient Jerusalem there were three prisons, in Athens two, and in Rome one, the Mamertine. In the first centuries the accused and convicted of both sexes mingled. The Church became interested in prisons when innocent Christians were persecuted. Deacons and deaconesses were ordered to bring them food, clothing, and the comforts of religion. The Council of Nicæa (325) and the Synod of Orléans (549) ordered deacons to visit culprits, to administer to their religious needs, and to care for their temporal wants. In the 4th century it was a practise and a duty of bishops to intercede for criminals, and by substituting voluntary penance to convert them, and to restore them amended to the state and repentant to God. Culprits naturally sought and, by consent of Emperor Constantine and his successors, found asylum in the Church. At the prayers of bishops the emperor pardoned all lesser culprits at Easter (*indulgentia paschalis*). From the 3rd to the 7th century the Church had no prisons, nor did she punish with imprisonment, but from the 8th to the 16th century she had her own prisons, episcopal and monastic. They were a preparation or substitute for public penances. Heretics were considered a menace to both the Church and State. The Church inquisitors, having found a heretic guilty, would imprison him, even for life, but only the civil authority could impose the death sentence. The prisons of the Inquisition were unsanitary and the treatment miserable. In the Middle Ages the Church founded the religious orders of the Trinitarians and Mathurins for the redemption of prisoners, and societies in Italy, France, and Spain to help the unfortunates. St. Charles Borromeo in the 16th century reconstructed the entire prison system of his diocese upon most humane principles.

In spite of all that the Church and Popes did to improve the prison system in the earlier centuries, prisoners generally suffered from lack of food and clothing, from bad quarters, and cruel treatment. In the 16th century Paul V, Innocent X, and Clement XI exercised wholesome influence over prisons for men and women, and Clement XII is considered the creator of the modern prison system. In 1774 John Howard visited the main prisons of the world and described their horror, while he praised the prisons of the pope as models. Europe and America gradually followed Howard's suggestion of reform. In the United States arose the Pennsylvania or separate system, in New York the Auburn or silent system, in Elmira the classification system, which were soon imitated to some degree in other states. In England and other European countries appeared the progressive system, which allowed prisoners to merit better treatment and a reduction of their time; while in Belgium the much praised cellular system developed. Out of England's progressive system grew the conditional liberation or parole system, and this led to the systematic care of liberated prisoners. As a preventive, the probation system was developed; in some places this employs the Big Brothers and Big Sisters. National and international prison reform associations convened and suggested improved methods. Since Goring has disproved Lombroso's statement that there is a definite criminal type, study of individuals is recommended; while prisons should deter from crime they should also aim to reform criminals. Religion theoretically is acknowl-

edged as a power of reform.—C.E.; Social Problems and Agencies, ed. Spalding, Religion and Crime, N. Y., 1925; American Prison Association Proceedings, 1870-1917; Catholic Charities Review, 1925, Justice and a Crime Program. (L. K.)

Prisons, Ecclesiastical, were of the same character as those of the civil government, since the Church was considered equal to the State, and claimed for her clergy an independent jurisdiction, then generally acknowledged. At first, criminal clerics were detained in monasteries; but later diocesan prisons were established, as an English synod in 1261 prescribed. The Holy Office had its own prison. Monasteries had their prison cells, still to be seen in some of the convents. Sometimes fasting was added to imprisonment. Incarceration was chiefly inflicted on incorrigible delinquents to prevent further harm and to bring them to repentance. The Code mentions only detention in a house of penance (can. 2301).—C.E. (C. A.)

Private Baptism, that administered in danger of death, by anyone. If administered by a lay person, only the essentials for validity are to be employed (see Lay Baptism). If by a priest or deacon, the prescribed ritual also must be employed and at least one sponsor if possible. Apart from danger of death, the bishop is not to permit private Baptism, except for non-Catholic adults conditionally baptized.—Ayrinhac, Legislation on Sacraments in the New Code of Canon Law, N. Y., 1924; P.C. Augustine. (F. T. B.)

Private Judgment, one of the foremost characteristics of Protestantism, i.e., the claim that every man is competent to settle for himself the meaning of Scripture with regard to matters of faith and morals. Against this the teachings of the Council of Trent declared, and the Vatican Council reaffirmed, that "that is to be regarded as the true sense of the Sacred Scriptures, which Holy Mother Church has held and holds . . . and no one may interpret that Holy Scripture contrary to that sense." Against the claim of private judgment the Church holds that since she, under the guidance of the Holy Ghost, settled the canon of Scripture, and since the Scriptures are committed to her charge, she is the only lawful interpreter of them. The exercise of private judgment resulted in Protestantism, and it has been responsible for every division among Protestants since that time. It is at the root of every prejudice regarding religion. (F. K.)

Privilege, a more or less permanent concession made by the legislator against or beyond the law. The emperors and the popes, especially since the 8th century, granted privileges. They may be acquired either orally or in writing, either by direct concession or by communication. This latter means partaking of a privilege either by extension or by aggregation. An extensive communication was applied to all regulars. Aggregation takes place between a confraternity and an archconfraternity. The distinction between personal and real privileges is noteworthy. Personal privileges are granted to the person as such, e.g., a title, garb; a real privilege is attached to a thing, as an altar, rosary. If a personal privilege is granted it need not be used, but it is not lost by non-use. A real privilege is lost by the absolute destruction of the thing. Otherwise, privileges are perpetual, unless expressly revoked (can. 63-79).—C.E.; P.C. Augustine. (C. A.)

Privileges, Ecclesiastical, general concessions made by the pope, who alone can grant something against the common law. Such are, properly speaking, only those mentioned in the Code, viz., the clerical privileges of protection against violence (*privilegium canonis*), of ecclesiastical court (*privilegium fori*), of personal immunity, of benefit in case of insolvency. They are not everywhere acknowledged. These privileges are shared by all clergymen and religious, also novices, and because attached to the status, cannot be waived by individuals. They are lost by degradation, deposition, and the reduction to the lay state (can. 119-123). —C.E.; P.C. Augustine. (C. A.)

Probabiliorism, the doctrine which holds that when there are two opinions, one in favor of liberty and the other in favor of the law, if the latter is the more probable one, it must be followed; that is, the law must be observed, because it has stronger and higher claims than those of liberty. Theoretically probabiliorism may be defended, but it is not of much practical value, because it ultimately leads to tutiorism, which is entirely false and untenable. During the 17th and 18th centuries probabiliorism found much favor among moral theologians, but today it has very few advocates. It is opposed to probabilism.—C.E., XII, 445. (F. S.)

Probabilism. The name applied by moralists to the system which holds that whenever a doubt exists concerning the licitness or illicitness of an act, and the doubt cannot be resolved, one is permitted to follow a solidly probable opinion in favor of liberty, even if the opposite opinion in favor of the law is more probable. The motto of probabilism is *Lex dubia non obligat*, that is, "A doubtful law does not bind." A doubtful law does not bind, the defenders of probabilism maintain, because a doubtful law has no claim on the will, which by its very nature is in possession of liberty.

All authorities agree that when there is question of a certain result which must by all means be secured, for example, the validity of a Sacrament, then a merely probable opinion may not be invoked, but that one must be followed which is absolutely safe and certain.

Probabilism was originally given systematic form by Bartholomew Medina (1527-81). His doctrine met with favor among a large number of moralists. Later, however, the Jansenists raised a fierce storm of opposition against it. The dispute went on for about a century. Finally it was ended by the thorough and scholarly treatment of the question by St. Alphonsus. Today probabilism, either in the form of æquiprobabilism or absolute though moderate probabilism, is the doctrine commonly held by moral theologians.—C.E.; Slater, A Short History of Moral Theology, N. Y., 1909. (F. S.)

Probability, likelihood; the approach of a mental judgment to conformity with its object; approximation to truth. Probability produces in the mind the state of opinion. It occupies the whole range between doubt, the absence of assent, and certitude, which is complete and unreserved assent.

Intrinsic probability is based upon the nature of the object in question; extrinsic probability, upon the authority of those capable of forming a scientific judgment. (L. C.)

Probation (Lat., *probare*, to test), a period of trial instituted in the United States since 1900, during which a prisoner is freed from confinement and allowed to resume his ordinary free place in society, but only on condition that any new offense or failure to observe rules established for his conduct will make him again subject to the punishment previously imposed upon him. The purpose of punishment is, in part, to reform the prisoner and to secure in him an effective will not to repeat his offense. When this purpose is secured, and society is safeguarded against further damage, a fine assessed against him, or a period of imprisonment (during which the state must pay at a rather high rate for his support and care) seem both unnecessary and cruel. Hence the law now everywhere permits judges or boards of probation to allow a conditional remission of the punishment decreed for the offense of which the prisoner has been guilty. The probationer thus restored to freedom is required for a given term to prove by good conduct that he is worthy of this favor; it is clear, of course, that only by this practical test can society determine whether or no the reformation of life which he promises will be effectively carried out. The value of the probation system is generally beyond question. Most first offenders against the law are sufficiently punished by the arrest, trial, and conviction, and need no further punishment to secure their good behavior in the future. There are, however, many cases in which the probationer abuses the freedom accorded him, and returns to his previous life of crime. The success of the system depends upon the prudence with which the judges make use of it, and upon the effectiveness of the supervision exercised by probation officers during the period of probation. Statistics show that under favorable circumstances more than sixty per cent of those placed on probation have no further criminal record. Another criticism is concerned with the basic philosophy of punishment. In this view, punishment is ordained, not merely for the reformation of the offender, but equally for the protection of society by warning others against the offense, and for the reestablishment of a state of justice, by forcing the offender to suffer in punishment the equivalent of the damage, loss, and pain which he has caused in violating the right of others. Admitting that a criminal is entirely reformed, punishment is not needed for his welfare, but remains important for these other two purposes. In answer, prudent thinkers will admit the general principles involved in the criticism, but will insist that in practical cases a prudent judge will consider these elements as well as the reformation of the prisoner, and will admit to probation only those cases in which all the purposes of justice are sfeguarded. —Gillen, Criminology and Penology; Cooley, Probation and Delinquency, N. Y., 1927. (E. F. MACK.)

Pro-Cathedral (Lat., substituted for), a church used as a cathedral in a newly-created diocese until a suitable cathedral can be erected. It differs in no way from a cathedral as to rights and privileges. See CATHEDRAL. (A. C. E.)

Processional (Lat., *procedere*, to go forward). (1) A book containing the services in a religious procession; (2) a hymn sung during a religious service, especially when the clergy and choir enter the church; (3) path of a religious procession; (4) books pertaining to local churches (medieval). (C. J. D.)

Processional Cross, a crucifix mounted on a staff, carried in solemn services at the head of a procession of the clergy. (J. F. S.)

Processions, sacred functions in which clergy and people go in parade from one sacred place to another. They may be conducted entirely within the church or may take place outside the confines of the building; even from one church to another. Their object is public supplication to God for some determined favor. They stir the faith of the pious to acts of piety; procure for participants great blessings from God; and give thanks to the Almighty for His favors. Ordinary processions are those assigned to certain days, as those on Palm Sunday, Holy Thursday, Good Friday, and Corpus Christi (qq.v.), or to certain functions as at the consecration of churches (q.v.). They are prescribed either by the liturgy, the Code of Canon Law, or decree of the bishop for a determined public cause, yet recurring by custom. Extraordinary processions are ordered in certain calamities or as thanksgiving for some signal favor. The decreeing of these extraordinary processions is by the bishop or at least with his sanction. The Roman Ritual admonishes the priests in charge of processions, either ordinary or extraordinary, duly to instruct the faithful of the time at which the procession is to be held and the order to be followed in it. The Ritual likewise gives the order of precedence for those taking part in the function. The cross, emblem of faith, should always be at the head of the procession (see PROCESSIONAL CROSS). Other banners may be used if they are ornamented with religious designs or pictures. Processions of the Blessed Sacrament are a popular expression of devotion to the Blessed Sacrament.—C.E. (P. W. N.)

Processus and Martinian, SAINTS, martyrs, d. Rome, date unknown. According to their Acts, they were wardens in the Mamertine prison in which Sts. Peter and Paul were confined; converted by them to Christianity and baptized; publicly venerated from the 4th century, and mentioned in the Martyrologium Hieronymianum. Relics in St. Peter's, Vatican, Rome. Feast, R. Cal., 2 July.—C.E.; Butler.

Procter, ADELAIDE ANNE (1825-64), poetess and philanthropist, b. London; d. there. She was the daughter of Bryan Waller Procter ("Barry Cornwall"), and a convert to Catholicity, 1851. Her verses are unambitious, but have the merit of originality and give evidence of much culture. Her book "Legends and Lyrics," met with great success.—C.E.

Procurator, an agent who manages the affairs of another by virtue of his authority. According to Church law a procurator may be employed in juridical matters, attending councils, marriage, and

the like. What the procurator does legally within the limits of his mandate must be regarded as done by the principal.—C.E.; P.C. Augustine. (W. J. M.)

Prodigal Son, parable in Luke, 15, the story of the son who took his portion of his father's goods and squandered it by riotous living. When reduced to the depth of misery and obliged to eat the husks thrown to the swine, he bethought himself of his father and resolved to return to him penitent. The father was watching for him, greeted him affectionately and killed the fatted calf to make merry over his return. The elder son resented the father's rejoicing. The father silenced him by the reminder that: "thou art always with me, and all I have is thine, but . . . thy brother was dead and is come to life, was lost and is found." This parable occurs in the same chapter as that of the lost sheep, and of the woman searching for the lost groat (piece of money). It impresses on us the earnestness with which Our Redeemer desires the repentance and return of a sinner, and it has caused innumerable conversions and acts of perfect love of God.—Fonck, tr. Leahy, Parables of the Gospel, N. Y., 1915; Ollivier, tr. Leahy, Parables of Our Lord, Lond., 1927. (ED.)

Professed, term applied to those persons received into a religious community upon taking vows of poverty, chastity, and obedience. In some orders it is reserved for religious who have lived in their communities for a certain period, varying from five to twelve years, after pronouncing their vows.

Profession, RELIGIOUS, according to the existing law, denotes the act of embracing the religious state by the three vows of poverty, chastity, and obedience according to the rule of an order canonically approved, and by any additional vow or vows in accordance with the rule of a particular order. A continuous year of novitiate or probation is necessary before profession may be made, and, for the validity of solemn profession at least three years of simple profession must have preceded it; for lay brothers, six years. The aspirant must be of the full age required, generally sixteen years as the minimum, and personally at liberty to make the promises. Coercion renders them null and void. Regular profession admits of two divisions: simple, and solemn. The latter is now restricted to religious orders approved as such by the Holy See, simple vows being generally substituted, sometimes as perpetual, sometimes as temporary. In congregations without solemn vows, a term of temporary vows, varying from three to six years, precedes the perpetual vows. In some orders, those once professed renew their vows from year to year and, in the case of temporary profession, may return to the world. Simple vows are not, in general, a hindrance to the ownership of property. Profession entails the obligation of aspiring after perfection. Previous vows incompatible with the rule are thereby annulled, unless the vows are commutable. The ceremony of profession is described in the "Pontificale Romanum."—C.E.

Profession of Faith, the public (official or unofficial) acceptance of the teachings of the Church. The baptized must profess their Catholic faith as often as non-profession would amount to a denial of the faith. Bishops and priests, according to canon law, must make official profession under certain circumstances. Converts to the Church in the United States must make a profession of the faith, except when Baptism is given unconditionally (see BAPTISM).—C.E., IV, 478; P.C. Augustine; Griffin, The Priest's New Ritual, N. Y., 1927. (F. T. B.)

Profession of Faith of Pius IV, that famous profession of faith, drawn up after the Council of Trent by Pius IV, whose public recital has since always been required of aspirants before their promotion to ecclesiastical offices. It embraces the Creed as recited at Mass; a profession of belief in and acceptance of Apostolic and ecclesiastical traditions and constitutions, as well as in the Church's interpretation of Sacred Scripture; an assertion of belief in the seven sacraments with their proper efficacy as taught by the Catholic Church; an act of assent to the Church's teaching regarding original sin as declared in the Council of Trent; an act of faith in the true propitiatory and sacrificial character of the Mass, and in the Blessed Eucharist with all the meaning that the Catholic term "transubstantiation" signifies; an assertion of the acceptance of the doctrine on purgatory, indulgences, and the efficacy of prayers for the dead, on the veneration of the saints and their relics, their images together with those of Christ and the Blessed Virgin; an acknowledgment of the Catholicity and the Apostolicity of the Roman Church and a promise of obedience to the Roman Pontiff as Vicar of Christ. The profession ends with a summary acceptance of all that the Church teaches and the council had defined as well as the rejection of all doctrines and practises not in conformity with the Church. (J. J. MCG.)

Progress (Lat., *progredire*, to go forward), an advance. Originally this term referred to movement in space, but by an easy figure of speech it now refers more especially to change for the better in any department of life: thought, morality, civilization, or science; or in generalized thought, to a supposed evolution of all nature, in which constant change brings even greater perfection. The doctrine of indefinite progress is, of course, as old as human optimism, but in our day has a special connotation in that it is associated with the materialistic philosophies of such men as Comte, Hamilton, and Spencer. In its positive side, this system accounts for the present as a growth from the past; the cause of this growth is simply an innate tendency of all things to improve; and as to the future, the system predicts essential changes in all things to new and better forms, which in their turn will be still further improved. Familiar examples of the application of this theory are the visionary descriptions of the super-man, the super-state, and the doctrine that religion, morality, and truth are essentially relative and subject to modification in every successive age. No one can hold this view in its entirety, except by failure to make a careful distinction between progress that is real fact and progress that is only claimed, or between progress that is probable and progress that, despite prophecies, is impossible.

As to actual progress, this is determined by accurate history of the past and present. Especially in the fields of natural science and man's control of natural forces, there is no doubt of the vast progress that has been made, particularly in the last century. One need only turn to the work of chemists, physicists, astronomers, engineers, and to the world of manufacture and communication, to see how completely changed and improved are modern conditions. Moreover, it would not be prudent to doubt that further discoveries and inventions will be made, achieving results quite beyond our present power of surmising. These examples are largely confined to the material aspect of life. Although admittedly of exceeding importance in itself and in its effects on social and individual life, this material aspect is only one section of our being. When we turn to other fields, progress is not so evident. The native intelligence of man (as contrasted with acquired knowledge) seems not to have improved. The earliest prehistoric races have left records of an entirely human intelligence, shown in the making and use of tools, in the striving for beauty in painting and sculpture, in religious practises and in belief in human survival. During the historic period, the intelligence of the Greeks seems to have been, not inferior, but superior to ours, and their classic sculptures, architecture, and literature, have not been improved upon. The Romans exhibited a genius in military affairs, in law and in civil administration which remains supreme. The 13th century showed a flowering of ability for pure speculation, for popular creation and appreciation of art, which has not been rivaled since. These familiar examples prove that man, in his essential make-up and in his spiritual activities, is not constantly changing, and more especially that in these matters there is no universal law of evolution and improvement.

Finally, in the matter of religion and morals, no Catholic admits, nor is there any evidence to show, that faith and ethics founded upon natural law and divine revelation have in our time been changed and improved. God's existence, His plan in creation, His revelation of Himself as Creator and Redeemer, are facts which cannot change. Moreover, the laws He has established for human conduct have not been changed by Him and cannot be changed by man. The so-called modern progress in these matters is impossible in itself, and the doctrine proclaiming it is founded only on heresy and sin.—Devas, Key to the World's Progress, Lond., 1906; Dawson, Progress and Religion, Lond., 1929. (E. F. MACK.)

Prohibition (CATHOLIC ATTITUDE). Prohibition is essentially an extreme measure, while virtue lies always in the mean. The extreme may be necessary for those individuals who have lost the power of self-control, but the necessity of the individual cannot be made the necessity of the entire class. Nevertheless the American government has declared the use of alcoholic beverages illegal, except for sacramental purposes. Is the use also immoral? Howsoever they may vote, in practise the people seem to solve this question for themselves, and in the negative. This nullifies the attempt to reform the evils of drinking by resort to legislation. A reform, to be effective, must be from within, but the advocates of prohibition have started from without. The result is the present state of affairs, in which the authorities are preoccupied with evils arising from the sale and use of liquor while other crime flourishes. There can be no doubt that reasonable laws enacted by the state bind in conscience, but to be reasonable a law should not infringe upon the liberty of the individual, and it should be directed to the good of the individual. It should also be capable of enforcement. The prohibition law fails on these three conditions. *Nil violentum perdurat* (nothing violent lasts); this must apply in due time to the prohibition movement as well as to other unreasonable methods of reform. Excess in one direction occasions excess in others, and this explains why drinking intoxicants now is more common and vulgar than ever before in the United States. It is this excess which has confirmed other countries in their more reasonable methods of regulating the liquor trade. (A. O'B.)

Proletariat, prō-lē-tâ'rĭ-ăt (Lat., *proles*, offspring), term popularized in modern Socialistic writings. It originally applied to a class of Roman citizens who possessed little or no property, and were regarded as contributing nothing to the state except offspring. The term was revived by advocates of Socialism to designate that class of the community which possesses no capital at all, and, in a looser sense, the working-people generally.

Promised Land, THE, the land of Chanaan; generally taken by biblical scholars as the whole of western Palestine. This territory was promised to the Israelites by God after their sojourn in the desert. (C. J. D.)

Promotor of the Faith, title of the ecclesiastic advocate who takes the part of the Church in various cases, particularly in a process for beatification or canonization, styled Advocate of God, and also popularly "devil's advocate," because he has to cross-examine those who are trying to establish a good cause.—C.E., XII, 454. (ED.)

Promulgation (Lat., *promulgare*, to publish), the act of making known laws with the effect of obliging their observance from the date expressed. Laws enacted by the Apostolic See are promulgated by publication in the official "Acta Apostolicæ Sedis" and bind three months after the date affixed to the "Acta" (can. 9).—C.E.; P.C. Augustine. (C. A.)

Propaganda, CONGREGATION OF. The Sacred Congregation *de Propaganda Fide* (for the propagation of the faith) was founded by Gregory XV, 22 June, 1622, to regulate ecclesiastical affairs in the so-called "missionary countries," i.e., countries in which the hierarchy is not yet, or only imperfectly, established. The Congregation has its own cardinal prefect, a number of cardinals with the usual officials, and a body of consultors. It has authority over all missionary countries and their inhabitants, over societies of ecclesiastics and seminaries founded exclusively for the foreign missions, and also over religious as missionaries. It attends to everything regarding the holding and recognition of councils held in its territory. It has no

competency, however, in matters of faith, marriage causes, questions of sacred rites, and over religious as such. The headquarters of the Pontifical Society for the Propagation of the Faith are in this congregation, the secretary of the congregation being president of the superior general council of the society.—C.E. (C. E. D.)

Propagation of the Faith, Society for the, an international association for the assistance, by prayers and alms, of Catholic missionary priests, brothers, and nuns engaged in preaching the Gospel in heathen and non-Catholic countries. Founded 3 May, 1822, at a meeting called at Lyons, France, by Fr. Inglesi, Vicar-General of New Orleans, when the efforts of an association founded by Pauline Jarieot were united with those in the United States. The organization is very simple; to become a member it is necessary only to recite daily prayers for the missions and to contribute at least 5 cents monthly to the general fund. The president is Mgr. Marchetti-Salvaggiani, and the society is attached to the Congregation of the Propaganda, the head of which is Card. Van Rossum. It is administered by two general councils, one in Lyons, and one in Paris, each composed of 12 clergymen and laymen of recognized business ability, and noted for zeal and piety. They keep in close touch with the missions, and serve as headquarters for the distribution of alms received from the delegates; at the beginning of each year the total sum collected during the past year is distributed. Contributions for 1928 from the United States to the general fund amounted to $1,270,000.—C.E.

SEAL OF SACRED CONGREGATION OF PROPAGANDA

Proper. The two chief parts of the Breviary and Missal are: (1) Proper of the Season, or *Proprium de Tempore*, comprising lessons, antiphons, and other liturgical passages appointed for days of the year having special Mass and Office; (2) Proper of Saints, or *Proprium Sanctorum*, comprising those appointed for feasts of saints in calendar order.

Proper of the Mass, those parts of the Mass which vary with the day according to the feast celebrated. It consists of the first four chants of the choir, Introit, Gradual (or Tract), Alleluia (or perhaps a sequence), Offertory and Communion; the Lessons, Epistle, Gospel (sometimes added lessons from the O.T.); the prayers said by the celebrant, Collect, Secret, and Postcommunion, often several of each to commemorate feasts coinciding with that being kept. (C. J. D.)

Property (Lat., *proprius*, one's own), that which is or may be owned. In its most general sense, it includes life, health, knowledge, and reputation, which belong to individuals. More strictly, it refers to the external material world as it is or may be subjected to ownership. The origin of property rights has occasioned much dispute among the philosophers. Among the false theories are those which trace this origin to ordinances of the state (Hobbes, Kant), to an original agreement or contract (Grotius, Pufendorf), to labor expended (Locke, Henry George), to injustice, fraud, and force exerted by the strong upon the weak. The proper view, supported by all available history, is that ownership of property is natural to man, a requirement for individual and social life, obvious in itself, and approved by reasoned consideration. Revelation assures us that God made the earth and all that it contains for the use of man, and that, in addition God explicitly made man the lord and owner of the earth. Property may be owned by man as an individual, or owned in common by social groups. The assignment of property to one or other form of ownership has varied widely in different countries, times, and civilizations. Primitive hunters and nomads have a very restricted private ownership, while our civilization gives private ownership a wide extent and restricts common ownership. Our system is under attack by socialists, who, in general, seek to restore all property to public ownership. Socialists find their strongest argument in the abuses and injustices which are easily discovered in the present distribution of material goods. While facts are indisputable, the socialistic remedy is utopian and illusory, involving more and greater evils than it seeks to cure. The philosophical bases of socialism are likewise condemned: economic determinism, materialism, rejection of religion and ethics. The Christian doctrine of private property teaches that man has a right to own, derived from his nature and God's institution; that the exercise of this right is limited by the requirements of justice, charity, and religion; that the institution of private property must not be overturned, but that, as far as may be, any abuses involved be corrected. —C.E.; Cronin, Science of Ethics. (E. F. Mack.)

Property, Ecclesiastical, all temporal goods which pertain to the universal Church, to the Apostolic See, or to any moral person in the church (see Corporations), as real estate, money, edifices, and sacred vessels. Jesus Christ instituted the Church as a perfect, independent, and visible society whose end is the sanctification and salvation of men, to be accomplished by the exercises of religion. To attain this end the Church must support its ministers, must build churches and altars, must establish and maintain religious and charitable institutions. Since the Church has been given the right to work for the salvation of men, it necessarily follows that it has the right to the means necessary for the attainment of that end; hence the right of the Church to property. The doctors and pastors of the Church have always maintained the principle of absolute ownership and free administration of ecclesiastical property independently of the civil power. This power of acquiring and possessing property belongs to the Catholic Church and to the Apostolic See by divine right. Individual dioceses, incorporated as independent entities, and the singular churches of the diocese, can possess and administer property. If canonically established as moral persons, chapters, religious orders, religious congregations and seminaries, can also exercise this right. In the United States church property is safeguarded by different methods; the

bishop being instituted a corporation sole or by holding the ecclesiastical property in trust in the name of the diocese or in his own name by an absolute and full legal title. In some dioceses, each church is incorporated separately. The members of this corporation are *ex officio* the bishop, vicar general, and the pastor, who selects two laymen from the parish to represent the congregation. In this way, the bishop remains always in control.—C.E.; P.C. Augustine. (C. N.)

Prophecy, Prophet (Gr., *prophetes*, speaker for). The Hebrew words for prophet and prophecy, *nabi* and *hozeh*, mean: the first "interpreter and mouthpiece of God"; the second, the vision or revelation interpreted. A prophet in the O.T. was one who made known the will of God, not always by foretelling the future, but often by exposing and rebuking evil, by standing for the law. Abraham, Moses, Samuel, Balaam, Elias, Eliseus, and Nathan are mentioned as prophets. The prophets whose writings form a book of the O.T. are mentioned under BIBLE, BOOKS OF. We gather from the prophetic books that prophecy was a vocation; that it required supernatural knowledge, revelation of some truths or facts by God and inspiration to utter and impress these on men. The bulk of the prophecies of the O.T. concerns the punishment of guilty nations, and the fulfilment of the ancient promises. This is to bring the new and final Covenant. Few will live to see or be worthy of it; from the remnant will arise the Messianic Kingdom, the nations united under the great king, the Son of David. The prophecies mentioned in the N.T. are those of Zachary, Elizabeth, Simeon, Anna, John the Baptist, and of Our Lord.—C.E.; Maas, Christ in Type and Prophecy, N. Y., 1912. (ED.)

Prophetess. In Holy Writ we meet several instances when women are honored with this title: Mary, the sister of Moses (Ex., 15); Debbora, who meted out justice to the Tribes of Israel (Judges, 4); Holda, the contemporary of King Josias (4 Kings, 22); and in the N.T., Anna, the daughter of Phanuel (Luke, 2). God is free to allot His gifts as He chooses.—C.E. (J. Z.)

Propitiation (Lat., *propitiare*, to render favorable, to appease). (1) In general the appeasing or placating of an angry person. (2) Theologically, one of the three fruits of every good work, the other two being impetration and merit. (3) One of the four ends of the sacrifice of the Mass; this end regards man. The propitiatory power of the Mass extends to "sins, punishments and satisfactions" for the living, and punishments for the departed. —Gihr, The Holy Sacrifice of the Mass, St. L., 1927. (C. J. D.)

Pro-Prefect Apostolic, a priest appointed as temporary successor of a Prefect Apostolic. (See PRO-VICAR APOSTOLIC.) (S. B.)

Prose. See SEQUENCE.

Proselyte (Gr., *proselytos*, stranger, newcomer), in Scripture, convert to the Jewish religion, some of them in full adhesion to the Jewish belief and ritual, others merely sympathetic with Judaism and in part co-worshipers; also a person induced to join a Church or sect, by unfair methods.—C.E. (ED.)

Prosper of Aquitaine (TIRO), SAINT, confessor (*c.* 400-*c.* 463), b. Gascony. A layman, he lived in Provence (where he probably died). Here his teachings on grace and free will were opposed by the monks of Marseilles and neighborhood. He was an ardent disciple of St. Augustine, whom he defended chiefly by writing, during his lifetime and after his death, when Pope Celestine, at Prosper's behest, upbraided the bishops of Gaul and upheld St. Augustine. Prosper unceasingly combated semi-Pelagianism, his most important prose work, "On the grace of God and Free Will, refuting Collator" (*c.* 433), being directed against Cassian's ("Collator's") "Conferences." Feast, 7 July; O.S.A., 25 June.—C.E.; Butler.

Prostration (Lat., *pro*, in front of; *sternere*, to cast down), to cast oneself down in front of anyone in adoration, petition, submission, or contrition. For instance, at the beginning of the Mass on Good Friday, and at the Litanies on Holy Saturday, the ministers lie prostrate a short time before the altar. To kneel on both knees and simultaneously bow the head is also sometimes called prostration. (J. C. T.)

SS. GERVASIUS AND PROTASIUS

Protasius, SAINT. See GERVASIUS AND PROTASIUS, SAINTS.

Protectories (Lat., *protegere*, to shelter), institutions for the care and training of problem children, wayward, delinquent, etc. The name is generally reserved to institutions in the care of Catholic brothers. Corresponding institutions under public auspices are generally called industrial schools, or under an older name, reform schools. —C.E. (E. F. MACK.)

Protestant, strictly speaking one who makes protest of his belief in or against something; in general usage a member of one of the sects which arose in Western Europe at the time of the Reformation or of one of the offshoots of these at a later time. The term originated at the Diet of Speyer, April, 1529, when it affirmed that where the "new religion" had been established it might be tolerated, but that its adherents should not interfere with the Mass or with the attendance of Catholics thereat. Against this decree permitting Catholic worship a number of the members, led by the Elector Frederick of Saxony, made a solemn "protest," hence the name as applied to those who opposed Catholicity. Lutherans, Reformed, and later Anglicans were all content to be known by this name, and with the rise of other sects it was accepted by them, so that its sole meaning became that of opposition to Rome. In general Protestants have accepted as fundamental three principles, viz: (1) the supremacy of the Scriptures; (2) justification by faith alone; (3) the priesthood of all believers. Even in this they are not fully agreed,

and many, Anglicans especially, who would not accede to this as a statement of their belief, called their religion Protestant. With the rise of the pro-Roman party in Anglicanism both the term and the thing are repudiated. However, in general all religious bodies separated from the Catholic Church and not comprehended in one of the schismatic Eastern Churches, are classed as Protestants. (F. K.)

Protestant Episcopal Church, the Anglican Church in the United States, an offspring of the Church of England, established in the American colonies during the 17th century. After the Revolution strenuous efforts were made to form a united Episcopal Church in America. Samuel Seabury of New England, having been refused consecration as bishop by the Abp. of Canterbury, was consecrated by the Scottish bishops at Aberdeen, 1784. Subsequently three other American bishops were consecrated in England. The organization of the Protestant Episcopal Church in the United States was completed at the General Convention of 1789. The Church adheres to the Apostles' and Nicene creeds. Baptism is either by pouring or by immersion. The system of government includes the parish or congregation, the diocese, the province, and the general convention. They publish 10 general periodicals, 55 diocesan, and 7 periodicals devoted to special interests. Foreign missionary work is carried on in Africa (the west coast), China, Japan, Haiti, Brazil, Cuba, and Mexico; in 1916 there were 463 mission stations; 346 missionaries, with 1349 native helpers; 247 churches and chapels, with 17,551 members; and 346 schools, including 4 theological schools and 43 colleges and academies, with 12,343 students and pupils. In the United States in 1925 there were 5771 ministers, 7833 churches, and 1,164,911 communicants, chiefly in New York and Pennsylvania.—C.E.

Prothonotary Apostolic, member of the chief order of prelates in the papal Curia. There are four classes: (1) those who sign the papal Bulls, instead of the earlier abbreviators, act in connection with the consistories and processes of canonization, examine candidates, and confer a fixed number of degrees in theology and canon law; (2) certain canons of St. Peter, the Lateran, and St. Mary Major and of the cathedral chapters outside of Rome to which the privilege has been granted; (3) those who are entitled to the same external insignia as class No. 1; (4) others outside of Rome who receive the dignity. They are entitled to the use of the pontificals. The privileges, dress, and insignia are defined in the "Motu Proprio" of Pius X, June 29, 1908.—C.E.

Protocanonical, referring to those books of the O.T. whose canonicity was never questioned. The term was probably first used by Sixtus of Siena in the 16th century (Bibliotheca Sancta, I, 1) to distinguish the accepted books of the Bible from the deuterocanonical writings, whose divinely inspired character had been for a time disputed. See DEUTEROCANONICAL. (B. S.)

Protocol (Gr., *protos*, first; *kolla*, glue), the first leaf glued to papyrus rolls, later a sheet with seal affixed, containing a summary of the document's contents by a notary; draft; original copy; minute record of document; register; preliminary memorandum in negotiations, serving as basis for final agreement; a convention less formal than a treaty. —C.E. (T. T. K.)

Proto-martyr, the first to suffer in any persecution, as St. Stephen, who is eminently the first who gave witness to Our Lord by shedding his blood. (ED.)

Protopope (Gr., *protopapas*, chief priest), term used in the Orthodox and Byzantine Uniat Churches to designate a priest of higher rank, who corresponds in general to the archpriest or dean in the Western Rite.—C.E.

Protus and Hyacinth, SAINTS, martyrs (*c.* 257), d. Rome. According to their acts which, however, are considered apocryphal, they were Egyptians, probably brothers, in the service of St. Eugenia; arrested for their faith, they were burned at the stake, as their charred remains found in the cemetery of St. Hermes on the Via Salaria, 1845, indicate; the epitaph written by Pope Damasus calls them brothers. Body of St. Hyacinth at San Giovanni dei Fiorentini; St. Protus in church of the Propaganda. Feast, 11 Sept.—C.E.; Butler.

Prout, FATHER, pen-name of FRANCIS SYLVESTER MAHONY (O'MAHONY; 1804-66), priest and author, b. Cork, Ireland; d. Paris. Ordained as priest at Lucca, 1832, he exercised his priestly office only for a short time at Cork. In 1834 he moved to London, wrote for "Fraser's Magazine," and "Bentley's Magazine," and was sent by Dickens to Rome, 1846, as correspondent for the "Daily News." After 12 years he went to Paris as correspondent for the "Globe." Popularly known as the author of "The Bells of Shandon," he owes his literary fame, however, to his collection of writings "Reliques of Father Prout."—C.E.

Provancher, LÉON ABEL (1820-92), naturalist, b. Bécancour, Quebec, Canada; d. Cap Rouge. Ordained at Nicolet, 1844; he utilized his deep interest in nature in the study of Canadian flora and fauna, thus winning by his extensive pioneer work the appellation of "Father of Natural History in Canada." In 1868 he founded the "Naturaliste Canadien," which he edited for 20 years. Among his writings are "Flore du Canada," and "Le Verger Canadien."—C.E.

Proverbs, BOOK OF, one of the Sapiential writings of the O.T., placed in the Vulgate after the Psalms, in the Hebrew (A.V.) among the Sacred Writings. According to the official edition of the Vulgate, the Hebrews called it *Misle*. The Latin term *Proverbium* implies a sententious expression of a practical truth. The Hebrew *Misle* indicates rather the form of expression, viz., "sententious expression in parallelism of individual truths capable of general application." The Book of Proverbs is a collection of practical rules for wise living set forth in poetical form, containing 31 chapters, divided as follows: the exordium defines the purpose of the book, i.e., to impart wisdom which will enable men to understand all kinds of proverbs (1, 1-7). (1) A series of poems concerning wisdom, its pursuit, fruits, enemies, and glory (1-9). (2) The Proverbs of Solomon; discon-

nected sayings in couplet form, sometimes repeated (10-22). (3) Other collections of proverbs: those regarded as an epilogue to the preceding (22-24); proverbs of Solomon collected by the men of Ezechias, King of Juda (25-29); the words of Gatherer (Agur), son of Vomiter (30); the words of Lamuel, the king (31, 1-9); and an alphabetic poem descriptive of a brave and strong woman, used as the Epistle in the Mass of Holy Matrons (31, 10-31). There is no question of individual authorship. The major portion is the work of Solomon, though the book in its present form may have been completed in the time of King Ezechias or even of Esdras. Its Divine origin (canonicity) is vouched for by its frequent use on the part of the rabbis and by the N.T. allusions and citations, e.g., Romans, 12, 19 and 20.—C.E. (T. MCL.)

Pro-Vicar Apostolic, a priest appointed by a vicar Apostolic to succeed him temporarily in the event of his death, or of his jurisdiction being impeded by captivity, exile, or inability.—Winslow, Vicars and Prefects Apostolic, Maryknoll, 1924. (S. B.)

Providence (Lat., *providere*, to foresee, provide), adapting means to an end, God in His Wisdom ordering every event so that the purpose of creation may be realized, and, in particular providing for every human being the means of working out his destiny and of serving and glorifying his Creator, Ruler, Redeemer, and Sanctifier. St. John Damascene calls it: "The will of God by which all things are ruled by right reason." It leaves no room for chance or for fate. It is the personal act of God in regard to man. It is the expression of His relation to us as Father. "For your Father knoweth that you have need of all these things" (Matt., 6). It is our reason and motive for prayer, as taught by Christ in the "Our Father." It is God's hand leading us on, invisible especially in moments of trial and darkness, but visible, as Card. Newman says in Parochial Sermons, 1, when we can look back and account for the happenings that have influenced our lives and enabled us to go on in God's service. In vol. V he says it is nearly the only doctrine held with real assent by the mass of religious Englishmen, which seems to be true generally of Christians who are not members of the Church Christ founded.—C.E.; Downey, Divine Providence, N. Y., 1928.

Providence, city, Rhode Island, capital of. It is stated that as late as 1680 there were no Catholics in the colony founded by Roger Williams in Providence, although religious liberty was established there from 1636. The few who came there, for lack of priests, either left or fell away. The first appearance of Catholic worship was in 1780 when the French under Rochambeau were stationed there and the army chaplains celebrated Mass publicly. During 1813 Mass was said in a private house but it was not until 1837 that the first Mass was celebrated in a Catholic church built for that purpose. A second parish was erected, 1842, and the great increase in immigrants consequent to the famine in Ireland, 1843, necessitated the erection of several new churches, and those English-speaking parishes which are still important were erected in the fifties. From 1844-47 Providence was the episcopal residence of the diocese of Hartford. An orphan asylum, convent, and schools were established, but the vigor of the Knownothing movement and the apparent poverty of the parishioners prevented any appreciable growth of religious structures. The first bishop of the newly created diocese of Providence, Thomas Francis Hendricken, consecrated 28 April, 1872, began the erection of the new cathedral of Sts. Peter and Paul, which was completed during the episcopacy of Rt. Rev. Matthew Harkins, consecrated 14 April, 1887. Under the latter's encouragement and advice several charitable organizations were founded, notably St. Maria's Home for Working Girls, founded, 1894, through the generosity of Joseph Banigan; St. Joseph's Hospital, 1891, St. Vincent de Paul Infant Asylum, 1892, Working Boys' Home, 1897, House of the Good Shepherd, 1904. The great influx of Italian and Polish immigrants necessitated the building of exclusively Italian and Polish churches. Catholic educational institutions in the city, in addition to 18 parochial schools, include La Salle Academy, St. Francis Xavier Academy, Elmhurst, and Providence College. It has a Catholic Woman's Club, founded, 1901, which is distinguished for its social and cultural activities, and an influential Catholic Club for men founded, 1909. At present there are 29 churches in the city. Catholics, 119,314.

Providence, DIOCESE OF, Rhode Island; comprises the State of Rhode Island; area, 1085 sq. m.; suffragan of Boston. Bishops: Thomas F. Hendricken (1872-1886); Matthew Harkins (1887-1921); William A. Hickey (1921). Churches, 128; priests, secular, 247; priests, regular, 73; religious women, 799; college, 1; high schools, 14; parish schools, 53; pupils in parochial schools, 27,901; institutions, 25; Catholics, 317,529.

Province, ECCLESIASTICAL, a territorial administrative division in the Church, consisting of several dioceses under an archbishop, the metropolitan, who derives this dignity from his own episcopal see, to which by designation or approbation of the Roman Pontiff it is attached (can. 272). Provincial organization was early favored by doctrinal and disciplinary troubles necessitating frequent regional synods of the bishops, usually presided over by the bishop of the capital city of the civil province (eparchy) or of the see regarded as the mother-church of the rest; it was formally recognized by the Council of Nicæa (325).—C.E.; Ayrinhac, Constitution of the Church, N. Y., 1925; P.C. Augustine. (J. T. T.)

Provincial, a religious superior exercising general supervision over a number of religious houses which form a division of the order or congregation, called a province. The provincial superior is subject in turn to the superior general. His term, by Canon Law, should not extend beyond six years.—C.E. (A. C. E.)

Provincial Council, a consultative and deliberative assembly of the bishops, certain other prelates, and clerics, which should be convoked in each ecclesiastical province at least every 20 years to discuss and decree whatever may appear conducive in its particular territory to the growth of the

faith, the moderation of morals, the correction of abuses, the concluding of controversies, and the maintenance or introduction of uniform discipline. The metropolitan, or, when the metropolitan see is vacant or its incumbent legitimately prevented, the senior suffragan bishop, after consulting the fathers who have a deliberative vote, determines the place of assembly, giving preference to the metropolitan city, provided there is no reason for convening elsewhere: he also convokes and presides over the council. Upon its termination the president forwards to the Holy See all the acts and decrees, which are not to be promulgated before they are examined and endorsed by the Sacred Congregation of the Council. The method of their promulgation and the time at which they go into effect is determined by the council itself. The decrees oblige throughout the province, nor can the local Ordinaries dispense from them except in particular cases and for just cause. In remote preparation the metropolitan or the senior suffragan, as above, must call a meeting of the local Ordinaries of the province at least every five years to determine what should be done in their dioceses for promoting the good of religion and to make ready the matters that ought to be treated in a future provincial council.—C.E.; P.C. Augustine. (J. T. T.)

Provision (Lat., *providere*, to take care, provide), a general term, used in ecclesiastical language to denote any concession of an ecclesiastical office. In the Church there are many offices held by clerics, and the general designation of the particular cleric to an office is called provision. Free appointment or collation, election, postulation, etc., are simply modes of provision. (C. N.)

Provision, CANONICAL, the conferring of an office by the proper ecclesiastical authority and in accordance with canonical legislation. This is the only legitimate way of obtaining an ecclesiastical office, and is made by free appointment, nomination and investiture, election and postulation. In English-speaking countries canonical provision is generally by free appointment. Two conditions are required; the fitness of the candidate, which is judged by the ecclesiastical superior, and that the office be vacant.—C.E. (C. N.)

Provisors, STATUTE OF, English statute of Edward III incidental to the controversy between the English kings and the Court of Rome, concerning filling of ecclesiastical benefices by means of papal provisions. It enacts that elections of bishops shall be free, that owners of advowsons shall have free collation and presentment, and that attempted reservation, collation, or provision by the Court of Rome shall cause the right of collation to revert to the king.—C.E.

Provost, (Lat., *præpositus*, placed before), the dean or first dignitary of a cathedral or collegiate chapter, appointed by the Holy See, whose principal office is to preside at capitular functions, assist the bishop when pontificating, administer to him the last sacraments, and conduct his obsequies.—C.E.; Ayrinhac, Constitution of the Church, N. Y., 1925. (S. B.)

Proxy, MARRIAGE BY. It is not necessary that in every case the contracting parties appear personally before the priest in order to receive matrimony. A proxy or agent may be used, representing an absent party, provided that he shows credentials in writing, signed by the absentee and by the parish priest or ordinary of the place where the commission was given, or at least by two reliable witnesses.—Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (J. F. S.)

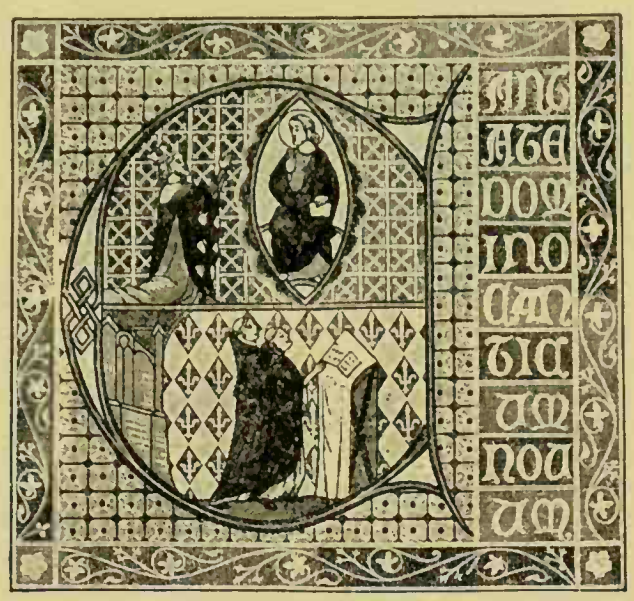
Ps. = Psalm.

Psalms, BOOK OF, a collection of Divinely inspired hymns or poems in the Canon of the O.T. as accepted by Jews and Christians; also known as the Psalter of David of 150 Psalms (Council of Trent). Psalm is from *psalmos*, the Greek equivalent of the Hebrew *Mizmor* (the title prefixed to 57 hymns in the collection), signifying "a song to the accompaniment of a stringed instrument, the psaltery or lyre." The Hebrew title of the book is "Tehilim" (hymns or songs of praise). Though David should be regarded as the chief author (Biblical Commission, 1 May, 1910), since 73 psalms bear his name, he is not the sole author. Others designated in the collection are: Moses, Ps. 89; Solomon, Pss. 71 and 126; Asaph, a choir leader (1 Par., 6), Pss. 49, 72-82 (probably composed by members of this family at different times between David's reign and the Exile, 583 B.C.); Eman, Ps. 87 (sons of Core mentioned); Ethan the Ezrahite, Ps. 88. The Sons of Core (2 Par., 20), is a designation of a guild of Temple singers, who composed or collected Pss. 83, 84, 86, and perhaps 87. Psalms bearing no mark of authorship are called "orphan psalms." While a few psalms may have been composed in the Machabean era, the vast majority were not only written, but the collection appears to have been practically completed, *c.* 529 B.C. Although the number 150 is traditional, the enumeration of individual psalms, between Ps. 9 and Ps. 146, has not been uniform in the different versions. We need not assume that the present form represents the original in its entirety. The Biblical Commission admits the acceptance of the theory that alterations, omissions, and transpositions may have taken place even in the Miserere, for liturgical, musical, or other reasons, provided the inspiration of the entire work be accepted. The Vulgate represents a translation made from the Hexapla by St. Jerome, A.D. 392, to replace a correction of the Vetus Latina which he himself had made, *c.* A.D. 383. The latter is still used in the Missal and in the Office as recited in St. Peter's, Rome.

The Book of Psalms is divided into five sections, based to some extent upon the titles, each section save the last closing with a doxology: (1) Pss. 1-40; (2) Pss. 41-71; (3) Pss., 72-88; (4) Pss. 89-105; (5) Pss. 105-150. The Biblical Commission directs that the importance of the titles, especially with regard to authorship, be not lightly set aside. Nearly 100 psalms have titles indicative of authorship, historical occasion, musical notation, or type of poetry. Each of the psalms has its own theme and purpose. Broadly speaking, eight classes may be distinguished: (1) hymns (thanksgiving, praise of God, His attributes and works in Nature and Grace), 8, 17, 102-106, 145-150 (Alleluiatic,

q.v.); (2) petition, 29, 63, 73, 93; (3) didactic (moral), 1, 48, 118; (4) penitential, 6, 31, 37, 50, 101, 129, 142; (5) imprecatory (q.v.), 17, 34, 58, 68, 78, 93, 108, 129; (6) historical accounts of God's Providence toward Israel, 75, 104, 105, 113, 134, 135; (7) Gradual (q.v.), or pilgrim, 119-133; (8) Messianic, 2, 15, 21, 44, 68, 71, 109. The Divine character of the Book of Psalms is vouched for by Christ and the Apostles, who use it more than any other book of Scripture. In the Church it has always been regarded as a source of Divine truth. Its use for public worship and private devotion passed from the Synagogue to the early Church, which, following the example of Christ, employed it in the celebration of the Eucharist and other liturgical services. Today the Psalter forms the main part of the Breviary, the whole being recited normally in the course of a week. It is employed in the Introit, Gradual, and Offertory of the Mass.—C.E.; Boylan. The Psalms, Dub., 1920; Bird, A Commentary on the Psalms, Lond., 1926.

(T. McL.)



PSALTER OF ST. LOUIS

Psalter of Mary (*Psalterium Marianum*), a work composed by St. Bonaventure applying the sentiments of the psalms and other canticles of Sacred Scripture to the Blessed Virgin. Also, the Rosary, because of the 150 Hail Marys, corresponding to the number of the psalms of David.

(N. M. W.)

Psaltery (Lat., *psalterium*), term ordinarily applied to collections of the Psalms of David as collected and used for the recitation of the Divine Office. There are two collections, the Roman Psaltery and the Gallican Psaltery. The former is the first translation of the "Vetus Itala" by St. Jerome which was finished, *c.* A.D. 385; the latter is a later translation, also by St. Jerome. This translation found a readier acceptance in France and finally in the universal Church than the first. It is the psalter now in use in all churches excepting St. Peter's, Rome. The translation was made, *c.* A.D. 393. The word psaltery is also applied to a musical instrument used in the sacred chants. It is a stringed instrument similar to a harp, and the music is produced by strumming the strings either with the fingers or a plectron.

(P. W. N.)

Psichari, psī'kȧ-rē, Ernest (1883-1914), novelist, b. Paris; d. Belgium. A grandson of Renan, he received an excellent literary training. He became an officer in the Colonial Artillery. While stationed in Africa, he recovered his faith and resolved to join the Dominicans, 1914. He was killed during the first days of the World War. Psichari is known chiefly for two novels which are considered a spiritual autobiography: "Le Voyage du Centurion" and "Les Voix qui crient dans le Désert."—C.E. Suppl.; Massais, "Vie d'Ernest Psichari," Paris.

(F. P. L.)

P.S.M. = Fathers of the Pious Society of Missions.

P.S.S. = Priests of St. Sulpice, or Sulpicians.

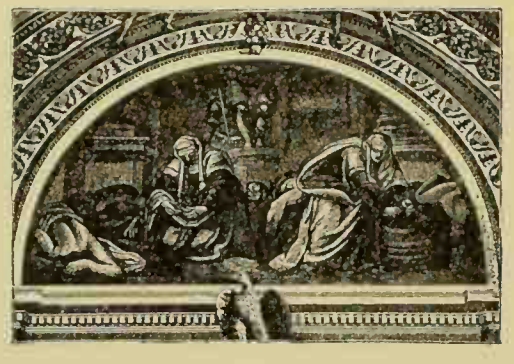
Psychoanalysis (Gr., *psyche*, soul; *analuo*, to analyze), a system of examining the soul, especially the faculty of memory, in order to discover possible experiences of the past which may account for present conditions, mental ailments, such as discouragement, weakness of will, anxieties, melancholy, inordinate fears, remorse. No doubt a scrutiny of the past helps one to correct what has been wrong and to regulate the present. However, it requires extraordinary discernment to recall one's past correctly, exceptional honesty to face it, and heroic frankness to reveal it to others, especially when one has no guarantee of their ability to analyze it correctly or fidelity to keep it secret. Confidence in the system has been much impaired by the fact that its practitioners seek to explain all mental conditions by previous sex experiences, and cannot appreciate the fact that sex is only one of the many factors in human experience, and by far the least important factor in the lives of countless thousands.

(ED.)

Psychology (Gr., *psyche*, soul; *logos*, doctrine), in the most general sense the science of the soul and its operations. The ancients, Aristotle and the medieval Scholastics, treated the whole matter together; but in modern times, owing to the development of experimental sciences, a distinction is made between empiric psychology which, by use of experimental method (e.g., memory tests), studies data of consciousness, their laws, and correlation of body and soul; and rational (philosophical) psychology which, by argumentation, principally deductive, studies the causes and principles of psychic activity on the basis of experimentally established facts (e.g., from operations of intellect and will argues the spirituality of human soul). To be complete, both empiric and rational psychology should embrace study of soul and its manifestations wherever found, in plants, brute animals, men. Since the goal of rational psychology is the establishment of the ultimate nature of soul and its manifestations, it must begin with data (normal and abnormal) supplied either by experiences of every-day life or by scientifically controlled experiment. In both cases the method to be followed is that of introspective observation aided and corrected by other supplementary sources, and of careful analysis of the various activities of living things. Based

on the results of such study, rational psychology proceeds to an explanatory account of the nature of the agent or subject of these activities (soul), with its chief properties, e.g., the nature of life and of soul, the different kinds of life (vegetative, sensitive, intellectual), knowledge and appetition, spirituality and immortality of the human soul, and quite generally the question of the origin of life and of species (Evolution or Transformism).—C.E.; De La Vaissière, Elements of Experimental Psychology, St. L., 1926; Miller, General Psychology, N. Y., 1928; Maher, Psychology, N. Y., 1909. (J. B.)

Psychotherapy (Gr., *psyche*, mind; *therapuo*, cure), name for the process of using the mind to influence the body when ailing, and help to relieve it or cure it entirely. It is no new thing, but as ancient as humanity; nor does it require any recondite knowledge or skill, since it is a matter of common experience. There is a great deal of quackery masquerading under the name. Christian Science relies on the process to a great extent. Unfortunately those who recommend and practise it do not believe in the existence of a soul as the principle of human life, but only in forces of one kind or other that constitute life.—C.E.; Walsh, Psychotherapy, N. Y., 1911. (ED.)



STS. PUDENTIANA AND PRAXEDES

Publican, among the Romans usually a man of equestrian rank. In the Gospels the word means a "tax-gatherer" employed by these wealthy Roman knights. They were universally detested by the Jews because they enriched themselves at the expense of their brethren, and hence in the N.T. they were regarded as traitors and classed with sinners (Matt., 9), harlots (Matt., 21), and the heathen (Matt., 18). No publican was admitted as a witness in court. A true Jew could not ask nor accept an alms from them. Some of this despised class were among the earliest disciples of John the Baptist and of Christ. The most illustrious of all the publicans was Matthew, or Levi, called by Christ to be an Apostle (Matt., 9).—C.E.; Cecilia, St. Matthew, Lond., 1906. (R. K.)

Public Confession, the confessing of one's sins to others besides the officiating priest with a view to receiving sacramental absolution. In the early Church the public confession of public sins was customary. Even secret sins were sometimes thus confessed, though for these the Church permitted auricular confession (q.v.). The custom of public confession began to decline in the 4th century. The only form in which it exists today is in confession made through an interpreter. However, extrasacramental public confession survives in the "chapter of faults" held in religious communities.—Kurtscheid, tr. Marks, The Seal of Confession. (F. J. C.)

Public Decorum, also known as PUBLIC PROPRIETY (*honestas publica*), a diriment impediment to matrimony. If a party has contracted an invalid marriage with another, or if they have lived in public and notorious concubinage, the impediment exists between each of them and the ancestors and descendants of the other to the second degree in the direct line, i.e., from grandparents to grandchildren. There is no impediment collaterally.—Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (J. F. S.)

Public Penance, the reception of the sacrament of Penance with public acts of mortification, such as fasting, or the wearing of sackcloth, constituting the element of sacramental satisfaction. In the early Church this method of reconciliation was usually required of those who committed scandalous sins, even though the confession was secret. Public penance continued, in a mitigated form until the 14th century.—Pohle-Preuss, The Sacraments, III, St. L., 1924. (F. J. C.)

Pudentiana (POTENTIANA), SAINT, virgin, martyr (*c.* 160). She is said to have been the daughter of the Roman senator, St. Pudens, and, with her sister, St. Praxedes, died for the Faith. Pope Paschal I (817-24), had her remains placed in the church of St. Praxedes. The church of St. Pudentiana, probably the oldest in Rome, is supposed to have been built on the site of her dwelling-place. Relics in churches of Sts. Pudentiana and Praxedes. Feast, 19 May.—C.E.; Butler.

Pueblo Indians (Sp., village), name used collectively to designate those Indians of New Mexico and Arizona, of sedentary agricultural habits and permanent houses. Christianity was first preached to these tribes by the Franciscans, and the missions flourished until the revolt of the Pueblos in 1680. With the exception of the Hopi and some of the people of Lagnna, the Pueblo Indians are nominally Catholic, though attached to ancient rites.—C.E.

Pugh, GEORGE ELLIS (1822-76), jurist and statesman, b. Cincinnati, O.; d. there. A Catholic convert, he served in the Mexican War, and played a prominent part in politics as the first native of Ohio to sit in the Senate (1860), by supporting Douglas's doctrine of popular sovereignty. His most noted legal argument was in the Vallandigham *habeas corpus* case. 1813.—C.E.

A. WELBY PUGIN

Pugin, AUGUSTUS WELBY NORTHMORE (1812-52), architect, b. London; d. Ramsgate, England. He revived the architectural forms of medieval England and championed truth and fitness in architecture. His enthusiasm for Gothic art, liturgy, and the sacred chant led to his conversion to Catholicity, 1834. Made professor of ecclesiastical antiquities at St. Mary's College, Oscott (1838-44), he wielded his influence through numerous writings, notably "Contrasts, a Parallel between the Noble Edifices of the Fourteenth and Fifteenth Centuries and the Present Day," the "Glossary of Ecclesiastical Orna-

ment and Costume," and designs for silver, gold, brass, and iron work. His completed structures include many Catholic churches, Birmingham, Nottingham, Southwark, and Killarney cathedrals, Adare Hall, Alton Convent, Downside Abbey, and work on the new Houses of Parliament in which he collaborated with Charles Barry. —C.E.

Puiseux, VICTOR ALEXANDRE (1820-83), mathematician and astronomer, b. Argenteuil, France; d. Frontenay. He occupied the chair of celestial mechanics at the Sorbonne. Excelling in mathematical analysis, he introduced new methods in his account of algebraic functions, and by his contributions to celestial mechanics advanced knowledge in that direction. In 1871 he was unanimously elected to the French Academy.—C.E.

Pulcheria, SAINT, virgin (399-453), Empress of the Eastern Roman Empire, eldest daughter of the Emperor Arcadius. In 414 she was proclaimed Augusta by the senate and for 10 years ruled jointly with her younger brother. At his death, she married the general Marcian, but preserved her vow of virginity, and shortly afterwards had him proclaimed Augustus. A strong opponent of Nestorianism, she secured the condemnation of the Nestorian and Eutychian heresies. By bringing the bones of St. John Chrysostom to Constantinople she accomplished the reconciliation of the schismatic party of the Johannines with the Church. Emblem: a lily. Feast, 10 Sept.—C.E.; Butler.

Pulpit (Lat., *pulpitum*, stage or scaffold), an elevated stand for preaching. Its immediate precursor was the ambo (q.v.). In the early Christian era the bishop preached from the *cathedra*. Later the ambo was the place for reading the Gospel and delivering sermons. In the building plan of St. Gall (820) the pulpit is found in the central part of the nave. It was later a part of the rood-loft; movable pulpits of wood were also used. The sculptured pulpits of Pisano at Siena and Pisa are examples of the finest work of the 13th century in Italy. At Prato there is an example of an outside pulpit. In the Renaissance they are of either bronze or marble and are projected from a pillar or wall. The Belgian pulpits of the Baroque period are remarkable for their size and luxurious carvings. The style of the pulpit should be subordinated to that of the high altar and it should be placed so as not to obstruct the view of the sanctuary. —C.E.

Pulver Day (Lat., *pulvis*, dust), old English name for Ash Wednesday.

Pure Heart of Mary, DEVOTION TO THE, a special phase of Christian devotion to the Mother of God. Devotion to the pure Heart of Mary was inspired by the love of that Heart for God and man, and also, from the desire to honor the Immaculate Heart which was a symbol of all that was purest and best, of all heroic virtue, of charity, of purity, of humility. Public devotion to the Heart of Mary was first promulgated by St. John Eudes, founder of the Society of Jesus and Mary (Eudists). He had the feast celebrated at Autun, 1648, organized religious societies to promote this devotion, and composed an office for the feast. The devotion was given new impetus by the apparition of the miraculous medal and the establishment of the archconfraternity of the Immaculate Heart of Mary, Refuge of Sinners, at Our Lady of Victories, Paris. The office and Mass were approved by the Congregation of Rites 21 July, 1855. The feast is celebrated on the Sunday after the octave of the Assumption. (N. M. W.)

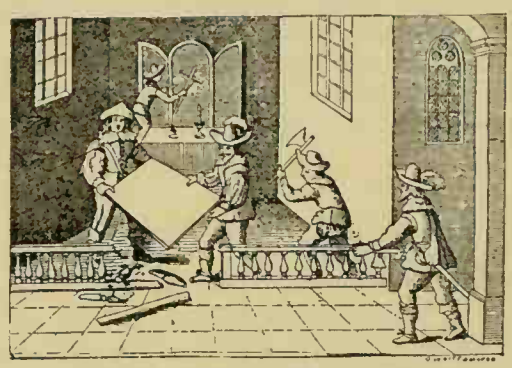
Purgatorial Society, an organization whose object is to assist the souls in Purgatory (q.v.) by prayers, Masses, and good works. Belief in the existence of Purgatory, and in the possibility of the living assisting the suffering souls has inspired the faithful to pray for the dead from the very beginning of Christianity. During the middle ages, especially among the Anglo-Saxon and Germanic nations, many societies were established for this purpose. One of the duties incumbent on the members of the artisan's guilds was to pray for their departed colleagues. There still flourishes at the church of the Campo Santo dei Tedeschi in Rome a purgatorial society founded in the 15th century. An archconfraternity for the solace of the suffering souls under the title of Our Lady's Assumption is canonically erected at the Redemptorist Church of Santa Maria in Monterone at Rome. In the United States a very extensive society of this nature, called the Purgatorian Society, under the direction of the Redemptorist Fathers, has branches in New York, Boston, Philadelphia, Buffalo, Baltimore, Pittsburgh, St. Louis, Chicago, New Orleans, Kansas City, Detroit, and Portland, Ore. Similar organizations are directed by several other religious orders.—C.E. (F. J. C.)

Purgatory (Lat., *purgare*, to cleanse), in ecclesiastical language, the state or the abode of temporary punishment for those souls, who having died in the state of grace, are not entirely free from venial sins or have not yet fully paid the satisfaction due to their transgressions. It is not a state of positive growth in goodness and in merit, but of purification effected by suffering. The Catholic doctrine, defined at the Council of Florence and repeated at the Council of Trent, is: (1) that there is a Purgatory; (2) that the souls suffering there can be helped by the prayers of the faithful, especially by the Sacrifice of the Altar (Trent, Sess. xxv). Although Holy Scripture does not expressly mention Purgatory, it presupposes it, and refers to it clearly enough, e.g., 2 Mach., 12; Matt., 5 and 12; 1 Cor., 3; Phil., 2; 1 Peter, 3. Purgatory is firmly established by tradition and confirmed by the constant belief of the Church in suffrages for the dead. The chief punishment consists in being deprived of the beatific vision (*pœna damni*). Besides this there is the additional punishment (*pœna sensus*), which, according to the common belief of the Western Church, consists in real fire. They are certain of their salvation, and are confirmed in good, hence can no longer sin. Since they love God perfectly, they bear their sufferings with resignation. This love of God and resignation to His holy Will, according to many theologians, considerably lessens and mitigates the severest sufferings of Purgatory. In the early Church some heretics denied the existence of Pur-

gatory. In the Middle Ages the Cathari, Waldenses, and Hussites rejected it, and in the 16th century Luther and Calvin and their followers did the same. Protestants, therefore, generally reject it. The Greeks have a vague and indefinite notion of it. Belief in Purgatory fosters piety. It deters man from venial sin, begets a spirit of penance, gives him occasion to practise charity to the dead, and awakens salutary thoughts of the life to come.—C.E.; Pohle-Preuss, Eschatology, St. L., 1924; Newman, The Dream of Gerontius, St. L., 1924; Thorold, The Dialogue of St. Catherine, Lond., 1898. (A. C.)

Purgatory, ST. PATRICK'S, a sanctuary famous since the time of St. Patrick and located on Station Island, Lough Derg, Donegal, Ireland. It was under the Canons Regular of St. Augustine in the Middle Ages, then under the Franciscans, and now is governed by secular priests. The church of St. Patrick was built in 1780. About 3000 pilgrims annually take part in the severe penitential exercises.—C.E.

Purification of the Blessed Virgin, FEAST OF THE, or CANDLEMAS DAY, 2 February. It commemorates the purifying of the Blessed Virgin according to the Mosaic Law, 40 days after the birth of Christ, and the presentation of the Infant Jesus in the Temple. The feast was introduced into the Eastern Empire by Emperor Justinian I (527-565), and is mentioned in the Western Church in the Gelasian Sacramentary of the 7th century. Candles are blessed on that day in commemoration of the words of Holy Simeon concerning Christ "a light to the revelation of the Gentiles" (Luke, 2), and a procession with lighted candles is held in the church to represent the entry of Christ, the Light of the World, into the Temple of Jerusalem. "Candlemas" is still the name in Scotland for a legal term-day on which interest and rents are payable (2 Feb.).—C.E., III, 245.



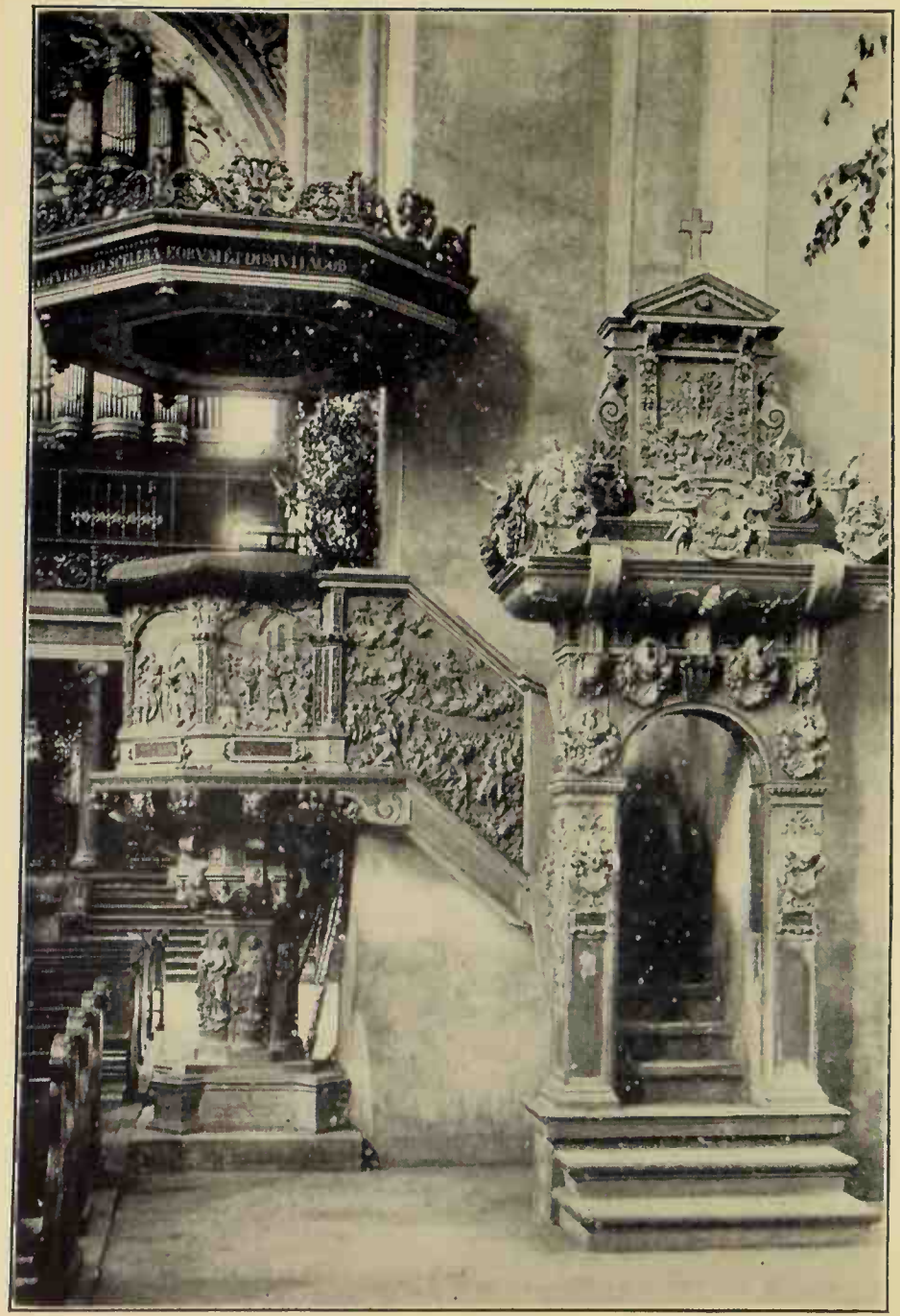
PURITANS DESECRATING A CHURCH, A.D. 1643.
From a scarce vignette.

Purifications. Contact with certain objects, as for instance a corpse or the bones of a dead person (Num., 19), or certain physical conditions such as for instance those connected with the sexual life (Lev., 15), made a person "unclean," that is to say, unable to take part in divine worship and to associate with his fellowmen, for a longer or shorter duration of time, and to be restored to normal condition one had to undergo a cleansing or purification which varied according to the causes that had produced the state of legal uncleanness. The lighter form of uncleanness, resulting from touching an unclean person, lasted for one day; purification consisted in the washing of one's clothes and bathing (Lev., 15). A more serious form of uncleanness lasted for seven days and required different kinds of purifications. In the case of one who had touched a corpse, the water of aspersion or expiation containing the ashes of the red cow (Num., 19) was to be used on the third and on the seventh day. The uncleanness connected with childbirth (Lev., 12) required a sacrifice of a year-old lamb and one or two young pigeons or turtle doves. The ritual of the cleansing of a leper, far more complicated, consisted of ceremonies performed partly in the camp or city, and partly in the sanctuary (Lev., 14). Besides the cases described above of purifications from legal uncleanness, we have in the O.T. a number of other ceremonial cleansings prescribed to some classes of persons or for some special occasions, which may be regarded also as purifications. Such was the washing of hands and feet by the priests before entering the Tabernacle of Testimony and coming to the Altar (Ex., 30); or the bath of the High Priest on the Day of Atonement (Lev., 16). Of the same character was the washing of the garments imposed on the people as part of the preparations for the giving of the Law at Sinai (Ex., 19). Purifications, especially washing, would naturally suggest the idea of moral purification, and accordingly we find the expressions connected with ceremonial washings used in a metaphorical sense (Ps. 50; Is., 16).

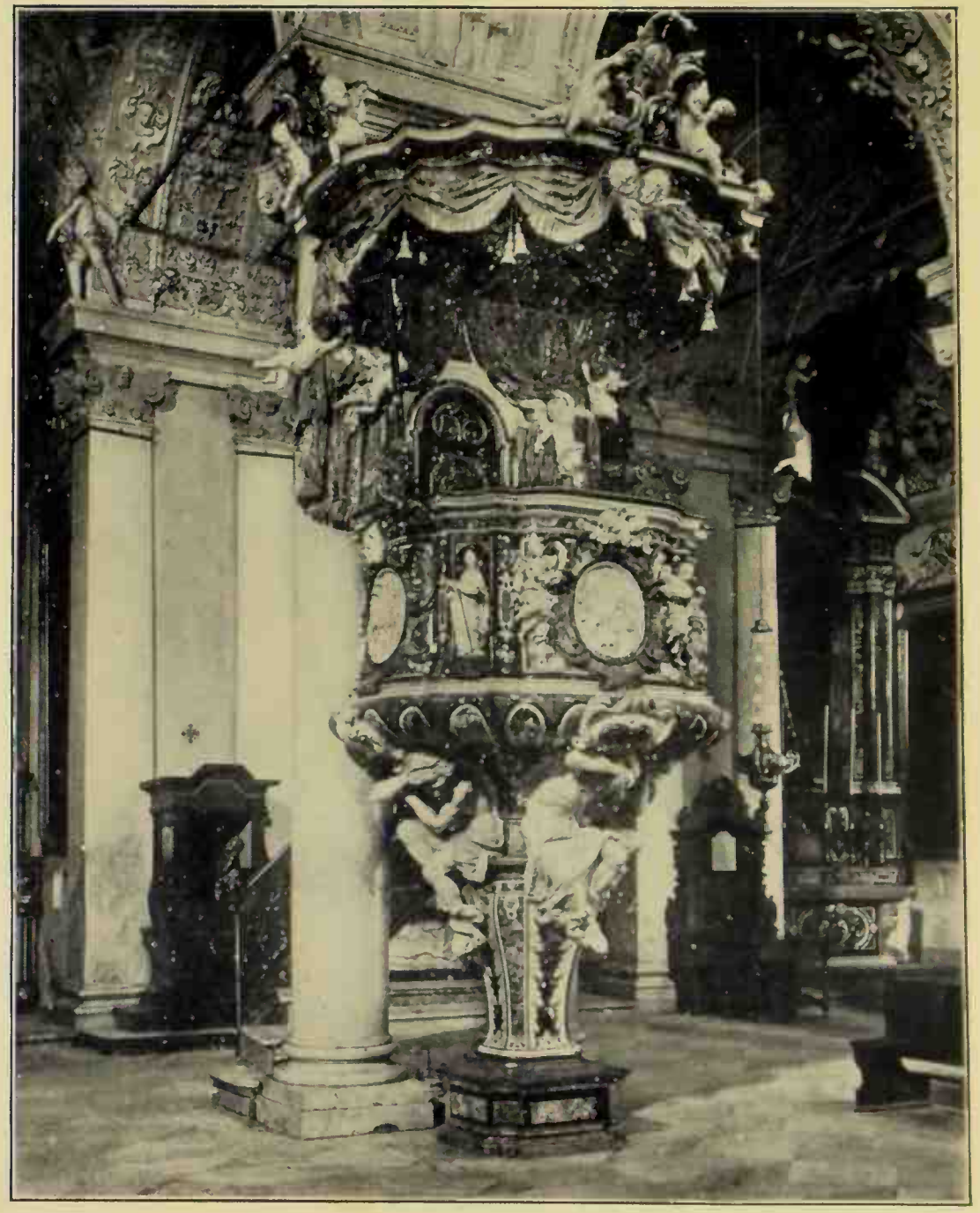
(E. A. A.)

Purim or D.V., PHURIM (of Lots), a Jewish feast instituted to commemorate the deliverance of the Jews from the evil doings of Aman, Xerxes's minister, who had obtained from King Assuerus an edict for their massacre, the date being appointed by lot. Through the intercession of Esther the slaughter was prevented (Esth., 8). The feast is celebrated on 15 Adar with great solemnity.—C.E.

Puritans, a term originally applied to those who in the established Church of England strove to "purify" it from "all taint of popery." The separation of the English Church from Rome did not go far enough to suit the extremists who, affected by the dour sternness of Calvinism, sought to repress every external sign of the old religion. Bishop Hooper, who was imprisoned, 1550, for refusing to be consecrated to the See of Gloucester in pontifical vestments is often referred to as "the first Puritan." At all events, Puritanism always frowned upon such adjuncts as vestments, candles, the sign of the Cross, the keeping of Holy Days, and similar practises. The Puritans were at first a party in the Church of England, and they were divided into three groups: (1) those who would tolerate episcopacy and the Book of Common Prayer (revised if possible to suit them); (2) those who sought to introduce Presbyterianism; (3) those who desired to set up a complete congregational independency. Obviously the latter two could not remain long in the established Church as it was constituted, and they subsequently withdrew. The first settlers of the Massachusetts colony were Puritans who had not left the Church of England at home, but who did so in drawing up their articles of government in America. Bunyan's "Pilgrim's Progress," Baxter's "Saints' Everlasting Rest," and Foxe's "Book of Martyrs" are works



CATHEDRAL, TRIER, GERMANY



CATHEDRAL, ALZANO MAGGIORE, NEAR BERGAMO, ITALY

PULPITS

ROOD-LOFT WITH ORGAN, THE HOFKIRCHE, INNSBRUCK

characteristic of Puritan thought and temperament. Puritans generally have been characterized by a gloomy outlook on life, gaiety or festivity being looked upon by them as essentially evil, or as inevitably leading to evil.—C.E. (F. K.)

Purity of Body (Lat., *puritas*), the state of one who does not indulge in illicit venereal pleasure: in the unmarried, the state of virginity; in the married, conjugal chastity. (W. O. B.)

Purity of Intention, the perfection of motive inspiring human action. In actions that are merely natural, purity of intention is had when the motive coincides with the objective nature of the action done, e.g., to eat for the purpose of conserving and building up the body; an intention is pure in the supernatural order when the action is done for the love of God. (W. O. B.)

Purity of Our Lady, Feast of the, 3rd Sunday of October, granted in 1751, at the request of King Joseph Manuel, to Portugal, Brazil and Algeria. It was conceded, with the rank of double major, to the Hermits of St. Augustine (Augustinians), 7 Aug., 1790. (N. M. W.)

Purple or Violet, an emblem of penance used during the penitential seasons of Lent and Advent, except on saints' days and on the two Sundays when rose may be substituted. (J. C. T.)

Purse, emblem in art associated with St. Nicholas of Myra, St. Matthew, and St. John de Matha. St. Nicholas is represented with three balls which are taken to mean the three purses of gold which he threw in at a window. St. Matthew is so represented because he was a tax-collector. St. John de Matha is represented as receiving a purse from the Blessed Virgin for the redemption of captives.

Pursuivants, originally minor officials, assistants to the heralds. Later the name was given to officers of the king whose duty was to serve warrants. In the penal times in England, they were often hunters and trackers-down of priests. They figured largely in the capture of many of the priests who later died on the scaffold. (M. P. H.)

Pusey, Edward Bouverie (1800-82), clergyman, b. Pusey House, Berkshire, England; d. Ascot Priory. The son of Philip Bouverie of Pusey, he assumed the name of the manor upon his succession. Educated at Eton and Oxford, Pusey took high rank as a scholar, and, 1828, was appointed Regius Professor of Hebrew and Canon of Christ Church. He became associated with the Oxford Movement (q.v.) and was in many ways its greatest exponent and guide. Deeply read in the Church Fathers he conceived the idea of bringing Anglicanism to the norm of the ante-Nicene Church. He wrote three of the "Tracts for the Times," those on Baptism, which are replete with erudite quotations. He had little sympathy with the ritual controversies, though theologically he held with those who were engaged in them. His writings, usually lengthy, ponderous, and difficult to read, were voluminous and sound. He did much to revive the practise of private confession in Anglicanism and was the founder and adviser of several modern Anglican sisterhoods.—C.E. (F. K.)

Pusillanimity, a smallness of soul which shrinks from honorable actions. Its foundation is ignorance of man's dignity and his great capacity through grace for good. It betrays itself in a sluggishness towards every kind of spiritual activity. (H. J. W.)

Pustet, the name of a family of well-known Catholic publishers. The founder was Friedrich Pustet (1798-1882) of Passau, later of Ratisbon, who set up one of the first printing machines and erected a paper factory for which he procured the first paper machine in Bavaria. In 1845, he began printing liturgical works. His sons extended the business: Karl (1839-1910) superintended the German works; Klemens (1833-98), the paper factory; and Friedrich (1831-1902), the liturgical works, which earned for him the title of "Typographus S. R. Congregationis" and the honor of being entrusted by the Vatican with the *editio typica* of all the liturgical works. They were succeeded by Friedrich Pustet, the son of Friedrich, and Ludwig, the son of Karl, who have established branches in Rome, Cincinnati, and New York.—C.E.

Putative Marriage (Lat., *putare*, to think). If a couple are not really married but are publicly reported to be man and wife, and at least one of them believes that they are lawfully married, the supposed marriage is called putative. As long as the good faith of at least one of them endures, such a marriage has the effects of lawful wedlock in regard to the legitimation of the offspring.—C.E.; Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (J. F. S.)

PYX
XIII CENTURY

Puteoli, pū-tē'ō-lē, seaport of Campania, Italy, N. of the Bay of Naples. Here St. Paul spent seven days, and then set out for Rome by the land route (Acts, 28); the modern Pozzuoli.

Putiphar, an officer of Pharao, probably captain of the state police, who bought Joseph as a slave. On his wife's false accusation he cast Joseph into jail (Gen., 39). (F. P. D.)

PYX
(*See p. 804*)

Puvis de Chavannes, pū-vēs dė shà-vän', Pierre (1824-98), decorative painter, b. Lyons, France; d. Paris. He studied with Henry Scheffer, Eugène Delacroix, and Thomas Couture, but after two visits to Italy he created his own characteristic style of fresco, distinctly decorative, and according to his canons flat and light in color. Scorned at first, his work is now appreciated for its striking originality. Although essentially modern it suggests Giotto. His most famous works are "The Childhood of St. Geneviève," and two later paintings of the saint, in the Pantheon of Paris, the decoration of the hemicycle of the Sorbonne, and the staircase frescoes of the Boston Public Library. After 1891

he was president of the National Society of French Artists.—C.E.

Pythias, Knights of. See Secret Societies.

Pyx, pĭks (Gr., *pyxos*, box-tree), a vessel in which the Sacred Host is either preserved or carried. It is made of precious metal, gold or silver, and if made of silver, is usually gold-plated. The pyx, or ciborium, is the ordinary receptacle for the preservation of the Sacred Host in the tabernacle. A smaller pyx is used for carrying the Blessed Sacrament to the sick. This is a small round case and should be gold-plated at least inside. It suffices for from one to four or five hosts.—C.E.; O'Brien, History of the Mass, N. Y., 1882. (P. W. N.)

Q

Quadragesima (Lat., *quadragesima*, fortieth), any season of 40 days' preparation by prayer and fasting, especially Lent, week days from Ash Wednesday to Easter Eve numbering 40.—C.E.

Quadratus, Saint (*c.* 125), apologist, Bp. of Athens, "Disciple of the Apostles." He was the first Christian apologist, and addressed a discourse to the Emperor Hadrian containing an apology for the Christian religion. This has disappeared but Eusebius states, incorrectly however, that it moved the emperor to issue a favorable edict. Quadratus is quoted in Eusebius and Jerome, and mentioned in the martyrologies. Feast, 26 May.—C.E.; Butler.

Quamichan Indians, a tribe of Salishan stock in Cowichan Agency, British Columbia. Formerly they lived by hunting and fishing but now are more sedentary and industrious. They are almost all Catholics.—C.E.

Quakers. See Friends.

Quapaw Indians, a tribe of Siouan stock of the Mississippi region, now nearly extinct. They were in advance of the northern tribes in architecture and pottery and had an elaborate ritual. They were always friendly to the whites and at enmity with the southern tribes. They were evangelized first by the Jesuits and later by the Vincentians. The majority of them are Catholic.—C.E.

Quarantines (Lat., *quadraginta*, forty), a rigorous fast of 40 days according to the prescriptions of the ancient Church. Water, bread, and salt once a day was the only nourishment permitted. The indulgence of quarantines means the remission of so much temporal punishment due to sin, as would equal 40 days of such rigorous penance.—C.E. (A. C.)

Quarr Abbey (St. Mary's Abbey), Ryde, Isle of Wight, founded, 1903, by Benedictines driven from the Abbey of Solesmes, France. After residing for a year in a house nearby, the monks erected the present buildings upon the site of the ancient abbey of Appuldurcombe, founded, 1270, by Benedictines of the Abbey of St. Mary de Montisbourg, Normandy, given to the Poor Clares, 1442, and suppressed during the Reformation. The new abbey was consecrated, 1912; priests, 17.

Quartodeciman Controversy. See Easter Controversy.

Quebec. Shortly after the foundation of the colony by Champlain, 1608, the Recollects came from France, 1615, to establish missionary headquarters there. They were joined by the Jesuits, 1625, sent out through the influence of the Duchesse d'Aiguillon under whose patronage the Sisters of the Hôtel Dieu also came, 1639. The early missionaries depended directly upon the Holy See until 1632, when the Abp. of Rouen was given jurisdiction. His authority continued until 1659, when François de Montmorency Laval, Bp. of Petræa and Vicar Apostolic of New France, landed in Quebec. The parish church of Quebec, begun in 1647, was consecrated, 1666, became and still remains the cathedral, having been thrice reconstructed: 1744-49; 1767-71, after being practically destroyed during the siege; 1925, when, after being burned down, 1922, an exact replica of the former church was rebuilt. In 1847 it was honored with the title of basilica. The Jesuit college, opened, 1635, was the seat of higher education, and all pupils of the seminary, founded, 1663, were trained there until after the conquest. Upon the inauguration of British rule the Canadians requested the King to maintain the Catholic Hierarchy and permission was given for the consecration of Bp. Briand, in Paris, 1766, but the Recollects and Jesuits were forbidden to receive novices; the latter were left in possession of their estates, however, until the death of the last priest, when they were confiscated. Their college having been turned into military stores and barracks, the responsibility of education devolved upon the seminary where classes were opened, 1765. Through Bp. Briand's loyalty to England religious freedom was finally won for Canada, and in 1775 he wrote "Religion is perfectly free. I can exercise my ministry without any restriction." The government granted him an annuity of £250 and £150, for rebuilding the episcopal palace. Other historic monuments are: the church of Notre Dame des Victoires which dates from 1690, when, after several unsuccessful attacks upon the city, Admiral Phipps withdrew, and Bp. Saint-Vallier dedicated the church to Our Lady of Victory; the Ursuline church and convent, the oldest educational establishment for women in North America, occupying the same ground granted to the religious by the Company of New France upon their arrival, 1639; here Montcalm is buried; the General Hospital of Quebec, established, 1693; the Hôtel Dieu, rebuilt after the fire which destroyed it, 1755; and Laval University, founded, 1852, the outgrowth of the first Council of Quebec, held, 1851. During the celebration of the tercentenary of the founding of Quebec, 1908, a monument was erected to Bp. Laval; since 1907 "L'Action Catholique," a branch of "L'Action Sociale Catholique" has been published here. The Catholic population of the city now numbers 129,000; St. Anne is the patroness of the city.

Quebec, Archdiocese of, Quebec, vicariate apostolic, 1657; diocese, 1674; archdiocese, 1844; embraces Quebec, Portneuf, Montmorency, Kamouraska, Islet, Montmagny, Bellechasse, Dorchester, Lévis, Beauce (except the townships of Spalding, Ditchfield, and Woburn), Lotbinière, Mégantic, and a part of Temiscouata counties. Suffragans: Three Rivers, Rimouski, Chicoutimi, Nicolet, Gaspé, and the Vicariate-Apostolic of the Gulf of Saint Lawrence. Bishops: François de Laval de Montmorency (1658-88); Jean Baptist de la Croix Chevrière de St. Vallier (1688-1727); Louis François Duplessis de Mornay (1727-33); Pierre Her-

man Dosquet (1733-38); François Louis Pourroy de L'Auberivière (1739-40); Henri Marie Dubreuil de Pontbriand (1741-60); Jean Olivier Briand (1766-84); Louis Philippe Mariauchau D'Esglis (1784-88); Jean François Hubert (1788-97); Pierre Denaut (1797-1806); Joseph Octave Plessis (1806-25); Bernard Claude Panet (1825-33). Archbishops: Joseph Signay (1833-50); Pierre Flavien Turgeon (1850-67); Charles François Baillargeon (1867-70); Elzear Alexandre Cardinal Taschereau (1871-98); Louis Nazaire Cardinal Bégin (1898-1925); Paul Eugene Roy (1925-26); Raymond Marie Cardinal Rouleau, O.P. (1926). Churches, 264; priests, secular, 750; priests, regular, 120; religious women, 3162; university, 1; convents and academies, 190; seminaries, 2; colleges, 5; institutions, 39; Catholics, 410,000.—C.E.

Queen's Daughters, a Catholic religio-charitable association established by Mary Hoxsey in St. Louis, December, 1889, and incorporated 6 January, 1902. Members call on the poor in their homes to relieve material needs and to encourage them to live according to the tenets of their religion and to be solicitous about the religious upbringing of their children. It conducts cooking and sewing schools, hospices for women, altar societies, etc., and cooperates with the work done by juvenile courts. Certain religious congregations are affiliated with it and are allotted funds to execute their charitable labors. Its branches are under the jurisdiction of a general council.

Queensland, Vicariate Apostolic of, Australia; established in 1887 for the aborigines of the Colony of Queensland; administered from Brisbane.

Queens University, Belfast, founded as result of New Universities Act, 1908; undenominational; faculties: art, science, law, medicine, commerce, applied science and technology, agriculture; number of professors, 32; student body, about 1200. The Municipal College of Technology, Belfast, is in conjunction with it.

Quem terra, pontus, sidera, or The God whom earth, and sea, and sky, hymn for Matins on those feasts of Our Lady which have no proper hymn for Matins. It is attributed to Fortunatus (530-609). There are 18 translations. The English title given above is by J. Neale.—Britt.

PASQUIER QUESNEL

Quesnel, Pasquier (1634-1719), writer, b. Paris; d. Amsterdam. He joined the Congregation of the Oratory but the doctrines propounded in his writings were condemned by Clement XI. Quesnel was profoundly imbued with the errors of Baius and the Jansenists, and on account of the Jansenist opinions which he emphasized he was relegated to Orléans. Expelled from the Congregation of the Oratory, 1684, Quesnel went to Belgium and published numerous works under assumed names. Arrested, 1703, he fled to Holland, where he continued to write in support of his ideas. He requested and received the Last Sacraments, and made final profession of his faith.—C.E.

Quicumque certum quæritis, or All ye who seek a comfort sure, hymn not found in the latest edition of the Breviary, but given for Vespers and Matins in an Office of the Sacred Heart granted by special permission. The author is not known, but the hymn was written in the 18th century. There are six translations. The English title given above is by E. Caswall.—Britt.

Quicumque Christum quæritis, or All ye who would Christ descry, hymn for Vespers and Matins on 6 August, Feast of the Transfiguration of Our Lord. It was written by Prudentius (348-413) and has 24 translations. The English title given above is by A. McDougall.—Britt.

Quiet, Prayer of, a peaceful internal pleasantness proceeding from the soul which is attracted and captivated by the charms of Divine Presence. It is a spiritual repose, the result of contemplative love. This prayer is the gift of wisdom, which by its light shows God present, and makes the soul experience His presence by a most pleasing sensation of the spirit. The sweet delight enjoyed expands itself into the powers and faculties of the soul.—C.E.; Poulain, tr. Smith, Graces of Interior Prayer, St. L., 1911. (M. J. W.)

Quietism (Lat., *quietus*, quiet), a false or exaggerated mysticism, inculcating the view that the soul in all its relations with God should be entirely passive, self-suppressive or annihilating, and wholly absorbed in Him. It is characteristic of the pantheistic religions of India. Historically it appeared among the Gnostics and other early sects, later among the Beguines, Fraticelli, and Brethren and Sisters of the Free Spirit. Molinos, in the 17th century, attempted to give it a theological basis. In his view, desire on man's part to do anything active is an offense against God; the soul, by annihilating itself, returns to its source, the essence of God, and becomes divinized; it need not concern itself about its virtues, death or eternity, heaven or hell. This "onward way" has nothing to do with confession; it puts an end to sin, etc. The doctrine infected many eminent men, but it was condemned in 1675. Luther's faith without works was a reminiscence of it, but his followers strangely enough now stress work without special regard to faith.—C.E. (ED.)

Quilon, Diocese of, India (British possession): comprises the southern half of the native state of Travancore, and the territories of Tangacherry and Anjengo; suffragan of Verapoly; entrusted to the Belgian Discalced Carmelites; vicariate 1853; diocese 1886. Bishops: Ferdinand Maria Ossi, O.C.D. (1886-1905); Aloysius Maria Benziger, O.C.D. (1905), residence at Olikaray. Churches, 210; chapels, 49; priests, secular, 71; priests, regular, 26; high schools, 6; middle schools, 20; industrial schools, 16; parish schools, 188; pupils in latter, 24,491; institutions, 15; Catholics, 185,702.

Quin, Michael Joseph (1796-1843), journalist and writer, b. Thurles, County Tipperary, Ireland; d. Boulogne-sur-Mer, France. He contributed to the "Morning Herald" and the "Morning Chronicle," edited the "Monthly Review" (1825-32), the "Catholic Journal," and the "Tablet" and founded (1836) and edited the "Dublin Review." His works

include "A Steam Voyage down the Danube" and "Steam Voyages on the Seine, and Moselle, and the Rhine."—C.E.

Quincy College and Seminary, Quincy, Ill., founded 1860, college and preparatory seminary under Franciscans. Faculty, 26; students, 257.

Quiñones, Francis, Cardinal (*c.* 1482-1540), liturgist, b. Leon, Spain; d. Veroli, Italy. He entered the Order of Friars Minor and was elected commissary general of the Ultramontane Franciscans. In 1523 he was chosen minister general but renounced the generalship, 1527, and was created cardinal the following year. Cardinal Quiñones always occupied a distinguished position in the Sacred College, and watched closely the movement of the Reformation in Germany. He has left some legislative compilations for his order, but is best known for his reform of the Roman Breviary.—C.E.

Quinquagesima (Lat., *quinquagesima*, fiftieth), Sunday within the fifth decade or 50 days before Easter.

Quiricus and Julitta, Saints, martyrs (304), d. Tarsus, Cilicia. According to their Acts, Julitta fled with her three months old son, Quiricus (Cyricus), from Lycaonia, at the outbreak of the Maximinian persecution. She sought refuge in Tarsus, but she and the child were put to death there. Their cult was popular in the west at a very early date. Relics at Nevers, and in the monastery of Saint-Amand, Tournai. Feast, 16 June.—C.E.; Butler.

Quirinal Palace, residence of the Italian royal family on the Quirinal Hill, Rome, before 1870 a papal palace where conclaves were held. Also used as summer residence. It was built by Gregory XIII in 1574, and enlarged by later popes.

Quito, capital of the Republic of Ecuador, in 1565 the headquarters of a Franciscan province. It contained a seminary in charge of the Jesuits, which was the center of ecclesiastical studies for all middle, and northern South America, and high schools run by the Dominicans and Augustinians. It was ruined by an earthquake in 1735 but was rebuilt and in 1829 became the capital of Ecuador. Quito is remarkable for its beautiful churches especially the 17th-century Jesuit church of Santa Ana, San Francisco, La Merced, and El Sagrario. The university founded by Sixtus V and Philip II and opened, 1621, by the Jesuits, was reorganized 1895 and is now a State institution. It still occupies a portion of the old Jesuit College, and its excellent library is formed in part from the San Luis seminary. The observatory was erected under the celebrated astronomer, Fr. Menten, and German Jesuits lectured there until they were expelled, through the Masons. The diocese was erected by Paul III, 1545; Pius IX made Quito a metropolitan see, 1848, with the dioceses of Cuenca and Guayaquil as suffragans, to which have been added the sees of Ibarra, Riobamba, Loja, and Porto Viejo. The archdiocese includes the province of Pinchincha, León, and Tunguragua, and contains 80 parishes, 195 priests, and 420,560 Catholics. The seminary is in the care of the Vincentians.

Quodcumque in orbe nexibus revinxeris, or Peter, whatever thou shalt bind on earth, hymn for Vespers and Matins on 18 January, Feast of St. Peter's Chair at Rome and on 22 February, Feast of St. Peter's Chair at Antioch. It is attributed to St. Paulinus, Patriarch of Aquileia (726-802). The complete hymn has nine verses. Besides several early anonymous translations, there are ten later ones; of these three are of the entire hymn. The English title given above is by E. Caswall.—Britt.

Quo vadis ("Whither goest thou?"), words spoken by Our Lord of Himself to the Apostles before His Ascension and repeated in the Gospel (John, 16, 5) read on the fourth Sunday after Easter. Title of the celebrated Polish novel by Henryk Sienkiewicz, 1895, translated into English by Jeremiah Curtin.

R

Rabanus (Rhabanus, or Hrabanus) **Maurus,** Blessed (*c.* 780-856), Abp. of Mainz, b. Mainz, Germany; d. Winkel. He joined the Benedictines at Fulda, became a pupil of Alcuin at Tours, and returning to Fulda, taught there and became principal of the school. In 814 he was ordained and in 822 was made abbot of the monastery. His rule was distinguished by material, intellectual, and spiritual progress. His resignation was probably forced by King Louis the German, whom he had opposed in favor of Lothair. Rabanus became Abp. of Mainz in 847; during his episcopacy he held three important synods. He left commentaries on the Scriptures, a martyrology, and other religious works. Relics lost at Halle during the Reformation. Feast, 4 Feb. —C.E.

Rabaul, Vicariate Apostolic of, Territory of New Guinea, Oceania; named New Britain, 1889; New Pomerania, 1899; Rabaul, 1922; comprises the main islands of New Britain, New Ireland, New Hanover, Admiralty, St. Mattias, Matty and Dnrour; entrusted to the Missionaries of the Sacred Heart. Vicar Apostolic: Gerard John Vesters (1923), residence at Vunapope. Churches, 44; chapels, 173; priests, 48; religious women, 108 (of which 50 are natives); colleges for catechists, 2; schools, 200; pupils, 7124; Catholics, 26,399.

Rabbi (Heb., *rab,* lord, teacher), in the O.T., the epithet *rab* denoted any eminent title of office, even the general of an army (Jer., 39). In the N.T. rabbi is the honorable title by which disciples addressed their Master. Thus Christ was usually addressed by His disciples and by the people. The epithet well expresses the character of the Redeemer; and therefore He calls Himself *rab* (Matt., 23). Nicodemus is also given this title by Christ (John, 3). The Jewish Scribes and Pharisees eagerly sought the honor of this appellation. Jesus admonishes His disciples against this vainglory (Matt., 23). In the Mishnan period the Jewish scholars were generally distinguished by the title rabbi. All the modern Jewish clergy are called rabbi.—C.E. (A. E. B.)

Rabbinism, the teachings and traditions of the rabbis. The rise of rabbinism was gradual. It stretched back to the time of Esdras and Nehemiah, if not beyond it. It is a synthesis of the opinions of Jewish scholars of the East and the West from the aforesaid probable date of origin to the end of the 4th, or, maybe, the 6th century of the Christian era. The great rabbis of the Middle Age are not reckoned as a part of the movement, because their method was far more scientific. Only a small remnant of the Jews of the captivity returned. The greater part and the more influential remained in the Persian Empire. Hence naturally we have Babylonian and Palestinian Rabbinism. A third element also came into being in the West among the Hellenist Jews who had felt the influence of Greek culture. Philo was of this contingent. The great Rabbinical thesaurus and code of laws is the Talmud which divides itself into the Babylonian and Jerusalem Talmuds.—C.E. (A. E. B.)

Rabboni, used in Mark, 10, by Bartimæus and in John, 20, by St. Mary Magdalene, is another form of rabbi, later Aramaic form, but considered a higher and more honorable title. (W. S. R.)

Raca. "Whosoever shall say to his brother, Raca" (Matt., 5). A term of contempt, St. Chrysostom says; despised, vile, dirty, poor, St. Jerome says, in the sense of good-for-nothing.

Raccolta, răc-cōl'tă (Ital., a collection), a book containing prayers and pious exercises to which indulgences have been attached by the popes; also the decrees granting these indulgences and the conditions necessary for gaining them. All these indulgences are applicable to the souls in Purgatory. It was first published in Italian in 1807; editions of 1877-85-98 are the official publications of the Sacred Congregation of Indulgences. An English translation has been authorized by the same Congregation.—C.E.; The New Raccolta, Phila., 1900; Collectio Precum Piorumque Operum, Rome, 1929. (C. J. D.)

Rachel (Heb., a ewe), Laban's younger daughter and favorite wife of Jacob (Gen., 29-31). Mother of Joseph and Benjamin (Gen., 30-35), she died giving birth to the latter and was buried near Bethlehem.—C.E. (F. P. D.)

Racine, Jean (1639-99), dramatist, b. La Ferté-Milon in the old Duchy of Valois; d. Paris. Early an orphan, he was sent by relatives to the College of Beauvais, to Port Royal, and to the College of Harcourt. In 1663 he wrote two odes which made him known at court, and in 1664 his first play, "La Thébaïde," was performed. Then came "Alexandre," followed by the enormously successful "Andromaque," 1667; his sole comedy, "Les Plaideurs," 1668; "Britannicus," 1669; "Bérénice," 1670; "Bajazet," 1672; "Mithridate," 1673; and "Iphigénie," 1674. After the failure of "Phèdre," 1677, Racine severed his stage connections for 12 years, partly from conscientious motives and partly because of unjust criticism and rivalry; but, at the request of Mme. de Maintenon, he wrote, for her protégées at St.-Cyr, "Esther," 1689, and "Athalie," his masterpiece, 1691. On these his fame chiefly rests. Racine was a leader of the classical school, choosing always in marked contrast to his contemporary, Corneille, "a simple action . . . progressing steadily to the catastrophe . . . sustained by the interest, the feelings, and the passions of the characters." He is a great painter of love as a violent, jealous, and sometimes criminal passion. His work displays keen psychological penetration and an exquisite literary sense. He was a man of deeply religious sensibilities.—C.E.

Radegunde, Saint (518-87), queen of France, b. Erfurt, Saxony; d. Poitiers. She was the daughter of King Berthachar of Thuringia, and was given to Clotaire I as a hostage after the conquest of her country, 531. In 540, Clotaire made her his wife against her will. After the death of her brother, she sought refuge with St. Medardus, Bp. of Vermandois, from whom she received the nun's veil. She founded the convent of the Holy Cross, near Poitiers, adopting the rule of St. Cæsarius of Arles. She remained there for 30 years. The poet Fortunatus, with whom she enjoyed an ideal friendship, composed his hymn "Vexilla Regis," in her honor. Patroness of Poitiers. Represented receiving an apparition of Our Lord. Relics burned by the Calvinists, 1562. Feast, 13 Aug.—Butler.

Ragged cross (*Croix ragulée*), a form of cross with jagged points along its arms, resembling cut twigs. (J. F. S.)

Ragueneau, Paul (1608-80), missionary, b. Paris. He entered the Society of Jesus, went to Quebec, and was soon sent to the Hurons to direct their missions. Later he joined the fugitives on St. Joseph's Island and led a small band to Quebec. In 1650 he became vice-rector of the College of Quebec and superior of the Canadian mission. Removed to Three Rivers, he was sent as superior to the Iroquois mission. Ragueneau's genius planned and realized the escape from massacre, and return to Quebec, of all the French in the Iroquois country. He returned to France and remained there as procurator of the mission.—C.E.; Campbell, Pioneer Priests of North America, N. Y., 1908.

Rainalducci, Pietro (Nicholas V), antipope (1328-30), b. Corvaro, Abruzzi, Italy; d. Avignon. When Louis the Bavarian came to Rome seeking to uphold the theory that the Emperor and the Church at large were superior to the pope, he placed in the See, in opposition to John XXII, Rainalducci, the Franciscan Spiritual. The latter, supported also by the Ghibellines, appointed six cardinals and undertook to govern the Church. When Louis left Rome the antipope's adherents abandoned him. He submitted to John at Avignon and accepted confinement there until his death.—Pastor.

Râle, Sebastian, missionary (1654-1724), b. Pontarlier, France; d. Norridgewock Mission, Me. He entered the Jesuit novitiate at Dôle, studied theology at Lyons, and arrived at Quebec, 1689. He began his missionary labors at an Abenaki village, near Quebec, to which he returned after an interval of two years spent among the Illinois Indians. In 1705 the English burned his church; after the Treaty of Utrecht, 1713, which ceded the territory to England, Râle remained and rebuilt his church. He was attacked by the Mohawks, 1724, and he and several of his flock were killed and scalped. —C.E.; Campbell, Pioneer Priests of North America, N. Y., 1908.

Raleigh, Diocese of, North Carolina, vicariate Apostolic, 1868, diocese, 1924; comprises the State of North Carolina with the exception of Gaston, Lincoln, Cleveland, Polk, Rutherford, McDowell, Burke, and Catawba Counties; area, 48,580 sq. m.; suffragan of Baltimore. Bishops: James Cardinal Gibbons (1868-77); John J. Keane (1878-88); H. P. Northrop (1882-83); Leo Haid, O.S.B. (1888-1924); William Joseph Hafey (1925). Churches, 70; stations and chapels, 87; priests, secular, 26; priests, regular, 17; religious women, 122; college, 1; parochial schools, 15; pupils in parochial schools, 794 white, 687 colored; institutions, 5; Catholics, 7491.

Ralph Sherwin, Blessed, martyr (1550-81), b. Rodsley, England; d. Tyburn. He was admitted Fellow of Exeter College, Oxford, 1568. In 1575 he fled abroad, and was ordained at Douai, 1577. Arrested in London, 1580, he was imprisoned in the Marshalsea, and after numerous examinations under torture, was hanged and quartered. Beatified, 1888. —C.E.

Rama (Heb., a high place), city assigned by Josue to the tribe of Benjamin (Jos., 18), 6 m. N. of Jerusalem, the modern Er Ram; site of the tomb of Rachel, mother of Joseph and Benjamin, who wept for her children "and would not be comforted" (Jeremias, 31); referred to in Matthew, 2, in a prophecy of the slaughter of the infants by Herod.

Rambler, The, Catholic periodical published monthly in England, during the latter half of the 19th century, as a medium for discussions on Church matters concerning which many Englishmen were misinformed. Technical theology was avoided, but difficulties arose when the articles supported a liberal political policy which Church authorities considered compromising. In 1862 pressure from this quarter, as well as financial difficulties, caused it to cease. It appeared later as a quarterly, under the title "The Home and Foreign Review," but ceased publication in 1864. Cardinal Newman became editor for a short time, 1859, in an attempt to change the tone of the paper, but was unsuccessful.—C.E.

Rampolla del Tindaro, Mariano (1843-1913), cardinal, statesman, b. Polizzi, Sicily; d. Rome. After acting as auditor of the nunciature at Madrid, he returned to Rome to become secretary of the Propaganda for Eastern affairs. Consecrated bishop, he was again sent as nuncio to Madrid. In 1887 he was raised to the dignity of Cardinal-priest of St. Cecilia and became Secretary of State, Archpriest of St. Peter's Basilica, and Grand Prior of the Order of Malta. After the election of Pius X, he was Librarian of the Holy Roman Church. He wrote a Life of St. Melania the Younger, and spent the remainder of his life in the service of the Congregations to which he belonged.—C.E. Suppl., 627.

Ramsey Abbey, Huntingdonshire, England, founded, 969, by Ailwine, a Saxon noble, encouraged by St. Oswald of York, and peopled with monks from Westbury (Worcester). Modney (Norfolk) and St. Ives were dependent priories. At the Dissolution, 1539, it was resigned into the king's hands. —C.E.

Ramsgate Abbey, Ramsgate, England, founded by Benedictines of the English Congregation, 1861, priory, 1880, abbey, 1896. Conducts St. Augustine's school; priests, 13.

Ranchi, Diocese of, India; erected 1927, by division from the Archdiocese of Calcutta; suffra-

gan of Calcutta; entrusted to the Jesuit Fathers. Bishop: Louis Van Hoeck, S.J. (1928).

Randall, JAMES RYDER (1839-1908), journalist and poet, b. Baltimore, Md.; d. Augusta, Ga. Wrote "Maryland, My Maryland"; called "Poet Laureate of the Lost Cause." Washington correspondent for the "Augusta Chronicle." His writings had a religious spirit.—C.E.

Raphael (Heb., God has healed), ARCHANGEL, SAINT, one of the three angels mentioned by name in Holy Scripture. (cf. Gabriel, Michael.) This mention of Raphael occurs in the Book of Tobias, Chapters 5-11. According to his own words he is of the seven angels who stand before the Lord (Tob., 12; Apoc., 8). Hence with St. Michael and St. Gabriel, he is ranked in the choir of Seraphim and the name archangel when applied to these three has the generic meaning of an angel of high rank. Some identify Raphael as the angel who stirred the waters at the Probatic pool (John, 5, 4). Feast, 24 Oct.—C.E.; O'Connell, The Holy Angels, N. Y., 1923. (A. J. S.)

ARCHANGEL RAPHAEL

Raphael Santi, known as RAPHAEL (1483-1520), greatest painter of the Renaissance, b. Urbino, Italy; d. Rome. The pupil of Perugino, he produced, in 1504, one of his earliest successes, "The Espousal of the Virgin." Going to Florence soon after, for a stay of four years, his art broadened under the influence of Leonardo da Vinci and Fra Bartolommeo. Three well-known canvases of this period are the "Gran' Duca Madonna," of the Pitti gallery, "La Belle Jardinière," of the Louvre, and the "Madonna Ansidei," of the National Gallery. In 1508 he was called to Rome by Julius II and rapidly became the leader of a whole group of artists who assisted him in executing innumerable commissions. His decoration of the Stanze, or rooms, of the Vatican include the frescoes of the "Disputa," the "School of Athens," and "Parnassus," in one room, and the "Expulsion of Heliodorus," "The Mass of Bolsena," and "The Deliverance of St. Peter," in another. Among favorite Madonnas are the "Madonna di Foligno," the "Madonna of the Chair," now in the Pitti Gallery, and the supremely beautiful "Sistine Madonna," painted for the monks of San Sisto in Piacenza, but now in the Dresden Gallery. The artist's premature death came while he was working on the "Transfiguration," a treasure of the Vatican. His skill in portraiture is evident in the portraits of Julius II in the Uffizi, and Leo X, in the Pitti.—C.E.; Cartwright, Raphael, Lond., 1895.

Raphoe, DIOCESE OF, Ireland, comprises nearly all Donegal, excepting the Barony of Inishowen; suffragan of Armagh. St. Colomba founded a monastery there in the 6th century. Striking abbey ruins may be seen. A portion of the old cathedral is comprised in the Protestant cathedral of Raphoe. First bishop, Eunan (Adamnan), *c.* 700. His successors included Donald MacCongail (16th century), Nial O'Boyle (d. 1610), John O'Culenan (1625-61), James O'Gallagher (1725-37), Patrick McGettigan (1820-61), Daniel McGettigan (1861-71), James McDevitt (1871-79), Michael Logue (1879-87), Patrick O'Donnell (1888-1923), William MacNeely (1923); residence at Letterkenny. Churches, 52; priests, 90; religious women, 62; college, 1; intermediate schools, 3; primary schools, 225; institutions, 8; Catholics, 95,944; others, 24,814.

Rapin, RENÉ (1621-87), b. Tours, France; d. Paris. He joined the Society of Jesus in 1639, taught rhetoric and wrote extensively in prose and verse, both in French and Latin. His two poems, "Eclogæ Sacræ" and "Hortorum Libri IV," place him in the front rank of Latin versifiers. His best critical essays are "Observations sur les Poèmes de Virgile et d'Horace," and "Réflexions sur la Poétique d'Aristote"; but his two posthumous works, "Histoire du Jansénisme," and "Mémoires sur l' Eglise, la Cour, la Société, le Jansénisme," are his titles to celebrity.—C.E. (F. P. D.)

Rashness, an act or vice opposed to the virtue of prudence and to the gift of counsel. Prudence is actuated by a memory of past experiences, the consideration of actual circumstances, comparison of reasons pro and con, an ingenious foresight of possible consequences, and the advice of elders. Rashness passes over all this, with very little deliberation. In judgment, it is an act of the mind which asserts something without solid foundation and with lack of evidence. (F. W.)

Rationale. (1) An Episcopal humeral, counterpart of the pallium, worn by certain German bishops in the Middle Ages, somewhat like the ephod of the Jewish high-priest. (2) Episcopal clasp of precious metal ornamented with diamonds worn over chasuble, like the breast ornament of Aaron. Not long nor widely in use.—C.E.

Rationalism (Lat., *ratio*, reason). (1) A particular moment in the development of Protestant theology in Germany. (2) Usually, the doctrine that human reason is the sole source and the final test of all truth. In this second sense rationalism denies the supernatural character of Revelation, and affirms that all religious truths are derived from human reason alone; that human reason is the sole medium by which man can arrive at any truth; that the faith of Christ is unalterably opposed to reason; that Divine Revelation is a hindrance rather than a help to man's perfection; and that the miracles and prophecies narrated in Sacred Scripture are poetic fancies. In the words of the Vatican Council absolute rationalism teaches that "human reason is so independent that faith cannot be commanded it by God." Reason is a law to itself. The philosophic principle upon which rationalism is based is that of the absolute autonomy or independence of reason. Rationalists claim to find the formula for this autonomy in the words of Descartes: "nothing is to be declared true, but what is evidently so"; but Descartes himself admitted that

supernatural mysteries were evidently credible on the authority of God revealing them. According to rationalism, reason is the supreme judge of what is true, what false, what merely symbolic in Sacred Scripture (Spinoza, "Tractatus Theologico-Politicus"). Historically, modern rationalism proceeds from the Lutheran principle of private interpretation of the Bible. The reformers rejected the authority of the Church; the rationalists afterwards rejected the authority of God (Con. Vat., "Constitutio Dei Filius"). As early as the 16th century some Protestants applying the principle of private interpretation rejected or interpreted symbolically the supernatural mysteries of the Trinity, the Incarnation, the Redemption, and the Eucharist. The doubts and contradictions arising from private interpretation of Sacred Scripture led many to believe that nothing certain could be known from revelation and hence natural religion sufficed, e.g., Hobbes, Hume, Voltaire, Rousseau, Spinoza, and Wolff.—C.E.; Hurst, History of Rationalism, N. Y., 1882.

(J. T. D.)

Ratio Studiorum (Lat., *ratio*, method; *studium*, study), term commonly used to designate the educational system of the Jesuits; an abbreviation of the official title "Ratio atque Institutio Studiorum Societatis Jesu." It was formulated during the years 1584-99 by representative Jesuits from various parts of Europe, who drew upon the salient features in the educational systems of the great universities of the day, Liége, Louvain, and Paris, and the humanistic schools of the Renaissance. The "Ratio" contains regulations for the officials and teachers. The system is flexible and provides for instruction in the natural sciences as well as the classics and the higher studies of philosophy and theology. It insists on a few well-related subjects taught thoroughly and engrained in the pupil by means of compositions, discussions, disputations, and contests. The teachers take a personal interest in their charges and instruct them most thoroughly in faith and morals. Well-regulated physical exercise and discipline combine with the course of studies to produce a system whose efficacy has been proved by its results and endurance.—C.E.; Schwickerath, Jesuit Education, Its History and Principles, St. L., 1903.

Ratisbon (Ger., REGENSBURG), city, capital of Upper Palatinate, Bavaria, and former state of the Holy Roman Empire. Originally the Celtic Radasbona, in Roman days Castra Regina, a frontier fortress, Ratisbon was the seat of the apostolic labors of St. Rupert, *c.* 697, St. Emmeran, *c.* 710, who founded a monastery, and St. Erhard, 720; in 739 it was made a bishopric by St. Boniface. The bishops received much property, including several imperial domains and the administration of a few places in Lower Bavaria, and they enjoyed secular powers such as the right of coinage and were made princes of the empire in the 17th century. Ratisbon was the seat of the German Diet, 1663-1806. Secularization was finally accomplished in 1810, when Prince-Primate Dalberg was compelled to surrender his territory to Bavaria. In the city are numerous monasteries, that of St. James possessing an 8th-century chapel, a Gothic cathedral (1275-1534), and the Stephanskirche dating from the 10th century.—C.E., XII, 657.

Ratisbonne, MARIA ALPHONSE (1814-84), converted Jew, b. Strasbourg, Alsace-Lorraine; d. Ain Karim, near Jerusalem. Having lost all faith, in 1842, he was converted to Catholicity by a miraculous apparition of the Blessed Virgin at the church of S. Andrea delle Fratte at Rome. He assisted his brother Theodor in founding a sisterhood of Our Lady of Sion, 1843, ordained in 1847, he transplanted the Sisters of Sion to Jerusalem, 1855, and built convents and orphanages for them. He labored with companions for the conversion of Jews and Mohammedans until his death.

—MARIA THEODOR (1802-84), preacher and writer, director of the Arch-confraternity of Christian Mothers, brother of preceding; b. Strasbourg, Alsace-Lorraine; d. Paris. Converted from Judaism, he embraced Catholicity, 1826, and was ordained, 1830. He obtained permission from Gregory XVI to labor for the conversion of Jews, and established the Order of Our Lady of Sion for the Christian education of Jewish boys and girls. He wrote a life of St. Bernard, Manual for Christian Mothers, and Meditations of St. Bernard.—C.E.

Ravenna, city of northern Italy. An important Roman city, it was the seat of a bishop, St. Apollinaris, in the first century, and residence of the emperors in 404. From 568 to 752 it was under the rule of Byzantine governors or exarchs. After this period, it was united to the dominions of the Holy See, annexed to Venice in 1438, part of the Cispadane Republic in 1797 and finally joined to the Kingdom of Italy in 1860. Among the many martyrs who suffered there were Sts. Ursicinus, Fusca, Maura, and Vitalis, and among its bishops Sts. Peter Chrysologus (433), Damianus (688), Felix (705), and Rinaldo (1303). Ravenna is highly important in early Christian and Byzantine art. Besides the Church of Santi Nazario e Celso, dating from 440, there are San Apollinare Nuovo and San Vitale, both due to the Gothic King Theodoric's patronage of art, San Apollinare in Classe, and many others containing rare mosaics. The city is now the center of an archdiocese having 220,000 Catholics, 200 churches, 150 secular priests, and 125 nuns.

Ravignan, GUSTAVE XAVIER LACROIX DE (1795-1858), pulpit orator and author, b. Bayonne, France; d. Paris. Educated in Paris, he resigned his army commission to study law and, elected to the bar, was deputy attorney-general by 1821. Entering a Sulpician monastery, and later joining the Society of Jesus, he was ordained in 1828, and after several years as professor and retreat-preacher went to Notre Dame, where his logic, serenity, and zeal won souls by the hundreds. Superior of his brethren at Bordeaux, 1837-42, and at Paris, 1848-51, he preached throughout France and in Rome, Belgium, and London. His calm, eloquent "De l'Existence et de l'Institut des Jésuites," 1844, vindicating the Society, sold 25,000 copies in one year. However, the Jesuits' strife continued until they were forced to disband for a time in France, but despite painful controversy with his superiors and imputations from other quarters, he remained loyal

to his order. In 1854 he brought out "Clément XIII et Clément XIV," a dispassionate treatise, of no great literary merit, on the defender and the suppressor of the Jesuits. He steadfastly refused preferment, even the Archbishoprie of Paris, devoting himself to innumerable and varied works. He died a saintly death, and thousands followed the remains of the "Apostle of Paris" to his grave.—C.E.

Rawes, Henry Augustus (1826-85), Oblate of St. Charles, hymn-writer and preacher, b. Easington, near Durham, England; d. Brighton. He was educated at Trinity College, Cambridge, entered the Anglican ministry, 1853, became a Catholic, 1856, and one of the original members of the Oblates of St. Charles and a priest in 1857. He was Superior of the Oblate Congregation from 1880 until his death; founded the Society of Servants of the Holy Ghost, translated the treatises of St. Thomas Aquinas on the Blessed Sacrament and the Lord's Prayer. He wrote several books of devotion and sermons, and many hymns, noted for poetic beauty. —C.E.

Raymbault, Charles (1602-43), missionary, b. France; d. Quebec, Canada. Entering the Society of Jesus, he was procurator to the Canadian mission when he was called to Quebec. He traveled to the Sault Ste. Marie with Fr. Jogues on a voyage of exploration and to effect a more permanent apostolate. Exhausted, he returned to Quebec and was the first Jesuit who died in Canada. —C.E.

Raymond Lully (Teut., wise protection), Blessed (1232-1315), "Doctor Illuminatus," b. Palma, Majorca Island; d. near Cabrera Island. During the early years of his life, he was prominent at the court of King James the Conqueror. By a heavenly apparition he was inspired to convert the Mohammedans. In 1266 he became a member of the Third Order of St. Francis. After a brief effort to propagate Christianity at Tunis, he was forced to leave and go to Naples. He taught physics at Paris for some time and then began missionary work in Armenia, Cyprus, and Egypt. His teaching is characterized by a rationalistic mysticism by which he identified theology with philosophy, failing to discriminate between natural and supernatural truth. The Church, fearing the dangers that might follow from so extreme a rationalism has withheld his canonization. He was stoned at Bougie, Africa, and died from the wounds. Relics in cathedral of Palma. Feast, 3 July; O.F.M., 27 Nov.—C.E.

ST. RAYMOND NONNATUS

Raymond Nonnatus, Saint, confessor (*c.* 1200-40), cardinal, b. Portello, Spain; d. Catalonia. Having been taken from the womb of his mother after her death, he received the name Nonnatus. He became a member of the Order of Our Lady of Ransom in Barcelona and, promoted for his piety and diligence, was sent as ransomer to free the captives at al-Djaza'ir (modern Algiers). There he endured the greatest hardship and persecution because of his persistence in converting the Mohammedans. Ransomed by his Order, he returned to Spain and was made a cardinal by Pope Gregory IX. In spite of his rank he lived as a simple religious; died of fever on the way to Rome. Patron of midwives and those falsely accused. Relics in chapel of St. Nicholas, Portello. Feast, R. Cal., 31 Aug.—C.E.; Butler.

Raymond of Penafort, Saint, confessor (*c.* 1175-1275), b. near Barcelona, Spain; d. Barcelona. In 1195 he received the degree of Doctor of Laws and held the chair of Law at the University of Bologna. Upon his return to Spain, 1222, he entered the Dominican Convent at Barcelona, where he taught for six years. With St. Peter Nolasco he established the Order of Our Lady of Ransom. One of the scholars of his day, he became adviser to Pope Gregory IX and was employed in editing the "Decretals," held as the authority on Canon Law until 1917. For two years, 1238-40, he served as Superior of his Order. To aid the work of converting the Saracens he opened schools in Tunis and Barcelona for instruction in Oriental languages. Canonized, 1601. Patron of canonists. Emblems: a key, book, and cloak. Feast, R. Cal., 23 Jan.—C.E.; Butler.

R.D. = rural dean.

Reader. See Lector.

Reading Abbey, Surrey, England, founded 1121 by Henry I, an independent English abbey, though retaining the Cluniac observance. Leominster in England, and Rindelgros and May in Scotland were under its jurisdiction. It disappeared at the Dissolution. It is still used as a title by Benedictine abbots.—C.E.

Reality (Lat., *res*, thing) strictly speaking includes the whole objective order of things; it comprises both things actually existing and things capable of existing. It is synonymous with being in the substantial sense. The term, however, is usually employed in philosophy to designate the physical and metaphysical order of things as opposed to the conceptual or logical order called the "Ideal." The realist as opposed to the idealist affirms that we know of the existence actual and potential of things outside of our minds, i.e., that objects have, and can have, an existence distinct from the intentional or representative existence which they have in our mental processes. (J. A. M.)

Real presence. In the Sacrament of the Holy Eucharist after the consecration of the bread and wine, our Lord Jesus Christ, True God and True Man, is truly, really, substantially, and abidingly contained under the species of these sensible things, i.e., bread and wine. This doctrine is opposed to the various Protestant teachings of a figurative, symbolic, dynamic, or transient presence (see Eucharist). (L. P. F.)

Rebaptism. St. Paul's doctrine, "One Lord, one faith, one Baptism" (Eph., 4) was reaffirmed by the Council of Trent, explicitly defining that Baptism imprints a spiritual and indelible character. The nature and efficacy of this character forbid the repetition of the Sacrament once validly administered. This traditional teaching is emphasized in

the New Code of Canon Law (can. 732). When reasonable doubt exists concerning the fact or validity of Baptism the Sacrament is administered conditionally. This cannot be called a "rebaptizing" in the sense of a repetition of the Sacrament. The controversy on rebaptism between Pope St. Stephen and St. Cyprian of Carthage is celebrated. (F. T. B.)

Rebecca (Heb., one who ensnares), wife of Isaac, daughter of Bathuel and sister of Laban (Gen., 34). Eliezer, Abraham's steward, was sent to Haran to obtain her hand for Isaac. She became the mother of Esau and Jacob, the latter being her favorite (Gen., 25). She was instrumental in obtaining for him Isaac's last blessing and in saving him from his brother's wrath (Gen., 27). (F. P. D.)

Rechab and Rechabites (Heb., square or chariot). Rechab was the father of Jonadab who, with Jehu, exterminated the followers of Baal (4 Kings, 10). He bade his descendants not to build houses, not to sow, not to plant vineyards, but to dwell in tents. Their fidelity in obeying these commands was praised by God himself and given as an example to the Jews (Jer., 35).—C.E. (F. P. D.)

Recollection (Lat., *recolligere*, intensive of *colligere*, get together), term used in ascetical books to express the attention and concentration of mind on the subject of meditation or reading and on the motives or intentions with which one should perform various duties; the opposite of distraction, dissipation of mind. St. Aloysius was remarkable for the ease with which he kept his mind on the subject of his prayer.—C.E.; Poulain, tr. Smith, The Graces of Interior Prayer, Lond., 1910. (ED.)

Recollects, a reform branch of the Observant Friars Minor. Franz Dozieck, formerly a Capuchin, gave permanence to the recollection-houses in France, monasteries to which the friars might withdraw to devote themselves to prayer and penance. From 1606, the Recollects had provinces of their own; in 1897 they were incorporated in the Order of Friars Minor.

Recollects. See HERMITS OF ST. AUGUSTINE.

Rector (Lat., *rego*, rule). (1) A priest placed in charge of a church which is neither a parochial nor a capitular church nor annexed to the house of a religious community for its religious functions; loosely used also to designate a pastor, and hence the term rectory. (2) The head of an educational institution, of certain religious communities, etc.—C.E. (S. B.)

Rector potens, verax Deus, or O GOD OF TRUTH, O LORD OF MIGHT, hymn for Sext throughout the year. It is possible that St. Ambrose (340-397) wrote it. About twenty translations are in existence; the English title given above is by J. Neale.—C.E.; Britt.

Recusants (Lat., *recuso*, reject) were those who violated the laws of England which commanded attendance at the services of the Church of England. The vast majority of those who came under the penalties of the laws were Catholics. Some of the punishments attached to the non-observance of the recusancy laws were: a fine of twenty pounds per lunar month; disability for holding office or civil employment, for keeping arms in one's house, for maintaining actions or suits at law, for being executor or guardian, for practising law or physics, and for holding military office. Furthermore the recusant might suffer the penalties of excommunication, was forbidden to move five miles from his house without a license, under pain of forfeiture of his goods. Recusants convicted were within three months of conviction either to submit and renounce their belief in the supremacy of the Pope over the Church, or if required by four judges, to abjure the realm. If they did not depart, or returned without a license, they were guilty of capital felony. These laws were in force from Elizabeth's reign to that of George III. They were enforced with varying strictness.—C.E. (M. P. H.)

Red is the color of warmth and blood. Vestments of that color are used in Masses of the Holy Ghost, to remind us of the tongues of fire which descended upon the Apostles, and of the fire of charity, which is a gift of the Holy Ghost. It is used also on the feasts of the Holy Cross of Our Lord, and on the festivals of all saints who shed their blood for their faith. (J. C. T.)

Redeemer, FEAST OF THE MOST HOLY, 23 Oct. or third Sunday of July, in honor of the graces and benefits of the Redemption. It was instituted at Venice in 1576, in thanksgiving for the cessation of a plague and is now found only in the special calendar of some dioceses and religious orders.—C.E.

Redemption (Lat., *redimo*, buy back). Just as sin consists of a twofold element, namely, guilt (*reatus culpæ*) and a penalty (*reatus pœnæ*), so too Christ's Death involves a moral and a penal phase. The moral element is Christ's obedience and love, the penal element, His Passion and Death. In the Redemption, as it took place historically, the two elements were indissolubly united. Christ's redeeming and loving obedience took the form of, and expressed itself in, sufferings and death. In this sublime work the Head was intimately associated with His mystic members: "If one died for all, then all were dead" (2 Cor., 5). In this whole redeeming work Christ acts as the Head of mankind, is intimately united to the humanity which He came to save. It is in virtue of this solidarity between the race and Christ, its Chief, that His redeeming acts have a value for all His mystic members. In Him we expiate our sins and satisfy Divine justice, in Him we are reconciled to God and God to us. The fundamental reality of the Redemption can be viewed from different aspects. Since Christ is our Head, the relation of His works to His members is similar to that of the works of a just man to himself; and thus Christ by His Passion merited salvation for us. Since this merit has reference to the offense against God and to the remission of sins, it is vicarious satisfaction. Furthermore, since this satisfaction of Our Lord takes place through penal sufferings and an immolation of Himself to God, it is a sacrifice. Finally, when this sacrifice has been accomplished, and the guilt and penalty of our sins expiated, man is redeemed and liberated from the power of sin, of the flesh, and of the devil, and restored to the supernatural state. The Resurrection is an essential complement of the redeeming Death. Christ, says St.

Paul, was "delivered up for our sins, and rose again for our justification" (Rom., 4). It is the risen and glorious Christ Who dispenses to the members of His mystic body the atoning merits and graces of Calvary. Baptism, the initial sacrament by which we appropriate subjectively the graces of the Cross, is viewed by St. Paul as a mystic death and resurrection with Christ: "Know you not that all we, who are baptized in Christ Jesus, are baptized in his death? For we are buried together with Him by baptism into death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life" (Rom., 6). Two erroneous conceptions of the Redemption are prevalent. The first considers the Passion of Christ as a mere material endurance of pain, the immolated Christ of Calvary as an inert victim, and man as a mere passive spectator of the drama. The other reduces the whole Redemption to a mere ethical appeal, to its psychological subjective influence on our lives.—C.E.; The Atonement, ed. Lattey, Camb., 1928. (R. G. B.)

Redemptions, PENITENTIAL, a system of atonement in vogue in the Church from about the end of the 8th to the end of the 11th century, whereby easier and shorter exercises were substituted for works of penance imposed by the early canons. It originated in England and, in another form, in Ireland. These substitutions assumed different and varied forms such as fasting, prayer, and especially alms-deeds. This led to grave and serious abuse in as much as the wealthy began to evade the commuted penance by hiring a substitute. This practise was severely condemned (cf. Council of Clovesho, A.D. 747). The commutations and compensations of penitential redemptions can be regarded as true indulgences only when granted by the Church in lieu of other penances prescribed by the canons.—C.E. (H. A. S.)

Redemptorists. See CONGREGATION OF THE MOST HOLY REDEEMER.

Red Mass, Mass at which the celebrant wears red vestments. These are used in Masses of the Holy Ghost, usually celebrated at the opening of courts, legislative assemblies, and schools; Masses of the Holy Cross of Christ; and Masses of Apostles and Martyrs. (C. J. D.)

Redmond, JOHN EDWARD (1857-1918), Irish Nationalist leader, b. Broadway, Ireland; d. London. Educated at Clongowes and at Trinity College, Dublin, he was called to the English and Irish Bars. He was the Parliamentary representative for New Ross, 1881-85, for North Wexford, 1885-91, and for Waterford City, 1891 until his death. Elected chairman of the Irish Parliamentary Party, 1900, he introduced a bill to repeal the oath and the test acts, and rallied the Catholics to the defense of their schools. He was one of the most eloquent politicians of his time, and published "Historical and Political Addresses."

Red Sea, the NW. arm of the Indian Ocean, about 1400 m. long and 200 m. wide, lying between Arabia on the E., and Africa on the W., connected with the Mediterranean Sea by the Gulf of Suez and the Suez Canal, and with the Indian Ocean by the Strait of Bab-el-Mandeb. No important river flows into it, and it is noted principally for its heat. In the Bible it is famous as the scene of the miraculous crossing of the Israelites at the time of the Exodus (Ex., 14).—C.E.

Reductions of Paraguay, term applied to the communal mission villages established in South America by the Jesuit missionaries. Their purpose was to provide a settlement and refuge for the Indians of Paraguay and Brazil, who had been enslaved by the Spanish colonists as early as 1515. The first Reduction was established, 1609, in what is now southern Brazil, and by 1630 twelve more had been founded. The colonists opposed the movement, but Philip III of Spain aided the Jesuits with subsidies and legal measures. The Indians filled the communities and the venture grew so successful under the management of the Jesuits that the Spanish Government was no longer obliged to subsidize it. The site for a Reduction was chosen for its healthful climate and proximity to waterways. The plan of the village was square, with the streets running in straight lines. In the center was the church, and nearby were the residence of the Fathers, and the cemetery. The Jesuits taught the young, managed the community, and fostered the common arts, agriculture, and cattle-raising. The main part of the "Christian Indian State," as the Reductions were called, was formed by 30 or 32 Guaraní Reductions in present Paraguay. These were the object of numerous attacks by the Paulistas, bands of marauding slave-traders, who disrupted the villages and carried the Indians off in large numbers. The first disastrous blow suffered by the Reductions occurred in 1750, when, in consequence of a treaty between Spain and Portugal, seven communities were compelled to move into new territory. The treaty was rescinded, 1761, but six years later Charles III of Spain dealt the fatal blow to the Reductions when he signed the edict exiling the Jesuits from Spanish colonies in America. The missions were allotted to the Franciscans but never regained their former state of excellence. After their destruction a fable grew up concerning their wealth, which was supposed to have been hidden by the Jesuits. Among the many Jesuits who labored in the Reductions were Frs. Maceta, Cataldiño, de Mendoza, Mazetta, Diaz, Ruiz, Baraza, and de Montoya. The last named is famous for his history of the Paraguay mission, and his vocabulary, grammar, and catechism in the Guaraní language.—C.E.

Refectory (Lat., *reficio*, refresh), a room for eating; usually the dining-room of a monastery or convent. (C. J. D.)

Reformati, a reform branch of the Friars Minor of the Stricter Observance, organized by Francis of Jesi and Bernardine of Asti, and sanctioned by Clement VII, 1532. Statutes were drawn up, 1642, and the reform spread in central Europe during the 17th century. The Reformati were incorporated in the Order of Friars Minor, 1897.

Reformation, a religious, social, and political upheaval (1517-1648), now frequently and more accurately called the Protestant Revolt or Revolution. The need of reform had long been felt when this revolution broke out, but the so-called Re-

formers, far from suppressing abuses, added religious discord to the prevalent evils.

Causes. The causes of the Reformation were: (1) the weakening of papal authority through the protracted residence at Avignon, the dissensions of the Great Schism of the West, and the worldliness of some popes; (2) the reservation of too many ecclesiastical appointments to the Roman Curia; (3) the opposition to papal authority on the part of some bishops who were in reality temporal princes rather than spiritual rulers; (4) the poverty, ignorance, or unfitness for their sacred calling of many of the lower clergy; (5) the wealth of some of the monasteries in Germany and England and the dissensions among their inmates; (6) the ignorance, superstition, and religious indifference prevalent among many Christians; (7) the tendency in civil governments to encroach upon the rights of the Church; (8) the social unrest consequent upon the disintegration of the feudal system; (9) the support given the new movement by the secular power, which was thus enabled to usurp the religious authority of the pope and to confiscate the property of the Church; (10) the revival of pagan religious thought and practise; (11) the restlessness and love of material gain attendant upon the geographical discoveries; (12) the printing press so effectively used by the innovators to calumniate the Church and spread their views.

History. The author of the Protestant Revolution was the Augustinian priest, Martin Luther (1483-1546); the pretext was the abuses connected with indulgence preaching; the occasion, the preaching of indulgences in the neighborhood of Wittenberg by the Dominican Johann Tetzel. On 31 Oct., 1517, Luther challenged his contemporaries to a public debate on 95 theses or propositions which he had nailed to the church door at Wittenberg. They dealt with many points of Catholic doctrine and practise, particularly indulgences. The challenge led to vehement controversy in Germany. As Luther denied some points of Catholic teaching and fomented division in the state, papal and imperial authority intervened, after a few years, to obtain a retractation and to maintain civil concord. Their efforts were unsuccessful, as Luther was supported by the Elector of his native Saxony and by the ever-increasing number of his adherents. As the right conceded in theory to each individual, to find his own religion in the Bible, led in practise to religious anarchy, Luther placed his new religion under the supreme authority of the state. His followers and all other Reformers gradually received the name Protestants, from the protest issued by the Lutheran princes and cities against the Edict of Speyer (1529). At the Diet of Augsburg (1555) two denominations, the Catholic and the Lutheran, were officially recognized in Germany. By the Treaty of Westphalia (1648) recognition was extended to the Calvinists. Lutheranism spread into Denmark, Norway, and Sweden, whereas Zwinglianism was introduced in German-speaking Switzerland. At Geneva the desire to free themselves from the authority of the Catholic bishop led the inhabitants to submit to John Calvin. In England the sensual despot, Henry VIII, imposed a schism on the country; Edward VI introduced Protestantism; Mary Tudor, in hasty and harsh fashion, restored the Catholic religion; and Queen Elizabeth, through executions and confiscations, definitively established Anglicanism. In Scotland and the Netherlands the nobility were responsible for the success of Calvinism.

Results. The Protestant Reformation was a source of misery, discord, and civil war for the adherents of the Christian faith. It destroyed Christian unity, gave rise to a multitude of sects, and is responsible for the disintegration apparent today in non-Catholic Christian denominations. It introduced neither religious liberty, nor religious reform. It denied the existence of spiritual authority in its lawful possessor, the pope, and placed it in the hands of the civil ruler. It did not bring religious reform, as, according to Luther's own admission, immorality and corruption were more prevalent among his followers than in the Church of Rome. In politics it effected a prodigious transfer of property from the Church to the State and an enormous increase in the authority of the civil rulers. Through this strengthening of the secular authority despotism and tyranny, rather than democracy and liberty, gained from the movement. Genuine reform was introduced by the Catholic Church (See Counter-Reformation). — C.E.; Weber, A General History of the Christian Era, Wash., 1928; Smyth, The Reformation, Chi., 1922; Belloc, How the Reformation Happened, Lond., 1928. (N. A. W.)

Reformatories (Lat., *reformare*, to reshape), institutions in which children with criminal tendencies are educated towards normal law-abiding life. One of the first examples of such institutions was a hall of the hospital of St. Michael, founded in Rome in 1704 by Pope Clement XI. Over the door he inscribed its purpose: "For the correction and instruction of profligate youth, that they who when idle were injurious, may when taught, become useful to the State." The first reformatories in the United States were privately established, after 1825. Later they were made part of the state organization, and by the end of the century were universally provided. Strict discipline, work at some trade, and a general schooling are the essentials of the plan. Real success in reforming character seems to depend not so much upon the reformatory system as upon the personality of the staff; and the larger the number of the inmates, the more impossible is it to exercise this personal influence. Hence, today, institutional reformatories are used only for cases of extreme physical and mental defectiveness or hopeless incorrigibility. Under the modern juvenile court procedure, the delinquent boy or girl is kept at home whenever possible, and efforts are there made to treat each case on an individual basis, so that the cause of the delinquency may be eliminated in character or surroundings, and at the same time valuable traits and powers may be developed. This change from a régime of strict institutional discipline to one of kindly sympathy, which of course does not mean laxity, is sound psychology. To be successful it requires untiring effort and constant supervision, and must be more than dull routine.

The rôle of religion in such work is everywhere admitted. If the delinquent can be led to a real participation in the life, doctrine, and sacraments of the Church, reformation is secure. (E. F. MACK.)

Reformed Churches, group of Swiss, Dutch, and some German churches, which were the direct outcome of the Protestant Reformation. There are three bodies in the United States. They are generally Calvinistic in doctrine. Their Heidelberg Catechism emphasizes the general comfort of redemption in Christ, while besides this the Westminster Catechism emphasizes the sovereignty of God. In government they differ from Presbyterian churches only in the names of church offices and some minor details. In 1926 in the United States there were 2390 ministers, 2682 churches, and 617,551 communicants.

REFORMED CHURCH IN AMERICA, sect organized in the United States as early as 1623, as the Dutch Reformed Church. The present title was adopted in 1867. In doctrine they are strictly Calvinistic and accept the Apostles' and the Nicene creeds, the Belgic Confession, the Canons of the Synod of Dort, and the Heidelberg Catechism. They are presbyterian in matters of government. Four periodicals are published by them. Foreign missionary work is carried on in Arabia, India, China, and Japan, where in 1916 there were 29 stations, with 343 outstations; 141 missionaries, with 807 native helpers; 61 churches, with 6827 members; and 3 theological schools, 6 colleges and academies, 23 secondary schools, and 235 primary schools, with a total of 15,034 scholars. In 1926 in the United States there were 808 ministers, 717 churches, and 153,739 communicants.

REFORMED CHURCH IN THE UNITED STATES, organization established in the latter part of the 17th century, also known as the German Reformed Church. In doctrine and government they are in close accord with other Reformed and Presbyterian churches. They publish 12 periodicals. Foreign missionary work is carried on in Japan and China, where in 1916 there were 6 stations; 70 missionaries, with 169 native helpers; 35 churches, with 3768 members; and 17 schools, with 1257 scholars. In the United States in 1926 there were 1324 ministers, 1709 churches, and 361,286 communicants.

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA, group who withdrew from the Reformed Church in America. They organized as a separate body at Holland, Mich., in 1857. In doctrine they adhere to the Belgic Confession of Faith, the Heidelberg Catechism, and the Canons of Dort. They are strictly presbyterian in government. Two weekly periodicals are published by them. There were in 1926 in the United States 258 ministers, 245 churches, and 98,534 communicants.—C.E.

Reformed Episcopal Church, an organization formed, 2 Dec., 1873, by George Cummins. The name was adopted because of belief in some of the principles of the Church known as the Reformed Church of England and also the Protestant Episcopal Church. The Reformed Episcopal Church is in close relation with the Liturgical Free Churches of England, and accepts the Apostles' Creed, the Divine institution of the sacraments of Baptism and the Lord's Supper, and the doctrines of grace, substantially as set forth in the Thirty-nine Articles for the Protestant Episcopal Church. Its government is in accord with the Protestant Episcopal Church, but episcopacy is regarded as "an ancient and desirable form of church government rather than as of divine right." It accepts the Book of Common Prayer, revised by the General Convention of the Protestant Episcopal Church in 1785. One periodical is published. Foreign missionary work is carried on in India, where in 1916 there were 8 stations with 6 missionaries and 20 native helpers; 17 primary schools; 2 hospitals; and 1 orphanage. Connected with the Reformed Episcopal Church are 90 Christian Endeavor Societies, with 2250 members. In 1925 in the United States there were 70 ministers, 68 churches, and 8622 communicants.

Refuge, CITIES OF, towns which according to the Jewish law enjoyed the right of asylum, and to which anyone who had unintentionally killed another might flee and be protected from the "avenger of blood." In order to justify his claim to immunity the fugitive had to prove to the authorities that his deed was unpremeditated, and he became virtually a prisoner within the limits of the city to which he fled. The biblical cities of refuge were Cedes, Sichem, Hebron, Bosor, Ramoth in Galaad, and Gaulon in Basan (Jos., 20).—C.E.

Régale, DROIT DE, rā-găl, drwä dė (Fr., law of royal prerogative), a right claimed, during the Middle Ages, by many sovereigns in France, England, and Germany, to collect the revenues of vacant episcopal sees (Temporal Régale), and to appoint nominees to the benefices, even, at least in France, to those to which the care of souls was attached (Spiritual Régale). In 1673 Louis XIV pretended to extend the right to those French dioceses in which it was as yet unknown. Only two bishops, Pavillon of Alet and Caulet of Pamiers, both Jansenists, protested. They were sustained by Innocent XI, who wrote three letters to the king, but in vain. However, in 1682, the king consented to share the right of Spiritual Régale with the administrators of the vacant sees, who were to give the canonical investiture to the nominees of his choice; but at the same time he convoked the assembly of the clergy which endorsed his views. Innocent XI condemned the Régale once more, as did Alexander VIII, and Innocent XII, but to no avail; and the practise continued until the French Revolution. The efforts of Napoleon I to revive it were frustrated by his own downfall.—C.E. (F. P. D.)

Regali solio fortis Iberiæ, or GLORY OF IBERIA'S THRONE!, hymn for Vespers and Lauds on the feast of St. Hermengild, 13 April. It was written by Pope Urban VIII (1568-1644) and has four translations; the English title given is by E. Caswall.—Britt.

Regeneration, dogmatically, the rebirth by which we become sons of God (John, 3), identified with initial justification and sanctifying grace. It is effected by the reception or desire of Baptism, the sacrament of regeneration (Tit., 3), and is sealed by the baptismal character which remains even after a death-bringing, or mortal, sin. Contrast this with

the biological notion, i.e., repair of living tissue; with the metaphorical notion of efflorescence; with the non-Christian idea of aspiration to new life, or release through metempsychosis; with the Pietistic idea of experience of conversion and of moral righteousness; with the old Protestant notion of Divine dissimulation upon our sinfulness; with the Ritschlian notion of reconciliation following forgiveness. Regeneration may also signify, in a cosmic sense, renewal of the Stoic world-cycle; and, in Christian eschatology, the resurrection of the dead (Matt., 19).—C.E. (F. B.)

Regesta, PAPAL (Lat., *regerere*, to inscribe), the copies, generally entered by the papal chancery in special registry volumes, of papal correspondence and official documents, both ancient and modern. This custom probably antedates Constantine, and can be positively proved for the 4th century and onwards, although nearly all the copies up to the end of the 12th century have disappeared. The earlier books of record were called also *commentarii*, and the archive in which they were kept, *chartarium*. Both paper and parchment were used. The most important fragments of the various periods are: about 850 letters of the regesta of Gregory I (590-604); some letters of John VIII (872-882), 55 of which are in the British Museum, together with correspondence of six other popes; about 70 letters from the regesta of Adrian IV (1154-59) and several others, at Cambridge; 381 letters of Gregory VII (1073-85), constituting, however, merely an extract of the original regesta, in the Vatican archives. Other correspondence extant includes 38 letters of the antipope Anacletus II (1130-38). Many of the above are not actual originals, which fact has been discerned by the science of diplomatics (q.v.). The regesta generally are of first historical importance, and have been published in three great collections, chief among which is that of Jaffe, Leipzig, 1888 (2nd edition).—C.E.

Regina, ARCHDIOCESE OF, Saskatchewan, Canada, comprises the southern part of the Province of Saskatchewan lying between the International Boundary line and the line separating townships 30 and 31 of the Official Survey of Canada; diocese, 1910; archdiocese, 1915; suffragans: Prince Albert and Saskatoon, and St. Peter's Abbey, Muenster. Archbishop: Olivier Elzéar Mathieu (1911). Churches, 311; priests, secular, 95; priests, regular, 67; colleges, 2; schools and academies, 31; Indian schools, 3; institutions, 8; Catholics, 75,000.

Regina cœli lætare, alleluja, or JOY TO THEE, O QUEEN OF HEAVEN! ALLELUIA, antiphon of Our Lady said, standing, instead of the Angelus, and also after the Divine Office, from Compline on Holy Saturday until None of the Saturday after Pentecost, inclusively. The indulgences are the same as for the Angelus. It may be found in 14th-century manuscripts, but it is not known who the author was. There are 10 translations. The English title given is by E. Caswall.—C.E.; Britt.

Regis superni nuntia, or GOD'S MESSENGER, THERESA, hymn for Vespers and Matins on 15 Oct., feast of St. Theresa. It was written by Pope Urban VIII (1568-1644) and has four translations; the English title given is by D. Donahoe.—Britt.

Registers, PAROCHIAL, five distinct books, in which the parish priest is required to record respectively the baptisms, confirmations, and marriages that take place in his parish (except marriages of conscience, which are recorded in the secret archives of chancery), deaths among his people, and, as far as possible, the actual spiritual condition of his parish. At the end of the year, authentic copies of these registers, excepting the last, should be sent to the diocesan chancery. Annotations of subsequent confirmation, marriage, reception of subdiaconate, or solemn religious profession, must be made alongside the record of baptism in the baptismal register and always transcribed into certificates of baptism (can. 470).—C.E.; P.C. Augustine; Ayrinhac, Constitution of the Church, N. Y., 1925. (J. T. T.)

Regulæ Juris (Lat., rules of law), in general, rules of legal interpretation. In a more specific sense, regulæ juris are certain legal axioms found in the Decretals of Gregory IX and the Decretals of Boniface VIII. There are 99 in all, referred to as R.J. Some instances will make the matter clear. "Once bad, always presumed to be bad" (9); this applies only in the same crime, e.g., if a man has been proven a perjurer once, he is excluded from giving testimony again, but he would not be considered a homicide from the fact that he was a perjurer. "There is no injury done to one who knowingly and freely consents" (27); this suggests that no one is injured if he knowingly and willingly gives up a right which he is allowed to surrender, but does not apply in case he is morally incapable of giving it up.—C.E. (P. J. L.)

Regular Baptists, a group of Baptist associations all of whom claim to be the original English Baptists before the distinction between Calvinistic or Particular and Arminian or General became prominent. Found for the most part in North Carolina, Virginia, Tennessee, Kentucky, and adjoining states, they are in general sympathy with the United Baptists, and Duck River and kindred associations of Baptists. In doctrine the Regular Baptists are in accord with the United Baptists (q.v.). "They are strict in admission to the Lord's Supper, practising close communion, and for the most part observing the ceremony of foot-washing." They are decidedly congregational in government. Four monthly periodicals are published by them. According to the last census there were 997 ministers, 755 churches, and 49,184 communicants.

Regular Canons. See CANONS AND CANONESSES REGULAR.

Regular Clerks of the Congregation of St. Paul (BARNABITES), founded in Milan, 1530, by St. Anthony Mary Zaccaria, Barthelemy Ferrari, and Jacopo Morigia, with the special object of reviving zeal among the clergy. They preach, catechize, shrive, give missions, administer the sacraments, and educate the young in Italy, Austria, France, Czechoslovakia, Belgium, Malta, China, and Brazil. The order has 35 houses, 400 religious, and 7 provinces.—C.E., II, 302.

Regulars (Lat., *regula*, rule), in the proper, canonical sense of the word, religious men professed of the solemn vows, or the professed of simple

vows in an order in which solemn vows are made, e.g., in the Society of Jesus. In its less restricted and more general usage the word is applied to all religious men, both of orders and congregations; hence it is frequently used to designate priests who are also religious and thus bound by rule, in contradistinction to diocesan or secular clergy united by no rule. When used in the phrase "Clerks Regular," the word refers to those religious, as the Theatines and the Jesuits, who are not monks in the proper use of the term, to distinguish them from the members of the older monastic orders, as the Benedictines.—C.E. (E. J. V.)

Reiffenstuel, JOHANN GEORG (1641-1703), canonist, b. Kaltenbrunn, Bavaria; d. Freising. He was a member of the Franciscan (Reformed) Order, and was chosen definitor of his province. He taught philosophy at Freising, Landshut, and Munich, and canon law at Freising. His works on moral theology and canon law give him first rank among the canonists of his time, and have gone through numerous editions, with additions by other authors.—C.E.

Reims, city in northern France. Built on the site of Durocortorum, the capital of the Remi, it was evangelized by SS. Sixtus and Sinicius, who founded the bishopric in the 3rd century. It is important in history as the scene of the baptism of Clovis the Frank, by the bishop St. Remigius, in 496. From the 10th century, the archbishops enjoyed the title of count and the privilege of coining money, and levying arms, and in 999 they obtained their important prerogative, the coronation of the kings, which they held until the time of Charles X. The Cathedral of Notre Dame, a masterpiece of Gothic architecture, was completed in 100 years (1211-1311), and in it took place the coronation of Charles VII (1429) brought about by St. Joan of Arc. The city is now the seat of an archdiocese having a Catholic population of 53,350 and 663 churches.

Reincarnation. See METEMPSYCHOSIS.

Relativism, general term designed to fit any doctrine which denies the existence of absolute values. Things exist which have absolute values, e.g., ethical principles and truths. These things stand independently of the operations of intellect and will, because they are ultimately founded in the nature of God. In the universe they should serve as absolute standards for intellectual and voluntary operations. In disposing of these absolute values, relativism, in any form, leads logically to scepticism and liberalism. Relativism takes a multitude of forms, the most pernicious being Ethical Relativism which upholds the relative nature of the moral code. Relativism of Truth claims that truth is not something absolute but "relative to the faculty of which it is the product." Relativism of Knowledge confesses the inability of human concept to approach to anything closer than "correspondence or symbolic representation of the reality." Relativism of Reality gropes futilely in search of a term to which it might relate Reality itself.—C.E. (H. A. S.)

Relic (Lat., *relictus*, remaining), an object connected with a saint. It may be the whole or a part of the saint's body, or something the saint has touched, e.g., a garment. Such objects are venerated with the approbation of the Church (Council of Trent, Sess. XXV) because, though all the members of the Church are considered, and from the time of the Apostles are addressed, as "saints," those who practise heroic virtue or die for the Faith and are honored by the Church as exceptionally holy, merit the veneration of the faithful. This is paid by special respect for their remains as well as imitation of their virtues. Their relics are therefore enshrined on altars, carried in processions, and used to obtain cures and other favors.—C.E.; O'Brien, A History of the Mass, N. Y., 1882. (C. J. D.)

Relief (It., *rilievo*), the projection of a figure or series of figures above or below a surface. It is one of the earliest forms of sculpture, and very probably antedates the introduction of sculpture in the round. Bas-relief (*basso-rilievo*), or low relief, is a form of relief which projects from a flat surface apparently to a greater degree than is actually the case; it is distinguished from high relief (*alto-rilievo*), and from demi-relief (*mezzo-rilievo*). The lowest of all, which scarcely rises from the surface, is called depressed or flattened relief (*rilievo-stiaceiato*). Hollow relief (*cavo-rilievo*) is a concave form on which the highest part of the outline is no higher than the surface level. It was practised largely by the Egyptians, whose works are hence known by the Greek derivative *koilanaglyphs* (hollow carvings), and is often used tinted, as in Egyptian, Assyrian, and Greek art; in Gothic and Renaissance art it was customary to tint wood, terra-cotta, and stucco, but not marble or stone; an example of tinting is the "Annunciation" of Andrea della Robbia. It is particularly well adapted to the human figure, especially in action, upon friezes, and to a portrayal of a succession of scenes, as in the bronze doors of various Italian baptisteries. As a purely Christian and Catholic form of art it ranks high, reaching its fullest development in Florence in the baptistery doors, by Ghiberti, and the marble pulpit of Santa Croce, by Benedetto da Majano. Besides Della Robbia's "Bambini" in the Hospital of the Innocents, Florence (for illustration see BAMBINO), Donatello's high and low reliefs are admirable, among the best examples of which is the "Head of St. John presented to Herod." The finest example extant of low relief is that of the frieze around the cella of the Parthenon, much of which may be seen in the British Museum. Marble, bronze, and terra-cotta are used exclusively in the larger reliefs; in the smaller reliefs precious stones and metals, and ivory, stucco, wood, and enamel are used.

Religion (Lat., *religere*, to recover, or *religare*, to bind), in its widest sense the union of man with God. Objectively, it consists in doctrines and precepts by which man seeks to bring about this union. Religion is true when its doctrines and precepts are either dictated by right reason or revealed by God; if the former, it is called natural religion, if the latter, supernatural religion. Religion is false if, when claiming to be revealed, it is unable to show a divine guarantee, or when its dogmas and practises sin against right reason and conscience.

Subjectively, religion is the attitude of the man who rules his thoughts, words, and actions according to right reason and revelation. In this latter sense religion is a special virtue allied to justice, because it prompts man to render to God what is due Him by strict right from His rational creatures. As such, religion is a strict obligation incumbent on every man. It is also the means by which man is to work out his final destiny.—C.E.; Schanz, A Christian Apology; The History of Religions, St. L., 1910; Ladd, The Philosophy of Religion, N. Y., 1905; Brunsmann-Preuss, Fundamental Theology, St. L., 1928. (L. A. A.)

Religion, Virtue of. Religion is a moral virtue by which we render to God due honor and worship. We say that it is a moral virtue because acts of religion do not have, as their direct object, God, but rather the reverence which is due God. These acts of worship deal directly with the means which tend towards man's final and last end, namely, God's reverence and worship. We say moreover that religion is a virtue by which we render to God due worship, worship, i.e., by which we acknowledge God as the supreme Being, the Creator, the uncreated, infinitely perfect Being. Finally, we render to God due worship, i.e., in so far as man, a finite, created being, can render worship to the infinitely perfect and eternal Creator. That man must exercise this virtue of religion is the teaching of the First Commandment: "I am the Lord thy God. . . . Thou shalt not have strange gods before me" (Ex., 20). The various acts of worship which man is capable of offering to God are prayer, sacrifice, vows, oaths, and adoration. The sins against this virtue are blasphemy, idolatry, divination, tempting God, superstition, and simony. —C.E.

Religion and Science. Much has been said and written about the so-called conflict between religion and science, as though the one were a contradiction or denial of the other. This conflict is for the most part imaginary. Religion and science lie in different provinces and each has its own legitimate field; the former deals mostly with the world of unseen realities which science cannot know, the latter mostly with the world of sense and matter about which religion has little to say. God is the source of both in so far as they are true, hence there can be no real contradiction between them. Conflict arises only when the scientist tries to turn theologian, or the theologian scientist. In other words, whatever conflict there is, it is not between religion and science, but between theologian and scientist when either or both overstep the limits of their respective fields in interpreting certain facts or in drawing certain conclusions from facts. "The scientist studies phenomena and their laws. The moment he abandons secondary causes to occupy himself with first and final causes he is false to his method and must become involved in an inextricable labyrinth; but so long as he is content to confine himself to matter and sequences of material phenomena there is little danger of unfriendly encounter between himself and the theologian who understands his business" (Spalding, Lectures and Discourses, p. 54). Likewise the theologian as long as he remains within his territory of revealed doctrine is not likely to bring upon himself the attacks of scientists. It is when he engages in speculation on matters about which religion should have nothing to say that he occasions what is so wrongly called the conflict between religion and science. The remedy or prevention lies in ascertaining what religion really teaches and what science really proves and in distinguishing this knowledge carefully from the speculations of some theologians on the one hand or the opinions of some men of science on the other. The truly great in either field are witnesses to the fact that true science and true religion are not at war with one another.—Walsh, The Popes and Science, N. Y., 1913; Kneller, Christianity and the Leaders of Modern Science, St. L., 1911. (L. A. A.)

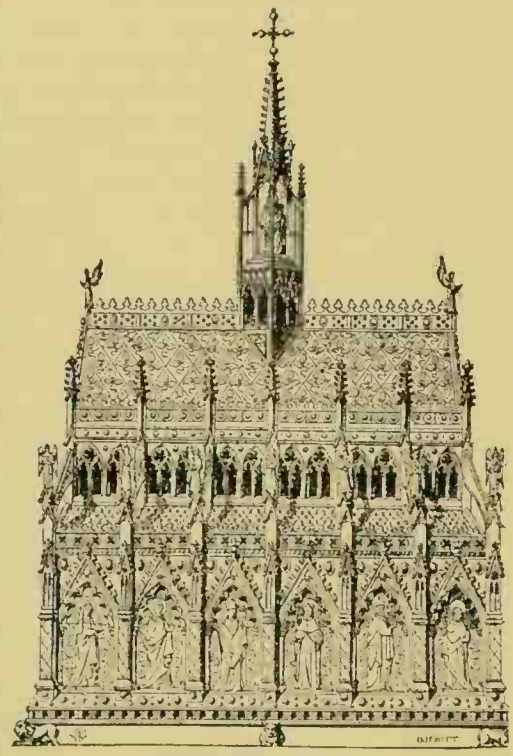
Religious, Congregation for the Affairs of, the Congregation that attends to all matters which concern religious orders and their members, bound by simple or solemn vows, and also secular third orders. The affairs may be questions arising between bishops and religious or between the religious themselves, or cases in which a religious is the complainant or defendant. Dispensations for religious from the common law are also in the power of this Congregation.—See Bishops and Regulars, Congregation of.—C.E., XIII, 142. (ED.)

Religious Hospitallers of St. Joseph, founded, La Flèche, France, 1636, by Marie de la Ferre, and dedicated to the service of the poor. The society has 24 houses, including hospitals and clinics in France and Belgium, and in the United States and Canada hospitals and orphanages. The mother-house is at La Flèche; religious total (approximately) 1000.—C.E., VII, 477.

Religious Life, the state of men who profess to aim at the perfection of Christian charity in the bosom of the Church, by the three perpetual vows of poverty, chastity, and obedience. The religious life pointed out to us by the Evangelical counsels is a life of charity and of union with God, and the great means it employs to this end are freedom and detachment from everything that could in any manner prevent or impair that union. From another point of view it is a devotion, a special consecration to Christ and God, to whom every Christian acknowledges that he belongs. Christian virgins were the first to profess a life distinguished from the ordinary, by its tendency to perfection; continence, and often the renunciation of riches, attached them specially to Christ. Shortly after them, appeared the "confessores" who also made profession of chastity and sometimes of poverty. In the 3rd century we find the first distinct traces of the kind of life in which the religious profession becomes by degrees perfected and brought under rule, that of the monks. The Gospel clearly states virginity and continence as the means, and charity as the end, of all religious life. Persecutions necessitated retirement and a first form of life entirely directed towards personal sanctification; community life produced obedience; the inconveniences caused by frequent changes of residence suggested the vow of stability; the excessive multiplication and diversity of religious institutes called for the intervention of the sovereign pontiff and his express

approbation of rules; the needs of soul and body grafted the practise of corporal and spiritual works of mercy upon personal sanctification, and joined the reception of Holy Orders to religious profession; and the exigencies and difficulties of modern times caused the making of simple vows antecedent to, or in substitution for, solemn vows. Some examples of the regular religious life may be seen among the Canons Regular, the mendicant orders, the military orders, the hospitaller orders, the Clerks Regular, the Eastern orders, those orders founded principally for teaching, as the Christian Brothers, and innumerable congregations of nuns.—C.E.

Religious of Notre Dame de Sion, a religious congregation founded by the brothers Marie-Théodore and Marie-Alphonse Ratisbonne in Paris, 1843, for the conversion of the Jews and the education of the young. The nuns receive their spiritual guidance from the priests of Notre Dame de Sion, a congregation of secular priests. The congregation has 46 houses, including schools and orphanages in France, Belgium, Italy, Austria, Hungary, Rumania, Bulgaria, Turkey, Palestine, Egypt, Tunis, England, Australia, Canada, Brazil, Costa Rica, and the United States. The mother-house is in Paris; religious total over 2000. —C.E., XI, 128.



RELIQUARY (PUGIN)

Religious of Our Lady of Charity of the Good Shepherd of Angers, a branch of the order of "Our Lady of Charity of the Refuge," founded by St. John Eudes at Caen, France, 1641; the government of the order was centralized by Mother Mary Pelletier, who established a mother-house at Angers, 1835, with the approval of the Holy See and under the title of the present Institute. The Good Shepherd is a cloistered order and follows the Rule of St. Augustine. The constitution, borrowed in great part from those given by St. Francis de Sales to the Visitation Nuns, are modified to suit the nature of the work, which is to provide a shelter for girls and women of dissolute habits who wish to do penance and lead Christian lives; these are divided into the three distinct classes of "penitents," "Magdalens," and "preservates." To the three ordinary vows the sisters add a fourth, i.e., to work for the conversion and instruction of penitents. The order has 305 convents, including industrial homes and 1 orphan asylum, throughout the world. The mother-house is still at Angers, France; religious total 9282.—C.E., VI, 647.

SEAL OF THE TABERNACLE SOCIETY

Religious of Perpetual Adoration (Belgium), an institute founded at Brussels, 1857, by Anna de Meeus, with the object of reviving faith in the Real Presence. Retreats are conducted by the religious and instruction given to children and converts, but the special work of the community is the direction of the Association of Perpetual Adoration and Work for Poor Churches (in America, popularly known as the "Tabernacle Society"), a world-wide organization, having its center in Rome, enjoying fullest papal approbation and enriched with many indulgences and spiritual favors. Erected an archassociation, 1853, it is subordinate in government to the Institute as a religious body, though one with it in name and object. The Institute has 10 houses, each a center of the association, in Rome, Belgium, Holland, England, and the United States. The mother-house is at Watermael, Belgium; total membership is 286.—C.E., XI, 697.

Religious State, a permanent manner or mode of life in which religious oblige themselves to strive for Christian perfection by the observance of the evangelical counsels. This obligation is assumed by the taking of the public vows of poverty, chastity, and obedience. It is a permanent mode of life because once entered upon it cannot be renounced except for grave reasons, and then only with consent of competent superiors. As it exists today, the religious state includes some form of community life, obedience to a rule and constitution, submission to a superior. Essentially, that is in the observance of poverty, chastity, and obedience, the religious state was instituted by Christ, both by His example and the evangelical counsels; accidentally, that is in the degree and manner of observing poverty and obedience, it is of human origin, such observance depending upon the will and intention of the founders of the religious institutes.—C.E., XII, 7-18; P.C. Augustine. (E. J. V.)

Reliquary, a vessel intended to contain and expose a sacred relic. It often resembles a small ostensorium. In some European churches reliquaries are very large and sometimes immovable, containing many relics. There is a special blessing in the Ritual for reliquaries. —C.E. (J. F. S.)

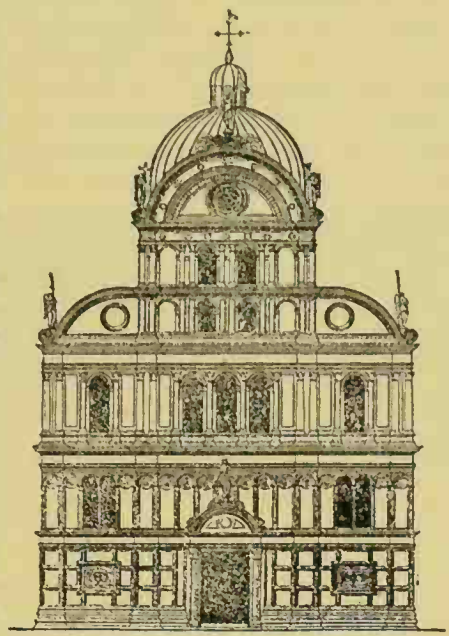
RELIQUARY

Remigius, SAINT, apostle of the Franks (437-553), Abp. of Reims, b. Cerny-en-Laonnais, France; d. Reims. He studied literature at Reims, and while still a layman was elected Bp. of Reims, 459, and made his chief aim the propagation of Christianity among the Franks; he brought about the conversion of King Clovis, whom he baptized, 496. He occupied the see 94 years. He established bishopries, consecrated bishops, and combated Arianism. His relics are in the Abbey

of Saint Remy at Reims. Emblem: a dove. Canonized, 1049. Feast, 1 Oct.—C.E.; Butler.

Remission of Sin, true, actual forgiveness of sin. With remission of mortal sin the eternal punishment due to it is also pardoned, but not all venial sins or temporal punishments are taken away. Unlimited power of remitting sin was promised and conferred upon the Apostles and their successors by Jesus Christ (Matt., 16 and 18; John, 20). This power is exercised in the Sacrament of Penance (q.v.). For a valid exercise of this power the order of priesthood and proper jurisdiction are required. This jurisdiction is vested in its plenitude in the pope, from whom all bishops and priests in the entire Church receive their jurisdiction. Perfect contrition, with the desire of the Sacrament, is another means of remitting mortal sin. Venial sins can also be remitted, provided sorrow for them be present, by devout attendance at Holy Mass, penitential exercises, charitable works, prayers, etc. See JUSTIFICATION; CONTRITION.—Pohle-Preuss, The Sacraments; A Dogmatic Treatise, III, St. L., 1924. (D. M.)

Remuzat, ANNE MADELEINE, VENERABLE, virgin (1696-1730), b. Marseilles, France; d. there. She entered a convent of the Visitation (1704), was withdrawn by her parents (1709), reentered (1711), and was professed (1713). Receiving a revelation concerning the Sacred Heart (1713), she was the means of spreading this devotion through many countries. Her influence caused Bp. Henri Belsunce to establish the Association of Perpetual Adoration of the Sacred Heart at Marseilles, and to institute a feast of the Sacred Heart. She endured great sufferings for the salvation of souls during her whole life. Declared Venerable, 24 Dec., 1891, by Leo XIII.—C.E.



RENAISSANCE ARCHITECTURE
FACADE OF S.
ZACCARIA, VENICE; C. 1490.

Renaissance (Lat., *re-*, again; *nasci*, to be born), a comprehensive term used to designate a movement to revive the art and learning of classical antiquity, which became identified with the period of transition from the Middle Ages to modern times. This transition was effected in particular by the seizure of Constantinople by the Turks (1453); the baneful results of the Western Schism (1378-1417); the decline of the Empire and the growth of nations, with the resulting concept of national churches; the decay of chivalry and feudalism; the rise of the people to political influence in opposition to the aristocracy and clergy; and the inventions and discoveries of the times, e.g., printing, gunpowder, the compass, the astronomical theories of Copernicus, the circumnavigation of Africa, and the discovery of America. Humanism, the appreciative study of the classics, was the literary manifestation of the movement, which may be said to have begun definitely with the writings of Petrarch (1304-74) and Boccaccio (1313-75). Humanism divided into two phases: (1) pagan, which was characterized by its heathen corruptness and which was patronized by the upper classes who preferred unrestrained pleasure to self-denial and continence; (2) Christian, which held to the rule of life instituted by Christ and which made use of the classics only as a means to embellish His teachings. The outstanding representatives of the latter are: Niccolo de' Niccoli, St. John Capistran, Antonio di Vercelli, St. Bernardine of Siena, Giannozzo Manetti, Ambrogio Traversari, Leonardo Bruni, Gregorio Cornaro, Francesco Barbaro, Maffeo Vegio, Vittorino da Feltre, Tommaso Parentucelli (Nicholas V), Vittoria Colonna, and the cardinals Albergati, Cesarini, and Capranica. Among the pagan humanists may be mentioned: Lorenzo Valla, Baccadelli, Poggio Braeciolini, Poggio Filelfo, Æneas Sylvius Piccolomini (Pius II), Marsuppini, Guarino, Decembrio, Cambi Masuccio, Bandelli, Ariosto, Bibbiena, Machiavelli, Pontano, Galateo, and the philosopher Pomponazzi. Against the array of pagan thinkers and writers of the Renaissance, the Church offers more than 88 Saints and Blesseds in the years 1400-1520, and the offenders themselves, in the majority of cases, sought the consolation of the Sacraments before their death. Among the famous architects and sculptors of the period were: Ghiberti, Donatello, Nicola Lamberti, Quercia, Ciuffagni, Brunellesco, Luca della Robbia, Rossellino, Turini, Michelozzo, Bramante, Vecchietta, Michelangelo, and Sansovino. The Mother of God became the particular source of inspiration for painters, among whom may be mentioned: Raphael, Mazzoni, Bellino, da Vinci, Botticelli, Michelangelo, Fra Angelico, Fra Filippino, Fra Bartolommeo, Rogier van der Weyden, Fouquet, Titian, and Correggio. The Renaissance as it manifested itself in the other countries was not a rediscovery of their past, as in Italy. In Germany and the Low Countries the return was made to the study of primitive Christianity, e.g., to the writings of St. Paul, and St. Augustine and other Fathers, and resulted in a rationalistic and free interpretation of the Bible. The leaders of the movement were Erasmus, Melanchthon, Reuchlin, and Von Hutten. In France it took the form of a reaction against Scholasticism, headed by Rabelais, Villon, Ronsard, and the University of Paris. In England the humanists Colet, Ascham, and Blessed Thomas More inaugurated a movement which resulted in what is known as the Elizabethan period in English literature. Among the various scholars and religious leaders of the Renaissance outside of Italy may be mentioned: Cujacius, Salmasius, Casaubon, Beza, Calvin, Wyclif, Chaucer, Grocyn, and Linacre. The Church did not oppose the return to classical literature, for she herself preserved the

classics, nor did she oppose the return to the cult of form and beauty. Her opposition was directed against the return to the pagan spirit with its rationalism, scepticism, and contempt for revealed religion.—C.E.; Symonds, Renaissance in Italy, N. Y., 1928; Walsh, Century of Columbus, N. Y., 1914; Paschang, The Popes and the Revival of Learning, Wash., 1927; The Legacy of the Middle Ages, ed. Crump and Jacob, Oxford, 1927.

Renaissance (or NEO-CLASSIC) **Architecture,** a transitional style, which originated in the 15th century in Italy and was copied nearly a century later by France, Germany, and Spain. It is characterized by finely wrought arabesques, strings and cornices of classic profile, delicate pilasters and pediments, and a great profusion of surface color and ornament. Among its exponents were Brunelleschi, da Vinci, and Cellini. Its finest examples are St. Peter's and St. John Lateran, Rome; and the Louvre, Paris.

Renan, JOSEPH ERNEST (1823-93), philosopher, critic, and Orientalist, b. Tréguier, France; d. Paris. His early training was received from his mother and sister, and in the seminary of his village. He decided to enter the priesthood, and to that end attended seminaries in Paris and Issy. His interest in Oriental philology and early Christianity led him to adopt the scepticism and rationalism of the Kantian philosophers, and in 1845 he left the seminary. The French government sent him on a scientific mission to Palestine where he wrote a life of Christ which was abhorrent to all Christians, regardless of sect. This was followed by an equally objectionable life of St. Paul. These, together with monographs on Oriental studies, earned him renown as stylist rather than historian, and betrayed the Modernistic errors in his thought.

René Goupil, BLESSED, martyr (1607-42), b. France; d. New York. Unable to join the Society of Jesus regularly, he volunteered his missionary services in Canada. He became the disciple and companion of Blessed Isaac Jogues and remained with him until death. Goupil accompanied him to the Huron Mission, was captured by the Iroquois, suffered horrible tortures, and was killed. Before his death he pronounced the religious vows of the society in the presence of Fr. Jogues. Beatified, 21 June, 1925.—C.E., VI, 684.

Reni, rā'nē, GUIDO (1575-1642), painter, b. near Bologna, Italy; d. Bologna. He studied with the Carracci, and was constantly employed in decorating churches and palaces in Rome. Good draughtsmanship and admirable coloring made him one of the most popular artists of his day. His masterpiece is the "Aurora" painted on the ceiling of the Rospigliosi palace in Rome. The so-called "Beatrice Cenci" of the Barberini palace, formerly attributed to him, is now thought to be the work of another.—C.E.

Reordinations, ordinations which were considered null and void and hence repeated, because they were administered by an heretical, a schismatical, or a deposed bishop, or even by a bishop in proper standing, if there was some defect in conferring orders. An ordination by an heretical or schismatic bishop is valid provided the essentials of the Sacrament of Orders are observed in regard to matter and form and requisite intention.—C.E.; Tixeront, Holy Orders. (R. B. M.)

Reparation (Lat., *reparare*, to repair), term used in canon law in reference to the reparation of churches; in asceticism, to express the prayers, actions, or sufferings offered to God to make good the evil done by men, particularly on certain occasions of excess, e.g., Mardi Gras, Shrovetide, and other times of jubilee rejoicing. It is identified with the devotion to the Sacred Heart of Jesus, as the practise of members of the third degree of the Apostleship of Prayer, who offer Holy Communion to repair irreverence and ingratitude toward Our Lord in this Sacrament.—C.E. (ED.)

Repository, a chapel or side-altar of repose in which a Sacred Host consecrated on Holy Thursday is kept until Good Friday.—C.E. (J. F. S)

Reprobate (a Calvinistic term), rejected by God, beyond pardon or redemption; the opposite of the "elect," those who assume that they are predestined to salvation. In Catholic usage, only one who dies impenitent is reprobate, and of that state only God is judge. (ED.)

Requiem (Lat., rest), MASS OF, Mass celebrated for the dead, deriving its name from the first word of the Introit. It is also called Black Mass, from the color of the vestments used. It differs from other Masses by the omission of the Psalm "Judica me" at the beginning, and of the Gloria Patri and the Gloria in Excelsis. It has a Sequence, the Dies Iræ; and a special Preface. Instead of "miserere nobis" at the Agnus Dei, the priest says "dona eis requiem." The first of the three prayers before the Communion is omitted. Instead of "Ite, missa est," is said "Requiescat in pace"; no blessing is given.—C.E.; Wuest, tr. Mullaney, Matters Liturgical, N. Y., 1926. (C. J. D.)

Reredos or ALTAR-PIECE, screen of stone or wood at the back of the altar, usually ornamented with panels, niches, statues, buttresses, and other decorations and often painted in brilliant colors. The side which faces the nave is called the "retable" and the other side, the "counter-retable." It sometimes extends across the whole breadth of the church and reaches nearly to the ceiling. Its use dates from the 12th century, when only the altar of relics had a reredos, but in the 14th century the main altar was provided with one and it became an elaborate structure, usually conforming to the architecture of the church. It is connected with the altar by means of a predella or altar step. In medieval times it was customary in some places to keep the Blessed Sacrament in a small cupboard arranged in the reredos.

Rerum Creator optime, or WHO MADEST ALL AND DOST CONTROL, hymn for Wednesday at Matins; attributed to Pope St. Gregory the Great (540-604). It has 13 translations; the English title given is by Card. Newman.—C.E.; Britt.

Rerum Deus tenax vigor, or O STRENGTH, AND STAY UPHOLDING ALL CREATION, hymn for None throughout the year; written possibly by St. Ambrose (340-397). It has about 20 translations; the English title given is by J. Ellerton and F. Hort.—C.E.; Britt.

Rerum Novarum, the title words of the Encyclical issued by Leo XIII, 15 May, 1891, on the condition of labor. The Encyclical applies the old doctrines of traditional teaching concerning rights and duties of property and the proper relation of employer and employee to modern labor conditions. It refutes the false theories of the Socialists and defends the rights of private ownership. The true remedy it finds in the combined action of the Church, the State, the employer, and the employee. The Church being interested chiefly in the religious and moral aspects of social questions, the State has the duty and the right to intervene on behalf of justice and of social and individual well-being. Employers and workers it advises to organize into both mixed and separate associations for mutual and for self protection. The details set forth in the Encyclical reach practically all the principal problems and relations of industrial and social life. Thoughtful men look upon Leo XIII's Encyclical as the most fruitful and effective document on industrial justice thus far pronounced.—C.E.; The Great Encyclical Letters of Pope Leo XIII, ed. Wynne, N. Y., 1903. (M. P.)

Rescripts (Lat., *rescribere*, to write back), written answers by the pope, generally through curial channels, to petitions, reports, or queries. Lesser decisions and grants are made in these simplest of papal documents. In dispensations the rescript sometimes empowers the local bishops to dispense, at other times it contains a direct dispensation.—C.E.; Woywod; P.C. Augustine. (J. D.)

RESURRECTION

Reservation (Lat., *reservatio*, a retaining). (1) The keeping of the Blessed Sacrament in the tabernacle or in some other fitting place, as Viaticum for the dying and as an object of devotion for the faithful. This custom existed in the Church from the first centuries. (2) The act by which an ecclesiastical superior withholds from his inferiors the power to absolve from certain sins or censures.—C.E.; Kelly, The Jurisdiction of the Confessor, Wash., 1927. (F. J. C.)

Reserved cases, sins or censures, the right to absolve from which is restricted to certain confessors or ecclesiastical superiors. These cases are divided into papal, episcopal, and religious, in so far as the power to absolve from them is confined (under ordinary circumstances, at least) to the pope, a bishop, or a religious superior respectively.—C.E.; P.C. Augustine. (F. J. C.)

Residence, Ecclesiastical, a term applied to the obligation of a pastor to live within his parish. Its purpose is to guarantee the service and fulfillment of one's pastoral duties. The bishop is also obliged to personal residence in his diocese, even though he has a coadjutor bishop. If a pastor lives outside of his parish, or a bishop outside of his episcopal city, he does so only by dispensation. Two months' vacation are allowed a pastor each year; bishops, two or at most three months. To be absent from his parish for more than a week, a pastor, besides a good reason, must have the written permission of his bishop. A substitute, approved by the ordinary, must be provided during the pastor's absence. If this substitute is a religious, the approval of the bishop and his religious superior is required.—C.E.; P.C. Augustine.

Response, Responsory (Lat., *respondere*, to answer). (1) An answer. (2) A short phrase or sentence recited by choir or congregation in answer to preceding versicle. Versicle and response are drawn in most cases from the Psalms. They are of very early Christian use, e.g., *Et cum spiritu tuo*, or *Deo gratias*. (3) A series of versicles and responses recited or chanted in the Divine Office between the Lessons of Matins and after the Little Chapters of the other Canonical Hours. In the latter case it is called Short Response or Responsory. The Responsory is based upon the responsorial form of psalmody in which a soloist chanted the verses, after each of which the choir or congregation repeated a verse, a half-verse or acclamation, e.g., "Allelnia," as a refrain. The Invitatory (Ps. 94), and the Graduals of the Mass are types of responsorial psalms. In structure the Responsory consists of the responsory, properly so called, the verse, and the doxology. In content it is frequently closely connected in thought with the preceding lesson and is composed of psalms, verses, or other portions of Scripture, or sometimes is from the feast of the day.—C.E. (J. G. K.)

Restitution (Lat., *restituere*, to give back), the returning of something that has been unjustly taken from another, or of its equivalent; also the indemnification of another for unjust damages done to his person or reputation or property. One who has been guilty of a serious act of injustice that demands restitution cannot obtain the pardon of his sins unless he makes restitution, or at least has a sincere intention of doing so when, and as far as, he is able.—C.E.; Koch-Preuss. (F. J. C.)

Resurrection, The, Our Lord's way of naming Himself before raising Lazarus from death: "I am the Resurrection and the Life" (John, 11). (Ed.)

Resurrection of Christ, the Gospel miracle, related by the four Evangelists, of Christ's return to life. By His own power He reunited His body and soul, and issued alive from the sealed and guarded tomb, after His dead body had reposed therein from Friday evening until Sunday morning. This fact was predicted by Christ Himself, and offered by Him as the chief sign or proof of His Divine mission and Divinity. The Apostles after Him made it the cardinal point in their teaching, on which hinged the value of the Christian faith. St. Paul says: "And if Christ be not risen again, then is our preaching vain: and your faith is also vain" (1 Cor., 15). Among the many masters who have

represented this subject in art are: Aldegrever, Baldovinetti, Bellini, Annibale and Agostino Carracci, Contarini, Correggio, El Greco, Fra Angelico, Ghirlandajo, Murillo, Palma, Perugino, Pinturicchio, Pourbus, Rembrandt, Rubens, San Sepolcro, Tintoretto, Titian, Trevisani, Van de Velde, Vasari, Veronese, and Vivarini.—C.E.; Pohle-Preuss, Christology, St. L., 1922. (A. C. K.)

Resurrection of Mankind, the universal return to life of all the members of the human race, effected shortly before the last judgment by God's omnipotence, when each individual human soul will be permanently reunited with the identical body with which it was united on earth. The Creed expresses this dogma in the words, "resurrection of the body."—Pohle-Preuss, Eschatology, St. L., 1924; Prat, tr. Stoddard, The Theology of St. Paul, N. Y., 1926; Arendzen, What Becomes of the Dead?, Lond., 1925. (A. C. K.)

Retable, a shelf or panel of wood, stone, terra-cotta, or silver, raised above the rear of an altar to support lights, ornaments, etc. It is often richly ornamented and depicts sacred scenes in painting or bas-relief. The face of the piece is usually called the retable, the back known as the counter-retable.

Retreat (Lat., *retrahere,* to withdraw), withdrawal from the usual surroundings and business distractions to a place set apart for solitude, meditation, self-examination, and amendment of life. Under a competent director the retreatants follow certain spiritual exercises, like those of St. Ignatius, which enable one to grasp more clearly the simple truths of religion about God and man's relations with Him, sin and its penalties, the following of Christ, and a rule of life, in order to rise above the thought of doing evil and to aim at a higher standard of life. Within the past 30 years a great number of places of retreat for men and women have been provided in every English-speaking country, some of them in religious houses, but for men mostly in houses set apart distinctly for this purpose. These retreats usually last only a few days, but those who have leisure may spend a longer time. Priests and religious usually make a retreat every year for a week or eight days.—C.E.; Mother Mary, A Retreat Under the Guidance of Saint Teresa, Lond., 1929; Longhaye and Wolferstan, An Eight Days' Retreat, N. Y., 1928; The Spiritual Exercises of St. Ignatius Loyola, with commentary by Rickaby, N. Y., 1923. (ED.)

Retz, Jean François Paul Gondi, Cardinal de (1614-79), Abp. of Paris; b. Château of Montmirail; d. Paris. Destined for the Church, he acquired a solid education, studying sacred and profane literature; his taste, however, inclined toward Republicanism and the rôle of conspirator. From 1638-41 he took part in the plots of the Count de Soissons against Richelieu, but after the death of the former, devoted himself to an ecclesiastical career, and in 1644 was consecrated at Notre Dame, receiving the title of Abp. of Corinth. His popularity in Paris and his activity in the movement of the so-called Fronde against Mazarin, brought down upon him the hostility of the latter. When made cardinal, 1651, he promised fidelity to the royal family, but his opposition to Mazarin ended only with the latter's death. He played an active part in the quarrels between Louis XIV and Rome, and the conclaves which elected Clement IX and X. A politician rather than a churchman, his career was characterized by a love of intrigue and adventure.—C.E.

Revelation (Lat., *re,* back; *velum,* veil), a drawing aside of the veil, disclosing what is hidden, as the unveiling of a statue. Divine revelation discloses things about God which otherwise we should not know, or know imperfectly only. Revelation is the basis of supernatural religion, of knowledge of God and divine things which is above unaided reason, or which, though attainable by reason, becomes known in a way that is outside the course of nature. Christ affirmed: "All things are delivered to Me by My Father. And no one knoweth who the Son is, but the Father: and who the Father is, but the Son and to whom the Son will reveal Him" (Luke, 10). Christ, in His own person, was a revelation of God to mankind: "I am the Way, and the Truth, and the Life. No man cometh to the Father, but by Me . . . he that seeth Me, seeth the Father also" (John, 14). Christ emphasizes the fact that He is a revealer of Divine truth when He says: "My doctrine is not Mine, but His that sent Me" (John, 7). Christ is both God and man. As man, He was the Ambassador of His Eternal Father; as God, He and the Father are equal in all things. In order that His doctrine might be accepted as Divine revelation, He confirmed it by Divine sanction: "the works themselves which I do, give testimony of Me, that the Father hath sent Me" (John, 5). Hence St. Paul declared: "For I give you to understand, brethren, that the gospel which was preached by me is not according to man. For neither did I receive it of man; nor did I learn it but by the revelation of Jesus Christ" (Gal., 1).

From the beginning God revealed Himself to our first parents; later on to the patriarchs, to Moses, and to the Prophets; lastly through His only-begotten Son, Jesus Christ, and the Apostles, this, the Christian revelation, is the last, under which all men must work out their salvation until the end of time.—C.E.; Wilmers, Handbook of the Christian Religion, N. Y., 1921; Brunsmann-Preuss, Fundamental Theology, St. L., 1928. (M. J. S.; L. A. A.)

Revelation, Book of, Protestant name for the Apocalypse. (ED.)

Revelations, Private, those manifestations of secrets which are made to a particular person. There are three kinds: natural, which result from natural causes; diabolical, which proceed from the devil; Divine, by which God sometimes illuminates and instructs a person for his own salvation or that of others. They are distinct from visions and apparitions, in which persons see, but may not understand; when they understand, they are said to have a revelation.—C.E.; Koch-Preuss; Poulain, tr. Smith, The Graces of Interior Prayer, Lond., 1910. (M. J. W.)

Reverend, a form of address given to the clergy. Thus a priest is called Rev. Father; a Bishop, Right Rev.; an Archbishop, Most Rev. (R. B. M.)

Revised Version. At a convocation of the bishops and other dignitaries of the Church of England, 1870, it was decided to revise the King

James (the Authorized) Version of the Bible, which had been made in 1611. The intervening two centuries and a half had seen a considerable advance in scholarly study of the original text; moreover, numerous expressions in the Authorized Version had become archaic. In 1885 the Revised Version was published. It is written in a more readable English style and is a more accurate translation than the Authorized Version. Cooperating with the English Revision Committee was an American Committee. The changes proposed by the latter were incorporated in an American Revised Version, published in 1901. This is called the American Standard Version. (N. T.)

Revolution, THE FRENCH. The Revolution was not at the beginning a movement against the Church or clergy of France. The rank and file of the clergy were in favor of increasing the franchise of the Third Estate as representative of the people. No sooner, however, had the Constituent Assembly established itself than the old Gallican contention for the ascendancy of the State above the Church asserted itself. As the need of money to carry on the Revolution became acute, it seemed advisable to the Assembly to stop the allowance for the salaries of the clergy and the upkeep of the clergy and to seize on Church property and convert much of it to the support of the new régime. Gradually the spirit created by Montesquieu, Voltaire, Rousseau, and Diderot possessed the leaders in the Assembly, and soon they determined to reconstitute the clergy on a new basis by what was called the Civil Constitution of the Clergy. This created new dioceses and authorized the voters, whether believers or not, to nominate parish priests and bishops, forbidding the latter to seek confirmation in office from Rome. The Assembly required all priests to swear to this Constitution. This Pius VI forbade and a slight majority obeyed him. Soon those who would not swear became liable to transportation to Guiana and even to death. Under the Convention (1792-95) which proclaimed the Republic, the Revolution became anti-religious. Catholics were persecuted; many priests were slain; at one time 1500 were stabbed or clubbed to death in foul prisons. An altar was raised to the Goddess of Reason in Notre Dame, the goddess a woman of low character. Robespierre attempted to establish a cult in honor of the Supreme Being. Out of fear of incensing the people in the provinces, the leaders hesitated to abolish religion or close the churches entirely. This explains the vacillating policy of the revolutionists. They succeeded, however, in driving out of the country nearly 10,000 priests. All this ceased with the advent of Napoleon in 1799, and the Concordat, unsatisfactory though it was, secured for the Church in France well-nigh a century of peace.—C.E.; Carlyle, The French Revolution, N. Y., 1914; Burke, ed. Selby, Reflections on the Revolution in France, Lond., 1890; Gibbs, Men and Women of the French Revolution, Lond., 1905 (ED.)

Rex gloriose Martyrum, or O GLORIOUS KING OF MARTYR HOSTS, hymn for Lauds for the Common of many martyrs in Paschal Time; Ambrosian school, 6th century. It has 15 translations. The English title given is by R. Littledale and G. Palmer.—Britt.

Rex sempiterne cælitum, or O THOU, THE HEAVENS' ETERNAL KING, hymn for Matins from Low Sunday until the Feast of the Ascension; Ambrosian school, 6th century. It has 10 translations. The English title given is composite.—Britt.

Rhegium, rē'jĭ-ŭm, town on the E. coast of Sicily, at the entrance of the Straits of Messina, where St. Paul spent a day on his journey to Rome (Acts, 28); the modern Reggio.

Rhode Island, the 48th state of the United States in size, the 38th in population, and the 13th state to be admitted to the Union (19 May, 1790); area, 1248 sq. m.; pop. (1920), 604,397; Catholics (1928), 290,540. Although the Rhode Island charter of 1663 supposedly guaranteed freedom of conscience, a book of laws published in 1719 expressly excepted Catholics from holding office. Fair-mindedness towards the religion of the French allies brought tolerance in the wake of the Revolution, and in 1783 the obnoxious provisions of the law were repealed. During the encampment of Rochambeau's army at Providence and Newport, 1780, French chaplains offered Mass for the troops. Negro uprisings in Guadeloupe sent French refugees to Newport and Bristol towards the end of the 18th century, and these settlements were visited from Boston by Rev. John Thayer, 1791 and 1798, and later by Rev. François Matignon and the future Bp. Cheverus. By 1828 there were about 1000 Catholics in the state. Bp. Benedict Fenwick of Boston appointed Rev. Robert Woodley their pastor, and services were held in 1828 at Newport, in a former schoolhouse on Barney St. purchased for the purpose. In 1830 a church was erected on Mt. Vernon St. by Rev. John Corry. The first church in Providence was built on the site of the present cathedral in 1837, also by Fr. Corry. The Diocese of Providence (q.v.) comprises the state. The U. S. Religious Census of 1916 gave the following statistics for church membership in Rhode Island:

Catholic Church	261,312
Protestant Episcopal Church	20,176
Northern Baptist Convention	18,771
Congregational Churches	10,531
Methodist Episcopal Church	7,801
Armenian Church	4,000
All Other Denominations	21,469
Total Church Membership	344,060

—C.E.; Shea.

Rhodes, KNIGHTS OF. See HOSPITALLERS OF ST. JOHN OF JERUSALEM.

Rhymed Bibles. Rhyme is found in the Hebrew text of the poetic books of the O.T. only sporadically and accidentally; but portions of the Scriptures have been done into rhyme in English, French, and Italian. Among English rhymed versions, mostly of the Psalms, are those of Thomas Brampton (1414), Sir Philip Sydney (1580), and Lord Bacon (1600).—C.E. (J. A. C.)

Ribera, rē-bā'rä, JOSEF or JUSEPPE DE, called LO SPAGNOLETTO, "the little Spaniard" (1588-1656), painter, b. Jativa, near Valencia, Spain; d. Naples. He studied in Valencia with Francisco de Ribalta.

Going to Italy at twenty he was influenced by the works of Caravaggio towards the essential realism and the strong contrasts in light and shadow that characterize his style. He finally established himself in Naples, and was wealthy and distinguished by 1626. He could paint beauty, as is evidenced by his "Immaculate Conception" done for the Ursulines of Salamanca, and rivaling Murillo's masterpiece, or by "The Rapture of the Magdalen" in the Academy of San Fernando in Madrid, but he preferred to stir the emotions by scenes of suffering or horror. Typical works are "The Flaying of St. Bartholomew," in the Prado in Madrid, "The Martyrdom of St. Lawrence," in the Dresden Gallery, the "Pietà" in the National Gallery, or still more realistic paintings such as "The Club Foot," "The Bearded Woman," and "Prometheus."—C.E.

Ricci, MATTEO (1552-1610), Jesuit, founder of the Catholic Chinese missions, b. Macerata, Italy; d. Peking. In 1578 with Fr. de Ruggieri, he began missionary labors at Chao-k'ing, Canton; he first won the interest of the natives by exhibiting scientific instruments, then gradually introduced religious instruction. He labored very successfully in Shao-chow, and was called to Peking by the emperor, 1601. His treatise on the "True Doctrine of God," written in Chinese, became the manual of the missionaries. The policy he adopted in allowing the Chinese to retain various rites provoked a bitter controversy after his death.—C.E.

Rice, EDMUND IGNATIUS (1762-1844), founder, b. Callan, Ireland; d. Waterford. He founded the Institute of Brothers of the Christian Schools, commonly known as the Irish Christian Brothers.—C.E.

Richard Bere, BLESSED, martyr (1537), d. Newgate, England. He was the nephew of Richard Bere, abbot of Glastonbury, and was a monk in the London Charterhouse. With the other Charterhouse monks he was arrested, imprisoned at Newgate, and starved to death. Beatified, 1888.

SEAL OF RICHARD OF BURY

Richard Fetherston, BLESSED, martyr, d. Smithfield, England. He was chaplain to Catherine of Aragon, and defended her cause against King Henry VIII. Refusing to take the Oath of Supremacy, he was hanged. Beatified, 1888.—C.E.

Richard Kirkman, BLESSED, martyr (1582), b. Addingham, Yorkshire, England; d. York. He was ordained at Douai, and sent on the English mission, 1578. Arrested near Wakefield, 1582, he was tried for treason, convicted, and hanged. Beatified, 1888.

Richard of Bury (1286-1345), bibliophile, Benedictine, Bp. of Durham; b. Bury St. Edmund's, Suffolk, England; d. Auckland Durham. Son of Sir Richard Aungerville, he was educated at Oxford and became a Benedictine at Durham; high chancellor and treasurer of England in the reign of Edward III. He founded a library in Durham College, Oxford, bequeathing his books to it. He is chiefly remembered for his "Philobiblon," written to inculcate in the clergy the pursuit of learning and the love of books.—C.E., XIII, 42.

Richard Reynolds, BLESSED, martyr (1535), d. Tyburn, London. Educated at Christ's and Corpus Christi colleges, Cambridge, he entered the Brigittine Order, 1513. He was hanged with the Carthusian priors for refusing to take the Oath of Supremacy. Beatified, 1888.

Richard Thirkeld, BLESSED, martyr (1583), b. Coniscliffe, Durham, England; d. York. He graduated from Queen's College, Oxford, was ordained, at Reims, 1579, and began his mission near York. He was arrested, 1583, professed his priesthood, was tried, and hanged. Beatified, 1888.—C.E.

Richard Whiting, BLESSED, martyr (*c.* 1460-1539), last Abbot of Glastonbury, d. Tor Hill, Glastonbury, England. He was ordained, 1501, and elected abbot in 1525. He was hanged with John Thorne and Roger James for refusing to take the Oath of Supremacy. Beatified, 1895.—C.E.

Richelieu, rēsh-ĕ-lyē, ARMAND JEAN DU PLESSIS, DUKE OF (1585-1642), cardinal and famous statesman; b. Paris; d. there. Destined for a military career, upon the resignation of his brother from the Bishopric of Luçon, he changed his plans, and after serious theological studies, obtained the see and was consecrated bishop when only twenty-two years old. He always discharged his episcopal duties with exemplary zeal, composed a remarkable catechism, wrote a refutation of Protestantism, and had missions preached all over his diocese. At the States General of 1614, where he was the mouthpiece of the clergy, he attracted attention by his eloquence and soon after was made Secretary of State by Maria de' Medici. After a brief disgrace he returned to power, was made cardinal, 1622, and President of the Council of Ministers, 1624; he occupied this post until his death, 18 years later. Richelieu's policies may be summed up as follows: at home, destruction of the Huguenot party, which, with British assistance, was creating a State within the State; curbing of the rebellious princes who were fomenting civil wars to serve their own ambition; abroad, the humiliation of the House of Austria, even by making alliances with Protestant princes and the Turks. The war against the Huguenots ended by the capture of La Rochelle, after a memorable siege conducted by Richelieu in person; in his fight against the princes he frustrated several plots and had some of the leaders put to death (Montmorency, Cinq-Mars, De Thou); in his struggle against the House of Austria he supported Gustavus Adolphus of Sweden, and during the French period of the Thirty Years War (1635-43) had several armies fighting against the Austro-Spanish troops; although the war brought unspeakable miseries upon several French provinces, especially Artois and Lorraine, the cardinal persisted despite even the pleadings of St. Vincent de Paul. Richelieu was a great patron of letters and the founder of the French Academy (1634). He was one of the greatest states-

men France ever produced, but his actions were frequently inspired by a spirit of vindictiveness, and his policy of constant alliances with the Protestants of Holland and Germany for the sole purpose of humbling the House of Austria, cannot be condoned.—C.E.; Perkins, Richelieu and the Growth of French Power, N. Y., 1900. (F. P. D.)

Rich Fool, parable of Our Lord (Luke, 12). The rich man's harvest was so abundant that he planned to tear down his old barns and build them larger. He calculated on having goods laid up for many years. "And I will say to my soul: . . . take thy rest; eat, drink, make good cheer. But God said to him: Thou fool, this night do they require thy soul of thee." The moral is: "A man's life doth not consist in the abundance of things which he possesseth."—Fonck, tr. Leahy, The Parables of the Gospel, N. Y., 1915. (ED.)

Richmond, DIOCESE OF, Virginia; comprises the State of Virginia, with the exception of Accomac, Northampton, Lee, Scott, Wise, Dickinson, Buchanan, Washington, Russell, Grayson, Smyth, Tazewell, Carroll, Wythe, Bland, Floyd, Pulaski, Montgomery, Giles, and a portion of Craig Counties; includes also Pendleton, Grant, Mineral, Hardy, Hampshire, Morgan, Berkeley and Jefferson Counties in West Virginia; area, 34,808 sq. m.; suffragan of Baltimore. Bishops: Patrick Kelly (1821-22); Richard V. Whelan (1841-50); John McGill (1850-72); James Cardinal Gibbons (1872-78); John J. Keane (1878-88); Augustine Van de Vyver (1889-1911); Denis Joseph O'Connell (1912-26); Andrew James Brennan (1926). Churches, 113; stations and chapels, 81; priests, secular, 88; priests, regular, 17; religious women, 214; colleges (colored), 3; boarding schools, 3; parochial schools, 32; pupils in parochial schools, 5672 white, 1509 colored; institutions, 6; Catholics, 38,443.

Rievaulx Abbey, Yorkshire, England, founded, 1131, by St. Bernard of Clairvaux at the invitation of Thurston, Archbishop of Yorkshire. It became a brilliant center of learning and holiness. Melrose was its most important offspring. It was confiscated by Henry VIII, and the estate is now in the possession of the Duncombe family.—C.E.

Right, as a substantive (a right), designates a moral or legal claim to a thing or action; also the thing claimed. The claim is founded in law, natural or positive, and established by some title, or fact, in virtue of which the relationship of "mine, thine, his, etc.," is induced between a given person and a given thing (action). Such a relationship legitimately established has a twofold effect: it validates in the person concerned a definite, morally inviolable claim to the thing; and a corresponding moral obligation in all other persons to leave the claim inviolate. Rights are preceptive to the extent that they induce obligation in others; dominative to the extent that they give power to the claimant. This power may be jurisdictional: power to command others for the common welfare; or proprietary: power to use or exact some thing (action) for one's own use.—C.E.; Woods, A First Book in Ethics, N. Y., 1923. (B. A. C.)

Rigorism (Lat., *rigere*, to be stiff), the moral teaching which holds that when there is a conflict of two opinions, one in favor of the law, the other in favor of liberty, the law must always be observed, even if the opinion in favor of liberty is the more probable or very probable one as compared with its opposite. Rigoristic writers and teachers have appeared in all ages. It was especially in the 17th century, however, that a regular system of rigorism was proposed and defended by certain leaders, particularly the Jansenists. The doctrine has done great mischief. A large number of persons remained away from the Sacraments, especially in France, during the 17th and 18th centuries, or received them but seldom, under pretext of being too unworthy. Absolute rigorism (or tutiorism, the safer course) was condemned by Pope Alexander VIII, Dec. 7, 1690. (F. S.)

Rimouski, DIOCESE OF, Quebec; comprises Rimouski, Matane, Matapédia, and the greater part of Temiscouata Counties; also four parishes and six missions in the County of Bonaventure; suffragan of Quebec. Bishops: Jean Langevin (1867-91); André A. Blais (1891-1919); Joseph R. Léonard (titular bishop of Agathopolis and Apostolic Administrator of diocese, 1919-26); Georges Courchesne (1928). Churches, 97; priests, secular, 186; priests, regular, 8; religious women, 554; seminaries, 2; normal school, 1; academies, 23; institutions, 4; Catholics, 111,243.

Ring, a circular band of metal worn as an ornament; commonly regarded as an emblem of fidelity. In its liturgical use the nuptial ring blessed at the marriage ceremony, and worn on the fourth finger, is emblematic of conjugal fidelity. The pontifical ring conferred at the consecration of a bishop or the blessing of an abbot, indicates the recipient's betrothal to the Church. The ring presented to consecrated virgins (nuns at their profession) reminds them of their betrothal to their heavenly spouse. As a sign of reverence the faithful kiss a bishop's ring especially before receiving communion from his hand. The Pope's signet ring is known as the "Ring of the Fisherman" (q.v.). The Pope himself confers the ring belonging to the cardinalitial dignity. The wearing of a ring is permitted to prothonotaries, canons, and doctors of theology, but generally not during the celebration of Mass. The blessing of the so-called "ring of St. Joseph" is reserved to the Carmelite Fathers.—C.E. (R. M.)

SIGNET OF ST. ARNOULD

BISHOP'S GOLD RING

SILVER RING

CRYSTAL RINGS

Ring of the Fisherman, a gold ring placed by the cardinal camerlengo on the finger of a newly-elected pope. It represents St. Peter, fishing, with the name of the reigning pope around it. The earliest mention of it is in a letter of Clement IV written in 1265 to his nephew Peter Grossi.—C.E.

Rings, Liturgical Use of. (1) Bishops, cardinals, and abbots wear a ring, "the seal of faith," as a pledge to the Church. (2) Plain rings are worn by certain orders of nuns. (3) Conferring the ring is part of the marriage ceremony, symbolizing union.—C.E.

R.I.P. = Requiescat in pace (May he [or she] rest in peace), abbreviation placed on tombstones and at the end of obituary notices. Of late years, it has been much used by High Church Episcopalians, in America and Great Britain.

Ripon (George Frederick Samuel Robinson), Marquess of (1827-1909), b. London. He succeeded his father as Earl of Ripon, 1859, and the same year became Secretary of War. During the next half-century he was a member of every Liberal cabinet. Chairman of the commission which settled the Alabama Claims, he was rewarded by being made Marquess of Ripon. In 1874 he became a Catholic. He was Governor-General and Viceroy of India, 1880-84.—C.E.

Risus Paschalis (Lat., paschal laughter), a strange custom which originated in Bavaria in the 15th century; the priest inserted in his sermon funny stories which caused his hearers to laugh; then he would draw a moral from the story. This gave rise to abuses, and was prohibited by Clement X (1670-76).

Rita of Cascia, Saint, widow (1386-1456), b. Rocca Porena, Italy; d. at the convent of Cascia. She was a model wife and mother for 18 years. After the death of her husband and sons, she became a nun at the Augustinian convent at Cascia, and was noted for her mortification, and mystical gifts. She is specially honored in Spain, where she is called the "Saint of the Impossible," owing to the wonderful favors obtained through her intercession. Represented holding roses and figs, sometimes with a wound in her forehead. Canonized, 1900. Feast, 22 May.—C.E.

Rite (Lat., *ritus*). (1) Any one religious function, e.g., the rite of Baptism. (2) A group of such functions, e.g., the last rites (Extreme Unction, Viaticum, etc.). (3) The whole collection of services used in the public worship of any church or group of churches, e.g., the Roman Rite. In this sense the term is often used as equivalent to Liturgy. The essentials of worship laid down by Christ form the foundation of every rite. The different prayers, actions, and customs used in the amplification of the fundamentals, distinguish the rites. Provided there be unity of faith, diversity of rite matters not at all. The four parent rites and those derived from them are:

I. Antiochene: (1) Pure Antiochene; (2) Rite of St. James (Greek, Syriac, and Maronite); (3) Chaldean: (a) Malabar; (b) Nestorian; (4) Byzantine; (5) Armenian.

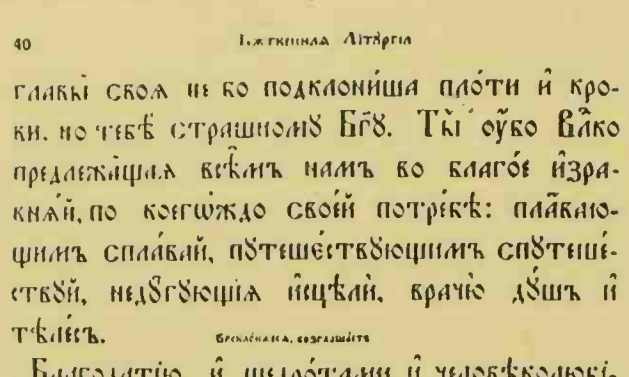
II. Alexandrine: (1) Greek, St. Mark; (2) Coptic (St. Cyril, St. Gregory, St. Basil); (3) Ethiopic.

III. Roman: (1) Original Roman; (2) African; (3) Roman with Gallican additions.

IV. Gallican: (1) Ambrosian; (2) Mozarabic; (3) Celtic.

In addition, some religious orders have their own rites, e.g., the Benedictine, Carmelite, Cistercian, Dominican, Franciscan (Friars Minor and Capuchin), Premonstratensian, Servite.—C. E.

(M. E. D.)



40 Liturgikinda Litургια

главы свои не бо подклониша плоти и крови, но тебѣ страшному Бгу. Ты оубо Владыко предлежащая всѣмъ намъ во благое йзраиляй, по коегождо своей потрѣбѣ: плакающимъ спасаяй, пѣтешествующимъ спѣтешествуй, недѵгующая йцѣляй, врачю дѵшъ и тѣлесъ.

Proclamation, congregation

Благодатию. и щедротами. и человѣколюбіи единороднаго Сна твоего. съ нимже благословенъ еси. съ пречтымъ. и благимъ. и животворящимъ твоимъ Дхомъ, нынѣ и присно, и во вѣки вѣковъ, аминь. аминь

іерей стоуи Тайнымъ низко кланяйся, и потомъ мало из десна страны стоуа трапезы емоу да не обратится вещи их стоуи Тайны, оумыешть персты свои рекы нерѣзаемо. Тимже клатися имать пречтоу Тѣлу Христа, отиде ко д. и паки приидя на смд стоуа тог иты низко покланяется стоуи Тайнымъ. Но тако рцѣ и очи горѣ возведи, тогда се и мысль имаши в вимѣнимыя стоуа

Вонми Гди Йсе Хрте Бже нашъ, w стмгw жилища твоегw. и w прстола славы цртвіа твоегw, и пріиди во ѣже остити насъ, йже горѣ со Отцемъ сѣдяй, и здѣ намъ невидимо спребываяй; и сподоби державною твоею рѵкою преподати намъ пречистое Тѣло твое. и честнѵю Кровь. и нами всѣмъ людемъ,

Глаголи чтомоу вслоу трижды, глаголя

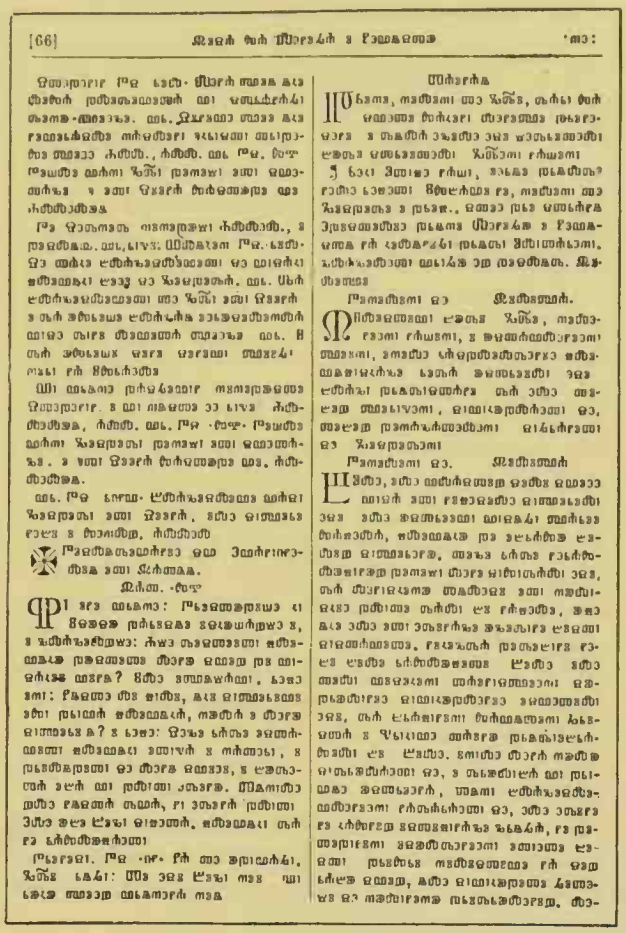
Бже милостивъ бѵди мнѣ грѣшному.

CYRILLIC MISSAL OF GREEK RITE

Rites, Congregation of, created by Sixtus V, 22 Jan., 1588; its prefect is a cardinal. The officials peculiar to this Congregation are the Promotor of the Faith (popularly called the devil's advocate), who raises objections against beatifications and canonizations, and the hymnographer, who prepares and corrects new offices. There are two groups of consultors: one for beatifications and canonizations, the other for sacred liturgy. This Congregation is charged with the direction of the liturgy of the Latin Church and therefore with supervising the performance of the rites prescribed for celebrating Mass and other ecclesiastical functions. It also grants all privileges relating to the rites and ceremonies of the Church. The inspection, correction, and condemnation of liturgical books, the approbation of new liturgical feasts and offices, and the solution of all doubts about liturgical matters pertain to it. To it also belongs the decision of causes of beatification and canonization of the faithful, and of the veneration of their relics.—C.E., XIII, 144. (C. E. D.)

Ritual (*Rituale Romanum*), that book which contains the prayers and ceremonies to be used by the minister in the administration of the sacraments and sacramentals, especially those included in the Gelasianum, Alcuin's Appendix to the Gregorianum and the Ordines. The need for such a manual arose in the early Church; the first instance of such a collection is the "Liber Ordinum," which

dates from the latter half of the 7th century. In the 10th and 11th centuries these manuals became more general in the form of the Pontifical for bishops, and the Ritual for priests; the early Roman Manual did not strictly separate the episcopal from the priestly functions. Rituals for the secular clergy date only from the 14th century, and these, in a large degree, were compilations of the individual priests. Official diocesan rituals appeared only at the end of the 15th century. They are called "Mannalia," "Liber Benedictionum," "Agenda," "Ritual," "Pastoral," "Sacerdotal." The publication of the first official Roman Ritual was ordered by Pope Paul V in the year 1614. This was revised by Pope Benedict XIV in 1742 and re-edited by Pope Leo XIII in 1884. The last official publication adapted to the New Code of Canon Law is by Pope Pius XI (1925).—C.E. (D. R.)



GLAGOLITIC MISSAL OF ROMAN RITE

Ritualists, the name given to those who sought to introduce more elaborate ceremonial into the services of the Anglican Church. At the time of the breach with Rome the Church of England retained practically the whole of the current Catholic ceremonial, but with the ascendeney of Calvinism and Puritanism, much of this was discarded. One of the results of the revival of Catholic doctrine was the desire for the ancient ceremonial. This desire was not shared by all the Oxford leaders, but even so their eare and reverenee in the eonduct of service won for them the name "Ritualist." They have made steady progress and today practically all Anglican Churches use a ceremonial far more ornate than the early "Ritualists" ever suggested.—C.E.; Benson, Non-Catholic Denominations, Lond., 1910. (F. K.)

Ritual Murder, a false aecusation frequently made against the Jews, that at the time of the Passover they sometimes kidnap a Christian male child and, after torture, put him to deatli in derision of the Passion of Our Lord. The ineident to whieh the foundation of this charge may be attributed was the murder of St. William of Norwich (1144), a crime for which Jews were tried and whieh was popularly attributed to them. The charge of ritual murder has been diseredited by papal Bulls, including those of Popes Innoeent IV, Gregory I, Martin V, and Paul III, and the Inquisition refused to give credence to such a eharge when a case was referred to it by Benediet XIV. In a report to that body Pope Clement XIV deelared that only two cases of so-called ritual murder had ever been proved, those of Andrew of Rinn (1462) and Simon of Trent (1475), and these had been motivated by hatred of Christianity, not by ritual requirements. Fr. Elphage Vacandard states that "ritual murder has never been proved in a single instance of the cases that have been examined." An unfounded charge of this nature was made in New York State in 1929, and almost immediately withdrawn.

River Brethren, a religious sect which appeared in Pennsylvania, 1770. During a revival of the Lutheran, Mennonite, and Baptist churches, a dispute arose concerning the various forms of Baptism. The believers in trine (triple) immersion separated from the others, and although they had no definite organization, they designated various communities as "brotherhoods," and looked to the community in the southern part of Lancaster County, called the "Brotherhood down by the River," as their authority. This probably accounts for the name. Dissensions arose, and there are now three bodies under the name of River Brethren: Brethren in Christ; Old Order, or Yorker Brethren; and United Zion's Children. In the United States in 1925 there were: 164 ministers; 88 churches; and 5019 communicants.

Rivington, LUKE (1838-99), controversialist, b. London; d. there. After receiving Anglican orders he joined the Cowley Fathers, and became Superior of their house in Bombay. In 1888 he entered the Catholic Church and was ordained, 1889. His writings deal chiefly with the weakness of the Anglican position. Among the more important are: "Authority; or a Plain Reason for Joining the Church of Rome"; "The Primitive Church and the See of Peter"; "Anglican Fallacies: or Lord Halifax on Reunion," etc. He re-edited Milner's "End of Religious Controversy."—C.E.

Roads, ROMAN. See VIA.

Robber Council of Ephesus, held at Ephesus, 449, was not really a council but a synod called to vindicate the heresiarch Eutyches from the condemnation of St. Flavian, Patriarch of Constantinople. Disgraceful scenes of violence occurred during one of the first sessions; Eutyches was vindicated, and St. Flavian, and Theodoret, Bishop of Cyprus, were condemned without hearings. Both appealed to Rome. Pope St. Leo excommunicated all who had

taken part in the assembly and declared all its acts null. (M. P. H.)

Robbia, Luca della (1400-82), sculptor, b. Florence; d. there. He is famous as the inventor of a brilliant glaze for terra-cotta ware. Beginning with white figures on a blue ground he gradually introduced green and bits of gold, his followers increasing the use of color, especially in decorative borders of flowers and fruits. Influenced by Donatello and Ghiberti, his first work was done in marble and includes the well-known singing and dancing boys of the choir-loft of the Duomo in Florence. The bronze doors of the Old Sacristy are also his. In the ware which bears his name are beautifully sculptured plaques and reliefs, including the "Madonna and Child" lunette of the Via dell' Agnolo, now in the Museo Nazionale, the "Madonna of the Apple" in the Berlin Museum, and the "Crucifixion" of San Miniato.

—Andrea (1431-1528), nephew of the preceding, and his pupil, b. Florence; d. there. He is best known as the sculptor of the "Bambini," or swathed infants, which decorate the exterior of the Foundling Hospital in Florence, and "The Meeting of St. Francis and St. Dominic" in the loggia of the hospital of San Paolo in the same city. Five sons, including Giovanni, Girolamo, and Luca the Younger, worked with him.—C.E.; Crutwell, Luca and Andrea Della Robbia, Lond., 1902.

Robert Bellarmine, Blessed, confessor (1542-1621), cardinal, b. Montepulciano, Italy; d. Rome. The son of Vincenzo Bellarmine, a nobleman, and Cinthia Cervini, sister of Card. Cervini, later Pope Marcellus II, he entered the Society of Jesus, 1560. He studied philosophy three years at the Roman College, taught humanities four years at Florence and Mondovi and finished his theological course at Louvain, where he taught (1570-76) and became celebrated for his Latin sermons. In 1576 he occupied the chair of controversial theology in the Roman College, in 1592 was elected rector, in 1594 was appointed Provincial of Naples and in 1598 created cardinal. He defended the Apostolic See against the anti-clericals in Venice and against the political tenets of James I of England; he wrote an exhaustive apologetic answering the prevailing heresies of the day and, concerning the relation of Church and State, took a position based on principles now considered fundamentally democratic, that authority originates with God, but is vested in the people, who entrust it to fit rulers. He was the spiritual father of St. Aloysius Gonzaga, helped St. Francis de Sales to obtain formal approbation of the Visitation Order, and opposed severe action in Galileo's case. Some of his best known ascetical works are "Ascent of the Mind to God" (1615), and "On the Seven Words of Christ" (1618). Beatified, 10 May, 1923. Feast, 17 Sept. Relics: St. Ignatius, Rome.—C.E., II, 411; Brodrick, The Life and Work of Blessed Robert Francis Cardinal Bellarmine, S.J., Lond., 1928.

Robert Johnson, Blessed, martyr (1582), b. Shropshire, England; d. London. He was ordained at Douai and sent to England, 1576. Arrested in 1580, he was imprisoned in the Tower, tried with Blessed Edmund Campion, and others, convicted of complicity in the pretended Reims and Rome plot, and hanged. Beatified, 1888.

Robert Lawrence, Blessed, martyr (1537), d. Tyburn. A Carthusian priest, prior of Beauvale in Nottingham, he was executed with John Houghton and the other Carthusian friars. Beatified, 1888.

Robert of Geneva (Clement VII), antipope (1378-94); b. Geneva, Switzerland, 1342; d. Avignon. Bishop of Thérouanne, Abp. of Cambrai, and papal legate in Upper Italy; noted for his avarice and cruelty. The Western Schism was opened when he was elected to the papacy at Fondi by the French cardinals, who falsely claimed that they had elected Urban VI under intimidation. Robert was unable to secure Rome and took up his abode at Avignon. He made no sincere effort to end the schism and even donated a large part of the Papal States to Duke Louis of Anjou. His claims were supported by a number of the Latin countries, some of the minor German States, Scotland, Denmark, and Norway.—C.E.; Pastor.

Robert of Newminster, Saint, confessor (d. 1159), b. Gargrave, England; d. Yorkshire. He studied at the University of Paris, served as parish priest at Gargrave, joined the Benedictines at Whitby, and later entered the Cistercian monastery at Fountains. In 1138 he established the Abbey of Newminster at Morpeth, Northumberland, which later became a place of pilgrimage. Feast, 7 June. —C.E.; Butler.

Robert Salt, Blessed, martyr (1537), d. Newgate prison, London. He was a Carthusian lay brother, imprisoned for refusing the Oath of Supremacy, and starved to death along with Thomas Johnson and the other Carthusians. Beatified, 1888.

Robertson, James Burton (1800-77), historian, b. London; d. Dublin. Professor in the Catholic University of Dublin under Newman. Translated Schlegel's "Philosophy of History" and Mohler's "Symbolism"; wrote "Lectures on Edmund Burke" and a poem, "The Prophet Enoch."—C.E.

ST. ROCH

Roch, Saint, confessor (1295-1327), b. Montpellier, France; d. there. He is said to have been miraculously marked at birth with a red cross on his breast. Left an orphan at twenty, he distributed his fortune among the poor. Visiting Italy as a mendicant pilgrim, he devoted himself to the care of the plague-stricken, effecting miraculous cures by making the sign of the cross. He himself was stricken with the plague, and lying in a deserted forest, was discovered by a dog; for this reason he is generally portrayed with a dog. Returning to Montpellier he was arrested as a spy and cast into prison, where he died. He is reputed to have belonged to the Third Order of St. Francis. Patron of invalids. Emblems: angel, dog, bread. Relics at Venice, Rome, Arles. Feast, 16 Aug.—C.E.; Butler.

Rochambeau, Jean Baptiste Donatien de Vimeur, Count de (1725-1807), marshal, b. at

Vendôme, France; d. at Thoré. Sent by the French king to the aid of Washington, he rendered important services in the American Revolution. During the French Revolution he commanded the army of the north, but when the Jacobins became supreme, he was forced to leave France. Napoleon granted him a pension; he spent his last years preparing his memoirs.—C.E.

ROCHAMBEAU

Rochester, ancient diocese, England, founded, 604, by St. Augustine, with St. Justus as bishop. The cathedral, begun by Gundulf, contains the shrine of St. Paulinus, and the relics of St. Ithamar, the first Saxon bishop. The last Catholic bishop was Maurice Griffith (1554-58).

Rochester, DIOCESE OF, New York, embraces Monroe, Livingston, Wayne, Ontario, Seneca, Cayuga, Yates, Steuben, Chemung, Tioga, Schuyler, and Tompkins Counties; area, 7081 sq. m.; suffragan of New York. Bishops: Bernard J. McQuaid (1868-1909); Thomas F. Hickey (1909-28); John Francis O'Hern (1929). Churches, 159; priests, secular, 240; priests, regular, 19; religious women, 889; college, 1; seminaries, 2; academies, 3; high schools, 5; parochial schools, 69; pupils in parochial schools, 28,757; institutions, 8; Catholics, 208,634.

Rochester, city, New York, originally part of the Diocese of Buffalo, and in the early days of its history under the spiritual jurisdiction of the Jesuits, who had flourishing missions throughout the section. Made a diocese, 24 January, 1868, the first Bishop, Rev. Bernard J. McQuaid, was consecrated, 12 July, the same year. Zealous for Catholic education, he established St. Andrew's Preparatory Seminary and St. Bernard's Seminary; his clergy built several parochial schools. The Religious of the Sacred Heart carried on educational work in the city as early as 1855; Nazareth Academy for girls was established by the Sisters of St. Joseph shortly afterwards; and a Catholic High School for boys and girls was opened in 1906 in the old Cathedral Hall by Bp. Hickey (consecrated, 24 May, 1905). Catholics have exerted an appreciable influence on the city's charitable work, as proven by the number of flourishing Catholic charitable organizations and institutions. In 1845 the R.C.A. Society was incorporated for the support of orphans, and the city now numbers several Catholic orphan asylums, including St. Joseph's Orphan Asylum, exclusively for German Catholics. St. Anne's Home for the aged of both sexes, and St. Mary's Hospital, one of the largest and most fully equipped hospitals in the city, are noteworthy. Bp. McQuaid succeeded in securing state support for chaplains in state industrial schools and reformatories and the county maintains a chaplain in Rochester for such institutions. The city at present (1929) has 37 churches, 31 parochial schools, and 101,756 Catholics.

Rochet, an over-tunic, usually of white linen or cotton, reaching to the knees, with tight-fitting sleeves, which, like the hem, are embroidered or trimmed; a non-official vestment worn by prelates. —C.E.

Rock, DANIEL (1799-1871), priest and ecclesiologist, b. Liverpool; d. London; author of "Hierurgia, or the Holy Sacrifice of the Mass," and "The Church of Our Fathers"; the latter, treating of the Sarum Rite and medieval observances, profoundly influenced liturgical study in England.—C.E.

ROCHET

Rockford, DIOCESE OF, Illinois, established 1908; embraces Jo Daviess, Stephenson, Winnebago, Boone, McHenry, Carroll, Ogle, De-Kalb, Kane, Whiteside, Lee, and Kendall counties; area, 6867 sq. m.; suffragan of Chicago. Bishops: Peter J. Muldoon (1908-27); Edward F. Hoban (1928). Churches, 103; stations and chapels, 21; priests, seenlar, 138; priests, regular, 17; religious women, 268; academy, 1; high schools, 6; parochial schools, 40; pupils in parochial schools, 8061; institutions, 11; Catholics, 60,603.

Rockhampton, DIOCESE OF, Australia; comprises the territory in the State of Queensland between Hinchinbrook and Port Curtis on the East Coast, and westward between straight lines from these points to the Northern Territory; suffragan of Brisbane. Bishops: John Cani (1882-98); Joseph Higgins (1899-1905); James Duhig (1905-12); Joseph Shiel (1913). Churches, 33; priests, secular, 47; priests, regular, 3; religious women, 313; boarding schools, 17; secondary schools, 8; primary schools, 43; pupils in Catholic schools, 6755; institutions, 4; Catholics, 42,147.

Rococo Style (Fr., *rocaille*, shellwork), name given in the 19th century, by French *émigrés*, to the style which developed in France about 1715-50; it is also called *Style Régence* or *Louis XV*. It is the climax and degeneration of the Baroceo (q.v.). In architecture, it is a form of arbitrary ornamentation; the heavy horizontal lines of Baroeeo are broken by shell-like curves. The sculpture is effeminate, best suited to light materials. In painting, this period is represented by the work of Watteau and Boucher, who depicted the artificiality of court life with much beauty of coloring. The frivolity of this style makes it unsuitable for ecclesiastical art.—C.E.

ROCOCO DECORATION

Rod in Scripture. (1) "Thy rod and thy staff, they have comforted me" (Ps. 22). (2) Rod of Aaron. "When Pharao shall say to you: Shew signs; Thou shalt say to Aaron: Take thy rod and cast it down before Pharao, and it shall be turned into a serpent" (Ex., 7). "Carry back the rod of Aaron into the tabernacle of the testimony" (Num., 17). "And Aaron took the rod before Pharao, and his servants, and it was turned into a serpent . . . but Aaron's rod devoured their rod" (Ex., 7). "And there were twelve rods besides the rod of Aaron"

(Num., 17). "He . . . found that the rod of Aaron, for the house of Levi, was budded" (Num., 17). "Take the rod . . . thou and Aaron thy brother, and speak to the rock before them and it shall yield waters" (Num., 20). "And the Ark of the Testament . . . in which was . . . the rod of Aaron that had blossomed" (Heb., 9). (3) Rod of Jesse. "And there shall come forth a rod out of the root of Jesse: and a flower shall rise up out of his root" (Is., 11).

Rogation Days (Lat., *rogare*, to ask), 25 April, and the three days before the Ascension, observed to appease God's wrath, ask protection, and invoke a blessing on the harvest. They were known in England as "Gang Days" and "Cross Week." The Litany of the Saints is chanted in the procession, and the Rogation Mass follows. The older procession of 25 April, called therefore Major Litany, Christianized a pagan procession in honor of the God Robigus. The institution of the others, adopted in Rome under Leo III (795-816) as Minor Litanies, is ascribed to St. Mamertus, Abp. of Venice (*c.* 475), who ordered processions with special prayers because of calamities which were afflicting the country.—C.E.; Wuest, tr. Mullaney, Matters Liturgical, N. Y., 1926. (D. B.)

ROGATION PROCESSION

Roger James, Blessed, martyr (1539), d. Glastonbury, England. He was sub-treasurer of the Abbey of Glastonbury, and was arrested with his abbot, Bl. Richard Whiting, and Bl. John Thorne, tried at Wells, and executed for refusing to acknowledge the king's ecclesiastical supremacy. Beatified, 1895.

Rohrbacher, rōr-bākr′, Réne François (1789-1856), church historian, b. Langatte, France; d. Paris. He was ordained, 1812, and after doing parish work for a while at Lunéville, he joined the Congregation of St. Peter founded by the brothers De Lamennais, and for eight years directed the theological and philosophical studies of the postulants. After De Lamennais's condemnation, he became Professor of Church History at the Nancy Seminary and then retired to Paris. His chief work is his monumental "Histoire Universelle de l'Eglise Catholique" in 29 volumes, continued by Chantrel and Guillaume. Though somewhat uncritical and devoid of literary merit, it dealt a heavy blow to Gallicanism, and is still very valuable.—C.E. (F. P. D.)

Roll (Lat., *rotulus*), a long narrow strip of papyrus or parchment, written on one side, wound like a window-shade about its staff; the earliest "volume" of which we know. In the 4th and 5th centuries these rolls were partly replaced by bound books, but for certain purposes rolls were retained. To this class belong legal records, manuscripts for the chanting of the "Exultet," and mortuary rolls or documents employed to publish the names of the deceased of monasteries and other associations.

Rolle de Hampole, Richard (*c.* 1300-49), solitary and writer, b. Thornton, Yorkshire; d. Hampole. He wrote numerous ascetical works which show the influence of St. Edmund of Canterbury. "A Book of the Love of Jesus," published by Mgr. Benson, is a modernized version of his meditations. —C.E.

Roman Catholic, a term commonly applied today to the Church established by Christ. It has a correct and an erroneous sense. The ordinary name of the Church is Catholic. After the Reformation, various terms of reprobation were applied to the Church, particularly in England, such as "The Romish Church," "The Romish Catholic Church," "Papist Church," or "Popish Church." With the dying down of the more violent phase of the persecution of the Church, a term was invented to designate the Church, without recognizing its claims to be the One True Church, perhaps without intending an odious sense, but still often used to imply that it is foreign and not in accord with the national spirit, or tradition. This term, "Roman Catholic," is generally adopted today as a non-controversial term and has a recognized legal standing. Yet the term as employed has two entirely different meanings. In the proper sense the prefix "Roman" draws attention to the unity of the Church, and "insists that the central point of Catholicity is Roman, the Roman See of St. Peter" (Cardinal Vaughan). The improper notion, commonly held by those not members of the Church when using the term "Roman Catholic," is that the term "Catholic" is a genus, of which those who owe allegiance to the Pope form a species. This distinction is repudiated by members of the One True Church, which of its very nature and constitution is incapable of essential division.—C.E. (C. D. Mcl.)

Roman Catholic Relief Bill (England). See Emancipation, Catholic.

Roman Collar, a stiff white linen neck-band, fastened in the back, and worn by priests outside of the church or rectory. From it usually hangs a silk breast-piece known in the United States as "rabbi." (W. G.)

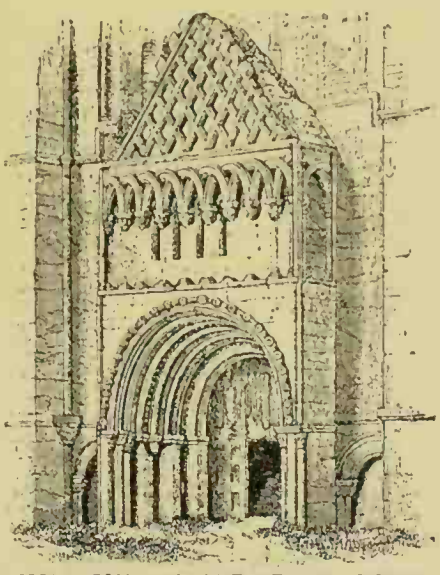
Roman Colleges, various institutions in Rome for the education of seminarians, most of them national. There students reside, and sometimes follow special courses; they follow the regular courses in philosophy and theology in a few large central institutions such as the Propaganda, Urban College, Gregorian University, Roman Seminary, and the Minerva (Pontifical and International College of the Angelic Doctor). The Roman Colleges are thus grouped in several clusters, each including a center for purposes of instruction and a number of affiliated institutions, having a rector, vice-rector, and

spiritual director. Included among the Roman Colleges are: Capranica College (*Almo Collegio*), Major Pontifical Roman Seminary, Pius Seminary, Vatican Seminary, Seminary of Sts. Peter and Paul, Lombard Seminary of Sts. Ambrose and Charles, German Hungarian College, German College of S. Maria dell' Anima, German College of Campo Santo, Greek Pontifical College, Ruthenian Pontifical College, English College, Bede College, Scots College, Irish College, Urban College, Maronite College, Belgian College, American College, South American College, Polish College, St. Jerome College for Jugoslavia, French Seminary, Bohemian College, Armenian College, Spanish College, Canadian College, Portuguese Pontifical College, and Leonine Pontifical Seminary.—C.E.

Roman Congregations, DECREES OF. Many of the decrees and resolutions of the Roman Congregations have been published in various collections. Some of the collections are sanctioned by papal authority, the Congregations have vouched for the genuineness of others, while some have received no official recognition. Through the official bulletin of the Holy See, "Acta Apostolicæ Sedis," the important acts are published bimonthly. Catholic periodicals in various countries also publish them with more or less completeness: e.g., "The American Ecclesiastical Review"; "The Homiletic and Pastoral Review"; "The Irish Ecclesiastical Record."

(C. E. D.)

Roman Court (CURIA ROMANA), the ensemble of departments or ministries which assist the Sovereign Pontiff in the government of the Church. It comprises the eleven Roman Congregations, the Roman Tribunals, which number three, and the five offices of Curia.—C.E., XIII, 147. (C. J. D.)



ROMANESQUE ARCHITECTURE: PORCH, KELSO ABBEY, SCOTLAND, C. 1160

Romanesque Art and Architecture, the style which gradually prevailed in Europe from the time of Constantine until the 11th century. It was called Norman in England, and Lombard in Italy. It was characterized by the cruciform church with aisles and transepts, the apsidal chapel, barrel vaulting, and round arches and pillars. In wood-carving, low relief was the prevailing method, and the doors of the Cathedral of Spoleto in high relief are the greatest achievement of Romanesque carving. Art of this period shows preference for colored effects by gilding and painting. In metal work cloisonné enamel was used, plastic ornamentations in silver became more common, and secular types of decoration were used on ecclesiastical articles. Sculpture in stone consisted of reliefs subordinated to architecture. Later the portals were decorated with figures. The most perfect examples are in cathedrals of central France.

Roman Processional, a book consisting of a single section of the Roman Ritual (Titulus IX) with supplementary materials taken from the Missal and the Pontifical. It prints in full the text of the hymns, litanies, and other prayers together with the music which accompanies them. (C. J. D.)

Roman Question, the problem of reconciling the inalienable right of the Holy See to temporal sovereignty with the natural desire of the Italians for a united nation with Rome as the Capital, since the necessary conditions of this sovereignty would be immunity from subjection to any civil ruler, and civil jurisdiction over a state or sovereign territory. The Question arose when the Italian troops occupied Rome, 20 Sept., 1870. In protest against the usurpation of papal territory, the popes remained voluntary prisoners in the Vatican for 59 years, during the greater part of which sectarian prejudice and hatred kept Italy from coming to terms. On 11 Feb., 1929, the Question was settled by the Treaty of the Lateran, in which Italy recognized both the sovereignty of the Holy See as a national entity, and the City of the Vatican as territory independent of Italy, abolished the Law of Guarantees, and settled all financial relations by payment of 750,000,000 lire cash, and 1,000,000,000 in Italian state consols at five per cent; the Holy See in turn renounced its rightful legal claim to the City of Rome, and the old Papal States.

(M. E. D.)

Roman Rite (Lat., *ritus romanus*), the manner of celebrating Mass, administering the Sacraments (and sacramentals), reciting the Divine Office, and performing other ecclesiastical functions, as done in the City and Diocese of Rome. It had its origin in the more or less common but variable rite of the first three centuries. Little is known of its development up to about the 7th century. From then on, however, the history of the Roman Rite is fairly clear. As far as the Mass is concerned, it is practically the same today as in the time of Gregory the Great (590-604). It is the constant tradition that Gregory was the last to make any change in the Canon. The Roman Rite still bears clear traces of its place of origin, Rome. The Missal notes the Roman stations, honors with special solemnity the Roman martyrs and popes. Some feasts are commemorations of local Roman events.

At first it was used in the Roman Province only, but by degrees, from the 8th century, it spread throughout the West, until in the 12th century it was used wherever Latin was used, except at Milan and parts of Spain. The reason for this spread was the fact that bishops thought they could do no better than to introduce the rite used by the supreme Bishop of Christendom. During the Middle Ages the Roman Rite branched out into a great number of other rites, differing only in unimportant details. Most of these derived rites were abolished by Pius V, 1570, but the Roman Rite had already been influenced by, and received additions

from both the Gallican and Spanish rites. The Roman Rite is the one used most extensively today. It is the exclusive rite of the Latin Patriarchate and with the exception of Milan, Toledo, and the Byzantine Churches of Southern Italy, Sicily, and Corsica, is used throughout all of Western Europe, and in all countries colonized from there. Priests of other rites, however, observe their respective liturgies even within these limits, just as priests of the Roman Rite observe theirs even though situated in the East. The language of the Roman Rite is Latin except for a few churches along the eastern coast of the Adriatic, where Slavonic is used, and on rare occasions, Greek at Rome.—C.E.; Fortescue, The Mass, A Study of the Roman Liturgy, N. Y., 1914. (M. E. D.)

Romans, EPISTLE TO THE. Paul wrote this Epistle at Corinth, *c.* A.D. 58, before leaving for Jerusalem with the collections he had made for the relief of Christians there. He wished to prepare the way for a visit to the members of the Church in Rome, whom he longed to meet, because they were for the most part Gentiles and he was the Apostle of the Gentiles. Besides, he appreciated the mission of Rome as a center for the propagation of the faith everywhere. In the Epistle he dwells on the justification of mankind through faith in Christ, the sinfulness of the world, the meaning and fruits of justification, why Israel failed to come unto the law of justice, what faith is, and why it is essential, and its fruits, viz., humility, obedience, unity, and charity. Chapters 12-16 are the most fervent and impressive. It is read in the Divine Office immediately after the Epiphany.—C.E.; Prat, tr. Stoddard, The Theology of Saint Paul, N. Y., 1926. (ED.)

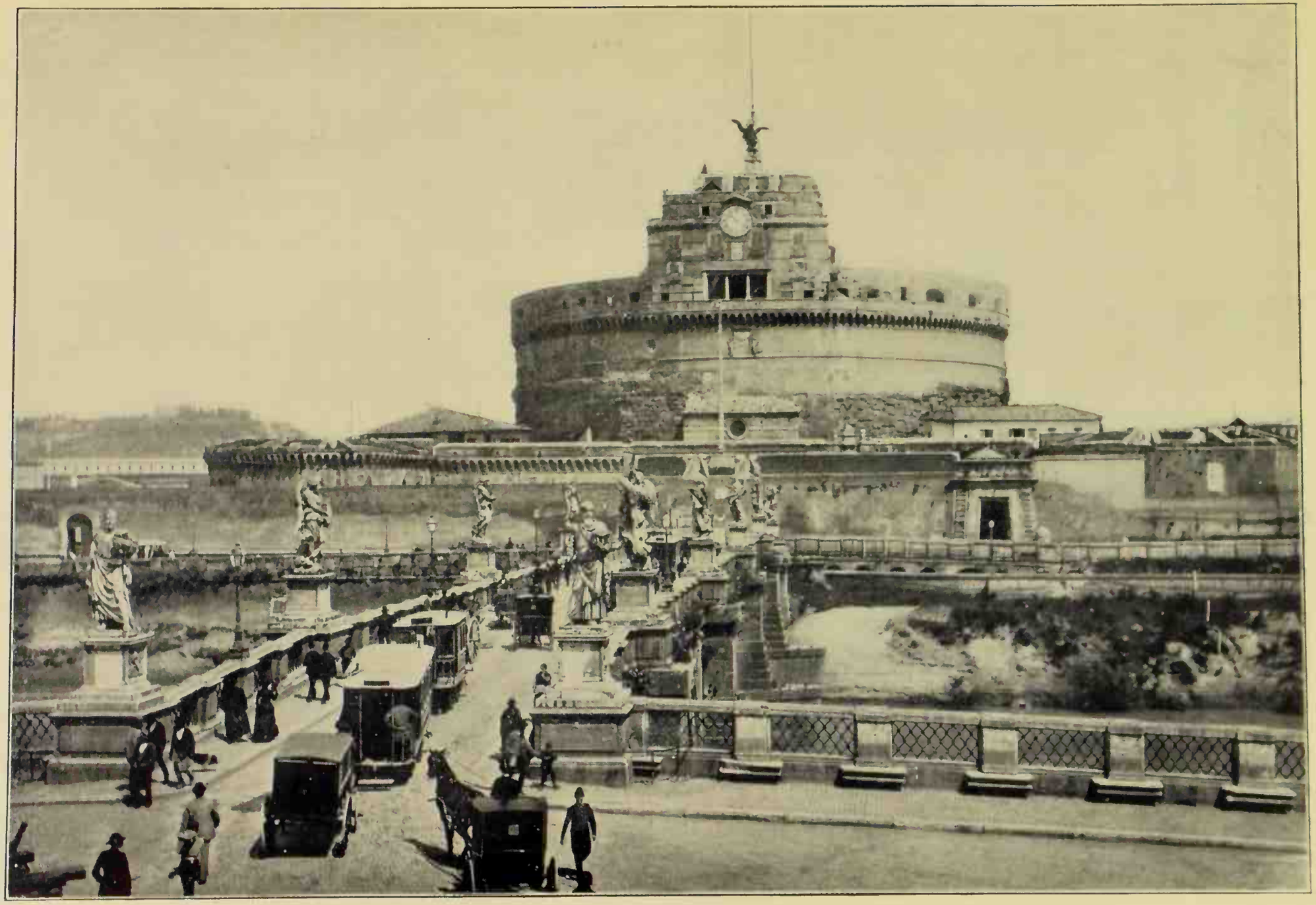
Roman See (Lat., *scdes romana*, Roman seat), the seat of government of the Universal Church; the Roman Church in a local sense. Also the office of the supreme head of the Church; in the latter sense more commonly called the Holy See, the Apostolic See, See of Peter, Papacy. The Roman See was founded by St. Peter *c.* 42 A.D. and governed by him till his death, *c.* 67 A.D. This fact constitutes the historical foundation of the claim of the Bishops of Rome to the Primacy of Peter. In attempting to destroy this claim the Lutherans and Calvinists, and more recently some Rationalists have tried to prove that St. Peter never was at Rome. No scholar of any repute denies it now. The Roman See has always been the primatial see of Christendom. Even during the first three centuries it was acknowledged as such by all the churches of the world. Before the end of the 1st century the church at Corinth appealed to the Roman Church to heal a schism. In the early part of the 2nd century Ignatius of Antioch addressed the Roman Church as the President of the Christian society and gratefully received its instructions and commands. To the Roman Church came the leaders of all the early heresies, seeking approval from the Bishop of Rome, and rebelling only when it was refused. The Bishops of the Roman See were the only ones who dared to summon Councils, and to excommunicate, i.e., to cut off individuals and whole provinces from the common unity in Christ. Its bishops always acted as the judges of Christian life and discipline. To the Roman Church we owe the closing of the Canon of the Scriptures, and the beginnings of Canon Law. It was the one appealed to in all times of stress and misfortune. In a word, for the first three centuries, the churches of the world looked to the Roman See for authoritative decisions in all matters of faith, discipline, government, and ritual for they saw in its bishops the successors of St. Peter, the Vicar of Christ on earth. The supremacy of the Roman See has been attacked since then, however, in the Greek Schism, Protestantism, etc.

The succession of bishops in the Roman See is a guarantee that Apostolic doctrine has been preserved in its original purity. Communion with this See was, according to St. Ambrose, St. Augustine and others, a test of orthodoxy. The death of St. Peter in the Roman See has for all time irrevocably fixed it as the chief see of the Christian Church. Circumstances, in times past, have made it necessary for its bishops to reside elsewhere (at Avignon during the great Western Schism), but they still remained bishops of Rome and consequently the successors of St. Peter. From St. Peter, the first bishop, to the present Pope, Pius XI, 261 bishops have ruled the See of Rome. In modern times the actual diocese is governed by a Cardinal Vicar. Within the territorial limits of the Roman See are situated the various offices of Congregations and Commissions employed in administering the affairs of the Universal Church.—Shahan, The Apostolic See, Cath. Hist. Review, Jan., 1924; Shotwell and Loomis, The See of Peter, N. Y., 1927.

Romanus (Lat., Roman), POPE (*c.* 897), b. Gallese, Italy. Little is known of his life except the fact that he was a cardinal and that after his election he granted the pallium to Vitalis of Grado; and confirmed, in their sees, the Spanish bishops of Elna (Roussillon) and Gerona.—C.E.; Mann.

Romanus, SAINT, martyr (*c.* 258), d. Rome, Ostiary of the Church at Rome. According to his legend he was a soldier, converted to Christianity by the example of St. Lawrence, by whom he was baptized. Relics in S. Lorenzo and Santa Catarina dei Funari, Rome. Feast, R. Cal., 9 Aug. Several martyrs of this name are mentioned in large companies of Christians.—C.E.; Butler.

Rome, city and diocese of the Pope, known also as the "See of Peter," the "Apostolic See," the "Holy Roman Church," the "Holy See," and the "Eternal City." It was inhabited as early as the 8th century B.C., and, according to some authorities, several centuries earlier. Its first growth is obscure, there being, however, three clearly-defined original tribes, Ramnians (Latins), Titians (Sabines), and Luceres (Etruscans). The members of these ancient tribes were known as patricians, and their struggle down to the Imperial period with the newer inhabitants or plebeians resulted in the civil, political, and judicial organization of Rome. With the end of the reign of Tarquinius Superbus, the last of its hereditary kings, Rome took to itself the republican form of government, with two consuls, elected for one year, and a dictator elected in difficult times to wield unlimited power. The dictatorship and the



ROME

BRIDGE AND CASTLE SAN ANGELO

SPAIN

A CHAPEL IN THE CATHEDRAL OF SIGÜENZA, 1520
THE LIBRARY OF THE ESCORIAL, 1563-84
FOUNTAIN IN THE CATHEDRAL CLOISTER, BARCELONA
INTERIOR OF THE TRANSEPT, CATHEDRAL OF BURGOS

oligarchy led naturally to the monarchy, of which Julius Cæsar was the first acknowledged exponent. Under the emperors, although the Roman power materially extended, Roman history is no longer that of the city of Rome, notwithstanding the fact that it was not until Caracalla's reign (A.D. 211) that Roman citizenship was accorded to all free subjects of the Empire.

According to ancient tradition St. Peter first came to Rome in A.D. 42, although St. Barnabas is also given as its first evangelist, and at the arrival of St. Paul (*c.* 60) the Christians had become numerous. The systematic and continued persecutions began under Nero (*c.* 64) but the Church continued to grow so that even after the fury of the Decian persecution, *c.* 250, the city numbered about 50,000 Christians. Heresies, too, appeared here, even at this early period; Arianism alone, however, disturbed the religious peace of the era. With the Vandal invasion of 456, although the destruction of Rome did not then begin, there ensued a long period of incessant attacks upon the waning power of the Empire, principally by Goths and Lombards, the ancient Senate and the Roman nobility having finally become extinct with the Byzantine occupation of 552. After the coronation of Charlemagne, 800, though the pope was master at Rome, the power of the sword was wielded by the imperial *missi*. Thus the government was divided. Later, in the 10th century, the temporal power of the pope, threatened by the decline of the Carlovingian dynasty, became a cause of war in the friction between papacy and empire. With the absence of the popes from the city in the 14th century a tenure of anarchy set in which, during a comparatively brief period, disrupted the fragile pretense of civilization. After the Schism of the West, the real rebirth of Rome began with Martin V, the patronage of letters and of arts, however, soon degenerating into a license and luxury which was followed by the sack of 1527. With the ending of the pontificate of Pius VI came the proclamation of the Republic of Rome, 1798, and the pope's exile. Pius VII was able to return, but after 1806 there was a French government at Rome, as well as the papal, and in 1809 the city was incorporated into the empire. After the coronation of Pius IX the Constituent Assembly, Feb., 1849, declared the papal power abolished, and hatred against the Church culminated in the massacre of defenseless priests and the wrecking of churches, until the restoration of the papal power by the French, Aug., 1849. Garibaldi invaded the Papal States, 1867, although it was not until 1870 that Rome was taken from the popes and made the capital of the Kingdom of Italy. By a treaty between the Italian Government and the Vatican, 11 Feb., 1929, the full and independent sovereignty of the Holy See in the City of the Vatican was recognized.

The non-religious buildings of Rome include the Palace of the Cancelleria and the Curia of Innocent X, now occupied by the Italian Government. The principal ancient edifices include the Flavian Amphitheater or Coliseum, the Arch of Constantine, the Circus Maximus, Trajan's Column, and the Mausoleum of Augustus. The most notable museums are the Vatican, Lateran, Capitoline, Borghese, and the National Galleries. The diocese comprises 66 parishes, 56 in the city and 10 in the suburbs, with 362 churches and chapels and 550 secular priests; also the four great basilicas: St. John Lateran, St. Peter's, St. Paul's Outside the Walls, and St. Mary Major; the patriarchal basilica of St. Lawrence Outside the Walls, and the ten minor basilicas: S. Croce in Gerusalemme; St. Sebastian Outside the Walls; S. Maria in Trastevere; S. Lorenzo in Damaso; S. Maria in Cosmedin; Santi Apostoli; S. Pietro in Vincoli; S. Maria Regina Cœli in Monte Santo; S. Maria degli Angeli; Sacred Heart, at the Castro Pretorio. Other interesting churches are the Gesù, a 16th-century church; S. Maria Sopra Minerva, the only authentic Gothic church in Rome; S. Cecilia, a very ancient church, standing on the site of the saint's home; S. Salvatore della Scala Santa, containing the stairs of Pilate's prætorium. The institutes of public charity are all consolidated in the Congregazione di Carità. For ecclesiastical instruction there are, besides the various Italian and foreign colleges, 3 great ecclesiastical universities: the Gregorian, under the Jesuits; the schools of the Roman Seminary; and the Collegio Angelico of the Dominicans. The University of Rome, established 1303, is now under control of the Italian Government.—C.E.; Chandlery, Pilgrim Walks in Rome, St. L., 1927.

Rome, UNIVERSITY OF, founded by Pope Boniface VIII, 1303; declined after the transference of the Papal Court to Avignon, and was closed, 1370. It was reestablished by Eugene IV, 1431, who increased the revenues and drew up new regulations for its government. Numerous chairs were added by succeeding pontiffs; and the schools, especially that of law, flourished, although the student attendance was never large, often being smaller than the number of professors. It was closed during the pontificate of Clement VII but reopened by Paul III, who obtained such distinguished professors as Lainez, S.J., for theology; Faber, S.J., for Scripture; Copernicus for astronomy, and Accoramboni for medicine. At this time it acquired the name "Sapienza." It again began to decline in the 16th and 17th centuries, was reorganized in the 18th, but at the end of the 19th came under control of the Italian Government and is now called the Royal University. It has the usual number of faculties and numerous associate schools. Students, 4453.—C.E., XIII, 177.

Romescot, or ROMFEOH, old English name for Peter's Pence.

Romuald, SAINT, abbot (*c.* 950-1027), founder of the Camaldolese Hermits, b. Ravenna, Italy; d. Val-di-Castro. Horrified at his father's sin of murdering a relative, Romuald retired to the Benedictine monastery of S. Apollinare, near Ravenna, where he became abbot, 996-999. For almost thirty years he traveled about Italy, reforming monasteries and establishing hermitages. The last fourteen years of his life he spent in seclusion at Mt. Sitria, Bifolco, and Val di Castro. Relics at Fabriano. Feast, R. Cal., 7 Feb.—C.E.; Butler.

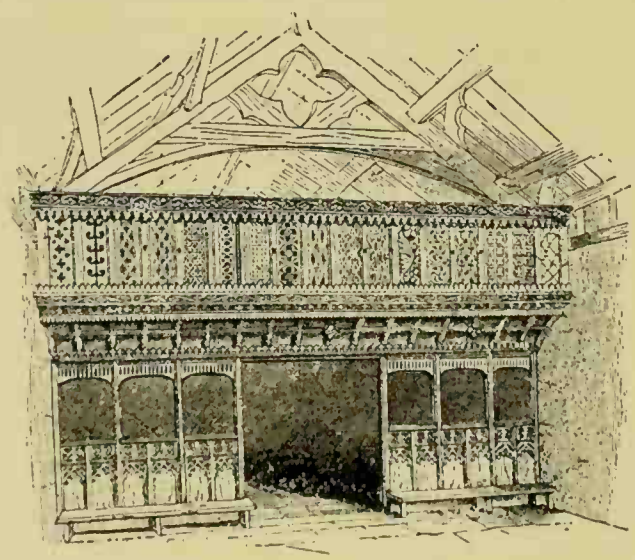
Ronan, SAINT, confessor (8th century), Bp. of Lismore, Ireland. He was the distinguished successor

of St. Carthage, and several churches in Munster are named for him. Feast, 9 Feb.—C.E.

Ronan of Iona, SAINT, confessor (*c.* 660). He was a monk at Iona, who engaged in controversy with St. Finan, Bp. of Lindisfarne, concerning the celebration of Easter. Feast, 18 Aug.—C.E.

Rood (A.-S., *rod*, cross). (1) The true cross on which Christ died. (2) In medieval architecture, a large crucifix, often with the statues of Our Lady and St. John on either side, placed over the entrance to the choir or chancel of a church on a gallery, screen, or beam spanning the chancel arch. It was usually of richly carved wood painted and gilded, and by the 13th century was a usual feature of the churches of western Christendom. Rood lights, rood screen, rood loft, rood stairs, and rood spire designate, respectively: the oil lamps or tapers kept burning before the rood; the screen, often beautifully wrought of stone, wood, or iron, between chancel and nave, upon which the rood was placed; the loft or gallery surmounting the screen, from which the priest sometimes read the Epistles and Gospels or preached to those assembled in the nave; the stairs, often spiral and finely sculptured leading from either side of the rood screen to the rood loft; the exterior spire over the intersection of the nave and transept, marking the position of the rood.—C.E.

Rood-screen, an enriched screen usually surmounted by a rood, in the rood-loft, placed between the chancel and the nave, i.e., between the clergy and the people, of medieval churches. Its precise origin is obscure, though it is possibly traceable to a merely ornamental feature of two 4th-century basilicas; doubtless its later use was practical rather than symbolic. Some are constructed of stone and later examples are of metal work, but usually they are of wood, having close paneling often with painted figures of saints, below, and open screenwork above, supporting tracery and richly carved cornices and crestings. In some churches the rood-screen extended across the aisles. Notable remaining examples are at Cawston, England; Troyes, France; Louvain, Belgium; and Lübeck, Germany.



ROOD-LOFT

Roof of a church, a symbol of the charity that covers a multitude of sins.

Root of David, title of Christ in Apocalypse, 5 and 22, where the word "offspring" is added to make its meaning clearer. It is borrowed from Isaias, 11, where it designates the future Messias. "As the Prophet foresaw, the stump of the old tree of the House of David sent forth a new David to rule the nations."—The Apocalypse of St. John, ed. Swete, N. Y. (W. S. R.)

Rorate Cœli (DROP DOWN DEW, YE HEAVENS!), first words of Isaias, 45, a text used frequently in Mass and the Divine Office during Advent, as Introit, versiele, antiphon, and responsory.—C.E.

Rosary, CONFRATERNITY OF THE HOLY, an organization formed under the auspices of the Dominican Order. The members promise to recite the 15 decades of the Rosary once each week. The names of the members must be on the register of the organization, and they are granted a participation in all the good works performed by the members of the Dominican Order throughout the world.—C.E., XIII, 188. (C. J. D.)

Rosary College, River Forest, Ill., founded, 1922; conducted by the Dominican Sisters; college of arts and sciences; summer school; professors, 40; students, 551; degrees conferred in 1929, 50.

ROSARY

Rosary of the Blessed Virgin Mary, a form of prayer (vocal or mental), consisting of 15 decades of Hail Marys, said on beads, each decade preceded by an Our Father and followed by a Gloria, during the recitation of which the mind meditates or dwells on the principal mysteries of the life, death, and resurrection of Our Lord. This is the true Rosary, sometimes called the Dominican, or Rosary of St. Dominic, because its origin has been traditionally attributed to that saint. As a rule five decades are recited at a time. Other rosaries are more properly called beads, as the beads of the Immaculate Conception, the beads of the Seven Dolors, the Blessed Sacrament beads. The Rosary is the most popular of the non-liturgical prayers. It has been richly indulgenced by many popes. The beads should be blessed by a Dominican or any other duly authorized priest. Pope Leo XIII instituted the Month of the Holy Rosary (October) and added the invocation "Queen of the Most Holy Rosary" to the Litany of Loreto, 1833.—C.E. (N. M. W.)

Rose, an emblem of beauty and love. These flowers, in Christian art, encircle the Heart of Mary, the "Mystical Rose," and a wreath of them is worn by certain female saints, e.g., Elizabeth of Hungary, Rose of Lima, Teresa of Jesus. (J. F. S.)

Rose, a liturgical color. Rose-colored vestments may be used instead of purple on the third Sunday of Advent and on the fourth Sunday of Lent. The liturgy of these Sundays is joyful, to express relief that half of the penitential season is over. Rose-color is less penitential than purple. (J. C. T.)

Roseau, DIOCESE OF, Trinidad, B.W.I., including the following islands of the Caribbean Sea: Dominica, Montserrat, Antigua, St. Kitts, St. Croix, St.

Thomas, Nevis, Anguilla, Barbuda, Sombrero, and in the Virgin Islands, Tostola Anegoda, Virgin Gorda, and St. John; suffragan of Port of Spain. Bishops: Michael Monaghan (1851-55), Michael Vesque (1856-59), René M. Poirier, C.J.M. (1859-78), Michael Naughton (1880-1900), Philip Schelfhaut, C.SS.R. (1902-22), Jacques Moris, C.SS.R. (1922). Churches, 29; priests, secular, 6; priests, regular, 29; schools, 29; Catholics, 50,000.

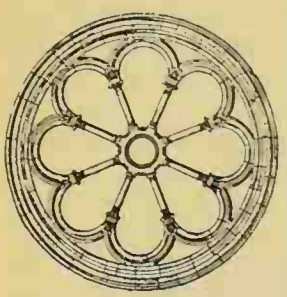
Rosecrans, William Starke (1819-98), military strategist, b. Kingston, O.; d. near Redondo, Cal. While teaching at West Point Military Academy, he became a Catholic. In the Civil War he won high repute until defeated at Chickamauga.

ST. ROSE OF LIMA

—Sylvester Horton (1827-78), first Bp. of Columbus, brother of preceding, b. Homer, O.; d. Columbus. He was also a convert.—C.E.

Rose of Lima, Saint, virgin (1586-1617), b. Lima, Peru; d. there. She was the first American to be canonized. The name Rose was given to her because when an infant her face was said to have somewhat resembled a rose; from early youth she modeled her life of extreme penance and mortification on that of St. Catherine of Siena. When her family suffered financial reverses, Rose helped to support them by her needlework, in which she excelled. In 1606 she became a Dominican tertiary. The cruel martyrdom which she inflicted upon her body was rewarded by extraordinary mystical gifts, visions, and revelations; many miracles followed her death. The collect of her Mass closes with the request that we may follow "in the good fragrance of Christ," alluding to her name as symbolic of the perfume of her virtue. Patroness of South America. Emblems: an anchor, crown of roses, city. Canonized, 1667. Buried at Lima. Feast, R. Cal., 30 Aug. —C.E.; Butler; Capes, St. Rose of Lima, N. Y., 1913.

Rose Window, a circular window with mullions and tracery, generally radiating from the center, filled with stained glass. It is so named from its fancied resemblance to a rose. It is a beautiful characteristic of Gothic architecture in which it was developed. At first it was placed under a round, then under a pointed arch, where soon it was inscribed in a square with spandrils. Finally in a tier of lower windows it became the center of a vast composition. Roses filled with glass of great beauty were used by the Lombard builders of Italy.



ROSE WINDOW

Rôsh hásshānah, or Feast of Trumpets, the first day of Tishri (Oct.), the seventh month of the Hebrew year, and, next to Yom Kippur, or Day of Atonement, the greatest feast of the Hebrews. It is ordained in the words "The seventh month, on the first day of the month, you shall keep a sabbath, a memorial, with the sound of trumpets" (Lev., 23). It is celebrated as New Year's Day, and is also called Day of Judgment; in preparation for it, the trumpet (shôphār) is sounded morning and evening excepting Sabbaths, during the entire preceding month.—C.E., XV, 70.

Rosicrucians (Lat., *fraternitas rosæ crucis,* brotherhood of the Red Cross). (1) A sect which arose at the beginning of the 17th century, but which traced its origin to Christian Rosenkreuz, 200 years earlier, who is said to have learned Arabian magic while traveling in the East. It was devoted to occultism and mysticism. (2) A branch of Freemasonry, to which only Master Masons are admitted and whose members claim to be directly descended from the brotherhood of 1408.—C.E.

(C. J. D.)

Rosminians. See Institute of Charity.

Rosmini-Serbati, Antonio (1797-1855), philosopher and founder of the Institute of Charity, b. Rovereto, Austrian Tyrol; d. Stresa, Italy. He studied first at home, then at the University of Padua, being ordained, 1821; became Doctor of Canon Law and Theology, 1822; and later made extensive studies in philosophy. His works provoked much opposition. He taught that the human mind is endowed with an innate cognition, the single conception of ideal being, a mental form, a condition of knowledge and the light of reason. His ontology and natural theology and his "Trattato della Coscienza" were severely criticized and 40 of his propositions were condemned by the Congregation of the Inquisition in 1887. He has written a valuable work on education, "Dell' Educazione Cristiana." The Institute of Charity (q.v.) owes its foundation to him.—C.E.

(C. J. D.)

Ross, ancient diocese in Scotland, founded, *c.* 1128, by David I; comprised territory on the northeastern coast of Scotland, bounded N. by the bishopric of Caithness, S. by Argyll, and W. by Moray and Moray Firth. The first bishop was Macbeth (*c.* 1128), and the last pre-Reformation bishop, John Leslie (1565-96). The cathedral at Dornoch, dating from the 14th century, is of Gothic architecture; it is in ruins save for the south aisle and a portion of the chapter-house.

Ross, Diocese of, comprises a portion of Co. Cork, Ireland; suffragan of Cashel. The see was established by St. Faehtna (d. *c.* 590), who also founded the famous School of Ross, devastated towards the close of the 12th century. Episcopal succession remained unbroken until after the Reformation. Bl. Thady MacCarthy, appointed, 1482, was forcibly removed from his benefice, 1488. Thomas O'Herlihy (1562-80) was present at the Council of Trent. In 1625 it was necessary to administer the diocese through a vicar-general. Puritans razed part of the cathedral in 1647; in 1693 the diocese was placed under the administration of the Bp. of Cork; it was united with Cloyne, 1748-1849. The diocesan seat was removed to Skibbereen under Bp. O'Hea (1857-77), who was succeeded by William Fitzgerald (1877-97). Denis Kelly (1897-1925), James Roche (1926). Churches, 22; priests, 30; religious

women, 70; high schools, 2; primary schools, 71; institutions, 2; Catholics, 31,801.

Ross, School of, founded by St. Fachtna, and famous for its study of Sacred Scripture and its liberal education. St. Brendan the Navigator was a teacher there. In 1127 Toirdhealbach O'Conor laid waste the land and the Anglo-Normans under Fitz-Stephen completed the devastation. After this date, all record of the school is lost.—C.E.

Rossini, Gioacchino Antonio (1792-1868), composer, b. Pesaro, Italy; d. Passy, near Paris. He owed his education to his singing masters and to the Chevalier Giusti; through the twenty operas he produced in a period of eight years he obtained the directorship of the Italian Opera at Paris and the Académie. A great innovator in orchestration, introducing new instruments and substituting *Recitativo strumentato* for *Recitativo secco*, the epoch of modern opera takes its departure from him. His first triumph, "Il Tancredi," 1813; "Il Barbiere di Siviglia," his chief work of *Opera Buffa*, 1816; "Otello," a reform of *Opera Seria*, 1816; and "Guillaume Tell," 1829, his masterpiece, represent his best work. A "Stabat Mater," 1832, and a "Messe Solennelle," 1864, reveal his religious feeling.—C.E.

Rota, Sacra Romana (Lat., *rota*, a wheel), one of the three tribunals of the Roman Curia. The origin of the name is uncertain. As a collegiate tribunal the Rota dates from the 13th century but, due to the rise of the Roman Congregations, by the 19th century it had become only a civil tribunal. It was reestablished by Pius X in 1908. The tribunal is made up of ten judges called auditors, chosen by the pope from various countries. The oldest by appointment is the dean. Besides notaries and other officers, there are the promoter of justice or prosecuting attorney and the defender of the bond for cases relating to marriage, sacred ordination, and religious profession. Cases are heard by three of the auditors in turn, and sometimes by the full court. Ordinarily the Rota is an appellate court. The only cases tried before it in the first instance are civil causes against residential bishops, and against ecclesiastical corporations which are immediately subject to the Holy See, as well as those which are referred to it by the pope.—C.E.; P.C. Angustine. (C. E. D.)

Round Towers. Over 100 of these, built from about the 8th to the 13th centuries, exist in Ireland, most of them now in ruins. The lower part is constructed of solid masonry, with a high doorway accessible only by ladder, and with walls tapering inward to the top. Of varied size, their height is from 60 to 132 ft., that at Kilcullen being the highest. Having Christian embellishments and always built near a church, they were doubtless constructed by Christians for purposes of refuge. On the side of Scotland remote from Ireland, strangely enough, there are three round towers of the Irish type, viz., Egilshay in Orkney, Abernethy, and Brechin; there is one in the Isle of Man, and several Norman examples in Norfolk, Suffolk, and Essex. Lower and wider round towers existed in various European localities in pre-Christian times, e.g., the *Nuraghi* of Sardinia.

Rousseau, rōō-sō, Jean Jacques (1712-78). French philosopher, b. Geneva; d. Ermenonville, France. His childhood was neglected, and at the age of 16 he ran away and began those wanderings which are characteristic of his life. At Annecy he was received by Mme. de Warens, who sent him to Turin, where he became a Catholic. After visiting Lyons, Freiburg, Geneva, Berne, and Paris, he returned to Mme. de Warens's home, "Les Charmettes," where he stayed about six years. He went again to Lyons as private tutor, then to Paris, where he met Diderot and the Encyclopedists. Having spent a year in Venice as secretary to the French ambassador, he came back to Paris, wrote music, and began his liaison with Thérèse le Vasseur, a barmaid, by whom he had five children, consigning all of them to a foundling asylum. Later he retired to a cottage in the forest of Montmorency, as the guest of Mme. d'Epinay. Obliged to hide after the publication of "Emile," he sought refuge in Switzerland, in England, and in Paris, everywhere obsessed by the delusion of persecution. Finally M. de Girardin offered him shelter at his Château of Ermenonville, where he died. His chief works are: "The Discourse on the Arts and Sciences," in which he assails reason and science; the "Discourse on the origin of inequality among men," in which he develops his favorite theory that man is by nature good and virtuous but is depraved by society; the "Social Contract," which became the gospel of the Revolution; "Emile," in which he develops his theories on education, and which contains, alongside of some excellent ideas, many utopian views and very grave errors; the "New Heloïse," a novel in which he preaches a return to the natural state; and the famous "Confessions," in which imagination plays such a part that they are unreliable as an autobiography. The influence of Rousseau has been enormous in philosophy, in politics, in religion, and in literature. He paved the way for the Romantic School and the lyricism of the 19th century, prepared the revival of religious sentiment, and created a new literary style by which he is the forerunner of Châteaubriand and Lamartine. He was also the creator of a new false philosophy which he calls "Instinctivism," and proclaimed the sacredness of sensual passion; he, the apostle of natural religion, was the enemy of all positive religion, and is responsible for some of the most dangerous social and political errors of the present time.—Maritain, Three Reformers, N. Y., 1929. (F. P. D.)

Royal Declaration, the solemn repudiation of Catholicity which, from 1689 to 1910, was required from every sovereign of Great Britain. It was sometimes called "the King's Protestant Declaration," "the Declaration against Transubstantiation," or, incorrectly, "the Coronation Oath." This last was never objected to by Catholics, being a simple promise to govern justly and maintain "the Protestant Reformed Religion established by Law." The Royal Declaration, however, commencing "I, . . . King of England, Scotland and Ireland, . . . do solemnly and sincerely in the presence of God, profess, testify, and declare, that I do believe that in the Sacrament of the Lord's Supper there is not

any Transubstantiation of the elements of bread and wine into the Body and Blood of Christ at or after the consecration thereof by any person whatsoever: and that the invocation or adoration of the Virgin Mary or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous," and going on to declare that this statement was made "without any evasion, equivocation, or mental reservation whatsoever," was offensive, inasmuch as the Mass was stigmatized as idolatrous, the phraseology "adoration" of the Virgin Mary and the Saints "as now used in the Church of Rome" was a false statement of Catholic doctrine, and the general tone of the oath was one of studied insult to the Catholic Faith. Originating in the "Test" administered to office-holders after the supposed "Popish Plot" of 1678, in order to exclude Catholics from office, it eventually came to be used exclusively for sovereigns. Several unsuccessful attempts to alter it were made after 1891; at the coronation of 1902, it was noticed that Edward VII recited the words of the oath almost in a whisper, and with evident signs of embarrassment. In 1910, through the influence of George V, the formula was changed before the coronation to a simple declaration of loyalty to the Protestant faith, and a promise to uphold the Protestant succession to the throne.—C.E.

R.P. = Reverendus Pater (Reverend Father).

R.S.H. = Religious of the Sacred Heart (often wrongly called Ladies of the Sacred Heart).

Rt. Rev. = Right Reverend.

Ruadhan, Saint, confessor (d. 584), Abbot of Lorrha, one of the twelve "Apostles of Erin," d. Lorrha, Co. Tipperary, Ireland. He studied under St. Finian of Clonard, and founded the monastery of Lorrha. His embassy to King Dermot of Tara, 536, is recounted in the romance the "Cursing of Tara."—C.E.; Butler.

Ruben, a patriarch in the Bible, the eldest son of Jacob (Gen., 46; 49). He was deprived of his birthright in punishment for a grave sin. Through his intervention Joseph's life was spared by his brothers. The tribe of Ruben was situated east of the Jordan, and shared with the tribe of Gad the territory of the Amorrhites. Some of their cities fell into the hands of the Moabites before the Assyrian captivity.—C.E.

Rubens, Peter Paul (1577-1640), Flemish painter, b. Siegen, Westphalia, Germany; d. Antwerp. He was born while his family were in exile on account of the father's Calvinism. His mother was a Catholic, and he was first taught by the Jesuits in Cologne. After his father's death, 1587, the family returned to Antwerp. He studied art from his fourteenth year and went to Italy in 1600 for eight years of study and travel, including a diplomatic mission to Spain. Settling in Antwerp, 1608, he was aided in his work by many pupils, among them Van Dyck, Teniers, and Jordaens. In 1622 he was commissioned by Marie de' Medici to decorate the Luxembourg Palace. On a mission to Spain, 1628, he met Velasquez, and painted the portrait of Philip IV. Going to London as a diplomatic messenger in 1629 he was knighted by Charles I, and painted the "Peace and War" now in the National Gallery. On his return to Antwerp he was made court-painter by the Archduke Ferdinand. The amount of his work, whether done exclusively by him or with the aid of pupils, is extraordinary. His masterpiece is "The Descent from the Cross," in the Antwerp cathedral. Other paintings are "The Elevation of the Cross," "The Madonna Surrounded by Children," "The Judgment of Paris," "The Rainbow Landscape," and many portraits of his second wife, Helena Fourment.—C.E.; Hourticq, Rubens, N. Y., 1918.

Rubrics (Lat., *rubrica*, red earth used by carpenters as chalk to mark wood; red titles of law announcements), directive precepts or liturgical prescriptions found in the Missal and the Ritual to guide the priest in the execution of sacred rites, saying Mass, administering the Sacraments, etc.; so called because they are printed in red. Some are obligatory and bind under pain of sin; others are merely directive and do not bind.—C.E.; P.C. Augustine. (C. J. D.)

Rudolph Acquaviva, Blessed, martyr (1550-83), missionary, b. Atri, Italy; d. Cuncolim, India. A nephew of Claudius Acquaviva, he entered the Society of Jesus, 1568, and arrived at Goa, India, 1578. He spent three years at the court of the Great Mogul. While preparing the site of a new church, he was slain with several companions. Beatified, 1893.

Rufford Abbey, Cistercian monastery, Nottinghamshire, England, founded *c.* 1147 by Gilbert de Gant and colonized with monks from Rievaulx Abbey. The confiscated abbey with its estates has been in the possession of the Savile family since 1618.—C.E.

Rule, Religious, a plan of life after the spirit of the Gospel, imposed on members of religious orders to help them work in common for the special objects of their institute. The first rules were plans of perfect life, with details differing according to persons, times, and places, but based on the Gospel, and found in the Acts of the Apostles. As orders began to approach their modern form, and new ones were founded having their own special objects, each institute had its own rule. In the beginning the rule was simply a short code of asceticism, with such directions as were necessary for the organization of common life; and in the orders properly so called, there were added to this code the regulations required by the special objects of each institute. The four great rules are those of St. Basil, governing most monks of the Greek Rite; St. Benedict, the principal rule of the Western monks; St. Augustine, common to the Canons Regular, the Hermits of St. Augustine, and many others; and St. Francis of Assisi, observed by the three branches of his first order, the second order, and many congregations of tertiaries. The Carmelites, the Minims, the Society of Jesus, the Passionists, and the Redemptorists all have their own constitutions only.—C.E., XII, 760.

Rule of Faith, the standard or norm which enables believers to determine what they must believe. The remote rule of faith is the revealed Word of God, as contained in Holy Scripture and Divine Tradition; the proximate rule of faith is

the teaching of the Church drawn from both these sources. The Vatican Council has declared that: "all those things are to be believed with divine and Catholic faith which are contained in the Word of God, written or handed down, and which the Church either by a solemn judgment or by her ordinary and universal teaching, proposes for belief as having been divinely revealed" (Sess. III, c. 3). Protestants maintain that the Bible or Written Word of God alone, privately interpreted, constitutes the proximate rule of faith.—C.E., V. 766; Coan, The Rule of Faith, Wash., 1924. (P. K.)

Rulers of the World of this Darkness, one of the several terms St. Paul (Eph., 6) applies to the evil spirits, whose leader is the "prince of darkness" (q.v.). As a consequence of original sin the world had been given over to the "world-rulers of this darkness," but by the redeeming death of Christ it was bought back to the kingdom of God and of light. (B. S.)

Rumania, kingdom in the Balkan Peninsula; area, 122,282 sq. m.; pop., 17,393,149. Christianity was introduced into Rumania by the Romans, who used the Latin form and liturgy. An episcopal see existed in Tomi, nine bishops of which (4th and 6th centuries) are on record. During the Bulgar domination in the 9th century, the ancient Catholic Church of Rumania disappeared and the people placed themselves under the jurisdiction of the Greek Patriarch of Constantinople and were thus drawn into the Greek Schism. The greatest enemy in these early times was the Turk, but by their zealous defense of their religion the ancestors of the present Rumanians upheld the culture and civilization of the Christian West from the onslaught of Islam. The earliest evidences of the modern Catholic Church in Rumania appeared in the 13th and 14th centuries, as a result of Hungarian and Polish immigrations. Several Catholic dioceses were erected in the Middle Ages. In 1246 a bishopric was founded at Severin on the Danube, and a third Catholic diocese was established at Sereth, 1370. The Diocese of Arges dates from 1381, the fifth see was created at Baja, and the Diocese of Bacau was founded in 1607. Since the bishops of these dioceses did not reside within their territory, the spiritual care of the people was undertaken by Franciscans and Dominicans, who erected many monasteries. Stephen the Great (1457-1504) organized the Church, erected a new bishopric, and founded several churches and monasteries. His son, Bogdan III, allowed the maintenance of the Christian faith, the free election of its princes, and independent domestic administration. At the time of the Reformation, the majority of the Catholics sided with either the Greek schismatics or the Protestants. The ministrations to the few who remained faithful were carried on by the Conventuals from Constantinople, who are responsible for the maintenance of the Catholic faith in Rumania and the building of a church in Bucharest, 1633. The See of Sofia established at the beginning of the 17th century was occupied chiefly by Franciscan Observants, who gradually replaced the Conventuals as missionaries. During the 17th and 18th centuries there grew up a flourishing ecclesiastical literature and spiritual lyrical poetry. The foundations of Rumanian culture were laid, and the Rumanian language began to replace the Old Slavonic. From 1712 to 1821, the gloomiest period for the Rumanians, a large portion of their land was given to Greek monasteries in the East and much of its income left the country. The Passionists had arrived in Bucharest, 1781, and the Christian Brothers and religious orders of women came between 1852 and 1863. The Archdiocese of Bucharest was erected, 1883. In 1885 the independence of the Orthodox Church in Rumania from the Patriarchate of Constantinople was effected. Immigrations from Austria and Hungary in the 19th century increased the number of Catholics, and a reorganization of the Catholic Church in Rumania was necessary. A concordat with the Holy See was concluded, July, 1929. According to the constitution the Greek Orthodox is the State Church, but all religious bodies enjoy absolute freedom of worship. State support is given only to the Orthodox Church. In 1929 Rumania included the following ecclesiastical divisions:

	Year	*Chs.*	*Pp.*	*Caths.*
Latin Rite				
Bucharest, A.	1883	36	36	70,000
Jassy, D.	1884	124	94	100,000
Csanàd, D.	1037	..	1,074	937,008
Oradea Mare, D.	1077	87	182	322,824
Satumare, D.	1804	..	..	161,570
Transylvania, D.	1106	290	454	377,129
Rumanian Rite				
Alba Julia, A.	1854	770	21	504,141
Gherla, D.	1853	685	503	550,110
Lugoj, D.	1853	188	186	110,000
Oradea Mare, D.	1777	179	199	134,638

—C.E.

Rupert, SAINT, confessor (d. 718), Bp. of Salzburg, apostle of Bavaria and Carinthia, d. Salzburg. He undertook his apostolic labors, which extended from the territory of the Danube to the borders of Lower Pannonia, at the invitation of Theodo, Duke of Bavaria, 696. He received from the duke the territory of Juvavum (Salzburg), where he founded the Benedictine monastery of St. Peter, of which he became the first abbot, and a convent of Benedictine nuns. According to tradition, he promoted the exploitation of the salt mines at Salzburg. Represented in art holding a vessel of salt. Feast, 24 Sept.; at Salzburg, 27 March.—C.E.; Butler.

Rural Dean (L.L., *decanus*, one set over ten), a priest, ordinarily a pastor, selected by the bishop to supervise a section of the diocese (deanery, vicariate forane, archpresbyterate), to convoke its clergy periodically for theological conferences, and to report annually to the bishop concerning the condition of his district; also called vicar forane, archpriest.—Augustine, Rights and Duties of Ordinaries, St. L., 1924. (S. B.)

Russell, CHARLES WILLIAM (1812-80), writer, b. Killough, Co. Down, Ireland; d. Dublin. Professor of ecclesiastical history at Maynooth, he became president, 1857; was appointed a member of the Historical Manuscript Commission, 1869, and acted as joint editor of the "Report on the Carte Manuscripts in the Bodleian Library." A contributor to the "Dublin Review," he also wrote articles for "Chambers's Encyclopedia" and

the "Encyclopædia Britannica," and translated Leibnitz's "System of Theology." He exercised great influence on prominent men of his age, among them Newman and Wiseman.—C.E.

—Charles, Baron Russell of Killowen (1832-1900), jurist, nephew of preceding, b. Newry, Ireland; d. London. He practised law in Ireland with great success, and was called to the English Bar, 1859. In 1872 he became a Queen's Counsel; his great ability made him the foremost lawyer of his times. His greatest effort was his speech in defense of Parnell, before the Parnell Commission. In 1893 he represented Great Britain in the Behring Sea arbitration. In 1894 he was made lord of appeals, and raised to the peerage for life; he was also appointed lord chief justice. He represented England on the Venezuelan Boundaries Commission in 1899. His Catholic faith alone prevented him from being appointed lord chancellor in the Liberal government of 1892, such an appointment being contrary to the provisions of the Act of Settlement.—C.E.

Russia, Socialist Federal Soviet Republic, in Europe; area, 8,241,910 sq. m.; pop., 147,013,609. Christianity was introduced into Russia in the 9th century. Photius is supposed to have been the agent, but some writers attribute to St. Ignatius of Constantinople the first evangelical mission; according to Nestor many Russians were Christians in 945. Queen Olga, who is venerated as St. Helen, was unable to convert her son to Christianity, but his son Vladimir, at the end of the 10th century, established Christianity as the official state religion in Russia. The Russians were baptized but they did not receive Christian education, so the moral influence of Christianity was not efficiently exercised upon them. The hierarchy was at first Greek, which is responsible for Russian hostility to the Latin Church. Until 1437 Russian metropolitans had no relations with the Holy See, but the popes were constantly striving to draw Russia to the center of unity, and various attempts were made to negotiate and to establish missions. After the Council of Florence the fanaticism of the Russians in regard to the Latin Church increased; Latins were not considered citizens and were not allowed to erect churches. Ivan the Terrible sent an embassy to Gregory XIII, 1580, and the Jesuit Antonio Possevino was dispatched to the Court of Moscow. The Jesuits made good headway until they were expelled in 1689, to be recalled by Peter the Great, who, at first considerate towards Catholics, later legislated violently against them and banished the Jesuits in 1719.

From the time of Peter the Great to Alexander I, the history of Catholicity in Russia is a constant struggle against Russian legislation. Under Catherine II conditions grew worse. The first partition of Poland, 1772, brought great numbers of Catholics to Russia, and Catherine established the Diocese of White Russia, 1774, a national church independent of Rome, after which she began the systematic destruction of religious orders; but Catholic principles were propagated by the Jesuits whom Catherine invited to White Russia, 1779. The second and third partitions of Poland, 1793-94, considerably increased the number of Catholics in Russia, and Catherine was false to her promise of tolerance. From 1797 there was constant strife and persecution until Gregory XVI in 1842 called the attention of the Catholic world to the oppression of the Catholics in Russia. By a concordat, 1847, an archbishopric and six episcopal sees were established, several iniquitous laws were repealed, and the authority of the Holy See was recognized to a greater degree; but in 1850 convents were suppressed, and Catholics were forbidden to restore or build churches. Alexander II allowed the sees to be filled, 1856, but soon the clergy were accused of plotting against the tsar, and the soldiery profaned churches and took priests prisoners, exiling several to Siberia. Under Alexander III negotiations between the Holy See and Russia were renewed, and Russia had a legation at the Vatican, but the clergy continued to endure oppression until Nicholas II published the edict of religious toleration, 1905. Within two years great numbers were converted to Catholicity, and great social and educational activity was developed by the clergy. The reactionary party of the Orthodox Church brought about the modification of laws relating to liberty of conscience; and many of the outrages of former years were repeated, the government taking particular pains to prevent the reestablishment of the United Church in Russia. However, Catholicity continued among the cultured classes, due to the efforts of the great philosopher, Vladimir Soloveff.

The Soviet Government disestablished the Church and declared the free profession of all religions. The Orthodox Church is the prevailing religion of the country. In 1922 the Soviet Government decreed the confiscation of all Church property, appropriating ecclesiastical wealth to feed starving peasants. Catholics are in a majority in the former Polish provinces, their affairs are entrusted to a Collegium; Mohammedans are scattered through eastern and southern Russia, while the Jews are found mainly in the western and southwestern districts. All churches are leased from the state free. Teaching of religion in state and private schools is prohibited, but special religious classes may be organized for persons over 18. Before the Revolution the Orthodox had 66 bishopries, 3 metropolitans, 14 archbishops, and 50 bishops, and the management of the Church was in the hands of 62 consistoria. In 1929 Russia comprised the following Catholic ecclesiastical divisions:

	Year	*Chs.*	*Pp.*	*Caths.*
Mohileff, A.	1783	..	328	747,709
Kamenetz, D.	14th cent.	..	131	312,087
Minsk, D.	1798	..	84	288,980
Tiraspol, D.	1848	..	179	359,823
Artwin, D. (Armenian Rite)	1850	30	25	12,000

—C.E.; C.E. Suppl.

Ruth (Heb., *reuth*, friend), a Moabite woman whose story is recorded in the Book of Ruth.

Ruth, Book of, one of the proto-canonical writings of the O.T., containing a beautifully written story of a family of Bethlehem in the time of the Judges. Elimelech, under the pressure of famine, left Bethlehem with his wife Noemi and his two sons, to settle in the land of Moab. The sons there

married Moabite women, but died without children. After the death of her husband and her sons, Noemi returned to Bethlehem accompanied by Ruth, one of her daughters-in-law, whose filial devotion is expressed in most touching terms (Ruth, 1, 16). At Bethlehem Ruth married Booz, a relative of Elimelech. The marriage was not strictly a levirate marriage, such as is legislated about in Deuteronomy, 25. Booz and Ruth were ancestors of David (Matt., 1), of whom a genealogy is given at the end of the book. The purpose of the book was doubtless to preserve an edifying story relating to the origins of the great king, David, not to recommend levirate marriage nor to combat the rigor of Esdras and Nehemias in regard to marriage with foreigners. The example of filial picty and its reward is particularly striking. As regards the date of composition, the first verse makes it evident that it was written after the times of the Judges; and the genealogy comes down to the time of David. Fr. Paul Jouon, S.J., in the latest Catholic commentary (Rome, 1924), judges, chiefly from the language of the book, that it dates from after the Exile.—C.E.; Schumacher. (W. S. R.)

Ruthenian Rite, the liturgy used by the Ruthenian Uniats in Poland, Hungary, and the United States. It is practically the same as the Byzantine Rite of the Orthodox Church; it is said in the old Slavonic language, the ancient tongue of the Ruthenians.—C.E.

Ruthenians, a Slavic people, comprising about 22,000,000, in western Russia, Poland, Hungary, and the United States. Their name dates from the time of Charlemagne, and they claim to be the original Russians. The majority of them are now Uniats who, having become estranged from Rome during the Eastern Schism, were reunited in 1595 (see BREST, UNION OF) under Pope Clement VIII. They use the Ruthenian Rite. They number about 400,000 in the United States.—C.E.

Ruthwell Cross, an ancient Runic cross of stone, dating from the 7th or 8th century, now in the church at Dumfriesshire, Scotland. A portion of Cynewulf's poem, "Dream of the Rood," in which the tree of the Cross is conceived of as telling its own story, is engraved upon it, and is said to be the earliest piece of written English extant.

Ryan, ABRAM J. (1839-86), poet-priest of the South, b. Norfolk, Va.; d. Louisville, Ky. During the Civil War he served as chaplain in the Confederate army. The South was completely won by his "Conquered Banner," the best known of his poems. Distinguished as preacher and lecturer, he is chiefly remembered as the author of "Poems, Patriotic, Religious, and Miscellaneous."—C.E.

Ryder, HENRY IGNATIUS DUDLEY (1837-1907), English Oratorian priest and controversialist, d. Edgbaston, England. The son of an Anglican clergyman, he was received into the Catholic Church, 1846, and was a lifelong friend of Newman, whom he succeeded as superior of the Birmingham Oratory. The three pamphlets which he wrote in protest against the extravagant views of Wilfrid Ward on papal infallibility are remarkable for their style and theological knowledge. His works include "Catholic Controversy," "A Review of Dr. Ward's Scheme of Dogmatic Authority," and "Poems Original and Translated."—C.E.

S

Saba and Sabeans. Saba lies in the Southern Arabian Jôf, about 200 m. NW. of Aden. The Sabeans are mentioned in the Bible as a distant people (Joel, 3); famous traders (Ezech., 27), who exported gold and frankincense (Is., 60), precious stones (Ezech., 27), and perfumes (Jer., 6). The genealogies of Genesis call them sons of Chus and Regma (Gen., 10) and sons of Jecsan (Gen., 25). These details point to two Sabas, one in the S. near Hadhramôt, one in the N. near Taima; the place of their original home cannot be decided, some identify it with the Saba whose queen visited Solomon (3 Kings, 10). They were very prosperous, agriculture flourished, gold, silver, and precious stones abounded, but their chief source of wealth was the trade route from India to Egypt and Northern Syria. Their government was feudal and shared by two kings. Recent writers attribute to them the invention of the Semitic alphabet.—C.E.

Sabaoth (Heb., army, hosts), title of majesty applied chiefly to God, "the Lord of Hosts," hosts meaning whatever suggests strength or power; the armies of Israel; the angelic hosts of Heaven; the might and beauty of the universe.—C.E. (ED.)

Sabbas (SABAS), SAINT, confessor (439-532), abbot, b. Mutalaska, Cappadocia; d. Laura Mar Saba, near Jerusalem. At the age of eight he entered a Basilian monastery. In 456 he went to Jerusalem, and for five years lived in a cave under the spiritual guidance of St. Euthymius. In 483 he founded the Laura Mar Saba, was ordained, 491, and in 494 was made archimandrite of all the monasteries in Palestine. He was active in opposing Origen and the Monophysites. A basilica and monastery on the Aventine were named in his honor. Represented holding the rule of his monastery in his hand, seated on the edge of a precipice, or praying in a cavern, nearby a lion. Relics in Venice. Feast, R. Cal., 5 Dec.—C.E.; Butler.

Sabbatarians, members of a sect who, though not Jews, hold to the keeping of the Jewish Sabbath, rather than the Christian Lord's Day. Some of them, while observing Sunday, have sought to make it as rigorous as the Sabbath of the Old Law; others, more consistently, keep the seventh day of the week instead of the first, as a day of rest. The former have been found in various Protestant bodies, the latter are generally members of such sects as the Adventists, Seventh-Day Baptists, etc. After the settlement of the Judaising controversies of the 1st century, Sabbatarianism arose again in the 16th century, and has continued until the present time.—C.E. (F. K.)

Sabbath (Heb., *shabath*, rest from labor), the Jewish weekly day of rest, Saturday. On this day the Jews were obliged to attend services in the synagogue, and refrain from all kinds of work, because God had finished the work of creation and rested on this day.—C.E. (C. J. D.)

Sabbatical Year (Heb., *shabbathon*, year of rest), the seventh year devoted to a cessation of agriculture, and holding in the period of seven years a place analogous to that of the Sabbath in the week. The three prescriptions enjoined were: (1) all agricultural labor was to be suspended; (2) no debts could be exacted from an Israelite; (3) the law was to be read on the Feast of Tabernacles to all Israel. The object of the year was to impress on the people that the land was the Lord's and they only the tenants.—C.E. (C. J. D.)

Sabellianism. These Sabellians (so called after Sabellius, a theologian of the early 3rd century) were heretics belonging to the school known as the Monarchians because they held only one Divine principle in the Trinity. The Sabellians first taught that the Father became Man in Christ and gave His life for the redemption of the world. They favored an essential and numerical identity between the Father and the Son. Later they appear to have modified their doctrines. According to Epiphanius they maintained that just as three realities go to constitute man—body, soul, and spirit, so in God three realities constitute One Person; but these realities are so explained as to mean three modes of acting or manifestations. Sabellianism was the popular name for this heresy in the East; in the West it was more familiarly known as Patripassianism (Lat., *pater*, father; *passus* [*pati*], having suffered). Repeatedly condemned, it did not die out until the 5th century. (R. J. G.)

Sabina (Lat., Sabine), SAINT, martyr (126), d. Rome. She was a wealthy widow of Umbria in Italy, converted to Christianity by her servant Serapia, who was martyred for her faith. Sabina at first escaped because of her position, but was so zealous in the practise of her religion that she too was put to death; her relics were brought to the Aventine in 430, and there a basilica bears her name. Feast, R. Cal., 28 Aug.—C.E.; Butler.

Sabinianus, POPE (604-606), b. Blera (Bieda), Italy. Sent by St. Gregory I as nuncio to Constantinople, 593, he later succeeded him as pope. His pontificate was disturbed by a threatened invasion of the Lombards, and by a famine.—C.E.; Mann.

Sackcloth, garment of rough texture, like haircloth, worn next to the skin to do penance, or as a sign of contriteness and humiliation.

Sacra jam splendent decorata lychnis, or A THOUSAND LIGHTS THEIR GLORY SHED, hymn for Matins on the feast of the Holy Family, third Sunday after the Epiphany. It was written by Pope Leo XIII (1810-1903), and has two translations; the English title given above is by Mgr. Henry.—C.E.; Britt.

Sacrament (Lat., *sacra res*, a sacred thing). Among profane writers, the word sacrament designates a sacred thing, as a soldier's oath. Theologi-

cally a sacrament is a sensible sign, instituted by Christ, to signify and produce grace. The essentials of a sacrament are: an external rite, significative and productive of grace, and Divine institution.

Pre-Christian Sacraments. Circumcision both in the law of nature and the Mosaic Law is generally regarded by theologians as a sacrament, instituted by God to remit original sin; in an infant this was effected by the faith of the parents in the promised Redeemer; in an adult by the faith of the recipient. Other sacraments in the Mosaic Law are: Paschal Lamb, ordination of priests, and legal purifications. These rites did not produce grace of themselves, they roused faith and other dispositions which contributed to win from God the infusion of grace.

Sacraments of the New Law, Trent (sess. VII, can. 1) defines that Christ instituted seven sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony. The Greek Church and Eastern sects accept this septenary number of the sacraments. Protestants generally teach that there are two sacraments of the Gospel, Baptism and the Lord's Supper; for the others "have no visible sign of ceremony ordained by God." Christ the God-Man immediately instituted the sacraments. As God, He is the principal cause of them, since God alone can give to a material rite the power to produce grace; Christ as Man instituted them and also gives them their efficacy from His merits and death. *Efficacy of the Sacraments.* Protestants teach that sacraments do not give grace; their purpose is to rouse faith, so that fiduciary faith, not the sacrament, is the medium of grace and heavenly gifts. Trent (sess. VII, can. 8) teaches that the sacraments produce grace *ex opere operato*, from Divine institution they are instrumental causes of grace. Hence the sacramental rite, independent of the faith, merits, or worthiness of the minister, confers grace when the recipient places no obstacle. If a sacrament is received without the necessary dispositions, it gives no grace; however, theologians teach that when the evil disposition is removed, then the sacrament revives and gives grace; this doctrine is certain for Baptism, and is probable for the other sacraments, except Holy Eucharist and Penance which do not revive. *Matter and Form.* The sacrament is composed of two elements; matter, the determinable element, and form, words which determine the matter; both together signify and produce grace. For a valid sacrament then, the minister must use valid matter and pronounce the essential words of the form; moreover as a rational and secondary minister, he must determine the purpose of the rite and so have at least the intention of doing what the Church does. If then the sacrament is made and administered for the purpose of mockery or mimicry, the sacrament is invalid due to defective intention. *Division of the Sacraments.* Baptism and Penance are called sacraments of the dead because their primary purpose is to remit sin and to confer spiritual life through sanctifying grace; the other sacraments are called sacraments of the living, because they increase grace already existing in the soul. This division is not absolute, for at times a sacrament of the dead simply gives an increase of grace; at times a sacrament of the living, e.g., Extreme Unction, can remit grave sin. The noblest of the sacraments is Holy Eucharist, for it contains Christ Himself. Some sacraments are more necessary for salvation than others, thus Baptism is necessary for all; Penance for those who fall into grave post-Baptismal sin; Holy Orders to give sacred ministers to the Church. *Effects.* They produce sanctifying grace or increase it and they give sacramental grace, i.e., the right to actual graces granted by God at opportune times in order that the obligations imposed by the sacrament may be faithfully fulfilled. Baptism, Confirmation, and Holy Orders imprint a character on the soul, hence they can be received but once. *Minister.* The laity, i.e., the contracting parties, are the ministers of Matrimony; a lay person can be the extraordinary minister of Baptism in the case of danger from death; outside the above, the minister must be ordained. Heretical and schismatical ministers validly ordained, can administer valid sacraments, for the efficacy of the sacraments is solely from Divine institution and the merits of Christ, and so does not depend on the faith or worthiness of the minister. *Recipient.* To receive the other sacraments valid Baptism is necessary. Adults must have at least an habitual intention to receive a sacrament but in Penance and Matrimony a virtual intention is required. No intention is required for infants and the perpetually insane to receive the sacraments of which they are capable. To receive the sacraments worthily, the recipient must have the requisite dispositions, i.e., supernatural attrition for the sacraments of the dead; a state of grace for the sacraments of the living.—C.E.; Pohle-Preuss, The Sacraments, I-IV, St. L., 1920-24. (R. B. M.)

Sacramental, any object set apart and blessed by the Church to excite good thoughts, to increase devotion, and thus to remit venial sin. The name signifies that the article blessed has some resemblance to a sacrament, inasmuch as it is a means of grace; but a sacramental differs from a sacrament in this, that the latter always produces grace directly when there is no obstacle on the part of the recipient, while the former produces it only indirectly, by causing devotion in the mind of the user. The sacramentals include: sign of the cross, cross, crucifix, holy water, vestments, stations of the cross, holy oils, candles, rosary, scapulars, agnus Dei, palms, incense, church bells, religious medals, and ashes.—C.E.; Sullivan, Externals of the Catholic Church, N. Y., 1918. (J. F. S.)

Sacramentary in the Latin liturgy, is that book which is used by the celebrating bishop or priest alone, for vocal prayers during the Mass (the Prayer, Secret, and Postcommunion, and movable parts such as the Preface, Communion, etc., and the Canon) also the prayers used at special functions in connection with the Mass (e.g., Baptism on Holy Saturday, processions), also the prayers used by a bishop at ordinations, consecrations of churches and altars, prayers of exorcisms, and blessings which are now to be found in the Pontifical and Ritual. The following are the most important Sacramentaries: Roman Sacramentaries, including the

Leonine, named after Pope St. Leo I, the Gelasian Sacramentary ascribed to Pope Gelasius I, the Gregorian Sacramentary edited by Pope St. Gregory I; British Isle Sacramentary; Gallican Sacramentary; the Ambrosian Sacramentary; the Sacramentary of the Cathedral of Toledo, known of from the testimonies of the Visigoth or Mozarabic Liturgy.—Schuster, tr. Levelis-Marke, The Sacramentary, N. Y., 1924. (D. R.)

Sacrament-house, a tabernacle usually situated on the north or Gospel side of a church outside the sanctuary. Here the Blessed Sacrament was kept in a monstrance behind locked metal doors of lattice work through which the Host could be dimly seen by the faithful. They were used extensively throughout central Europe, especially in the 14th and 15th centuries.

Sacramento, DIOCESE OF, California; comprises Alpine, Amador, Butte, Colusa, Calaveras, Del Norte, Eldorado, Humboldt, Lassen, Mariposa, Modoc, Mono, Nevada, Placer, Plumas, Sacramento, Shasta, Sierra, Siskiyou, Sutter, Tuolumne, Tehama, Trinity, Yolo, and Yuba counties in California, and Churchill, Douglas, Esmeralda, Humboldt, Lyon, Ormsby, Storey, Washoe, and Mineral counties in Nevada; area, 91,562 sq. m.; suffragan of San Francisco. Bishops: Patrick Manogue (1886-95); Thomas Grace (1896-1921); Patrick J. Keane (1922-28); Robert J. Armstrong (1929); Churches, 127; priests, secular, 87; priests, regular, 3; religious women, 229; parochial schools, 11; pupils in parochial schools, 2958; institutions, 10; Catholics, 59,850.

Sacraments, CONGREGATION OF THE (*de disciplina Sacramentorum*), provides for and regulates concerning the reception and reservation of the Seven Sacraments, dispensations for candidates for Holy Orders, and dispensations for Matrimony. The doctrine of the Sacrament is the province of the Holy Office, and the ceremonial that of the Congregation of Rites.—C.E., XIII, 140.

Sacraments, SYMBOLS OF THE. Collectively, the seven-branched candlestick of the Jewish Temple. Separately, for Baptism, a flowing fountain; for Confirmation, a descending dove, emblematic of the Holy Ghost; for the Holy Eucharist, a chalice and Sacred Host, or grapes and wheat; for Penance, the Keys of Peter; for Extreme Unction, a vessel inscribed O I (*Oleum Infirmorum*, the Oil of the Sick); for Holy Orders, a chalice and a stole denoting priesthood and authority; for Matrimony, clasped hands. (J. F. S.)

Sacraments of the Dead are Baptism and Penance. They are so named because from Divine institution, their primary purpose is to remit grave sin, either original or actual, and to confer sanctifying grace on those who are spiritually dead from sin. (R. B. M.)

Sacred College of Cardinals, a corporation known since 1150, as a *collegium*, formed of the cardinal-bishops, cardinal-priests, and cardinal-deacons, who felt that they had this right since they alone elected the pope, were his immediate assistants at Mass, and his only counselors in all important matters. The dean or head is the Bp. of Ostia, now Cardinal Vannutelli; the sub-dean, the Bp. of Porto, now Cardinal Vico. There are 63 cardinals at present: Italy has 30; France, 7; Spain, 5; United States and Germany, 4 each; Austria and Poland, 2 each; Belgium, England, Holland, Portugal, Hungary, Czechoslovakia, Canada, and Brazil, 1 each.

Sacred Heart, ACADEMY AND CONVENT OF THE (KENWOOD), boarding-school for girls maintained by the Religious of the Society of the Sacred Heart of Jesus on the outskirts of Albany, N. Y. It was founded in 1853 by Mother Aloysia Hardey, and offers the equivalent of grammar and high school courses and one year of college. The convent is the center of the Eastern Vicariate and the novitiate-house of the United States. Statistics (1929): professed religious, 60; novices, 40; postulants, 23; pupils, 125.

Sacred Heart, COLLEGE OF THE, Cincinnati, O., conducted by the Religious of the Society of the Sacred Heart of Jesus; preparatory school; colleges of arts and sciences, education; special courses; professors, 14; students, 60; degrees conferred in 1929, 15.

Sacred Heart, COLLEGE OF THE, New York City, N. Y., founded 1917; conducted by the Religious of the Society of the Sacred Heart of Jesus; college of arts and sciences; professors, 35; students, 210; degrees conferred in 1929, 42.

Sacred Heart, COLLEGE OF THE, Rimouski, Quebec, Canada; conducted by the Brothers of the Sacred Heart; professors, 10; students, 375; number of degrees conferred in 1929, 5.

Sacred Heart, DEVOTION TO THE, devotion which has as its dogmatic foundation the Incarnation of the Second Person of the Blessed Trinity. On account of the hypostatic union every part of our Lord's Human Nature is worthy of adoration. Hence, therefore, we adore His bodily Heart, beating in His Bosom. But besides this adoration, we honor the Heart of Jesus as a reminder, or symbol, of His love for us, and we are moved to make Him a return of love, because He has loved us and He is not loved by men. Love, consecration, and reparation are the characteristic acts of this devotion. In this form it is now solemnly approved by the Church. On the feast of the Sacred Heart celebrated on the Friday after the Octave of Corpus Christi an act of reparation is prescribed for recitation in every church in the world. On the feast of Our Lord Jesus Christ, King, the last Sunday of October, an act of consecration of the human race is prescribed. Though this devotion was practised by saintly souls before 1675, it is due to the apparitions of our Lord to St. Margaret Mary Alacoque in the Visitation Monastery at Paray-le-Monial that the feast of the Sacred Heart is now kept on the day assigned by Our Lord. In spite of much opposition the feast was allowed in 1765, and extended to the world in 1856; in 1929 it was raised to the highest rank. Special manifestations of the devotion are the Communion of Reparation on the first Friday of the month, and the Holy Hour in union with Our Lord in His Agony.—C.E., VII, 163. (J. C.)

Sacred Heart, NORMAL COLLEGE AND ACADEMY OF THE, Grand Coteau, La., founded 1821; college founded, 1917; conducted by the Religious of the

Society of the Sacred Heart of Jesus; preparatory school; college of arts and sciences; extension courses; professors, 5; students, 44; state certificates received in 1929, 16.

Sacred Heart Badge, an oval, of red woolen material, bearing a picture of the Sacred Heart of Our Lord. It is the badge of the League of the Sacred Heart (the Apostleship of Prayer), a world-wide society fostered by the Society of Jesus. (J. F. S.)

Sacred Heart College, West Bathurst, New Brunswick, founded 1899; conducted by the Eudist Fathers; professors, 22; students, 250; degrees conferred in 1929, 10.

Sacred Heart of Jesus, FEAST OF THE, Friday after the Octave of Corpus Christi, symbolizing the love of Christ for all mankind. It was established by Pope Clement XIII, 1765, and extended to the universal Church by Pope Pius IX, 1856.

SACRED HOST LATIN

Sacred Host (Lat., *hostia*, victim), the bread after the Act of Consecration, when it has been changed into the Body of Christ, Victim of the Sacrifice. (ED.)

GREEK HOST

Sacred Species (Lat., *species*, appearance), the bread and wine after the consecration by which they are changed into the Body and Blood of Christ, retaining only the appearances of what they were formerly. (ED.)

Sacred Vessels are the chalice with its paten, the ciborium, the pyx, and the luna of the ostensorium. Each is described under its own title. A sacred vessel, if it contains the Blessed Sacrament, must not be touched by anyone except a priest or a deacon, unless in grave necessity. If the vessel be empty it may be handled by clerics not in Sacred Orders, or by those who have obtained permission, such as repairers of such articles. All others who may handle an empty sacred vessel should use a cloth, to prevent direct contact. (J. F. S.)

CHALICE AND HOST

Sacrifice (Lat., *sacrificium*, sacrifice) in a less rigorous or a figurative sense is any offering made to God with a view to honoring Him, such as acts of virtue, almsgiving, and prayer. Sacrifice in the true or rigorous sense is the offering to God of a sense-perceptible substance, which is either really or symbolically destroyed, or at least transformed and withdrawn from profane use; and this offering must be made by a duly authorized person in recognition of God's Infinite Majesty and man's absolute dependence on Him. This definition contains generic and specific elements. By its generic element, sacrifice is an external act of the virtue of religion (by which God is honored on account of His transcendent excellence) and belongs to the cult of latria. It is clear that the external act derives all its moral value from a corresponding act of the human will. By its specific elements, sacrifice is marked off from other acts of the virtue of religion. Four constituent elements enter into its very notion and must be present in every sacrifice. (1) THE SACRIFICIAL INTENTION. This is the intention of the sacrificing minister to offer to God a sacrifice in the true sense by means of a sacrificial act (*forma metaphysica sacrificii*). It has for its primary object the acknowledgment of God's Supreme Majesty and man's entire dependence on God (*finis intrinsecus*) but does not, on that account, exclude such secondary intentions (*finis extrinsecus*) as the sacrificing minister may add of his own choice. (2) THE SACRIFICING MINISTER. Under the law of nature, there were private sacrifices (Abel; Abraham) for which no special authorization was needed on the part of the community. Under the same law, public sacrifices required a minister duly authorized by family or tribe. Revealed religions, Judaism and Christianity, have public sacrifices only, which are at the same time cult sacrifices. They require an authorized minister who is a priest in the proper sense of the term. Under the Old Law the priesthood was restricted to members of the tribe of Levi; under the new, priests are constituted, without any restrictions as to descent, by the reception of the sacrament of Holy Orders, through which sacrificial power and authority are conferred on them by Christ, the eternal and sole high priest. (3) THE SACRIFICIAL GIFT. Since sacrifice is part of the external worship of God, the gift to be offered to Him must be a physical substance: something material, sensible, living (as an animal), or non-living (as bread or wine). There are accordingly bloody and unbloody sacrifices. (4) THE SACRIFICIAL ACT. This consists in the actual offering of the sacrificial gift to God, performed in such a way that it is the external expression of the internal intention of the minister. This external manifestation of his intention affects the gift itself, which is thereby altered or transformed or withdrawn from profane use and consecrated to God. There is a controversy among Catholic authors as to whether this change or alteration requires a physical destruction (either in the strict or an equivalent sense) or is sufficiently expressed by a moral consecration. There are no absolutely convincing arguments for either view. This much is certain: if God has instituted a sacrifice, it must possess all essential elements of a sacrifice. The formal essence (*forma physica*) of the sacrificial act lies in the oblation, sensibly manifested, whereby the ritual slaying or destruction or alteration is directed to God in acknowledgment of His supreme dominion. This oblation is necessary, for without it the destruction of a thing is not a sufficient expression of the sacrificial intention.

The proximate matter of the sacrifice (the destruction of the gift) and the oblation are often distinct in concept only (inasmuch as the actual slaying is directed to God), but it does not follow that, when the two are really distinct, the slaying of the sacrificial animal must be performed by the offering priest; it suffices that this be done at his command or under his direction. Sacrifices may be variously divided. Viewed in reference to the object, there are sacrifices of adoration, thanksgiving, petition, propitiation; in reference to the nature of the gift, sacrifices are either bloody or unbloody; in

reference to their complete or incomplete character, they are either absolute or relative. The former are complete and perfect in themselves; the latter are referred for their completeness and perfection to a sacrifice that is absolute. Revealed religion knows only one perfectly absolute sacrifice, that of the Cross, offered perpetually in the Mass; all others are referred to it as to their center either by a typical foreshadowing or by a mystical renewal.—C.E.; Pohle-Preuss, The Sacraments, II, St. L., 1922; Gihr, The Holy Sacrifice of the Mass, St. L., 1927. (J. L. S.)

Sacrifices in the Old Testament. The notion that God is honored by man if the latter, who is the king of all creation, offers to his Creator some of the beings which are nearer to him, is so natural that we find it put into practise from the very dawn of the history of mankind (Gen., 4). All ancient peoples, Semitic peoples included, whose institutions we know, offered sacrifices. The patriarchs acted in accordance with this custom; and when Moses, under God's direction, drew up the religious code of the Hebrews, he sanctioned the practise, only removing from it whatever elements were obviously adverse to the dignity of the Divine nature. Under the general name of sacrifices are included in the Mosaic worship two kinds of offerings, bloody and unbloody.

Bloody Sacrifices consisted in the slaying of certain animals: ram (or he-lamb, or again ewe-lamb), goat, bull (or calf, or heifer), turtle-dove, and pigeon. Human sacrifices were absolutely banned from the worship of the true God. It is true that God declared that the first male child born in a family belonged to Him; but it should be redeemed, not slain. Human sacrifices among the Hebrews are always spoken of as an abomination committed by people contaminated through the influence of their pagan neighbors. The victim offered must be without blemish (Lev., 22; Mal., 1). The offerer led it to the entrance of the tabernacle or temple, and laid his hand upon its head, transferring thereby to it his intention of adoration, thanksgiving, atonement, or petition, as the case might be. The animal was then slain, regularly by the offerer, save in the case of birds, which were killed by the priest. The priest's office was to receive the blood of the victim and to offer it, pouring it round about the altar or anointing therewith some parts of the same altar. The true essence of the bloody sacrifice resided precisely in that oblation of the blood, for, as is explained in Leviticus, 17, by virtue of the life contained in the blood, which belongs to God, atonement is made by the application of that blood upon the altar. The fat covering the entrails, the two kidneys with their fat, the great lobe of the liver of all animals offered in sacrifice, and the fat tail of the rams were burned upon the altar; the other parts were disposed of in various ways according to the various sacrifices.

Four kinds of bloody sacrifices are enumerated. (1) The most perfect as well as the oldest and most usual was the holocaust, or whole burnt offering. The Hebrew ritual styled it *'ôlāh* (raising), because the whole victim, except the hide (which was given to the priests) and the hip muscle, was made to ascend to God in fire and smoke as an expression of man's absolute subjection to God. As the "perpetual oblation," it was offered twice daily, morning and evening. A holocaust accompanied likewise the cleansing of the leper, the purification after childbirth, the purification of the Nazir, etc. Private holocausts were frequent, and could be offered even at the instance of pagans (no imposition of hands then took place). Holocausts were offered by various Syrian kings, and Emperor Augustus ordered a daily whole burnt offering of two lambs and a steer in the Temple. (2) Sin-offering was intended to expiate misdeeds committed through ignorance, forgetfulness, or hastiness. Deliberate crimes were not so expiable; among these were reckoned the omission of circumcision, the desecration of the Sabbath, blasphemy, failure to celebrate the pasch, eating of blood, working or failure to fast on the Day of Atonement. The kind of victim offered depended not so much on the gravity of the offense as on the dignity of the person. The blood was rubbed on the horns of the altar of holocausts or the altar of incense, according to cases, then the remainder was poured out at the foot of the altar. The choice pieces (fat, kidneys, lobes of the liver) were burnt on the altar, and the rest eaten by the priests in the outer court. (3) Guilt-offering was especially appointed for transgressions demanding restitution. In addition to the restitution proper, which was taxed at six-fifths of the value of the thing concerned, a guilt-sacrifice had to be offered. This consisted of a ram, whose blood was sprinkled around the altar; the fatty portions were consumed on the altar of holocausts, and the rest of the flesh was eaten by the priests inside the holy place. (4) Peace-offerings were either in thanksgiving or in fulfilment of a vow, or simply voluntary. The rite of these sacrifices contained two special features, the first of which was the remarkable ceremony of the "wave" and "heave," which the Talmud describes as follows: the priest, after cutting off the breast and right shoulder of the victim, placed the breast on the hands of the offerer, then, putting his own hands under those of this person, moved them backward and forward (wave) in token of the reciprocity in giving and receiving between God and the offerer. The same ceremony was then performed with the right shoulder, except that the motion of the hands (heave) was upward and downward. The breast and shoulder used in these ceremonies went to the priests and their families. The second special feature of this kind of sacrifice was that the remainder of the flesh went back to the offerer, who ate it with his friends near the sanctuary; guests, ceremonially clean, and the poor could be invited to these sacrificial meals. Should anything of a thanksgiving-offering remain after that, it should be burned; if, on the other hand, anything remained of a sacrifice for a vow or a free-will offering after the sacrificial meal, it could be eaten on the second day; but the remnant must be burned. To these various kinds of bloody sacrifices must be added that of the paschal lamb, and two others, of a rather extraordinary character, offered outside the sacred enclosure; viz., that of the red heifer, the

ashes of which entered into the composition of the "water of aspersion"; and of the heifer slain at the occasion of the murder of a man in case the murderer remained unknown.

UNBLOODY SACRIFICES, more properly oblations, were, with the exception of incense, offerings of articles of solid or liquid food. They consisted of toasted ears of corn or shelled grain, and of the finest wheaten flour, both together with oil and incense, and also unleavened bread. All bread offered at the sanctuary had to be unleavened, except that made of the first-fruits and presented at the Pentecost, and the bread offered with thanksgiving-sacrifices; even these were not brought to the altar but went to the priests. All food-offerings prepared from corn were seasoned with salt; honey was banned from all sacrifices. These food-offerings accompanied every holocaust and peace-offering, but never sacrifices for sin or guilt, save at the cleansing of a leper. They were also on occasions offered by themselves. Oil and wine were the only liquid articles used in connection with sacrifices, and were never offered independently. Oil entered into the preparation of the bread; some also was burned with the other gifts on the altar; wine was poured out as a libation before the altar.—C.E., XIII, 312; Seisenberger, tr. Buchanan, Practical Handbook for the Study of the Bible, N. Y., 1911. (C. L. S.)

Sacrilege (Lat., *sacer*, sacred; *legere*, to purloin) is the violation or irreverent treatment of sacred persons, places, or things. To be a sacrilege, this violation or irreverent treatment must touch that formality in the object by which it is sacred. Sacrilege is a sin opposed to the virtue of religion, and as such is a grave sin in grave matter. The definition suggests the threefold division of sacrilege; viz., personal, an irreverent treatment of sacred persons, such as the violent laying of hands on clerics or religious; local, a violation of a sacred place, such as committing certain crimes, as homicide in a church; real, a violation of sacred things, such as the unworthy reception of a sacrament of the living, or simony.—C.E.; Spelman, The History and Fate of Sacrilege, Lond., 1888. (H. A. S.)

Sacris solemniis juncta sint gaudia, or AT THIS OUR SOLEMN FEAST, hymn for Matins for the feast of Corpus Christi. It was written by St. Thomas Aquinas (1227-74). About fifteen translations of it are in existence. The English title given above is composite, based on the one by J. Chambers.—C.E.; Britt.

Sacristans (Lat., *sacer*, sacred), officers charged with the care of the sacristy, church, sacred vessels, etc. They prepare the vestments, altar vessels, and other things required by the ceremonial for any liturgical function. The Council of Trent desired that clerics should hold such offices, and this is complied with wherever possible, though the difficulty of obtaining clerics has often necessitated that laymen should discharge these duties.—C.E. (C. J. D.)

Sacristy (Lat., *sacrastia*, vestry), a room in or attached to a church, where vestments, church furnishings, sacred vessels, and other treasures are kept, and where the clergy meet and vest for ecclesiastical functions.—C.E.

Sadducees, a Jewish sect, contemporary with Jesus Christ. Their nature is made known to us solely by the N.T., the Talmud, and Flavius Josephus. St. Matthew (22) relates, "Now on that day there came to him Sadducees, who say that there is no resurrection." Acts (23), "For the Sadducees say that there is no resurrection, neither angel nor spirit: but the Pharisees confess both." This doctrinal divergence generated a deadly hatred between the two sects; yet they conspired against Jesus. Flavius Josephus (Antig., 18), "But the doctrine of the Sadducees is this: that souls die with the bodies, nor do they regard the observation of anything besides what the law enjoins them; for they think it an instance of virtue to dispute with those doctors of philosophy whom they frequent. Their doctrine is received but by a few, yet by those of the greatest dignity."—C.E.; Gigot. (A. E. B.)

Sadler, THOMAS V. F., writer (1604-*c.* 1680); d. Dieulward, Flanders. He became a Catholic when 17 years of age, and joined the Benedictine Order, being professed in 1622. He spent many years in London, where he edited several spiritual works, among them "The Daily Exercise of the Devout Rosarists" and "A Guide to Heaven"; "The Childe's Catechism" is also attributed to him.—C.E.

Sadlier, MARY ANNE MADDEN (1820-1903), writer, b. Cootehill, Ireland; d. Montreal. She emigrated to Montreal, 1844, and in 1846 married James Sadlier of the publishing house of D. J. Sadlier and Co. Among her works are: "The Blakes and Flanagans," "Bessie Conway," "Aunt Honor's Keepsake," and "The Red Hand of Ulster."—C.E.

Sadness is a kind of pain caused by an interior pprehension, through our sensitive appetite, of some evil that affects us. This interior apprehension extends to more objects than the exterior, which causes pain but not sorrow, since it can perceive the present, past, and future, while the latter only regards something present. The proper object of sadness is one's own pain or loss, as distinct from that of pity which is sorrow for another's pain or loss, and from that of envy which is sorrow at another's good.

Sadoc (Heb., just) made high priest by David while Abiathar was high priest in Jerusalem (2 Kings,, 8). During Absalom's revolt, he brought the Ark back to Jerusalem, and stood by David during the crisis (id., 15 and 19). To foil Adonias' plans, he anointed Solomon king before David's death (3 Kings, 1), and as a reward was appointed sole high priest (id., 2). (F. P. D.)

Sagard, THÉODAT GABRIEL (17th century), Recollect lay brother, missionary, and historian, b. France. He was sent on the Huron mission in Canada, 1623, soon won the affection of his neophytes and when sent back to France persuaded his superiors that a more powerful order should be introduced. They requested the Jesuits to take the mission. He presented a memoir concerning the state of religion to the Viceroy of New France. His history of Canada gives a clear account of the Recollect missions.—C.E.

Sahagún, BERNARDINO DE (*c.* 1500-90), Franciscan missionary and Aztec archæologist, b. Sa-

hagún, Spain; d. Mexico. He was one of the earliest missionaries to Mexico; became proficient in Aztec and, directed by his superior, compiled in Aztec a history of Aztec customs and legends in twelve manuscript books. He also compiled a grammar and dictionary of the Aztec language.—C.E.

Saint Abb's Head. See Ebba the Elder.

Saint Agnes College, Memphis, Tenn., founded, 1922; conducted by the Sisters of Saint Dominic; preparatory school; college of arts and sciences; special courses; summer school; professors, 8; students, 45.

Saint Albans, Abbey of, Hertfordshire, England, founded *c.* 793 by Offa, King of the Mercians. In 1077 Abbot Paul of Caen undertook the work of rebuilding; this was completed in 11 years and large parts of the structure still exist. The abbey was confiscated by Henry VIII, 1530, but escaped destruction. Matthew Paris is probably the most famous monk of the foundation. In the late 19th century Lord Grimthorpe, at his own expense, undertook the restoration of the buildings, with unfortunate results.—C.E.

Saint Aloysius College, Glasgow; an offshoot of Stonyhurst, founded 1859, by the Jesuits; professors, 24; students, 580.

Saint Ambrose College, Davenport, Ia., founded 1882; conducted by the diocesan clergy; preparatory school; college of arts and sciences; summer school; professors, 19; students, 191; degrees conferred in 1929, 19.

Saint Andrews, Priory of, Scotland, supposed to have been founded by Angus, King of the Picts (735-747); administered by the Culdees, later by canons regular from Scone. Its dependencies were: Lochleven, Monymusk, Isle of May, Pittenweem, Portmoak, and Kilrimont. The University of St. Andrews owes its existence to the canons of St. Andrews. The priory and cathedral were destroyed by fire during the Reformation.—C.E.

Saint Andrews, University of, St. Andrews, Fife, Scotland, founded by Henry Wardlaw, Bp. of St. Andrews, 1411; erected by Bull of the antipope Benedict XIII, whose claims Scotland supported. It comprised three colleges: St. Salvator, founded 1450, by Bp. James Kennedy, confirmed by Pope Nicolas V; St. Leonard's, founded by Abp. Stuart, and Prior Hepburn, 1512; and St. Mary's, founded by Abp. James Beaton, 1537, confirmed by Pope Paul III, 1538, today the divinity college of the university. The colleges escaped when the priory (cradle of the university), and the churches were destroyed at the Reformation. St. Salvator's and St. Leonard's were amalgamated, 1747, and are now known as the United Colleges. University College, Dundee, incorporated 1897, houses the scientific departments. The Marquess of Bute, Catholic benefactor of the university, and lord rector, 1892-98, proposed to affiliate the Catholic Seminary of Blairs College, Aberdeen, but was unsuccessful. Gavin Douglas (*c.* 1474-1522), Bishop of Dunkeld, poet, was an early pupil. The university is co-educational; it includes faculties of divinity, medicine, arts, science, and law; professors, 119; students, 781.—Rashdall, Universities of Europe in the Middle Ages, Oxford, 1895; C.E.

Saint Andrews and Edinburgh, Archdiocese of, Scotland, comprises the counties of Berwick, southern part of Fife (on right bank of the Eden), Linlithgow, Midlothian, Peebles, Roxburgh, Selkirk, Stirling (except Baldernock), and West Lothian; suffragan sees, Aberdeen, Argyll and the Isles, Dunkeld, and Galloway. Founded before 900, in 1472 it was created an archiepiscopal see. Bishops of the diocese have included William Lamberton, during whose episcopacy the cathedral was consecrated (1318); Henry Wardlaw, founder of the University of St. Andrews (1411), James and David (Card.) Beaton, and John Hamilton (d. 1571). Since the restoration of the Scottish hierarchy the bishops have been: John Strain (1878-83), William Smith (1885-92), Angus Macdonald (1892-1900), James Smith (1900-28), Joseph McDonald, O.S.B. (1929). Churches, chapels, and stations, 94; priests, secular, 96; priests, regular, 18; schools, 51; institutions, 13; Catholic population, 83,368.

Saint Andrew's Cross, cross in the form of the letter X. Sometimes known as the *crux decussata* (from *decussis*, the Roman name of the numeral X, or 10). St. Andrew the Apostle is said to have been martyred on a cross of this form. (J. F. S.)

Sainte Anne de Beaupré. Beaupré in Canada was settled in 1650 and St. Anne's chapel was dedicated in 1658. In 1673 the shrine was rebuilt and a miraculous cure marked the event. In 1876 a church was built by means of contributions from all Canada. It was destroyed, however, by fire in 1922 and a new church was begun and completed in 1929. It is served by Redemptorists and is adorned by votive offerings. The relics are finger and wrist bones of St. Anne. Beaupré is a noted place of pilgrimage for the sick. An excellent account of the shrine is given in the guide-book.—C.E., I, 539.

Saint Ann's College, Ste. Anne de la Pocatière, Quebec, Canada; conducted by the secular clergy; faculty, 36; students, 649.

Saint Anselm's Abbey, Manchester, N. H., founded by the Benedictines, 1893, conducts a college; faculty, 25; students, 250.

Saint Asaph, ancient diocese, Wales, founded about the middle of the 6th century by St. Kentigern, with Asaph as successor (573); from that time, until the incumbency of Gilbert (1143), nothing further is known. The numerous diocesan shrines were destroyed at the Reformation, the last Catholic bishop, both of the diocese and of the ancient hierarchy, being Thomas Goldwell (1555). St. Beuno's College, St. Asaph, Wales, founded 1848, from Stonyhurst, is the theologate of the English Jesuits.

Saint Augustine, city, Florida, was founded 28 Aug., 1565, by Pedro Menendez who named it in honor of the saint of the day. Landing on 8 Sept., with a band of Spaniards, Menendez attended the solemn Mass of Our Lady's Nativity at Nombre de Dios. The slaughter of Ribault and the settlers at Fort Caroline on 20 Sept. established Spanish supremacy over French Huguenots in the New World. Father Mendoza (one of the four priests who arrived with Menendez) became first parish priest of Saint Augustine, the first established Catholic parish in the territory of the present United

States. Saint Francis Borgia sent Jesuits in 1566; in 1577 Franciscans arrived. In 1586 Drake attacked the town unsuccessfully. The general massacre of 1597 was a severe check to missionary work but after the baptism of Indian chiefs in 1609 the missions flourished again. By 1674 there were evidences of decline and universal ignorance of Catholic doctrine, due to internal dissension and English hostility. Partially revived in 1720, Florida's ancient Catholicity was obliterated in 1763 when Spain ceded Florida to England. Religion suffered irreparably when the English attempted to populate the country and develop its resources.

Saint Augustine, DIOCESE OF, Florida; vicariate apostolic, 1857; diocese, 1870; embraces the State of Florida east of the Appalachicola River; area, 46,959; suffragan of Baltimore. Bishops: Augustin Verot (1858-61 and 1870-76); John Moore (1877-1901); William John Kenny (1902-13); M. J. Curley (1913-21); Patrick Barry (1922). Churches, 94; priests, secular, 52; priests, regular, 41; religious women, 189; colleges, 2; academies and high schools, 27; parochial schools, about 20; pupils in parochial schools, about 6414; institutions, 4; Catholics, 51,014.

Saint Augustine Abbey, Benedictine monastery founded outside the city of Canterbury, 605, dedicated anew to Sts. Peter, Paul, and Augustine by St. Dunstan, 978; suppressed, 1538.—C.E.

Saint Bartholomew's Day, name given to the massacre of Protestants which occurred in Paris on the Feast of Saint Bartholomew, 24 Aug., 1572, and in the French provinces during the ensuing weeks. The majority of historians deny that the Holy See was the accomplice of the French court in this outrage. The idea of a summary execution of the Protestant leaders, which would end the discord that had caused three civil wars in France (1562-63, 1567-68, 1569-70), had long existed in the mind of Catherine de' Medici. As early as 1560 Michaelis Suriano, the Venetian ambassador, wrote that Francis II wanted to fall upon the Protestant leaders and punish them without mercy; in 1569 Parliament offered a reward to whomever would apprehend the Admiral Coligny, leader of the Calvinist party. In 1572 Coligny, with money given to him by Charles IX, unknown to Catherine, sent 4000 men to the relief of Mons, which was at the time besieged by the Duke of Alva. Then he demanded war with Spain, saying that if it were not declared, another war might be expected. From this Catherine deduced that France was threatened with another civil war, the fourth in ten years. These threats and the failure of the attack on Coligny impelled Catherine to try to avert this war by organizing a massacre of the Protestants. The first rumor of what had occurred on St. Bartholomew's Day reached Rome, 2 Sept., and Gregory XIII received the impression that Charles IX and his family had been saved from great danger and escaped a terrible conspiracy. His attitude changed when he was better informed, although the Holy See, like all Europe and many Frenchmen, believed in the existence of a Huguenot conspiracy.—C.E.

ST. BENEDICT MEDAL

Saint Bede Abbey, Peru, Ill., founded by the Benedictines; abbey since 1910. Conducts a seminary and college; abbots, 2; faculty, 33; pupils, 200.

Saint Bede's College, Manchester, England, founded 1876 by Cardinal Vaughan assisted by Bishop Casartelli, has commercial and classical schools and is a center of Catholic life in England. It is conducted by priests and lay professors; faculty, 9.

Saint Benedict, MEDAL OF, originally in the form of a cross, dedicated to the devotion in honor of St. Benedict. Its origin is doubtful. In an old manuscript of 1415, was found a picture representing St. Benedict holding in one hand a staff which ends in a cross, and in the other a scroll. On the staff and scroll were written inscriptions, the initials of which now appear on the medal. These medals which also bear an image of St. Benedict, and a cross, began to be made in Germany about this time and soon spread over Europe. They were first approved by Benedict XIV in his briefs of 1741 and 1742.—C.E.

Saint Benedict's Abbey, and seminary, Mt. Angel, Ore., founded by the Benedictines, 1882. Priests, 40; faculty, 36; pupils in seminary, 48.

Saint Benedict's Abbey, Atchison, Kansas, founded by the Benedictines, 1857, abbey since 1876. Connected with it are a college (students, 217), high school (students, 235), scholasticate, Benedictine and diocesan seminaries. Faculty, 31.

Saint Bernard, GREAT AND LITTLE, two hospices in the Alps, established by St. Bernard of Menthon in the 10th century. The Canons Regular of St. Augustine, in charge of the institutions, are renowned for the hospitality and aid they used to extend to travelers of the Great and Little St. Bernard mountains, named for the founder of the monasteries. The St. Bernard dogs used by the monks are famous. Now that the dangers of climbing these mountains are not so great, the canons are free to devote themselves to other occupations.

Saint Bonaventure, COLLEGE OF, Quaracchi, Italy, famous as the center of literary activity in the Order of Friars Minor; founded 1878, by Mgr. Bernardino del Vago, Abp. of Sardis. The "Acta Ordinis," a monthly in Latin, and the new "Archivium Francisco-Historicum" are published here. —C.E.

Saint Bonaventure's College, Allegany, N. Y., founded 1859; conducted by the Franciscan Fathers; preparatory school; colleges of arts and sciences, education; graduate and summer schools; faculty, 54; students, 940; degrees conferred in 1929, 143.

Saint Bonaventure's College, St. John's, Newfoundland, founded 1893; conducted by the Irish Christian Brothers; affiliated with London University; faculty, 14; students, 480.

Saint Bonaventure's Monastery and Ecclesiastical Seminary, Allegany, N. Y., founded, 1855; conducted by the Franciscan Fathers; for seculars and Franciscans; faculty, 36; seminarians, 195.

Saint Boniface, Archdiocese of, Manitoba, diocese, 1847; archdiocese, 1871; suffragans: Vicariate-Apostolic of Keewatin and the Prefecture-Apostolic of Hudson Bay. Bishop: Joseph Norbert Provencher (1847-53), Archbishops: Alexandre Antonin Taché O.M.I. (1853-94); Louis Philippe Adelard Langevin O.M.I. (1895-1915); Arthur Beliveau (1915). Churches, 63; priests, secular, 59; priests, regular, 64; religious women, 450; college, 1; Indian schools, 4; institutions, 7; Catholics, 46,250.

Saint Catherine, College of, St. Paul, Minn., founded 1905; conducted by the Sisters of St. Joseph of Carondelet; preparatory school; college of arts and sciences; summer school; faculty, 45; students, 414; degrees conferred in 1929, 58.

Sainte-Chapelle, Paris, perhaps the most famous of all royal chapels. Built in 1248 by St. Louis of France to house the relic of the Crown of Thorns, it adjoined his palace of La Cité, and is one of the most admired and imitated structures of its kind in the world. It is now a national monument.

Saint Charles Borromeo, Seminary of, Overbrook, Philadelphia, Pa., founded, 1832; conducted by secular clergy; faculty, 24; students, 379.

Saint Christopher, dependency of the British Empire, in the British West Indies, administered by a nominated Executive Council and a Legislative Council; area, 65 sq. m.; pop., 26,283. The island was evangelized by French Capuchins who built a monastery here in 1626. Banished in 1646, they were replaced by Jesuits from Martinique, and later by Carmelites. Ecclesiastically, Saint Christopher belongs to the Diocese of Roseau (q.v.), on the Island of Dominica, B.W.I., and has 1 church, 2 Redemptorist Fathers, and a Catholic population of 1500.

Saint Cloud, Diocese of, Minnesota; embraces Stearns, Sherburne, Benton, Morrison, Mille Lacs, Kanabec, Isanti, Pope, Stevens, Traverse, Grant, Douglas, Wilkin, Otter Tail, Todd, and Wadena counties; area, 12,251 sq. m.; suffragan of St. Paul. Bishops: Rupert Seidenbusch, O.S.B. (1889-95); Ottor Zardetti (1894-96); James Trobec (1897-1914); Joseph F. Busch (1915). Churches, 139; priests, secular, 121; priests, regular, 68; religious women, 1215; university, 1; college, 1; seminary, 1; academies, 2; parochial schools, 47; pupils in parochial schools, 7925; institutions, 9; Catholics, 65,900.

Saint-Cyran, Abbé de, title *in commendam* of Jean Duvergier de Hauranne (1581-1643), b. Bayonne, France; d. Paris. He was a life-long friend of Cornelius Jansen, the author of the "Augustinus," and with him planned to introduce innovations in the dogmas and moral practises of the Church. He led many eminent men to support the movement at its inception, some, like St. Vincent de Paul, being at first attracted by his asceticism. He was imprisoned by Richelieu, but not so closely that he could not carry on his propaganda. He was a prolific writer and his collected works were published at Lyons, 1679.—C.E., V, 218.

Saint David's, ancient diocese, Wales, founded by St. David, patron saint of Wales. From the 7th to the 11th centuries it asserted metropolitan jurisdiction over South Wales, the town, a celebrated place of pilgrimage, being the leading religious center of Wales for upwards of 1000 years. The diocese eventually came under the episcopal jurisdiction of Canterbury.

Saint David's Home, Ealing, London, occupies a unique place in the charitable institutions of England, it being specially devoted to the care of soldiers and sailors permanently and totally disabled in the World War. The home owes its foundation to Lady Anne Kerr, O.B.E., with whom, among others, but in a more practical manner, was associated Mrs. Cicely Passmore. The scheme as originally envisaged involved the expenditure of £25,000, but further developments became imperative. Kent House, formerly a royal residence, was bought and adapted, and opened in 1918. Since then, so successful has been the nursing under Catholic control of these permanent sufferers of the war, that the British Government authorities have encouraged the committee to make considerable extensions, and now with chapel, memorial cloister, and garden, St. David's Home is the best equipped institution of its kind in England. The nursing is extremely arduous, as from the nature of the cases, physical improvement or recovery is not generally to be expected, though some notable recoveries have been recorded. While the maintenance of the patients is provided for by the ministry of pensions, the building and equipment of the home have been largely defrayed by small contributions from the (principally Catholic) public. There is no religious discrimination with regard to the patients admitted; men of any creed, or none, are welcome and receive the same untiring care and solicitude from the Sisters of Charity who are in charge of the home, now accommodating 54 patients. (E. V. W.)

Saint-Denis Abbey, near Paris, founded 630, by King Dagobert for Benedictine monks, possessing the shrine of St. Denis, became one of the richest and most important abbeys in France. Suger, thirty-sixth abbot, was perhaps the most famous among them. The present building was begun, 1140. In 1633 it was united to the Congregation of St.-Maur. Louis XVI confiscated the abbacy and united the monastery to the house of St-Cyr. Dissolved at the Revolution, and restored under Napoleon III, it is now a "national monument."—C.E.

Saint Edmund's College, Ware, England, established as Old Hall Green Academy, 1769; reconstructed and chartered as St. Edmund's College, 1793, by Bp. Douglass to continue the work of Douai in southern England. In 1869 it became simply a school for boys but was restored as a theological seminary by Abp. Bourne, 1905. After the World War the existing buildings were repaired and new schools and halls were added.—C.E., XI, 239.

Saint Edward's University, Austin, Tex., founded 1881; conducted by the Congregation of the Holy Cross; preparatory school; college of arts

and sciences; faculty, 19; students, 176; degrees conferred in 1929, 19.

Sainte-Geneviève, Abbey of, founded in Paris by Clovis who established there a college of clerics, later canons regular. With Notre Dame and St. Victor's, St. Geneviève's was the cradle of the University of Paris. Following the reforms instituted by Charles Faure, at the instance of Card. de La Rochefoucauld, early in the 17th century, St. Geneviève's renaissance produced many distinguished sons. Abbey and school were closed, 1790, after the revolutionary Assembly.

Saint Elizabeth, College of, Convent Station, N. J., founded 1899; conducted by the Sisters of Charity of St. Vincent de Paul (Newark); preparatory school; college of arts and sciences; professors, 35; students, 302; degrees conferred in 1929, 71.

Saint Emmeram, Abbey of, a former Benedictine monastery at Ratisbon, Germany, traditionally founded by St. Emmeram, probably *c.* 652, and enlarged and endowed by Charlemagne, *c.* 800. The abbots ranked as princes of the Empire and had a seat in the imperial diets. Early in the 19th century the monastery was confiscated and the buildings appropriated as a residence for the Prince of Thurn and Taxis.

Saint Francis College, Brooklyn, N. Y., founded 1858; conducted by the Franciscan Brothers; preparatory school; college of arts and sciences; faculty, 16; students, 220; degrees conferred in 1929, 29.

Saint Francis College and Ecclesiastical Seminary, Loretto, Pa., founded, 1845; conducted by the Third Order Regular of St. Francis; preparatory school; colleges of arts and sciences, music; graduate, extension and summer schools; faculty, 22; students, 342; degrees conferred in 1929, 53.

Saint Francis Seminary, St. Francis, Wis., founded 1856; preparatory and major; conducted by secular clergy; faculty, 22; students, 327.

Saint Francis Xavier College for Women, Chicago, Ill., founded, 1846; conducted by the Sisters of Mercy; preparatory school, college of arts and sciences; extension courses; summer school; faculty, 22; students, 264; degrees conferred in 1929, 16.

Saint Francis Xavier's College, University of, Antigonish, Nova Scotia, founded, 1855; conducted by the diocesan clergy; faculty of arts and science; preparatory school; professors, 20; students, 329; degrees conferred in 1929, 33.

Saint Gall, Abbey of, a Benedictine abbey 30 m. SE. of Constance, Switzerland, established *c.* 613, by Othmar, its first abbot, Charles Martel and Pepin, on the site occupied by the cell of Gallus, disciple of St. Columbanus. Its schools and library were numbered among the most celebrated of Europe. The 13th century saw a period of decline at the monastery, and the abbots became princes of the empire. The library suffered at the hands of the Humanists (14th century) and the Calvinists (16th century), who removed many valuable manuscripts and books, but in 1530 Abbot Diethelm instituted a noteworthy restoration. Pillaged by the Swiss, 1712, and again rebuilt, in 1798 it was secularized. The abbey church became the cathedral of the Diocese of St. Gall, 1846.—C.E., VI. 347.

Saint George's, Diocese of, Newfoundland, in 1870 the western portion of the island of Newfoundland was erected a prefecture-apostolic; in 1892, raised to a vicariate-apostolic; the boundary line of the old prefecture was removed eastward to Garnish, thus including Borgeo Bay d'Espoir and Fortune Bay; diocese, 1904; suffragan of St. John's, N.F.L. Bishops: T. Sears (1871-85); M. F. Howley (1892-94); Neil McNeil (1895-1910); Michael F. Power (1911-20); H. T. Renouf (1920). Churches, 38; priests, 14; convents, 5; schools, 85; Catholics, 18,545.

Saint Gregory, Society of, founded in England on St. Gregory's day, 1929, by Rev. J. B. McElligott, O.S.B.; composed of persons interested in ecclesiastical music. Its principal aim is to maintain the dignity of the Sacred Liturgy as an instrument of congregational worship, by fulfilling the wishes of Popes Pius X and XI as expressed in the "Motu Proprio" of the former (22 Nov., 1903), and the "Apostolic Constitution" (28 Dec., 1928) of the latter. Its further purpose is to give instruction in plainsong and polyphony to choirmasters, teachers, and others, and to this end courses and summer schools are established. (E. V. W.)

Saint Hyacinth, Diocese of, Quebec; comprises St. Hyacinth, Richelieu, Rouville, Missisquoi, Bagot, Iberville, and a part of Brome, Shefford, and Verchères counties; suffragan of Montreal. Bishops: John C. Prince (1852-60); Joseph LaRocque (1860-65); Charles LaRocque (1866-75); Louis-Zephirin Moreau (1876-1901); Maxime Decelles (1901-05); Alexis Xyste Bernard (1906-23); Fabien-Zoel Decelles (1924). Churches, 84; priests, secular, 231; priests, regular, 27; religious women, 1347; seminary, 1; commercial colleges, 4; normal school, 1; academies and continuation schools, 77; primary schools, 733; institutions, 14; Catholics, 118,895.

Saint Ignatius' College, San Francisco, Cal., founded 1855; conducted by Jesuits; preparatory school; schools of arts and sciences, commerce, law; professors, 47; students, 903; degrees conferred in 1929, 87.

Saint Ignatius' College, Stamford Hill, London, a secondary day school for boys, founded 1894, by the Jesuits, at the request of Card. Vaughan, and enlarged in 1907. Faculty, 15.

Saint Isidore, College of, Rome, originally founded for Spanish Franciscans during the pontificate of Gregory XV. Father Luke Wadding converted it into a college for the education of Irish Franciscan students, 1625. It was suppressed, 1798, but later restored and reopened with a fresh band of students from Ireland, 1819. Since then it has been in the possession of the Irish Franciscans. —C.E.

Saint James of Compostela (Santiago de la Espada), Order of, founded in the 12th century to fight the Moors. Léon and Uclés in Castile both claim its birth, but after the union of the two crowns Uclés became the headquarters of the order. The rule of Saint Augustine was adopted and Alexander III recognized it as a religious order, 1175. It

comprised several classes: canons, who administered the sacraments; canonesses, to serve pilgrims; religious knights and married knights. Marriage required the king's authorization and during Advent, Lent, and on certain festivals the knights lived in their monasteries, observing continence. The order extended into Portugal, France, Italy, Hungary, and Palestine, and at one time comprised 83 commanderies, 2 cities, 178 boroughs and villages, 200 parishes, 5 hospitals, 5 convents and 1 college; it numbered 400 knights and could muster over 1000 lances. The order waged war separately and with the royal army, finally joining the maritime expeditions; the unhappy part it took in the dissensions among the Christians of Spain caused several schisms among its members. Authority was vested in a grand master and Council of Thirteen, the Council electing the master and having the privilege of deposing him. Pedro Fernández de Fuente Encalato, the first master (d. 1184), was followed by 39 successors; in 1499, the pope made Ferdinand the Catholic administrator of the order, and under Charles V the three orders, Alcantara, Calatrava, and Santiago, were united to the crown of Spain. The insignia was a red cross terminating in a sword.—C.E.

Saint Joan's Social and Political Alliance (formerly THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY), a non-party organization founded in London, England, by Gabrielle Jeffery and May Kendall, 1911, "to band together Catholics of both sexes, in order to secure for women the Parliamentary Vote on the same terms as it is, or may be, granted to men." When partial enfranchisement for British women was won in 1918, the object was extended "to secure the political, social, and economic quality between men and women, and to further the work and usefulness of Catholic women as citizens." It was affiliated to the International Woman Suffrage Alliance in 1920. Its organ is "The Catholic Citizen," published monthly. (E. V. W.)

St. John, AMBROSE (1815-75). Oratorian, d. Edgbaston, Birmingham, England. He was educated at Westminster School, and graduated at Christ Church, Oxford, where he formed a lifelong friendship with Newman. He was received into the Church Sept., 1845, and ordained at Rome. He joined the Oratorians, and devoted himself entirely to missionary work, to the Oratory and its famous school. An excellent classical scholar and a remarkable European and Oriental linguist, his death was caused by overwork in translating Fessler's book on infallibility. Newman paid him an affectionate tribute in his "Apologia."—C.E.

Saint John, DIOCESE OF, New Brunswick; comprises Albert, Carleton, Charlotte, Kings, Queens, St. John, Westmoreland, York, and a portion of Kent counties in the southern half of the Province; suffragan of Halifax. Bishops: William Dollard (1843-51); Thomas L. Connolly, O.S.F. (1852-59); John Sweeny (1860-1901); Timothy Casey (1901-12); Edward A. Le Blanc (1912). Churches, 97; priests, secular, 75; priests, regular, 26; religious women, 285; college, 1; academies, 4; convents, 12; institutions, 7; Catholics (app.), 65,000.

Saint John Lateran, THE BASILICA OF, the oldest and first in rank of the four basilicas of Rome. The name is derived from the Laterani family, on the site of whose palace the basilica stands. Constantine presented this palace to the Church. The original church building, probably adapted from the hall of the palace, was dedicated to the Saviour, and from its splendor was known as the *Basilica Aurea*. Though several times destroyed and rebuilt, the basilica retained its ancient form, being divided by rows of columns into aisles and having an atrium with colonnades. The tasteless restoration of the 17th century changed its appearance. A monastery was formerly between the basilica and the city wall of which the cloister still remains. The original apse survived until 1878, when it was destroyed and a deeper apse built. The ancient mosaics have been preserved. The high altar, which is of wood and is believed to have been used by St. Peter, is now encased in marble. In the upper part of the baldachin are the heads of the Apostles, Peter and Paul. The baptistery is an octagonal edifice with porphyry columns. The font is of green basalt. This basilica has been the cathedral of Rome since the 4th century.

Saint John's, ARCHDIOCESE OF, Newfoundland; vicariate-apostolic, 1796; diocese, 1847; archdiocese, 1904; suffragans: Harbor Grace and St. George's. Bishops: James O'Donel, O.S.F. (1796-1811); Dr. Lambert, O.S.F. (1811-17); Dr. Scallan, O.S.F. (1817-30); Dr. Fleming, O.S.F. (1830-50); Dr. Mullock, O.S.F. (1850-69); Dr. Power (1869-93); M. F. Howley (1894-1914); Edward Patrick Roche (1915). Churches, 66; priests, 55; colleges, 2; convents, 19; institutions, 3; Catholics, 51,000.

Saint John's Abbey, Collegeville, Minn., founded by the Benedictines, 1857, includes seminary, preparatory school, college, and novitiate. Priests, 130; deacons, 3; clerics, 36.

Saint John's Boston Ecclesiastical Seminary, Brighton, Mass.; founded, 1884; conducted by secular clergy; faculty, 12; students, 226.

Saint John's College, Brooklyn, N. Y., founded 1870; conducted by the Vincentians; preparatory school; schools of arts and sciences, law, accountancy, and finance; graduate, extension, and summer schools; faculty, 129; students, 5195; degrees conferred in 1929, 805.

Saint John's Diocesan Theological Seminary, Brooklyn, N. Y., founded, 1891; conducted by the Vincentians; faculty, 11; students, 64.

Saint John's Seminary, Collegeville, Minn.; founded 1867; for secular and religious; conducted by the Benedictines; faculty, 12; students, 74.

Saint John's Seminary, Little Rock, Ark.; founded, 1911; conducted by secular clergy; faculty, 12; students, 74.

Saint John's Seminary, San Antonio, Texas; founded, 1915; conducted by secular clergy; faculty, 5; students, 44.

Saint John's Seminary, Wonersh, England. This college, founded by the Rt. Rev. John Butt, fourth Bp. of Southwark, is the earliest establishment in England designed to fulfil the wishes of the Council of Trent. The building, commenced in 1889, was opened 8 Sept., 1901, and during the

interval a temporary home was found for the first students of the seminary at Henfield Place, Henfield, Sussex. The rector was Fr. Francis Bourne, later cardinal. In a few years the number of students rose to 100, and it was found necessary to establish the school at Hyde House, Clapham Park. This school did not survive long, and after the World War Bp. Amigo of Southwark founded the College of St. Joseph at Mark Cross, Sussex, for the boys in humanities. St. John's, Wonersh, became then a house of philosophy, theology, and the allied sciences only. Professors, 6; students, 90; priests ordained, over 260.—Bourne, Ecclesiastical Training, Lond., 1927.

Saint John's University, Collegeville, Minn., founded 1857; conducted by the Benedictine Fathers; preparatory school; college of arts and sciences; faculty, 58; students, 418; degrees conferred in 1929, 24.

Saint John's University, Toledo, O., founded, 1898; conducted by the Jesuits; preparatory school; college of arts and sciences; extension, correspondence, and summer schools; faculty, 47; students, 908; degrees conferred in 1929, 53.

Saint Joseph, DIOCESE OF, Missouri; since 1911 embraces that part of the state bounded on the north by the State of Iowa, on the east by the Mississippi River, on the west by the Missouri River, on the south by the Missouri River and the northern boundaries of Howard, Boone, Audrain, and Pike counties (formerly comprised the territory between Missouri and Chariton rivers in the State of Missouri); area, 18,206 sq. m.; suffragan of St. Louis. Bishops: John J. Hogan (1868-93); Maurice F. Burke (1893-1923); Francis Gilfillan (1923). Churches, 100; priests, secular, 63; priests, regular, 34; religious women, 359; college, 1; seminary, 1; academies, 4; parochial schools, 34; pupils in parochial schools, 4324; institutions, 5; Catholics, 45,866.

Saint Joseph's College, Emmittsburg, Md., founded 1809; conducted by the Sisters of Charity of St. Vincent de Paul (Paris); preparatory school; college of arts and sciences; graduate school; special courses; faculty, 28; students, 170; degrees conferred in 1929, 29.

Saint Joseph's College, Philadelphia, Pa., founded 1851; conducted by the Jesuits; preparatory school, college of arts and sciences; faculty, 23; students, 288; degrees conferred in 1929, 30.

Saint Joseph's College, UNIVERSITY OF, Memramcook, Saint Joseph, New Brunswick, founded 1864; conducted by the Congregation of the Holy Cross; faculties of arts and theology; commercial courses in French and English; faculty, 40; students, 215; degrees conferred in 1929, 40.

Saint Joseph's College for Women, Brooklyn, N. Y., founded 1916; conducted by the Sisters of St. Joseph; college of arts and sciences; faculty, 21; students, 237; degrees conferred in 1927, 37.

Saint Joseph's Seminary, Dunwoodie, New York, theological seminary for the Diocese of New York. It was originally founded, 1838, at Lafargeville, Jefferson Co., N. Y.; moved to Fordham, 1841, and known as St. John's Seminary. In 1864 it was established at Troy, N. Y., under its former title, and in 1896 was removed to its present location, under the supervision of the Sulpician Fathers. The secular clergy assumed control of the courses of study, 1906. Faculty, 15; students, 234.

Saint Joseph's Society for Foreign Missions (MILL HILL), founded as a missionary college at Mill Hill, 10 m. N. of London, by Herbert Cardinal Vaughan while still a priest, 1866; approved 1897; constitutions definitely approved 1906. A preparatory school, St. Peter's, at Freshfield, near Liverpool, was founded in 1884. Two other branch colleges are at Rozendaal, Holland, and Brixen, Tyrol. At Mill Hill a two years' course in philosophy and four in theology prepares the students for evangelizing the natives of English colonies and protectorates, which is their proper field. The following are under their care: the Telugu mission, Madras, British India; the Prefecture Apostolic of Labuan and North Borneo; the Maori Mission, Auckland, New Zealand; the Prefecture Apostolic of Kafiristan and Kashmir, north of India; the Vicariate Apostolic of Uganda, British East Africa; stations in the Belgian Congo and in the Philippine Islands. Statistics: 233 priests, about 170 engaged as missionaries, the rest as teachers at home. There are also lay brothers. A procure for the missions is at Rome.

Saint Joseph's Society of the Sacred Heart (FOR COLORED MISSIONS; JOSEPHITE FATHERS) began its labors 1871, when four priests from Mill Hill were assigned to St. Francis Xavier's Church at Baltimore with a congregation of colored Catholics. It became independent of Mill Hill, 1892, and, under its present title, established its headquarters at Baltimore. The society is composed of secular priests laboring exclusively for the conversion of the Negro race in the United States. It is established in the archdioceses of New York, Baltimore, New Orleans, and San Antonio, and in the dioceses of Dallas, Galveston, Little Rock, Mobile, Nashville, Natchez, Raleigh, Richmond, Toledo, Wilmington, and St. Augustine. The society conducts St. Joseph's Seminary, Baltimore; Epiphany Apostolic College, Newburgh, N. Y.; St. Joseph's Industrial School, Clayton, Del., and an agricultural trade school for colored boys. Statistics (approximately): 50 parishes; 24 missions; 51 parochial grammar schools; 84 Fathers; 44 seminarians; 85 students; 3 brothers; over 8600 colored pupils. "The Colored Harvest," published bi-monthly at Baltimore, is the official organ of the society.—C.E., VIII, 521; C.E. Suppl., 663.

Saint Laurent, COLLEGE OF, St. Laurent, Montreal, Canada; founded, 1847; conducted by the Congregation of the Holy Cross; classical and commercial courses; professors, 60; students, 640; degrees conferred in 1929, 74.

Saint Louis, ARCHDIOCESE OF, Missouri; diocese, 1826; archdiocese, 1847; embraces that part of the state bounded on the north by the northern lines of Pike, Audrain, Boone, and Howard counties; on the west by the western lines of Howard, Boone, Cole, Maries, Pulaski, Texas, and Howell counties; on the south by the State of Arkansas, and on the east by the Mississippi River; area, 27,092 sq. m.; suffragans: Concordia, Kansas City,

Leavenworth, St. Joseph, and Wichita; present archbishop, Most Reverend John Joseph Glennon. Churches, 305; stations and chapels, 250; priests, secular, 377; priests, regular, 301; religious women, 2722; university, 1; colleges, 6; seminaries, 13; academies, 20; high schools, 2; parochial schools, 212; pupils in parochial schools, 46,216; institutions, 37; Catholics, 440,000.

St. Louis, city, Missouri. During its earliest history St. Louis belonged to the diocese of Santiago de Cuba, and formed part of a vast territory served by only two priests. Upon the death of the Recollect, Fr. Collet, 1765, Fr. P. Gibault was sent by the Bp. of Quebec to assist the Jesuit Fr. Meurin. The records show two baptisms administered the following year, a tent being used for want of a church; four years later the first church was dedicated. A band of Capuchins who arrived, 1772, supplied the first resident priest, Fr. Valentine. As a result of the opposition confronting Bp. Du Bourg of Louisiana after his consecration, he moved his residence to St. Louis, 1818, and took possession of the poor wooden structure which served as procathedral. The same year he founded the Latin Academy, later the University of St. Louis, and the Religious of the Sacred Heart arrived from France to take up the education of girls, making their first foundation in St. Charles. However, the poverty of the parish had become so intense by 1822 that the church property, including the parochial residence, had to be sold. The purchaser allowed the bishop the privilege of redeeming it, and an appeal for funds was made in Europe. The city was raised to an episcopal see, 1826, with Rt. Rev. Joseph Rosati as incumbent, and three years later the Sisters of Charity founded a hospital which did noble work during the cholera epidemic of 1849, caring for 1330 patients, and sacrificing two sisters. From 1843 when there were only 3 churches, the Catholics made rapid progress and by 1896 the city counted 58 parish churches, among them a cathedral, consecrated, 1834. Various religious orders came to the assistance of the bishop; Sisters of St. Joseph, 1836; Visitation Nuns, 1844; Ursuline Nuns, 1848, and the Christian Brothers, who, by 1852 had charge of five schools. Upon the accession of Bp. Kenrick, 1843, the city had a Catholic population of 16,000, and in 1847 it was raised to an archiepiscopal see. The cornerstone of a new cathedral was laid in 1908; Byzantine in feeling, it is developed in gray granite, with an interior of pure Byzantine style in which fine light-and-shadow effects have been obtained. According to 1929 statistics, St. Louis has a Catholic population of about 350,000, served by 103 parish churches.

Saint Louis Roman Catholic Theological Seminary (KENRICK SEMINARY), St. Louis, Mo., founded, 1818; in charge of the Vincentians. Faculty, 12; students, 225.

Saint Louis University, St. Louis, Mo., founded, 1818; conducted by Jesuits; preparatory school; schools of arts and sciences, nursing, divinity, commerce, education, law, medicine, dentistry; graduate and summer schools; professors, 550; students, 4340; degrees conferred in 1929, 431.—C.E., XIII, 363

Saint Lucia, ISLAND OF, dependency of the British Empire, in the British West Indies, administered by a nominated executive and partly nominated and partly elected legislative council; area, 233 sq. m.; pop., 55,698. Christianity was introduced into Saint Lucia by the Spanish discoverers, and the first preachers of the Faith were the Dominicans who labored here until the British occupation, when the secular clergy were placed in charge. Saint Lucia belongs to the Archdiocese of Port of Spain (q.v.) on the Island of Trinidad, B.W.I.

Saint Malo, fortified seaport in Ille-et-Vilaine, western France, situated on a granite island communicating with the mainland by a causeway, "Sillon," famous for its cathedral (12th century) and castle (15th century). In the 6th century a monastery on the island sheltered Malo, a Cambrian priest from Wales, afterwards Bp. of Aleth (St. Servan). It became a see in the 12th century and henceforth the bishops of the town claimed temporal sovereignty which was disputed by the dukes of Brittany. A college existed here from 1611 to 1661; the monastery of Saint Malo founded at the same time passed over to the French (Maurist) Congregation in 1672. Saint Malo was bombarded by the English in 1693, 1695, 1758. It lost its bishopric in 1801.

Saint Martin's Abbey, Lacey, Wash.; founded by the Benedictines, 1895; abbey since 1914. Conducts a college; students, 220; priests, 35; parishes, 7; missions, 12.

Saint Mary Major, the Liberian Basilica, one of the principal patriarchal basilicas in Rome, dates from the 4th century. It is adorned with interesting mosaics of biblical subjects, and on the two sides are two chapels with cupolas. The baldachin of the high altar is supported by four porphyry columns.

Saint Mary of the Lake, PROVINCIAL SEMINARY OF, Mundelein, Ill., founded, 1921. Conducted by secular clergy and Jesuits. Faculty, 21; students, 314.

Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods, Ind., founded, 1840; conducted by the Sisters of Providence; preparatory school; college of arts and sciences; special courses; summer school; professors, 36; students, 266; degrees conferred in 1929, 43.

Saint Mary's Abbey, Newark, N. J.; founded by the Benedictines, 1857; abbey since 1885. Conducts St. Benedict's preparatory school, students, 645; faculty, 23.

Saint Mary's College, seminary including preparatory and theological departments, located at Blairs, Diocese of Aberdeen, Scotland; under direction of diocesan priests. Faculty, 11; students (1913), 80.

Saint Mary's College, Contra Costa Co., Cal.; founded, 1863; conducted by the Christian Brothers; preparatory school; schools of arts and sciences, engineering, commerce, education, music, law, medicine; professors, 34; students, 584; degrees conferred in 1929, 42.

Saint Mary's College, Montreal, Canada, established, 1848; conducted by Jesuits; college of

arts and sciences; professors, 35; students, 503; degrees conferred in 1929, 61.

Saint Mary's College, Notre Dame, Ind., founded, 1855; conducted by the Sisters of the Holy Cross; preparatory school; colleges of arts and sciences, commerce, journalism, education, fine arts, music; professors, 47; students, 347; degrees conferred in 1929, 49.

Saint Mary's College, St. Mary's, Kan.; founded, 1848; conducted by Jesuits; preparatory school; college of arts and sciences; professors, 16; students, 203; degrees conferred in 1929, 24.

Saint Mary's Convent (THE BAR CONVENT), York, England, founded outside the Micklegate Bar (barrier, city limit) by the Congregation of the English Ladies (now the Institute of the Blessed Virgin Mary) in 1680. This, the oldest convent now existing in England, is still one of the most noted English schools for young ladies; the course comprises all the branches of a higher education, and prepares students for the Higher Certificate London Matriculation, Oxford Local Examinations, and the Royal Academy of Music.

Saint Mary's Dominican College, New Orleans, La.; founded, 1860; conducted by the Sisters of St. Dominic; preparatory school; college of arts and sciences; professors, 13; students, 75; degrees conferred, 2.

Saint Mary's Seminary, Baltimore, Md.; founded, 1791; conducted by Sulpicians. Faculty, 22; students, 452.

Saint Meinrad's Abbey, St. Meinrad, Ind., founded, 1854, by two Benedictines; priory, 1865; abbey since 1870; destroyed by fire, 1887, and rebuilt by Fintan Mundwiler; includes two seminaries and Jasper College. Students, seminary, 386; college, 125; faculty, 66.

Saint Michael's College, Buckingham, Quebec, Canada, conducted by the Brothers of Christian Instruction; professors, 11; students, 440.

Saint Norbert's Abbey, West De Pere, Wis., founded, 1902; made practically independent of the mother-abbey in Holland, 1908; provincial house and novitiate of Premonstratensian Fathers, who conduct St. Norbert's College, founded, 1898; includes preparatory school and arts' college. Professors, 13; students, 72; degrees conferred in 1929, 10.

Saint Omer (ST. OMERS or ST. OMER'S), Jesuit college, founded by Father Parsons, S.J., in 1592 or 1593, for the education of English youth during the Elizabethan persecution; located in the Province of Artois, at that time subject to the King of Spain. In 1678 Artois became a French possession and the college prospered under the friendly government until 1762 when the Parliament of Paris expelled all Jesuits from France. The school was moved to Bruges and work continued until the suppression of the Society, 1773.—C.E.

Saint Patrick's Breastplate, a beautiful prayer composed by St. Patrick and universally accepted as genuine. It was written in preparation for the saint's appearance at Tara before the assembled chieftains of Ireland, on Easter Sunday, 433, when the final blow was given to Druidism, and the triumph of Christianity completed.—C.E., XI, 555.

Saint Patrick's Seminary, Menlo Park, California; founded, 1898; conducted by Sulpicians. Faculty, 10; students, 145.

Saint Paul, ARCHDIOCESE OF, Minnesota; diocese, 1850; archdiocese, 1888; embraces these 27 counties: Ramsey, Hennepin, Washington, Chisago, Anoka, Dakota, Scott, Wright, Rice, Le Sueur, Carver, Nicollet, Sibley, McLeod, Meeker, Redwood, Renville, Kandiyohi, Lyon, Lincoln, Yellow Medicine, Lac-Qui-Parle, Chippewa, Swift, Goodhue, Big Stone, and Brown; area, 15,233 sq. m.; suffragans: Bismarck, Crookston, Duluth, Fargo, Lead, St. Cloud, Sioux Falls, and Winona. Bishops: Joseph Cretin (1851-57); Thomas L. Grace (1859-84); John Ireland (1884-1918); Austin Dowling (1919). Churches, 256; priests, secular, 343; priests, regular, 59; religious women, 1495; colleges, 2; seminaries, 2; high schools, 26; commercial schools, 10; primary schools, 119; pupils in primary schools, 30,345; institutions, 11; Catholics, 280,449.

Saint Paul Seminary, Groveland Park, St. Paul, Minn.; founded, 1894; conducted by secular clergy. Faculty, 12; students, 215.

Saint Paul's Outside the Walls, one of the four great basilicas of Rome, and an abbey *nullius*. Though originating as early as A.D. 200 the basilica was not completed till 395. It was destroyed by fire 1823; the whole world contributed to its restoration which was completed, 1854. In 1891 the stained glass in the basilica was shattered by an explosion. Martin V (1417-31) entrusted the monastery to the monks of the Congregation of Monte Cassino, 1425; it was then made an abbey *nullius*.—C.E., XIII, 369.

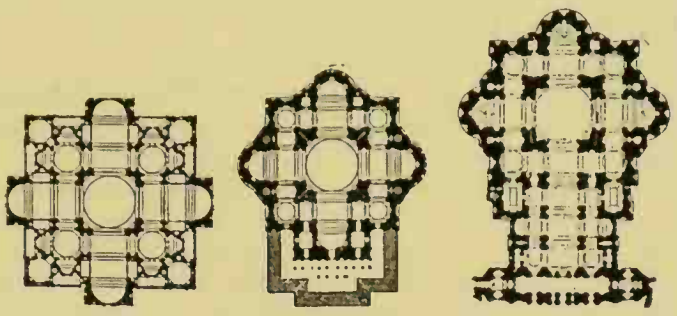
Saint Paul's School, Hammersmith, London, noted English public school, founded, 1509, and endowed with his entire patrimony by John Colet (q.v.); erected within the precincts of St. Paul's cathedral, near the site of an older foundation (*c.* 1111) which St. Thomas Becket, it is said, attended; the largest free grammar school in England, it was to provide a sound Christian education; Greek was to have equal standing with Latin. William Lilly, first rector, was the pioneer Greek educator in England. Ven. George Nichols, martyr, was an usher, and, after the Reformation, when the school became Protestant, John Milton was a noted scholar. The school was removed 1876 to Hammersmith. In 1929 it counted 675 pupils.—Lupton, Life of John Colet, Lond., 1887.

Saint Peter, ABBEY NULLIUS OF, Muenster, Saskatchewan; founded in Illinois, 1892, as St. Peter's Priory, transferred to Muenster, 1903, erected into an abbey, 1911, made an Abbey Nullius, 1921; comprises the 50 townships which constitute St. Peter's Colony; area, 1800 sq. m.; suffragan of Regina. Abbots: Michael Ott, O.S.B. (1921-26); Severin Gertken, O.S.B. (1927). Churches, 14; priests, regular, 30; religious women, 109; seminary, 1; college, 1; parochial schools, 9; separate schools, 2; institutions (hospitals), 2; Catholics, 10,000.

Saint Peter in Chains, FEAST OF, 1 Aug., originally kept in Rome to commemorate the dedication of the Church of St. Peter on the Esquiline

Hill built by Eudoxia Licinia, 442, and rebuilt by Adrian I in the 8th century. When the chains which St. Peter had worn in prison were later venerated there, the feast received its present name. The date when these chains were brought from Jerusalem is disputed; some claim they were brought in 116 by travelers sent in search of them by St. Balbina and her father St. Quirinus, while others think St. Eudoxia brought them in 439. St. Leo the Great united them to the chains with which St. Peter had been fettered in the Mamertine Prison, forming a chain about two yards long which is preserved in a bronze safe and guarded by a special confraternity.

Saint Peter's Basilica, Rome, church located on the site of the Neronian circus; it contains an altar which marks the traditional spot of St. Peter's crucifixion. Under Constantine the simple sanctuary erected on this spot gave way to a magnificent basilica, partly demolished 12 centuries later; its rebuilding during the early Renaissance is regrettable, as the plans were garbled by successive popes and their architects, Michelangelo finally preserving, to some extent, Bramante's original plan. There were three notable stages in its construction: Bramante's ground plan of a Greek cross with dome; Michelangelo's Greek cross with dome, plus a vestibule with a portico of columns; and Paul V's Latin cross with Baroque façade. The longer they built, the more the original magnificent plans were spoiled, so that the present exterior of the structure, begun 1450, and finished 1626, is on the whole, æsthetically unsatisfactory, chiefly because the extension of the nave conceals Michelangelo's sublime dome from view at close range. The façade, the work of Maderna and Bernini, has five portals; all exterior walls are constructed of mellowed golden travertine giving a harmonious effect to the structure, which has four principal divisions extending from the dome. The tomb of St. Peter is in the center of the entire edifice which, in addition to the principal altar, has 33 other altars, under most of which repose bodies of the saints, including several apostles. The covered colonnades of Doric columns which enclose the beautiful piazza, form an integral part of the basilica; these are surmounted by 162 images of saints, after Bernini; the celebrated obelisk of Heliopolis stands in the center of the ellipse. The interior of St. Peter's abounds in treasures of art, celebrated tombs, and places of historic note; the chambers beneath the pavement contain the graves of many popes and emperors. Since 1870 important papal functions have usually taken place here. The basilica accommodates 50,000.—C.E.



BRAMANTE MICHELANGELO ACTUAL

PLAN OF ST. PETER'S

Saint Procopius' Abbey, Lisle, Ill., founded in Chicago, 1887, by Rt. Rev. Boniface Wimmer, O.S.B.; raised to an abbey, 1894; moved to Lisle, 1915. The Benedictines conduct St. Procopius College (founded, 1890) with preparatory school and courses in arts and sciences; professors, 27; students, 230; degrees conferred in 1929, 10.

Saint Rose, College of, Albany, N. Y.; conducted by the Sisters of St. Joseph of Carondelet; college of arts and sciences; professors, 19; students, 189; degrees conferred in 1929, 44.

Saints (Lat., *sanctus*, holy), name applied in the N.T. to the members of the Christian community generally, as in Colossians, 1, "To the saints and faithful brethren in Christ Jesus, who are at Colossa"; but early restricted to men and women of eminent holiness of life. In its strictest ecclesiastical usage it applies only to those who have distinguished themselves by heroic virtue and who, after the scrutiny of the Church, have been declared saints by a solemn judgment of the pope. The juridical consequence of such declaration entitles the person to receive general veneration (not adoration) in the Universal Church. The earliest class of saints to receive distinct recognition was the martyrs; the name "confessors" originally applied to those who evinced signal courage and constancy in professing the faith, but now refers to male saints who are not martyrs or sufferers for the faith; women are venerated either as virgins, virgin-martyrs, or as widows.—Holweck, Biographical Dictionary of the Saints, St. L., 1924; Delehaye, Sanctus, Brussels, 1927. (C. V.)

Saints Cyril and Methodius Seminary, Orchard Lake, Mich.; founded, 1885; conducted by secular clergy; preparatory and major courses. Faculty, 19; students, 500.

Saints of the Mass. Before the Consecration, in the prayer "Communicantes," commemoration is made of Our Lady; of twelve Apostles (including St. Paul, but excluding Judas Iscariot, and of twelve other saints: Linus, Pope A.D. 67-69; Cletus (or Anacletus), Pope 79-90; Clement, Pope 90-99; Sixtus (or Xystus), Pope 257-58; Cornelius, Pope 251-53; Cyprian, Bp. of Carthage, d. 258; Lawrence, deacon of Rome, d. 258; Chrysogonus, layman, d. Aquileia, probably in Diocletian persecution (302-04); John and Paul, laymen, d. Rome, perhaps under Julian the Apostate (361-63); Cosmas and Damian, physicians, d. Ægea, Asia Minor, in Diocletian persecution. After the Consecration, in the prayer "Nobis quoque peccatoribus," we pray for fellowship with certain other apostles and martyrs: John, probably John the Baptist; Stephen, the first martyr; Matthias and Barnabas, apostles; Ignatius, Bp. of Antioch, d. Rome between 98 and 117; Alexander, Pope 109-119; Marcellinus, Roman priest, and Peter, Roman exorcist, d. in persecution of Diocletian; Felicitas and Perpetua, virgins, d. Carthage, 203; Agatha, virgin, d. Catania, Sicily, probably in persecution of Decius (250-53); Lucy, virgin, d. Syracuse, 303; Agnes, virgin, d. Rome, 3rd century; Cecilia, virgin, d. Rome, 2nd or 3rd

century; Anastasia, virgin, d. Sirmium, in persecution of Diocletian. It is noteworthy that all the above are martyrs, and either Romans or saints popular at Rome, as our Mass is the local liturgy of the city of Rome. Outside the Canon, the Blessed Virgin, Sts. John Baptist, Peter and Paul are mentioned in the "Confiteor" and in the prayer before the "Orate Fratres." St. Michael, Archangel, in the "Confiteor." Six times there is mention of All Saints, and once of the saints whose relics are in the altar-stone.—Fortescue, The Mass, N. Y., 1914.

Saint Sulpice, name of a church in Paris and a famous seminary, now at Issy. The Church was begun during the reign of Louis XIV (1643-1715), according to plans of architects Gamard, Levau, and Gittard, and completed near the middle of the 18th century by Servandoni (1695-1766). During the Revolution it was made a "Temple of Victory," 1793, and was later used by the Theophilanthropists. The seminary was founded 1642 by Father Olier as a national training school for French priests. In 1814, due to anti-clerical legislation, it was transferred to Issy.—C.E.

Saints Vincent and Anastasius, Abbey of, a Cistercian monastery near Rome. Three sanctuaries belong to the abbey: the church of St. Paul of Three Fountains, built on the site where St. Paul was beheaded; Our Lady of Martyrs, erected over the relics of St. Zeno and his legionaries; and the church and monastery of Sts. Vincent and Anastasius, dating from 626, when it was given to the Benedictines. In the course of its history the monastery has changed owners several times and was taken over by a community from La Grande Trappe, 1868. They successfully introduced modern methods of combating malarial conditions which had previously existed there.—C.E., XIII, 380.

Saint Sylvester, Order of, papal order of knighthood known, prior to 1841, as the Militia of the Golden Spur or Golden Militia. It was placed under the patronage of St. Sylvester by Gregory XVI who checked the lavish bestowal of decorations which was causing the prestige of the order to diminish, and divided it into two classes, commanders, and knights. By the regulations of Pius X, 9 Feb., 1905, the order was divided into: (a) the Order of St. Sylvester; (b) Order of the Golden Militia or Golden Spur. The classes were increased to three: Knights Grand Cross, Commanders, and Knights. The present decoration consists of a gold cross with a white enameled surface in whose center is the image of St. Sylvester P.M., encircled by the inscription "Sanc Sylvester P.M." in letters of gold on blue enamel; the reverse side of the medal bears the pontifical emblem with the dates MDCCCXXXXI and MDCCCCV, the former dating the Gregorian restoration, the latter its renovation by Pius X. The ribbon of the decoration is black silk bordered with red. The cross of the order attached to a silver star comprises the decoration. The official costume is a black coat ornamented with one row of gilt buttons, black velvet, gold-embroidered collar and cuffs, black gold-striped trousers, a bicornered silk hat with a cockade of the papal colors to which is added a white plume when worn by a grand cross knight, a black plume when worn by a commander, and a sword. Knights Grand Cross wear the largest cross suspended from the right, and the badge on the left side of the breast; Commanders wear a smaller cross around the neck; and Knights wear a still smaller cross on the left breast of the tunic.—C.E.

Saint Teresa, College of, Winona, Minn.; founded, 1910; conducted by the Sisters of St. Francis, of Rochester, Minn.; college of arts and sciences; summer school; professors, 39; students, 580; degrees conferred in 1929, 60.

Saint Thomas, College of, St. Paul, Minn., founded 1885; conducted by the priests of the Congregation of the Holy Cross; preparatory school, known as St. Thomas Military Academy; schools of arts and sciences, commerce, education, and law; graduate and summer schools; professors, 48; students, 402; degrees conferred in 1929, 39.

Saint Thomas, College of, Scranton, Pa.; founded, 1888; conducted by the Christian Brothers; preparatory school; college of arts and sciences, special and education courses; summer school; professors, 35; students, 635; degrees conferred in 1929, 73.

Saint Thomas Christians, a body of Christians in India who claim spiritual descent from the Apostle St. Thomas, Bishop of Mylapore, who was martyred 68 A.D., according to strong local tradition and collateral evidence. Various witnesses have recorded that from earliest times a body of Christians dwelt in India and its environs, and, though St. Thomas is for the first time mentioned in documents *c.* 550, it is highly probable that he was their spiritual father. Little is known of their first prelates; John the Persian called himself bishop of all churches in Persia and Great India at the Council of Nice, 325, but there is no evidence that he ever visited India. Up to 496 it is certain that all the bishops were Catholic; from then the prelates came from Babylon, but for a long time the Thomas Christians were deprived of bishops, and when finally that patriarchate sent them priests and prelates, these must have been Nestorians, whom the people, in their anxiety for a hierarchy, unquestionably accepted, doubtless unaware that the Nestorian heresy existed. When the Portuguese missionaries arrived, 1500, they considered the St. Thomas Christians Nestorians (despite protestations to the contrary not voiced until three centuries later), and, laboring to reclaim them, a Synod was held, 1599, at Dampier (Udiamparur), where St. Thomas priests and laymen promised submission to Rome. But in 1653, schism once more tore them away, only 400 of 200,000 remaining faithful. These were for the most part retrieved by the Carmelites sent from Rome, 1657, for that purpose.

Saint Thomas of Mylapur, Diocese of, India; comprises two divisions of land on the Coromandel Coast; erected, 1666; suffragan of Goa. According to tradition St. Thomas was martyred there. Henrique Reed da Silva was bishop of the diocese (1887-97), succeeded by Antonio Barrossa (1897-99), and Theotonio Ribeiro Vieira da Castro (1899). Churches and chapels, 338; priests, secular, 71; priests, regular, 7; religious women, 115; semi-

naries, 2; schools, 159; institutions, 28; Catholic population, 88,534.

Saint Thomas Theological Seminary, Denver, Colorado; founded, 1908; conducted by Vincentians. Professors, 13; students, 68.

Saint Viator College, Bourbonnais, Ill., founded, 1868; conducted by the Congregation of the Clerks of St. Viator; preparatory school; college of arts and sciences; school of commerce and finance; professors, 16; students, 135; degrees conferred in 1929, 18.

Saint Victor, ABBEY OF, founded near Paris, 1108, by William of Champeaux. Through the generosity of popes and noblemen it was richly endowed, and became a center of piety and learning. The abbey school, together with those of St. Geneviève and Notre Dame, was the cradle of the University of Paris. The end of the abbey came with the French Revolution. In 1800 the church and other buildings were confiscated, and the library was dispersed. There are still several convents at Bruges, Ypres, and Neuilly, which keep the rule and spirit originally received from the Abbey of St. Victor.—C.E.

Saint Vincent, ISLAND OF, dependency of the British Empire, in the British West Indies, administered by a legislative council, partly nominated and partly elected; area, 150.3 sq. m.; pop. 49,751. Christianity was introduced into Saint Vincent by the Spanish discoverers, and missions were established by the Dominicans and other religious until the British occupation, when they were replaced by secular clergy. Saint Vincent belongs to the Archdiocese of Port of Spain (q.v.), on the Island of Trinidad, B.W.I.

Saint Vincent College, Beatty, Pa., founded, 1846; conducted by the Benedictine Fathers; preparatory school; college of arts and sciences; professors, 46; students, 212; degrees conferred in 1929, 40.

Saint Vincent de Paul, SEMINARY OF, Calbayog, Samar, P. I.; founded, 1905; preparatory and major courses; conducted by Vincentians. Faculty, 5; students, 100.

Saint Vincent Ferrer, SEMINARY AND COLLEGE OF, Jaro, Iloilo, P. I.; founded, 1869; conducted by Vincentians. Faculty, 10; seminarians, 160.

Saint Vincent's Arch-Abbey, Latrobe, Pa., founded, 1846, by Boniface Wimmer, O.S.B., of Meltenberg, Bavaria; made an abbey, 1855. Conducts a seminary (students, 214), college (students, 136), preparatory school (students, 110). Faculty, 52; clerics, 45.

Saint Wilfrid's College (COTTON COLLEGE), Cotton, Staffordshire, England, originated in Sedgley Park School; opened, 1763, by William Errington at the recommendation of Bishop Challoner, and removed to Cotton Hall, former residence of Fr. Faber and the Wilfridians, 1873. It is a middle-class school conducted by secular priests of the Archdiocese of Birmingham.

Saint Xavier College, Cincinnati, O., founded, 1840; conducted by the Jesuits; preparatory school; colleges of arts and sciences, commerce, education, law; professors, 36; students, 460; degrees conferred in 1929, 64.

Sala, GEORGE AUGUSTUS HENRY (1828-95), journalist, b. London; d. Brighton. He was a man of versatile gifts; his literary talent attracted the attention of Dickens, and he was a special correspondent of the "Daily Telegraph." Before death he was received into the Church.—C.E.

Salamanca, UNIVERSITY OF, originated in the Cathedral School of the 12th century. It was established as a royal foundation by King Alfonso IX, c. 1230; confirmed by Pope Alexander IV, 1255; and placed under the direct control of the bishop. The academic titles were given in the cathedral and, until 1830, in the name of the pope and the king. The salaries of the professors were paid out of a special fund assigned to them by Ferdinand IV and Boniface VIII, 1300. By the laws of 1845 the university was placed under control of the government.—C.E.

Sale, DIOCESE OF, Victoria, Australia; comprises the civil Province of Gippsland; area, 16,350 sq. m.; suffragan of Melbourne. Bishops: James Francis Corbett (1887-1911); Patrick Phelan (1912-25); Richard Ryan, C.M. (1926). Churches, 53; priests, 18; religious women, 91; secondary schools, 4; primary schools, 10; pupils in Catholic schools, 1391; institution, 1; Catholics, 13,208.

Salem, original name of Jerusalem (q.v.).

Salerno, UNIVERSITY OF. The physicians of Salerno were celebrated in the 9th century, but fuller accounts of its medical school date from the 11th. Opinions differ as to its origin, some maintaining it to be of secular foundation while others declare that it was founded by the Benedictines of Monte Cassino under Abbot Constantine the African. The school enjoyed autonomy, and in 1231 Frederick II ordered that Salerno should be the only school of medicine and that no one should practise without the approval of its professors. It flourished during the Spanish and Bourbon dynasties but was suppressed in 1811.—C.E.

Salesians. See SOCIETY OF ST. FRANCIS DE SALES.

Salford, DIOCESE OF, England; comprises the Hundreds of Salford and Blackburn in Lancashire; erected, 1850; suffragan of Liverpool. Bishops: William Turner (1851-72); Herbert Vaughan (1872-92); John Bilsborrow (1892-1903); Louis Casartelli (1903-25); Thomas Henshaw (1925); residence at Manchester. Churches and chapels, 197; priests, secular, 304; priests, regular, 92; elementary schools, 143; other schools, 25; institutions, 8; Catholics (est.), 293,400.

Salisbury, or OLD SARUM, ancient diocese, founded by transference from Ramsbury, with St. Osmund as first bishop, in 1075, the see having originated in the foundation of Dorchester by St. Birinus in 634, and having been located successively at Winchester, Sherborne, and Ramsbury; last Catholic bishop, John Capon (d. 1557). The ordinal of St. Osmund became the basis of the Sarum Rite. The cathedral, completed in 1266, is the first important building in the early English style, and its spire, regarded as the finest in Europe, is among the loftiest in the world.—C.E.

Salisbury, PREFECTURE APOSTOLIC OF, Rhodesia, Africa (British possession); entrusted to the Eng-

lish Jesuits; Prefecture of Zambesi, 1905. Prefect Apostolic: Robert Brown, S.J. (1922).

Salmanasar, săl-mą-nā'zăr (As., the god Shulman is the leader), name of four Assyrian kings, one of whom deserves special mention. Salmanasar IV (726-722 B.C.), waged war against the King of Israel, Osee, for refusing tribute, and besieged Samaria for three years; but it was his successor Sargon who took the country in 721 (4 Kings, 17). This marks the end of the Kingdom of Israel and the beginning of the Assyrian captivity.—Gigot. (F. P. D.)

Salmeron, ALPHONSUS (1515-85), biblical scholar, b. Toledo, Spain; d. Naples. He was one of the first companions of St. Ignatius Loyola in forming the Society of Jesus, and became distinguished as preacher and theologian. With Lainez he went to the Council of Trent as papal theologian to Paul III (1546), to Julius III (1551), and to Pius IV (1562), and wielded tremendous influence there. His chief writings are scriptural commentaries.—C.E.

Salome (Heb., peaceful). (1) Daughter of Herod Philip and Herodias, at whose request John the Baptist was beheaded. (2) One of the holy women present at the Crucifixion and at the tomb on the Resurrection morning.—C.E.

Salonica, or SALONIKI, ancient THESSALONICA, seaport of Greece, in western Macedonia. St. Paul addressed two Epistles (see THESSALONIANS, EPISTLES TO THE) to the community there, which was an important center of early Christianity. The city was taken in 904 by the Saracens, in 1185 by the Sicilian Normans, in 1430 by the Turks, and in 1912 by the Greeks. It has some famous churches and mosques of ancient Christian origin. The Latin Vicariate Apostolic of Thessalonica was erected in 1926, with residence at Salonica.—C.E., XIV, 633.

Salt, LITURGICAL USE OF. It is put into ordinary holy water and Gregorian water (water of consecration), and is also used in the ceremonies of Baptism, a small quantity being placed on the tongue of the person to be baptized, with the words: "Receive the salt of wisdom; may it be to thee a propitiation unto eternal life."—C.E. (J. F. S.)

Salt Lake, DIOCESE OF, Utah, includes all Utah, and Eureka, Lander, Lincoln, White Pine, Nye, Elko, and Clark counties in Nevada; area, 157,657 sq. m.; erected, 1891; suffragan of San Francisco. Bishops: Lawrence Scanlan (1891-1915); Joseph S. Glass, C.M. (1915-26); John J. Mitty (1926). Churches, 29; stations, 45; priests, secular, 27; priest, regular, 1; religious women, 115; college, 1; academies, 2; high school, 1; parochial schools, 6; pupils in parochial schools, 852; institutions, 3; Catholics, 15,230.

Salt of the Earth, expression used in a similitude which is given in slightly different forms and under diverse circumstances by three Evangelists (Matt., 5; Mark, 9; Luke, 14). Much of the salt used in Palestine is obtained by evaporation of the Dead Sea waters, not perfectly pure and hence liable to corruption and loss of savor. Once corrupted it is fit only to be thrown out in the street or on the refuse piles within or at the edge of Eastern villages. By their vocation the Apostles and their successors are the salt of the earth, i.e., by their teaching and example they must keep men measuring up to the principles of right living laid down by Christ. In St. Mark this parable is a rebuke for their quarrels over precedence; in Sts. Matthew and Luke it is a warning to remain true to their vocation by correspondence to Christ's teaching and grace, which alone will give them the authority and spiritual force necessary to imbue others with the true spirit of Jesus.—Fonck, tr. Leahy, The Parables of the Gospel, N. Y., 1915. (N. G.)

Salutation. (1) Motion of reverence by bowing or lifting the hat when meeting a priest, and when passing a church, because it is the House of God and, as a rule, the sanctuary of the Blessed Sacrament. It is common also in the Liturgy, as when at Mass the priest salutes the congregation with "Dominus vobiscum" (The Lord be with you) or "Orate, fratres" (Brethren, pray). (2) Characteristic opening of the Epistles of the Apostles, wishing those addressed "Grace and the peace of God," and also of the letters of popes and bishops. (ED.)

Salutis æternæ dator, or GIVER OF LIFE, ETERNAL LORD!, hymn for Lauds on 1 Nov., feast of All Saints. It is attributed to Rabanus Maurus (776-856) and has eight translations; the English title given is by E. Caswall.—Britt.

Salutis humanæ Sator, or HAIL, THOU WHO MAN'S REDEEMER ART, hymn for Vespers from the Ascension to Pentecost; Ambrosian school, 7th or 8th century. There are about 30 translations; the English title given is by T. Potter. The second stanza reads:

> What nameless mercy Thee o'ercame,
> To bear our load of sin and shame?
> For guiltless, Thou Thy life didst give,
> That sinful erring man might live.

—Britt.

Salvador, republic in Central America; area, 13,176 sq. m.; est. pop., 1,657,000. Christianity was introduced into this region in the 16th century by missionaries who accompanied the Spanish explorers and conquerors. After its emancipation from Spain in 1821, Salvador joined the Federation of Central America, and in 1839, with the dissolution of the Federation, became an independent republic. The Diocese of San Salvador, erected in 1842, was at first a suffragan see of Santiago of Guatemala; it was raised to metropolitan rank in 1913. Catholicity is the dominant religion; free exercise of all religions is guaranteed. Salvador in 1929 comprised the following ecclesiastical divisions:

	Year	*Chs.*	*Pp.*	*Caths.*
San Salvador, A.	1913	295	180	1,579,500
San Miguel, D.	1913	...	...	436,900
Santa, D.	1913	...	...	378,700

Salvation (Lat., *salvare*, to save), in scriptural language, transference from straitened circumstances and other evils into a state of freedom and security. As sin is the greatest evil, Scripture uses the word mainly in the sense of redemption and liberation from sin and its consequences. In St. Paul's Epistles "salvation" usually denotes deliverance from final wrath, as distinguished from "reconciliation" which denotes liberation from present wrath.—C.E. (R. G. B.)

Salvation Army, religious organization which originated in England under William Booth, minister of the "New Connexion Methodists," and was introduced into the United States in 1881. Members are Arminian rather than Calvinistic in doctrine, and in order to be admitted to membership one must sign a pledge of total abstinence from intoxicating liquors and all harmful drugs. They are military in government, and persons of every social grade are found in their ranks. They do earnest work among the submerged, as they style them; 4 periodicals are published by them. Missionary work is carried on in South Africa, India, Japan, Korea, Java, and China. In the United States in 1925 there were 4465 ministers, 1519 churches, and 74,416 communicants.

Salvatorians. See SOCIETY OF THE DIVINE SAVIOUR.

Salve mundi salutare (Lat., Hail, Health of the World), poem in honor of the members of Christ upon the Cross. It is in seven cantos, with many variations, and is ascribed to St. Bernard of Clairvaux (1090-1153) or St. Bonaventure (1221-74).—C.E.

Salve Regina, mater misericordiæ, or HAIL TO THE QUEEN WHO REIGNS ABOVE, antiphon of Our Lady from Vespers (I) of Trinity Sunday until None of the Saturday preceding the first Sunday of Advent. It is also recited as part of the prayers said after every Low Mass. It is attributed to Hermann Contractus (1013-54). Besides the prose version said after Mass, there are 15 metrical translations; the English title given is from the Primer of 1685.—C.E.; Britt.

Salvete Christi vulnera, or HAIL, HOLY WOUNDS OF JESUS, HAIL, hymn for Lauds on 1 July, feast of the Most Precious Blood. It was written in the 17th century, by an unknown author. Six translations are in existence; the English title given is by H. Oxenham.—C.E.; Britt.

Salvete flores Martyrum. See FLOWERS OF MARTYRDOM, ALL HAIL!

Salzburg (Lat. JUVAVUM), city in Austria and former principality of the Holy Roman Empire. Barbarian invasions destroyed the beginning of Christianity in Salzburg, and it was only *c.* 700 that a see was established by St. Rupert of Worms. The diocese became an archbishoprie, *c.* 798, and this period marks the beginning of the temporal sovereignty of the archbishops who obtained possession of an extensive territory (measuring 3821 sq. m. in 1648) and many secular privileges, including the coining of money. Through Conrad III (12th century) they received the rank of papal legate, and in 1278 were appointed princes of the empire by Rudolph of Hapsburg. The principality was secularized in 1802, made a duchy of the Austrian Empire in 1849, and is now part of the Austrian Republic. Known as the German Rome because of its Italian aspect, Salzburg possesses many old ecclesiastical buildings, including a Renaissance cathedral (1614). The city is now the seat of an archdiocese.

Salzmann, JOSEPH (1819-74), missionary, b. Münzbach, Austria; d. St. Francis, Wis. He was ordained in 1842 and labored five years in Austria before coming as missionary to America. In Milwaukee he became pastor of St. Mary's, and entered upon a long struggle with German freethinkers. There he founded the St. Francis Seminary, in 1856; the Pio Nono College; the Catholic Normal School of the Holy Family, which was the first Catholic normal school in the United States; and the American branch of the St. Cecilia Society.—C.E.

Samaria, sa-mā'ri-a (Heb., *Somron*, from *Semer*, name of the owner of the hill on which the city was built), city in Ephraim, Palestine, capital of the kingdom of Israel since *c.* 900 B.C. (3 Kings, 16), and its religious and political center. The use of the name gradually extended to the entire kingdom or, after the Captivity, to the central region of Palestine between Judea and Galilee. In the time of Christ there was great hostility between the Jews and the Samaritans, which explains the episode of the Samaritan Woman (q.v.), and Our Lord's command to His disciples not to enter any of their cities (Matt., 10), and makes all the more noble the deed of the Good Samaritan (q.v.). The Gospel seems to have been preached there first by Philip (Acts, 8). The city was rebuilt by Herod and renamed Sebaste, and is now the Mohammedan village of Sebastieh.—C.E.

Samaritan Woman, a woman of Sichar, a city of Samaria, who was converted by Our Lord at the well of Jacob (John, 4). She had come to draw water from the well for her material needs, but Jesus gradually aroused in her sinful soul a desire for the supernatural waters that spring up into life everlasting.—Fouard, tr. Griffith, Christ the Son of God, N. Y., 1908. (J. M. N.)

Samoa, group of islands in the western Pacific Ocean, of which Tutuila and others are under the dominion of the United States, and Western Samoa belongs to the Dominion of New Zealand. The American islands are administered by a commandant-governor appointed by the President of the United States, and a local assembly; Western Samoa is governed by an administrator and a legislative council; area, American Samoa, 60 sq. m.; pop., 8763; area, Western Samoa, about 1250 sq. m.; pop., 41,660. The first Catholic missionaries, Marists, arrived in Samoa in 1845. Samoa comprises the Vicariate Apostolic of Navigators' Islands or Samoa. There are 60 churches, 6 secular priests, 22 regular priests, 1 seminary, 6 high schools, 101 primary schools, and a Catholic population of 9430.—C.E.

Samoa Islands, VICARIATE APOSTOLIC OF, Oceania (American possessions); comprises Tutuila, with its attendant islets of Manua, Rose, etc.; entrusted to the Marist Fathers. Vicar Apostolic: Joseph Darnand (1920), residence at Apia, Upolu Island. Churches, 14; priests, 2; religious women, 8; schools, 19; pupils, 599; Catholics, 1119.

Sampson, RICHARD, Bp. of Chichester and later of Coventry and Lichfield; d. Eccleshall, Staffordshire, England, 1554. He gained Wolsey's favor, held many preferments, and became one of the chief agents in the divorce proceedings of Henry VIII. In 1536 he became schismatical Bp. of Chichester,

and was transferred later to Coventry and Lichfield by royal authority without papal confirmation. It is said that he afterwards recanted his denial of papal supremacy.—C.E.

Samson, Judge of Israel (Judges, 13-16). Before his birth an angel predicted that he should be the deliverer of Israel and commanded that his hair should not be cut. He showed his superhuman strength by slaying a lion with his bare hands, by killing a thousand Philistines with the jawbone of an ass, and by carrying off the gates of Gaza. His hair was cut off by Dalila, his paramour, and he fell into the hands of the Philistines, who blinded him. On the feast of the god Dagon he pulled down the pillars of a great edifice and perished in the ruins with the Philistines.—C.E.

Samuel (Heb., God hath heard), the last Judge of Israel. He was born at Ramatha in the mountains of Ephraim, *c.* 1132 B.C., the son of Elcana and Anna, who vowed before his birth to give him to the Lord (1 Kings, 1). He delivered the Israelites from the rule of the Philistines (1 Kings, 7), and is believed by some to be the author of the books of Judges and Ruth, and the first 24 verses of 1 Kings. In his old age he appointed his sons judges over Israel, but they displeased the ancients, who asked him for a king, and the Lord told him to anoint Saul (1 Kings, 8).

San Antonio, ARCHDIOCESE OF, embraces Texas between the Colorado River and the Rio Grande, except that portion west of McCulloch, Macon, Gillespie, and Val Verde counties, and south of the Arroyo de los Hermanos on the Rio Grande; also the counties of Live Oak, Bee, Goliad, Refugio, and El Paso; area, 39,272 sq. m.; diocese, 1874; archdiocese, 1926; suffragans: Amarillo, Corpus Christi, Dallas, Galveston, and Oklahoma. Bishops: Anthony Dominic Pellicer (1874-80); John C. Neraz (1881-94); John Anthony Forest (1895-1911); John W. Shaw (1911-18); Arthur Jerome Drossaerts (1918). Churches, 202; priests, secular, 91; priests, regular, 116; religious women, 1449; colleges, 5; seminaries, 2; academies, 16; parish and mission schools, 79; pupils in parochial schools, 10,549; institutions, 10; Catholics, 318,000 (of whom 260,000 are Mexican).

Sanatio in Radice (Lat., a healing at the root), a secret validation of an invalid marriage without securing a renewal of consent. This *sanatio* can be granted only by the Holy See; and there is no validation of this kind for a marriage which has an impediment of the natural or Divine law, but only for a marriage which was null because of some ecclesiastical obstacle. In other words, the Church can undo what it has done; and this action may retroact, so that, by a sort of legal fiction, the marriage will then be considered to have been legal from the beginning; it is especially useful in the legitimation of children already born of such a union.—Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (J. F. S.)

Sanchez, THOMAS (1550-1610), Jesuit theologian, b. Cordova; d. Granada. Author of an exhaustive treatise on marriage and of works on moral theology, he was unjustly accused of immoral teachings, especially concerning "mental reservation." His life was an example of holiness. —C.E.

Sancta Mater, istud agas. See STABAT MATER DOLOROSA.

Sanctifying Grace, the free gift of God establishing the soul in the way of justification and holiness. Its intimate nature is beyond mere human analysis, but judging by its effects, we are justified in regarding it as a physical adornment of the soul, permanent in its essence, incompatible with grievous sin, recreating the soul as a new nature competent to act supernaturally and meritoriously. It is habitual grace regarded under one aspect—the real interior sanctification which enriches the soul and makes it permanently holy in the sight of God.—C.E., VI, 701; Pohle-Preuss, Grace, St. L., 1921.

(R. J. MCI.)

Sanction, the system of rewards and punishments attached by the legislator to the observance or violation of a law. A moral sanction has a twofold purpose, one deterrent, influencing through the hope of reward and the fear of punishment, the other retributive, rewarding the observance and through proper punishments procuring the restoration of violated moral order. Sanctions constitute the necessary guarantee of the obligating character of the moral law. Experience proves their necessity and that the sanctions of this life such as remorse of conscience, sufferings, social and legal penalties, etc., are altogether inadequate to prevent violation of the moral code. Divine Wisdom and Justice demand a truly adequate sanction. Such complete and final sanction is not to be found in this world of struggle between good and evil, where the forces of evil at times seem victorious, but in the future life with its eternal rewards or happiness and the eternal punishments or misery through which goodness and virtue as well as Divine Justice are finally triumphant.—C.E.; P.C. Augustine.

(D. A. MACL.)

Sanctorum meritis inclyta gaudia, or SING, O SONS OF THE CHURCH SOUNDING THE MARTYR'S PRAISE!, hymn for Vespers for the Common of many martyrs, out of Paschal Time. Written in the 8th century, its authorship is unknown. Thirteen translations are in existence; English title given is by D. Donahoe.—C.E.; Britt.

Sanctuary. (1) Consecrated place giving protection to those fleeing from justice or persecution. The right of sanctuary was based on the inviolability attaching to things sacred. It was originally confined to the church itself, but in the course of time its limits were extended to the surrounding precincts, and sometimes even to a larger area. Usually there was a large ring or knocker on the church door, the holding of which gave the right of asylum. The practise of sanctuary ceased towards the end of the 18th century, though the Church still claims her right in canon 1179 of the code of canon law. (2) The space in the church reserved for the high altar and the clergy. In Christian antiquity it was confined to the apse, into the wall of which the stone benches for the clergy were let; in the middle stood the bishop's chair (*cathedra*). As time went on, the semicircular niche could no longer hold the numbers of the higher and lower clergy,

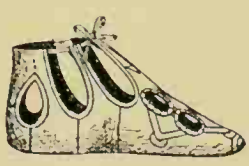
and a portion of the middle nave was often enclosed with rails and added to the sanctuary. In later times, however, this necessity was met in another way, by introducing between the cross aisle and the apse a compartment or square, the basilica thus receiving the form of a cross.—C.E. (A. C. E.)

Sanctuary Lamp, the light that is kept burning (usually suspended in the middle of the sanctuary) before the tabernacle in which the Blessed Sacrament is reserved. The custom dates from about the 13th century. According to present ecclesiastical legislation, at least one lamp must burn continually before the tabernacle; several may be used, but their number should be uneven. The sanctuary lamp should be fed with olive-oil or beeswax; but where olive-oil cannot be obtained, the ordinary may permit the use of other, if possible vegetable, oils. Only in extreme necessity may the ordinary permit the use of an electric light. No special color is prescribed; in English-speaking countries a red lamp is generally used.—Wuest, tr. Mullaney, Matters Liturgical, N. Y., 1925. (F. J. C.)

SANCTUARY LAMP

Sanctus (Lat., holy, saintly, saint), one who practises virtue above the ordinary, who is eminent for good deeds; an attribute of God who is all holy; title of those who have been canonized; a title of the faithful, used by St. Paul (Col., 1); part of the preface of the Mass, repeated three times, in reference to God.—Delehaye, Sanctus, Brussels, 1927. (ED.)

Sandals, Episcopal, slippers with leather sole and embroidered silk or velvet upper part, worn with the liturgical *caligæ* (silk stockings knitted or cut out of fabric), by the pope, bishops, and certain prelates in pontifical solemn Mass. Sandals of simpler design are worn by members of certain religious orders, instead of shoes.—C.E.



BISHOP'S SANDAL XII CENTURY

Sander (Sanders), Nicholas (1530-81), b. Charlwood, England; d. Ireland. He fled from the persecutions of Elizabeth and became the leader of the English Catholic exiles at Rouen, participating in the controversy with Jewel. By the Rescript of Pius V he was appointed to restore ecclesiastical discipline in England (1567). In 1579 he went to Ireland as papal agent through the connivance of Philip II of Spain. His chief work is "De schismate Anglicano."—C.E.

Sandhurst, Diocese of, Victoria, Australia; area, 17,270 sq. m.; suffragan of Melbourne. Bishops: Martin Crane, O.S.A. (1874-1901); Stephen Reville, O.S.A. (1901-06); John McCarthy (1917), residence at Bendigo. Churches, 112; priests, secular, 46; priests, regular, 9; religious women, 224; superior schools, 15; primary schools, 29; pupils in primary schools, 3684; institutions, 2; Catholics, 39,526.

Sands, Benjamin F. (1812-83), rear-admiral in U. S. Navy, b. Baltimore; d. Washington. He became a convert in 1850. After holding important commands in the Civil War he was made superintendent of the Naval Observatory, Washington, 1867, and raised its standards to rival the best in Europe. Three of his sons served in the navy and one in the army.

—James Hoban (1845-1911), rear-admiral in U. S. Navy, son of the preceding, b. Washington; d. there. He rendered distinguished service in the Civil War and commanded at the Naval Academy (1906-07) where he introduced a much needed reform. Through his influence greater tolerance and respect for religious practises were observed in the navy.—C.E.

Sandwich Islands, Vicariate Apostolic of. See Hawaiian Islands.

Sanetch Indians, a sub-tribe of the Songish (q.v.). They belong to Salishan linguistic stock and are in reserves on Vancouver, B. C. Fr. John Baptist Bolduc began the work of Christianization in 1843. They are all Catholics and civilized.—C.E.

San Francisco, Archdiocese of, California; established, 1853; comprises San Francisco, San Mateo, San Joaquin, Stanislaus, Sonoma, Alameda, Contra Costa, Lake, Marin, Mendocino, Napa, Solano, and Santa Clara counties; area, 16,856 sq. m.; suffragans: Los Angeles and San Diego, Monterey-Fresno, Sacramento, and Salt Lake. Archbishops: Joseph Sadoc Alemany, O.P. (1853-84); Patrick William Riordan (1884-1914); Edward J. Hanna (1915). Churches, 219; stations and chapels, 86; priests, secular, 323; priests, regular, 209; religious women, 1443; university, 1; seminaries, 5; colleges, 8; academies, 27; normal school, 1; parochial schools, 87; pupils in parochial schools, 25,464; institutions, 27; Catholics, (app.), 350,000.

San Francisco, California. In 1776 the noted Franciscan Father Junipero Serra, founder of many of the California missions, ordered the founding of the mission San Francisco de Asis, also known as the Mision Dolores. This mission, destined to become the largest city on the Pacific Coast, was probably comprised of a church, a residence for the priests, a military guard, and houses and workrooms for the Indians. Until 1822, when California ceased to be a Spanish colony, the mission prospered, but in 1834 the missions were confiscated by the Mexican authorities, and the village of Yerba Buena was established on the old site of the Mision Dolores. Twelve years later it was seized by a United States warship, and the name was changed to San Francisco, 1847. In 1848, by the treaty of Guadalupe Hidalgo, California was ceded to the United States, and in 1853, because of the refusal of Mexico to permit an American bishop to exercise jurisdiction in Lower California, the Mexican territory was detached from the Diocese of San Diego or Monterey, and Upper California was divided into the two dioceses of Monterey and San Francisco. San Francisco thus became the residential see of an archbishopric. At this time there were only two churches in the city, the old Mision Dolores for those who spoke Spanish, and St. Francis's, erected in 1849, for those who did not speak Spanish; the new bishop laid the cornerstone of St. Mary's church in 1853, Father Anthony Maraschi, S.J., founded St. Ignatius's College and church in 1855, and shortly

afterwards St. Mary's Hospital was founded by the Sisters of Mercy. The efforts of the Catholic Church continued to assist greatly in the building up of San Francisco, and when the earthquake of 1906 and the subsequent fire destroyed many churches, asylums, schools, and hospitals, including the great Jesuit church and College of St. Ignatius, and the Sacred Heart College of the Christian Brothers, the generosity of the Catholic congregations of the United States facilitated immediate rebuilding. Among the noted Catholics who have brought honor to the city of San Francisco are: Peter H. Burnett, who became the first American Governor of California and was later Justice of the Supreme Court of California and president of the Pacific Bank of San Francisco; Charles Warren Stoddard, author and journalist; and Garret W. McEnerney, who won international fame by his masterful presentation of the claims of the Catholic Church in California to the Pious Fund before the Tribunal of Arbitration at The Hague, 1902. Father Serra, the virtual founder of the city, is honored with an imposing statue in Golden Gate Park, and in 1884 a legal holiday was proclaimed by the State Legislature in honor of the centennial of his burial day. In San Francisco today there are: 3 Catholic publications, "L'Imparziale," a semi-weekly Italian newspaper, "L'Unione," a weekly Italian newspaper, and "The Monitor," a weekly English newspaper; 43 Catholic churches; 29 parochial schools; 4 missions; 134,598 Catholics.

Sangallo, GIULIANO GIAMBERTI DA (1445-1516), architect and sculptor, b. Florence; d. there. After working on the Palazzo San Marco in Rome and the fortification of the harbor of Ostia, he received the patronage of the Medici family and erected the church of Madonna delle Carceri at Prato (1485), Villa Poggio at Cajano (1489), and in Florence the hermitage of S. Agostino before the Gate San Gallo, from which he obtained his surname. From 1503-11 he was architect of St. Peter's.

—ANTONIO DA, THE ELDER (1455-1534), brother of the preceding, b. Florence; d. there. He was engaged by Pope Alexander VI to erect the fortification of the Castel Sant'Angelo and the fort Civita Castellana. He later erected the church of Madonna di San Biagio at Montepulciano, one of the handsomest in Italy, as well as many splendid palaces, and became chief engineer of the fortifications of Florence.

—ANTONIO DA, THE YOUNGER (1485-1546), nephew of the preceding, b. Mugello, Italy; d. Terni. Working for 41 years under the patronage of Leo X, Clement VII, and Paul III, he exhibited extraordinary ability as a builder of churches and palaces, and as a military engineer. He succeeded his master Bramante in the building of St. Peter's, completed the church of Madonna di Loreto, and erected at Borgo the church of S. Spirito. The most notable of his palaces are Palazzo Farnese, Palazzo Sacchetti, and Villa Madama. He filled numerous engineering commissions in various Italian cities and cut the Pozzo di S. Patrizio (St. Patrick's Well) at Orvieto.—C.E.

Sanhedrin (Gr., *syn*, with; *hedra*, seat), the supreme council and court of justice among the Jews. Whilst some Jewish Doctors would trace back the Sanhedrin to the council of 70 elders instituted by Moses (Num., 11), the earliest undisputed mention which we possess touching the council of elders of Jerusalem dates from the time of Antiochus the Great (223-187 B.C.); the institution may have evolved gradually from the council of nobles, chiefs, and ancients on which the ruling of the restored community devolved at the time of Nehemias and Esdras (1 Esd., 5; 6; 10; 2 Esd., 2; 4; 5; 7).

The Sanhedrin consisted of 71 members, president included, appointed probably for life, and the formal installation of new members was accompanied by an imposition of hands. At the height of the Sanhedrin's power, criminal causes, according to the Talmud, were tried before a committee of 23 members presided over by the *Ab-Beth-Din* (president); two other committees, also of 23 members each, studied the questions to be submitted to plenary meetings. The members sat in a semi-circle; two clerks stood before them, one on either side, to take down the votes. The members spoke standing. On matters of civil or ceremonial law, the voting began with the oldest member of the assembly; whereas the youngest member was the first to cast his vote in criminal trials. For criminal judgments a quorum of at least 23 members was required; a majority of one vote was sufficient for acquittal, but for conviction a majority of two votes was necessary; a unanimous vote for conviction set the defendant free, the court, by some fiction of law, being by this very fact declared incompetent.

The extent of the Sanhedrin's jurisdiction varied in the course of time. Prior to the reduction of Judea to the status of a Roman province, criminal law was administered by the Sanhedrin and by a number of lesser courts in various towns, the Sanhedrin acting as a court of appeals and having also the function of a trial court in certain cases. After the removal of Archelaus, however, when Judea became one of the provinces ruled by procurators appointed by the emperor, criminal jurisdiction resided in these officials alone; the Sanhedrin had police powers permitting the arrest of alleged breakers of the law, and upon it devolved the duty of gathering the evidence and preparing the indictment for the procurator, who alone was qualified to hear the case and pronounce the sentence. This view accounts for all the details of the prosecution of Our Lord as narrated in the Gospels; and is supported by what is known of Roman provincial administration throughout the empire.—C.E.

(C. L. S.)

San Juan, DIOCESE OF, comprises the north and east portion of the Island of Porto Rico, the islands of Culebra and Vieques, and the Virgin Islands; area about 2000 sq. m.; established, 1511, by Pope Julius II; immediately subject to the Holy See. This see, at present vacant, has had 55 occupants since erection; the first bishop, Rt. Rev. Alonso Manso, was the first bishop to come to America, taking possession of the see in 1513. Apostolic Administrator: José Torres Diaz. Churches, 55; chapels and oratories, 11; priests, secular, 35; priests, regular, 60; religious women, 265; academies and boarding schools, 9; parish schools, 15; institutions, 14; Catholics, 600,000.

San Marino, republic within Italy; area, 38 sq. m.; pop., 12,027. Legend attributes the foundation of this republic in the 4th century, to St. Marinus, a stone-cutter, from Dalmatia, who settled on Monte Titano. At the beginning it was a religious community on a steep rock; gradually settlements were made around it, the ground was cultivated, and a government organized.

The clergy are under the pastor of the "Pieve," the parish church of the capital. Franciscans established themselves here 1361, the Poor Clares built a monastery, 1609, and the first Capuchin house dates from the 18th century. The College of Belluzzi is the principal institute of learning in the republic.

San Marino comprises ten parishes, eight in the Diocese of Montefeltro, and two in Rimini. The Code punishes with fine and imprisonment any priest who reads from the pulpit a document from an outside authority, or who censures the acts of the Grand Council or the Regency, or who refuses to publish an order of the government. Ecclesiastics are political electors, but are ineligible for civil positions. They receive no government support, but each parish has its own patrimony. Religious institutions, corporations, and parishes are forbidden to sell, exchange, or transfer goods without government authority. Acts of ecclesiastical authority relating to the granting of ecclesiastical goods or the collation of major or minor benefices, and the paying of rents of the benefices, cannot be executed without the consent of the regents on the advice of the State Congress. —C.E.

Sanseverino, Gaetano (1811-65), restorer of the Scholastic philosophy in Italy. After a comparative study of philosophic systems he determined to restore the study of the Schoolmen, especially of Thomas Aquinas, and taught logic and metaphysics in the seminary at Naples and ethics in the university. He became canon of the cathedral and *scrittore* in the National Library, and founded "La Scienza e la Fede" (1840), a periodical in the interest of Christian philosophy. His principal work, "Philosophia Christiana," covers logic and psychology.—C.E.

Santa Clara University, Santa Clara, Cal., founded, 1851; conducted by the Jesuits; preparatory school; colleges of arts and sciences, engineering, business administration, law; pre-medical school; professors, 51; students, 475; degrees conferred in 1929, 44.

Santa Fé, Archdiocese of, New Mexico; diocese, 1850; archdiocese, 1875; embraces the State of New Mexico, Doña Ana, Eddy, Grant, Lea, Luna, Otero, and part of Sierra counties excepted; area, 104,168 sq. m.; suffragans: Denver, El Paso, and Tucson. Bishops: J. B. Lamy (1850-85); J. B. Salpointe (1885-94); P. L. Chapelle (1894-97); Peter Bourgade (1899-1908); J. B. Pitaval (1909-18); Albert T. Daeger, O.F.M. (1919). Churches, 360; stations and chapels, 107; priests, secular, 52; priests, regular, 52; religious women, 336; colleges, 2; academies, 10; schools (in most of the country missions, the population being entirely Catholic, there are primary schools with Catholic lay teachers), 35; pupils in all schools, 6118; pupils in public schools taught by sisters, 2957; institutions, 10; Catholics, 143,788 (of whom 8187 are Pueblo Indians).

Sant'Angelo, Castle of (Mausoleum of Hadrian), a huge circular edifice in Rome, 230 ft. in diameter, built by Emperor Hadrian for his tomb, 136, and later converted into a citadel. It is connected with the Vatican quarter by the Bridge of S. Angelo, also the work of Hadrian, and formerly contained the Archive of S. Angelo founded by Sixtus IV, Leo X, and Clement VIII to preserve the most important documents and titles of possession of the Roman Curia. Transferred to the Vatican in 1798, the collection is still kept separate under the name of Archive of the Castle.

Santiago, capital of Chile; founded in 1541 by Pedro de Valdivia who built the fort of Santa Lucia around which the city arose. The city is the seat of the Archdiocese of Santiago, and contains the Romanesque cathedral of the Assumption, a Catholic university, eight workingmen's clubs, and several Catholic societies whose object is to procure cheap and healthful homes for the families of workingmen. Seven parishes have houses of refuge where needy women are gratuitously housed. Confraternities of all kinds flourish in the parishes, including those of the Blessed Sacrament, Our Lady of Mount Carmel, the Apostleship of Prayer, the Sacred Heart, the Children of Mary, the Congregation of Mary and St. Aloysius, the Most Holy Rosary, Christian Doctrine, Christian Mothers, and Peterspence. Estimated Cath. pop., 500,000.

Santini, Giovanni Sante Gaspero (1787-1877), astronomer, b. Caprese, Italy; d. Padua. After studying under distinguished teachers at Pisa and Milan he was appointed by the Italian Government assistant director of the observatory at Padua, 1806, and in 1813 made professor of astronomy in the university. In 1814 he became director of the observatory, made it renowned for equipment and thoroughness of work, and acquired fame by planetary researches. Besides numerous dissertations on astronomic and geodetic subjects, he wrote "Elements of Astronomy."—C.E.

Santo Tomas, University of, Manila, P. I., founded, 1611, by Miguel de Benavides, O.P., confirmed as a pontifical university, 1645; and a royal university, 1680; faculties of theology, law, philosophy, medicine, pharmacy, engineering, education, liberal arts; central preparatory and major seminary; conducted by the Dominicans. Professors, 84; students, 2600.

San Xavier del Bac, mission in the Santa Cruz valley, Arizona, nine m. south of Tucson, founded in 1699 by Father Eusebius Kino, S.J., from the University of Ingolstadt, and later completed by Spanish Franciscans. The church and mission buildings, which are the best examples of Spanish Mission style north of Mexico, were abandoned in 1827, and, until 1866, left to the care of the Papago Indians, who saved them from destruction by the Apaches. They are now used as a mission for the Papago Indians and belong to the diocese of Sonora. —C.E.

Sapiential Books (Lat., *sapientia*, wisdom), the books of the Scripture which teach wisdom: Proverbs, Ecclesiastes, Wisdom, Ecclesiasticus. (ED.)

Sara, (Heb., princess), stepsister and wife of Abraham (Gen., 12; 20). Her original name, Sarai, was changed by God's command (17). She gave birth to Isaac when she was 90 years of age, prevailed upon Abraham to expel Agar and Ismael (21), and died at the age of 127 in Hebron (23), where she was buried in the narrow cave of Macpelah.—C.E. (F. P. D.)

Sarawak, PREFECTURE APOSTOLIC OF, Isle of Borneo; established 1927 by division from the former prefecture of Labuan and North Borneo. Prefect Apostolic: Edmond Dunn, of the Foreign Missionaries of Mill Hill (1927), residence at Kuching.

Sarayacú Mission, chief Franciscan mission of the Ucayali river country in northeastern Peru, established in 1791 by Father Narciso Girbal, his first colonists being some Setebos who were joined later by other tribes. Under Father Plaza a good-sized town was built with separate sections for different tribes, as Pano, Omagua, and Yameo, who used the Pano tongue for intercommunication. The government was patriarchal, through Indian officers under supervision of priests. Withdrawal of government support and establishment of other missions led to its abandonment in 1863, but the town continues as the chief port of the Ucayali with a mixed Spanish and Indian population, using the Quichua language as the medium.—C.E.

Sarbiewski, MATHIAS CASIMIR (1595-1649), poet, called the Horace of Poland, b. near Plonsk, Poland; d. Warsaw. He entered the Society of Jesus and was ordained priest, 1623. He taught at Vilna and was preacher to King Wladislaw, 1635. He excelled in lyrics, especially in patriotic odes and was commissioned by Pope Urban VIII to revise the hymns of the Breviary. Also the author of prose works on literary and religious subjects.—C.E.

Sardica, COUNCIL OF, one of the many synods held principally to settle the troubles caused by the Arian heresy, probably in 343. Ninety-four Catholic bishops and seventy-six bishops favoring Arianism were present. Failing to reach an agreement, the eastern bishops withdrew and convened at Philippopolis, where they promulgated a new creed and an encyclical, dating it from Sardica (modern Sofia). Several bishops were excommunicated as a result. The Catholic bishops investigated the cases of Athanasius, Marcellus, and Asclepas and pronounced them innocent. Though the council drew up several canons, it failed in its principal object.—C.E.

Sardis (SARDES), city in Lydia in Asia Minor, one of the seven churches in Asia to whose bishop St. John was commanded to write an epistle. (Apoc., 3).—C.E., XIII, 472.

Saron, sâr'ŏn (Heb., *sharon*, plain); (1) a maritime plain 55 m. long between Jaffa and Mt. Carmel in Judea, ranked with Carmel and Lebanon for its luxuriant vegetation (Is., 35); (2) the country between Mt. Thabor and the Lake of Tiberias; St. Peter visited here and cured a man sick eight years with the palsy (Acts, 9); (3) region east of the Jordan, near Galaad (1 Par., 5).

Sarpi, PAOLO (1552-1623), Servite and anti-papal historian and statesman, b. Venice; d. there. He taught philosophy in his monastery, was made provincial for the Venetian Republic (1579), procurator general (1585-88), and became hostile to Rome when three times rejected as nominee for an episcopal see. Under the protection of the Doge and Senate he was appointed theological consultor, effected the enactment of anti-ecclesiastical laws, and caused the papal interdict upon Venice to be revoked. His "History of the Council of Trent" is a bitter invective against the popes.—C.E.

Sarsfield, PATRICK (1650-93), b. Lucan, Ireland; d. Huy, Belgium. After following James II to France, he fought in Ireland, captured Sligo, defended Limerick, destroyed William's siege train, and was created Earl of Lucan. In 1691 he saved the Irish forces from destruction and later assented to the Peace of Limerick. He was mortally wounded while fighting with the Irish Brigade at Landen. —C.E.

Sarto, ANDREA DEL (ANDREA D'AGNOLO; 1486-1531), painter, b. Florence; d. there. His work shows the influence of Fra Bartolommeo and Leonardo da Vinci. His well-known "Madonna of the Harpies", painted in 1517, and so called from the decoration of the pedestal, is now in the Uffizi gallery. He was called to France in 1518 by Francis I. The beautiful "Madonna of the Sack" was painted for the cloister of S. Annunziata, in Florence, 1525. His "Last Supper" in the convent of S. Salvi approaches Leonardo's. Other familiar works are the "St. John Baptist" of the Pitti gallery, "St. Catherine," and "St. Agnes" of the Pisa cathedral. Great as a colorist and draughtsman, he is called the "Faultless Painter," but is criticized for the monotony of his types.—C.E.

Sarum Rite (SARUM USE), the manner of regulating the details of the Roman Liturgy that obtained in Pre-Reformation times in the south of England and in parts of Scotland and Ireland. Anglo-Saxon Christians knew only the Roman Liturgy, as we learn from the Synod of Clovesho (747). St. Osmund, a Norman Bishop of Salisbury, compiled a Missal, Breviary, and Ritual, revising the Anglo-Saxon readings of the Roman Rite to incorporate certain Norman liturgical traditions. The Roman Rite itself has always permitted laudable local customs, and the adoption of the Sarum Service Book did not mean the rejecting of existing ceremonial usages in favor of those in vogue at Salisbury, but only a fitting thereof into the framework outlined in the Sarum Missal, Breviary, and other liturgical manuals. The Sarum Rite, in the main, represents the Roman Rite as carried out in the 11th century, and the reforms of the popes, notably the Franciscan revision in the 13th century, very slowly found their way into the service books of the Church in Britain.—C.E.; Rock, Church of Our Fathers, Lond., 1903. (J. A.)

Satan (Heb., an adversary, enemy), name for the chief demon or devil (1 Par., 5), frequently used as a common noun in the O.T. (3 Kings, 5). The form Satanas is used throughout the N.T. in the Vulgate, while the form Satan occurs in the O.T. only. In Matthew, 16, it is used in the sense of contrariness or opposition. (A. H.)

Satisfaction (Lat., *satis*, enough; *facere*, to make). (1) In general, reparation made to another to pay a debt or to atone for an injury. Thus, we say that Christ made satisfaction to God for our sins. (2) In particular, compensation made to God for the debt of temporal punishment. That such a debt of punishment may remain after the sin itself has been forgiven, and that man can make satisfaction for it, is evident from Scripture (2 Kings, 12; Jon., 3), and from Christian tradition. The penance (q.v.) given after sacramental confession is intended principally to make satisfaction for the debt of temporal punishment. All supernaturally good works performed by one in the state of grace possess satisfactory value.—Pohle-Preuss, The Sacraments, III, St. L., 1924. (F. J. C.)

Saturday, named for the Roman god Saturn, day of the week consecrated by the Church for devotion to the Blessed Virgin Mary.

Saturday in White, Saturday in Easter week, so called because of the custom in the early Church of laying aside the baptismal robes worn by those who had been baptized on Easter Eve.

Saturninus, SAINT, martyr (3rd century), first Bp. of Toulouse, b. Patras; d. Toulouse. Of noble birth, he went as bishop to Toulouse, during the consulate of Decius and Gratus (250). Soon he had a small church in the town and had made numerous conversions. To reach his church, St. Saturninus had to pass the capitol where there was a temple, and the pagan priests ascribed to his frequent passings the silence of their oracles. For this they seized him, and on his refusal to sacrifice to the idols, condemned him to be tied by the feet to a bull which dragged him about the town until the rope broke. Two Christian women gathered up his remains and buried them in a ditch. A church called the *Taur* (bull), was erected where the bull stopped. The saint's body is preserved in the church of St. Sernin (Saturninus), one of the most beautiful in Southern France. Patron of Toulouse. Emblems: bull, cross, miter. Relics in Cathedral of Toulouse. Feast, R. Cal., 29 Nov.—C.E.; Butler.

Saul, first King of Israel. When the people demanded a king he was anointed by the prophet Samuel, but lost the favor of God through disobedience. He received David into his household and later persecuted him in jealousy. After visiting the witch of Endor in order to communicate with Samuel's spirit he was defeated by the Philistines, and took his own life.—C.E.

Sault Sainte Marie, DIOCESE OF, Ontario; established, 1904; comprises the districts of Thunder Bay and Algoma; that part of Nipissing N. and W. of Lake Nipissing, and the Manitoulin and other Islands; suffragan of Kingston. Bishop: David Joseph Scollard (1905). Missions and churches, 106; priests, secular, 46; priests, regular, 31; religious women, 204; college, 1; academies, 2; Catholic schools, 50; public schools with Catholic teachers, 70; Indian schools, 3; Catholics, 65,000 (of whom 5500 are Indian).

Savannah, DIOCESE OF, embraces the State of Georgia; area, 58,980 sq. m.; suffragan of Baltimore. Bishops: Francis X. Gartland (1850-54); John Barry (1857-59); Augustin Verot (1861-70); Ignatius Persico (1870-72); W. H. Gross, C.SS.R. (1873-85); Thomas A. Becker (1886-99); Benjamin J. Keiley (1900-22); Michael J. Keyes (1922). Churches, 60; stations and chapels, 67; priests, secular, 28; priests, regular, 32; religious women, 228; academies, 5; high schools, 4; parochial schools, 15; pupils in parochial schools, 3783; institutions, 7; Catholics, 18,820.

Saviour, a title of Our Lord, arising from the fact that He sacrificed His life to atone for the sins of men and so won for sinful men grace and access to God. Only in virtue of His satisfaction for men's offenses can we obtain salvation: "Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved" (Acts, 4). (W. S. R.)

Savonarola, GIROLAMO (1452-98), Dominican preacher and reformer, b. Ferrara, Italy; d. Florence. Elected prior to San Marco in 1491, he preached sermons denouncing laxity of morals and gained great influence. Opposing the Medici, he welcomed Charles VIII of France, and favored the establishment at Florence of a democratic republic. He introduced many severe measures to reform morals, came into conflict with Pope Alexander VI, was interdicted from preaching, and, refusing obedience, was excommunicated (1497), tried, condemned, and executed (1498).—C.E.; Lucas, Fra Girolamo Savonarola, Lond., 1906.

SAVONAROLA AS PETER MARTYR (Bartolommeo)

Saxo Grammaticus (b. *c.* 1150), Danish historian, author of "Gesta Danorum," a complete history of Denmark to the year 1187, written in ornate Latin at the suggestion of Archbishop Absalon of Lund (d. 1201). The first nine books preserve ancient legendary material, the last seven are historical and based on oral reports.—C.E.

Scala Santa (It., Holy Stairs), twenty-eight white marble steps at Rome, near the Lateran; according to tradition, the staircase formerly leading to the prætorium of Pilate at Jerusalem, hence sanctified by the footsteps of Our Lord during His Passion. They are supposed to have been brought from Jerusalem to Rome by St. Helena, *c.* 326. In the Middle Ages they were known as Scala Pilati, Stairs of Pilate. When the old papal palace was destroyed, 1589, and the new one erected, the Holy Stairs were transferred to their present site before the Sancta Sanctorum. Here they are flanked by four other stairs, two on each side, for common use, since the Holy Stairs may only be ascended on the knees, a devotion popular among pilgrims and the Roman faithful. Pius X granted a plenary indulgence to be gained as often as the stairs are devoutly ascended, after confession and communion. Imitations of the Scala Santa have been built elsewhere and indulgences are attached to them. —C.E.

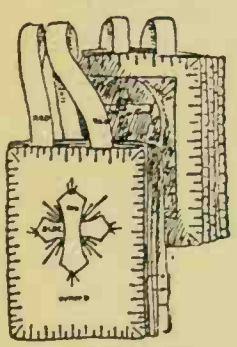
Scandal (L.L., *scandalum*, stumbling-block), any word or action which has at least the appear-

ance of evil, and which is the occasion of sin to another. It is a grave sin in grave matter because it is opposed to the law of charity. Christ speaks of scandal: "Woe to the world because of scandals. For it must needs be that scandals come: but nevertheless woe to that man by whom the scandal cometh" (Matt., 18).—C.E. (H. A. S.)

Scandinavian Evangelical Bodies, a movement in the United States to break away from the State Churches in Sweden, Norway, and Denmark. Three bodies have been organized: Swedish Evangelical Mission Covenant; Swedish Evangelical Free Church; and the Norwegian-Danish Evangelical Free Church Association of North America. In doctrine the Covenant is strictly evangelical, accepting the Bible as the inspired Word of God unto men, the only infallible guide in matters of faith, doctrine, and practise, and His message regarding both this life and the life that is to come. The churches are congregational in government. In 1926 in the United States there were 583 ministers, 505 churches, and 48,785 communicants.

Scapegoat, the one of the two buck goats presented before the Lord on the Day of Atonement, chosen by lot to be the emissary goat, not sacrificed for sin, as his companion, but let go into the wilderness, symbolic of carrying the iniquities of the Chosen People into an uninhabited land; or, as some interpret the emissary goat to mean the evil spirit, symbolic of turning back on the evil spirit the sins which he instigated (Lev., 8).

Scapular (Lat., *scapula*, shoulder-blade), a sacramental worn as a badge of a religious confraternity. It consists of two pieces of cloth, one of which is worn on the breast and the other on the back, with bands or strings passing over the shoulders. A scapular gives its wearer a share in the merits and spiritual benefits of the association of which it is the badge. In certain religious orders an outer garment called a scapular is worn; it consists of a long piece of cloth hanging from the shoulders before and behind, almost to the ground. In the Middle Ages, lay persons were often permitted to become "oblates" of these orders, that is, they assisted frequently at the monastic services and had a share in the merits of the order; they were allowed to wear the scapular, which, after a time, was made smaller and was worn under the clothing. Certain associations of the laity are known as Third Orders, and the members wear the large scapular (about 5 by 2½ inches); other societies wear the small scapular (about 2¼ by 2 inches). The rules concerning scapulars are: the investing must be done by an authorized person; the scapular may be given in any place, to any Catholic, even to an infant; it must be worn as described above; if replaced, no blessing is required; if it is laid aside for a considerable time, the benefits are forfeited during that time. The Church has approved 18 kinds of scapulars.



THE FIVE SCAPULARS

MONK WITH SCAPULAR

Scapular of the Hearts of Jesus and Mary, a white scapular with the two Hearts and the implements of the Passion on one part, and a red cross on the other. It owes its origin to the Daughters of the Sacred Heart, a community founded at Antwerp in 1875. It was approved in 1900; indulgenced by Leo XIII and Pius X.

Scapular of the Help of the Sick, badge of a confraternity, founded 1860, associated with the Society of St. Camillus, patron of hospitals. It is black, and bears a picture of the Blessed Virgin; indulgenced by popes Pius IX, and Leo XIII.

Scapular of the Holy Face, made of white cloth, with the picture of the Face of Our Lord made famous through the tradition of Veronica's Veil. It is the badge of the Archconfraternity of the Holy Face, but the members, instead, may use a medal or cross bearing the same emblem. It is not indulgenced.

Scapular of the Immaculate Conception, a blue scapular, bearing on one part a picture of the Immaculate Conception, and on the other the name of Mary. It was established by the Blessed Ursula Benincasa, foundress of the Theatine Nuns.

Scapular of the Immaculate Heart of Mary, badge of the society of the Sons of the Immaculate Heart of Mary. It is white, with a picture of the Heart of Mary surrounded by flames, surmounted by a lily, encircled with roses, and pierced by a sword.

Scapular of the Mother of Good Counsel, a recent scapular, approved by Leo XIII, 1893. Its use is promoted by the Augustinian Fathers. It is white, with one part bearing a picture of the Mother of Good Counsel, and the other, the papal crown and keys.

SCAPULAR OF MOUNT CARMEL

Scapular of Mount Carmel, the best-known of the scapulars; badge of the Confraternity of Our Lady of Mount Carmel. It is brown in color, and often ornamented with pictures, which, however, are not essential. It owes its origin to St. Simon Stock, an English Carmelite. Originally the investing in this scapular was restricted to the Carmelite Order, but now any priest having ordinary faculties in a diocese can invest in it. The formula now in use was prescribed by Leo XIII, 1888.

Scapular of Our Lady of Ransom, badge of a confraternity affiliated to the Order of Our Lady of Mercy. It is white, and bears a picture of Our Lady of Ransom.

Scapular of the Passion (Red). This and its bands are of red woolen material; on one half is a picture of Our Crucified Lord with the implements of His Passion and the words "Holy Passion of Jesus Christ, Save Us." It owes its origin to a vision said to have been vouchsafed to a Sister of Charity, 1846. Its use is promoted by the Priests of the Mission; indulgences were granted to its wearers by Pius IX, 1847.

Scapular of the Passion (Black), badge of a confraternity associated with the Passionist Fathers. It bears on the front half the words "Jesu XPI Passio sit semper in cordibus nostris" (May the Passion of Jesus Christ be always in our hearts).

Scapular of the Precious Blood, badge of the Confraternity of the Precious Blood. It is red, and one part usuallly bears a picture of a chalice adored by angels.

Scapular of the Sacred Heart of Jesus. Besides the well-known badge of the Sacred Heart, there is a scapular, approved and indulgenced by Leo XIII, 1900. It is white, bearing pictures of the Heart of Jesus and the Heart of Mary.

Scapular of St. Benedict, badge of a confraternity founded in England, 1865, to give its members a share in the works of the Benedictine Order. It is black and usually bears on one part a picture of St. Benedict; indulgenced by Leo XIII, 1883.

Scapular of St. Dominic, fostered by the Dominican Order; the general of that society, however, can give to other priests the faculty of blessing it. It was approved, 1903, by Pius X, who granted an indulgence of 100 days to the wearers, every time that they devoutly kiss it. It is white, and usually bears a picture of St. Dominic on one part and that of Blessed Reginald on the other.

Scapular of St. Joseph, promoted by the Capuchin Fathers, and used locally since 1880; approved, 1898. It is violet, with white bands; on each half is a square of gold cloth; that on the front part bearing a picture of St. Joseph, with the words "St. Joseph, Patron of the Church, Pray for us"; that on the other part bearing the papal crown and keys, with the words "Spiritus Domini Ductor Ejus" (The Spirit of the Lord is His Guide).

Scapular of St. Michael the Archangel, the only scapular not oblong in shape. Designed as a shield, one part is blue, the other black, and the connecting bands are blue and black. Each part bears a picture of St. Michael slaying the dragon, and the inscription, "Quis ut Deus?" (Who is like to God?). It is the badge of an Archconfraternity of St. Michael, founded, 1878, and indulgenced by Leo XIII.

Scapular of the Seven Dolors, the badge of a confraternity established by the Servites of Mary. It is black, and often bears a picture of the Mother of Sorrows.

Scapular of the Most Blessed Trinity, a white scapular with a red and blue cross; badge of the Confraternity of the Most Blessed Trinity, said to have originated in a vision vouchsafed to Pope Innocent II, 1198, in which an angel garbed in these colors appeared to him and directed him to approve the Order of the Most Blessed Trinity for the redemption of captives.—C.E.; Sullivan, Externals of the Catholic Church, N. Y., 1918. (J. F. S.)

Scapular Medal, a blessed medal worn instead of one or more of the small scapulars, authorized as a substitute by decree of Pius X, 1910. It bears on one side, a representation of the Sacred Heart, and on the other an image of the Blessed Virgin. It takes the place of any small scapulars in which the wearer has been invested, but not of any large scapular. Investing in any scapular cannot be done with the medal; a scapular must be used. When replaced by a new one, the latter must be blessed. If the medal is used in place of more than one scapular, a blessing is given for each. The priest who blesses must have faculties to invest in the corresponding scapular. The medal may be worn or carried in any manner.—Sullivan, Externals of the Catholic Church, N. Y., 1918. (J. F. S.)

SCAPULAR MEDALS

Scaramelli, Giovanni Battista (1687-1752), Jesuit, ascetical writer, b. Rome; d. Macerata. Author of the "Directorium Ascetieum," a method of spiritual direction, and other ascetical and mystical writings.—C.E.

Scarlatti, Alessandro (1659-1725), composer, b. Sicily; d. Naples. He created the 18th century classical style in music, influencing, outside of Italy, Haydn, Mozart, and Beethoven. He was concerned chiefly with concerted instrumental music and he is a brilliant exponent of classical lyric drama. In addition to some 60 operas, his chamber-music, of which over 500 cantatas, 10 masses, besides motets and oratorios, are extant, is of a high intellectual order. A member of the Arcadian Academy, he held also positions of choir master at Naples and Rome and as a teacher produced many celebrated musicians.

Domenico (1685-1757), musician, son of preceding, was a skilled performer on the harpsichord and composed many short pieces for that instrument, influencing by his technic such modern masters as Mendelssohn and Liszt. He was choir master at St. Peter's, Rome (1715-19). Domenico's son, Giuseppe (d. 1777), won distinction as an operatic composer.—C.E.

Scavenger's Daughter, The, an instrument of torture used in England during the reign of some of the Tudor monarchs. It was invented by Sir W. Skevington, lieutenant of the Tower in the reign of Henry VIII. Its action was the opposite to that of the rack; it compressed the body of the tortured so that blood sometimes exuded. Frs. Luke Kirby and Thomas Cottam, S.J., suffered torture by this cruel machine. (M. P. H.)

Scepticism (Gr., *skeptomai*, consider, examine carefully), the doctrine that the real truth of things cannot be known with certainty. This conclusion is reached in two ways: (1) by casting doubt on the existence of the thinking subject and of all subjective states and operations (Subjective Scepticism); (2) by calling into doubt the objectivity of the universe and of truth. Universal Scepticism comprises both the subjective and the objective. Contradictory theories, elaborated by philosophers to explain the physical universe, gave rise to Scepticism. Heraclitus taught that nothing exists but bodies in a state of perpetual motion; everything is becoming. Parmenides, that change or becoming is impossible; there can only be one being; the senses are unreliable when they assure us

of the plurality of being and the existence of change. In this belief Heraclitus concurred. Subsequent philosophers denied the possibility of knowing reality (Sophists and Sceptics). The Pyrrhonists and the Academicians held that nothing can be known with certainty; that the wise man will suspend judgment, affirming nothing and denying nothing; that we can know appearances, but not reality. Socrates said: "I know only one thing, that I know nothing." Arcesilaus added: "Nor do I know with certainty that I know nothing." More recent sceptics are: Theodore Jouffroy (1796-1842) who asserted that "Scepticism is the final pronouncement of the human mind"; David Hume (1711-76), who makes all forms of synthesis and relation subjective in origin; Berkeley, to whom the corporeal world is a mere phenomenon of consciousness, the only objects, distinct from the mind, being spiritual substances (God, the soul, angels); in general the Idealists for whom *esse est percipi* (to be is to be perceived). Sound philosophy, under the leadership of Aristotle and St. Thomas, teaches: (1) that the senses and the intellect normally are infallible with regard to their proper object; (2) that the ultimate criterion of truth is objective evidence; (3) that Scepticism is impossible in fact, because every man is conscious of certain truths, e.g., his own existence and the principle of contradiction; (4) that Scepticism is self-contradictory as a system or doctrine, expressing implicit belief in the sceptic's own existence, in the principle of contradiction, and in the distinction between knowledge and ignorance, certainty and uncertainty.—C.E.; Belfour, Defence of Philosophic Doubt, Lond., 1901; Turner, History of Philosophy, N. Y., 1903.

(J. T. D.)

Schall von Bell, JOHANN ADAM (1591-1666), Jesuit missionary to China; b. Cologne; d. Peking. He labored first in Shen-si, and later was summoned to Peking to reform the Chinese Calendar. The Emperor Shun-chi appointed him president of the Board of Mathematics and raised him to the rank of mandarin. During the reign of Shun-chi Christianity was tolerated. In 1664 Fr. Schall was thrown into prison and narrowly escaped death.—C.E.

Scheiner, CHRISTOPHER (1575-1650), Jesuit astronomer, b. near Mindelheim, Swabia; d. Neisse, Silesia. While engaged in research at Ingolstadt he discovered the existence of sun-spots. Prior discovery was claimed by Galileo, but Scheiner was the first to make continuous observations of scientific value. In 1616 the Archduke Maximilian invited him to Innsbruck; here he made important studies in optics. He was the author of "Rosa Ursina," a standard treatise on solar phenomena.—C.E.

Schism (Gr., *schizo*, divide), the rupture of ecclesiastical union, or the act by which one of the faithful severs the ties which make him a member of the Church, and the breach of ecclesiastical unity, or the state of dissociation or separation which is the result of that act. The hierarchical unity of the Church was taught by Christ and His Apostles and was maintained by the early Fathers. The great champion of ecclesiastical unity was St. Cyprian who conceived this unity as reposing on the effective authority of the bishops, their mutual union, and the pre-eminence of the Roman pontiff. Schisms have disturbed the Church in every age. The Ebionites in the 1st century, the schisms of Novatian, Donatus, Aquilea, the Eastern and Western Schisms, Jansenism, the German Catholics, the Old Catholics, are a few of the principal breaches. Schism is generally divided into two kinds: heretical or mixed, which has its source in heresy or is joined with it; and schism pure and simple, which is merely the rupture of the bond of subordination. The many attempts to legitimize schism have met with disfavor. Some have claimed that they cannot ally themselves with abuses in the Church, others have pleaded the division of the Articles of the Creed into fundamental and nonfundamental, and still others have advanced the theory that the individual should abide by Scripture alone. None of these views can be permitted, however, for theologians have always maintained that unity cannot be preserved save through absolute obedience to the authority of the Church as vested in the hierarchy. Schism is a most serious sin, punishable by excommunication incurred *ipso facto*, by loss of ordinary jurisdiction, and incapacity to receive any ecclesiastical dignities. Moreover, the faithful are strictly forbidden to receive the Sacraments from Schismatics or to assist at any services in their temples.—C.E.

Schism, WESTERN. The cause of the so-called Western Schism was the temporary residence of the popes at Avignon, France, which began in 1309 under Clement V. This exile from the Eternal City met with opposition, especially in Italy where the people clamored for the return of the sovereign pontiff. Finally in 1376 Gregory XI reestablished his see in Rome, and on his death, 1378, the future residence of the vicars of Christ was the main issue in the subsequent conclave. The cardinals meeting in the Holy City duly elected Urban VI, an Italian. General dissatisfaction, especially on the part of the French members of the Sacred College, and disagreement concerning the validity of the choice led to a second conclave at Fondi (20 Sept.) and the election of another pope, a Frenchman, as Clement VII, who immediately took up his residence in Avignon. As both claimed to be legitimate successors, the Western Church quickly divided into two camps, each supporting one or the other. There was really no schism, for the majority of the people desired unity under one head and intended no revolt against papal authority. Everywhere the faithful faced the anxious problem: where is the true pope? Even saints and theologians were divided on the question. Unfortunately, led by politics and human desires, the papal claimants launched excommunications against each other, and deposed secular rulers who in turn forbade their subjects to submit to them. This misunderstanding lasted forty years (1378-1417). An attempt to mend the breach at the Council of Pisa (1409) produced a third claimant and the schism was not terminated until the Council of Constance (1414-18), which deposed the Pisan, John XXIII, received the abdication of the Roman, Gregory XII, dismissed the Avignon Benedict XIII, and finally elected an

undisputed pope, Martin V (11 Nov., 1417). The list of Roman, Avignon, and Pisan popes is as follows: At Rome (1) Urban VI (1378-89), (2) Boniface IX (1389-1404), (3) Innocent VII (1404-06), (4) Gregory XII (1406-15); at Avignon, (1) Clement VII (1378-94), (2) Benedict XIII (1394-1417); so-called popes of Pisa (1) Alexander V (1409-10), (2) John XXIII (1410-15).—C.E.; Pastor.

Schlegel, Friedrich von (1772-1829), writer and critic, b. Hanover, Germany; d. Dresden. Educated at the University of Göttingen, he became a Catholic, 1808, and was appointed secretary in the chancellery at Vienna where he vigorously opposed Napoleon and delivered his famous lectures on modern history. His importance lies in his work as a literary critic, and as founder with his brother, August Wilhelm, of the Romantic school. He was the author of a "History of Ancient and Modern Literature," "Philosophy of History," "Lectures on Modern History," and "Æsthetic and Miscellaneous Works."—C.E.

Schleyer, John Martin (1831-1912), inventor of Volapük, b. Oberland, Switzerland; d. Constance, Germany. Educated at the University of Freiburg, he was ordained in 1856 and appointed to a parish in Constance. In 1879 he introduced Volapük, an international language based on the Romance and Germanic languages. The Philological Society of London urged its use, and Father Schleyer taught it in Paris, 1886-87. It aroused considerable interest for ten years but passed into obscurity about 1890.

Schmid, Christoph von (1768-1854), author and educator, b. Dinkelsbuehl, Bavaria; d. Augsburg. Ordained priest, 1791, he taught school and in 1826 was appointed canon of Augsburg Cathedral. He was a pioneer writer of books for children and his stories have been translated into 24 languages. He ranks with celebrated modern educators.—C.E.

Schola Cantorum, a place for the teaching and practise of ecclesiastical chant, or a body of singers banded together for the purpose of rendering the music in church. Pope Hilary (d. 468) probably inaugurated the first *schola cantorum*, but it was Gregory the Great who established the school on a firm basis and endowed it. This Roman school furnished the choir at most of the papal functions and was governed by a *prior scholæ cantorum*, or cantor. From Rome the institution spread to other parts of the Church. In monasteries at the present day the name *schola cantorum* is often applied to certain selected monks who chant the more elaborate portions of the liturgical music. The official in charge of such a *schola* is usually called the precentor.—C.E.

ST. SCHOLASTICA AND BENEDICTINE SAINTS

Scholastica (Lat., scholarly), Saint, virgin (c. 480-542), sister to St. Benedict of Nursia. Dedicated to God as an infant, she is said to have lived in a cell near Subiaco. St. Benedict visited her on several occasions for spiritual conferences. Relics at Fleury, Le Mans, and Juvigny. Feast, R. Cal., 10 Feb.—Butler.

Scholasticism, a term generally applied to the currents of thought prevalent among the Christian philosophers and theologians of Western Europe, from the 9th to the 15th century. It does not usually include Byzantine, Arabian, and Jewish thought of the same period. The word Scholastic was inherited from ancient Greece and Rome and in the Middle Ages was used to designate anyone belonging to the schools, i.e., the masters or teachers of the schools. In time these teachers and writers developed a characteristic method of investigation and exposition, known as the Scholastic Method, which they applied both in philosophy and theology. It has ever remained one of the distinctive traits of Scholasticism. Another one of its distinguishing features is the close relation between philosophy and religion manifested in its literary products. Moreover, Scholasticism was notably dependent on ancient philosophy, at first on Neo-Platonism and later on Aristotle, as well as on the Fathers of the Church, particularly Augustine. Thus understood it extends from Eriugena to Occam. However, the most typical Scholasticism is that of the 13th century when it attained its highest development and was represented by such thinkers as Albertus Magnus, Bonaventura, Thomas Aquinas, and Duns Scotus. This is Scholasticism *par excellence*.—C.E.; De Wulf, Scholasticism Old and New, Dub., 1910; Turner, History of Philosophy, N. Y., 1903; Taylor, The Medieval Mind, Lond., 1911. (J. J. R.)

Scholasticus (Gr., *schole*, school), an ecclesiastic attached to, but generally not a member of, a cathedral or collegiate chapter, to whom the administration of its schools was entrusted; name for Jesuits making studies prior to ordination.

Schoolmen, a term commonly used in English to designate the medieval Scholastics. It really has no equivalent but Scholastic in the other more important modern languages. It is ordinarily applied to writers on theology and philosophy who taught in the schools and universities of Western Christendom in the Middle Ages. The Schoolmen are held to have effected a synthesis of ancient philosophy and Christian revelation. They were well versed in dialectics and metaphysics. They were all quite familiar with the Scholastic Method and manifested a high regard for traditional teaching.—Townsend, The Great Schoolmen of the Middle Ages, Lond., 1881. (J. J. R.)

Schottenklöster (Ger., Scotch monasteries), the monastic foundations of Irish and Scotch missionaries on the European continent, particularly the Scotch Benedictine monasteries in Germany. Säckingen in Baden, founded by St. Fridolin, was the first of which we have record. St. James's of Ratisbon, where Scotch monks came to settle in 1072, became the mother-house of a number of Schottenklöster of which only Erfurt and Würzburg remained in 1692. These two also were given up on the secularization of monasteries in 1803; St. James's of Ratisbon gradually dwindled and was suppressed by Pius IX, 1862.—C.E.

Schubert, Franz Peter (1797-1828), composer, b. Vienna; d. there. A pupil of Holzer and Salieri, he gave early promise of genius, his first mass in F being performed in 1814. He composed the "Erl King" at eighteen. "Rosamunde" and the "Mass in E flat" date from 1821-24, his prolific period. The celebrated "Ave Maria" was written in 1825. The songs, with which his fame is perhaps most closely associated, number over 500. A dozen of them, including the three Shakespearean songs of 1826, and the "Winterreise" cycle, 1827, are considered masterpieces. His orchestral compositions culminated in the "C major Symphony" of 1828. His gift is illustrated by the wide range of forms in which he composed. He is compared with Beethoven, his contemporary, but he was incapable of that master's labors for perfection, whatever he produced being spontaneous and rarely revised. Dying at the age of 31, as he had lived, in abject poverty and disappointment, unmourned by the world at large, it required the publication of his abundant posthumous works to bring him into prominence. His music is in itself a complete memoir of his life.—C.E.; Frost, Schubert, Lond., 1881.

BERTHOLD SCHWARZ

Schwarz (Schwartz), Berthold, German friar, said to have been born in Freiburg in the first half of the 13th century. He is commonly admitted to have been the inventor of firearms, but his right to be considered the inventor of gunpowder is doubtful.—C.E.

Science is defined by St. Thomas Aquinas as the knowledge of things from their causes. When science is said to be in conflict with religion, it is well to recall what believing Christians have done for the various practical sciences of today. Articles will be found in their proper alphabetical place on: Astronomy; Botany; Chemistry; Geography; Geology; Mathematics; Medical Science; Mineralogy; Philology; Physics; and Zoology, listing the Catholic and other Christian celebrities in each.

Science and Faith. Faith here signifies supernatural faith; it includes the complexus of revealed truths and the subjective assent given these truths on the authority of God revealing them. Science is similarly taken to mean all natural truths and the intellectual assent given them. Science and faith cannot exist in the same intellect with regard to the same object, because the object of science must be luminously evident while that of faith is not intrinsically evident; hence these two from this point of view are mutually exclusive. A threefold relation between science and faith may be conceived: (1) of act with act; (2) of habit with habit; (3) of habit with act. The act of science cannot exist with an act of faith in regard to the same object, because the objects of science and faith are essentially opposed, as the luminous to the obscure. The habit of science cannot coexist with the habit of faith, in regard to the same object, because philosophically they are contrary dispositions of the intellect and destroy each other. There are some theologians, however, who hold the opposite view. The habit of faith is not by its very nature (*per se*) incompatible with an act of knowledge, provided the act of knowledge does not generate the habit of science. Once the existence of God has been demonstrated by reason, faith, which led the intellect to believe in God antecedently to the demonstration, vanishes, but there remains a firm, supernatural adherence to the truth, which is not faith but an effect of it. The Christian who knows that God exists, knows also that this truth belongs to the deposit of faith and is bound up with the truths of faith.

Science and faith cannot contradict each other as Rationalists assert. Admitting, as one must, that the miracles, prophecies, and wonderful effects of the Christian religion prove sufficiently the truth of Christian Revelation, one is bound also to admit that faith and science cannot contradict each other. Only the false can be contrary to the true. Between a true faith and a true science, accord is necessarily established. When a teacher instructs a pupil, the knowledge of the teacher contains what he instils into the pupil's mind. Now, the natural knowledge which we possess of principles comes to us from God, since God is the author of our nature. It follows that whatever is contrary to these principles is contrary to Divine Wisdom and consequently cannot come from God. Between science which comes from God, and Revelation which comes from God accord must, therefore, be of necessity; although at times, owing to the defects of our knowledge, there may appear to be discrepancy between them. (J. T. D.)

Scotland, northern division of the island of Great Britain, administered by the Parliament of the British Empire; area, 30,405 sq. m.; pop., 4,882,497. The first accurate evidence of the re-

ligious connection of Scotland with Rome is found in the history of Ninian, who was born in southwestern Scotland c. 360, studied at Rome, was made bishop by Pope Siricius, returned to his own country, c. 402, and founded at Candida Casa, now Whithorn, a monastery and the first stone church in Scotland. At his death, c. 432, St. Palladius took up the work of evangelization. In the 6th century Irish missionaries came to Scotland and preached the faith in the western sections of the country. The earliest period of Scottish Church history was that of the monasteries, and the first and most notable figure was Columba, apostle of the northern Picts. In 563 he settled in the monastery of Iona which held preeminence over all the monasteries of the Picts. Meanwhile St. Kentigern was laboring among the British of the south. He founded the Church of Cumbria and was consecrated first Bp. of Glasgow. The first apostle in the east was St. Cuthbert, who entered the monastery of Melrose in 650 and became bishop of Lindisfarne in 684. At the close of the monastic era and the disappearance of the Columban monks, there arose several communities of anchorite-clerics who, with the secular clergy devoted themselves to missionary work. The reign of Malcolm III and his queen, St. Margaret, during which the Church of Scotland was brought into unity with the rest of Catholic Christendom, saw the restoration of the monastery of Iona, the building of numerous churches, and the spread of the faith into the islands north and west of Scotland. Malcolm's son, Alexander, erected the sees of Moray and Dunkeld, introduced regular religious orders, and founded monasteries of canons regular. His successor, David, brought Benedictine monks from France to Selkirk and Augustinian canons to Jedburgh, secured the restoration of the ancient see of Glasgow, erected five other bishopries, and established several abbeys, monasteries, convents, and houses for the military orders. At this time also came the complete diocesan reorganization of the Church and the erection of cathedral chapters and rural deaneries, and the modeling of the Divine service on that of the English Church. Two Church councils were held, both presided over by cardinal legates from Rome; and in 1150 the first diocesan synod of Scotland convened at Saint Andrews. The Scottish Church was menaced by the claim of the English archbishop of York to jurisdiction over her and by the English king's efforts to subject her to the Church of England. In 1188, Pope Clement III announced by Bull that the Scottish Church with its nine dioceses was immediately subject to the Holy See. A council of Scottish bishops met in 1225, the first without a legate from Rome, and elected a conservator to preside over the assembly with quasi-metropolitan authority.

The 13th century was a time of peace and progress for the Church, when many new religious foundations were made. Among the outstanding figures of the 14th century were the bishops Fraser, Lamberton, and David of Moray, the last the founder of the historic Scots College in Paris. The year 1342 marks the building of the first collegiate church in Scotland. Lollardism, which grew up during the rule of James I (of Scotland), was condemned in a special act of the Scottish Parliament, and all the graduates of the University of St. Andrews were required to take an oath against it. Lutheranism appeared in Scotland about 1525, and in 1555 John Knox started his crusade against the ancient faith. Churches and monasteries were sacked, Catholics were persecuted, and in 1560 the Protestant Confession of Faith became the state religion. Three later statutes abolished papal jurisdiction in Scotland, repealed all former laws in favor of the Catholic Church, and made it a penal offense punishable by death, either to say or hear Mass. King James VI (I of England), although he promised conciliatory measures towards his Catholic subjects, personally led an attack against the Catholic nobles of the north in 1594, which culminated in the extinction of Catholicity as a political force to be reckoned with in Scotland. However, so great a number held to their beliefs that at the end of the 16th century it was necessary to make provision for what was then a missionary country. The Jesuits labored valiantly; and one holy missionary, John Ogilvie, was put to death for his faith at Glasgow, in 1615. In 1653 Rome incorporated the scattered clergy of Scotland under William Ballantyne, while Jesuits, Benedictines, Franciscans, Vincentians, and Irish missionaries worked together to maintain the position of the Church. Under Charles II the Catholics enjoyed little more indulgence than they had had under Presbyterians, but with the accession of James II the penal laws were suspended, Catholic worship was restored, and the missionaries received government aid. After the Revolution of 1688 conditions again became intolerable for Catholics, and the legislative union of England and Scotland in 1707 made no change. The Emancipation act of 1829, which granted civil and political liberty to Catholics, was preceded and followed by bigotry and persecution, but it made for the extension and development of the Church in Scotland. The hierarchy was reestablished by Pope Leo XIII in 1878, and this act was amicably received throughout the country. Since that time, the number of Catholics, priests, churches, and other religious institutions has more than doubled. Today Catholic schools receive annual grants of money from the government, and religious instruction is sanctioned and provided for in the school system. Catholics enjoy all legal rights and the only office from which they are debarred is that of Lord High Commissioner to the General Assembly of the Established Church, a position which no Catholic would wish to occupy.

Scotland in 1929 included the following ecclesiastical divisions. Archdioceses: St. Andrews and Edinburgh, Glasgow. Dioceses: Aberdeen, Argyll and the Isles, Dunkeld, Galloway (qq.v.). Statistics: churches, 349; priests, secular, 514; priests, regular, 75; seminaries, 2; universities and colleges, 3; high schools, 17; primary schools, 240; charitable institutions, 19; Catholics, 606,650. Place-names of Catholic interest in Scotland are as follows:

Abbey St. Bathans, Berwick.
Bishopbriggs, Glasgow.
Bishopton, Renfrew.
Holytown, Lanark.
Holywood, Dumfries.

Laurencekirk, Kincardine.
Maryburgh, Ross.
Maryculter, Aberdeen.
Marykirk, Kincardine.
Marypark, Grantown-on-Spey.
Marywell, Angus.
St. Abb's, Berwick.
St. Andrew's, Fife.
St. Ann's, Dumfries.
St. Boswell's, Roxburgh.
St. Catherine's, Argyll.
St. Combs, Aberdeen.
St. Cyrus, Montrose.
St. Fergus, Aberdeen.
St. Fillans, Perth.
St. Katherine's, Aberdeen.
St. Mary's Holm, Kirkwall, Orkney.
St. Monance, Fife.
Whitekirk, Prestonkirk, East Lothian.

Scoto-Hibernian Monasteries, a term which includes the monastic institutions founded during the 6th century in Scotland, through the zeal and energy of St. Columba. They grouped themselves round Iona, which they acknowledged as the mother-house. Traces of Columban foundations are to be found in the northern, eastern and western districts of Scotland, formerly occupied by the northern and southern Picts. Later, Dunkeld took the place of Iona as the head of the Columban churches. Early in the 8th century the remaining Columban monks were expelled by King Nectan, and the primacy of Iona came to an end. The numerous Columban monasteries fell to the Culdees who were gradually superseded by the regular monastic orders. Deer Monastery survived the others for 50 years but was extinguished like the rest.—C.E.

Scots College, Rome, founded by Bull of Clement VIII, 1600, for the education of Scottish priests. It was closed, 1798, but reopened, 1820, through the efforts of Paul MacPherson. The students attend the Gregorian University, and are distinguished by their purple cassocks, with crimson sash and black *soprana* (cape).—C.E.

Scott, Sir Walter (1771-1832), novelist and poet, b. Edinburgh; d. Abbotsford, Roxburghshire. His historical romances had a wide influence in reviving Scottish pride in her glorious past, and restoring her cultural activity long under the blight of Knox and the Reformation. He was a Presbyterian, but loved the noble past, the ages of Faith, and, little as he understood her, his sympathetic attitude towards the Catholic Church, especially in "The Monastery" and "The Abbot," did much to lay the dust of anti-Catholic prejudice, and helped pave the way for Catholic Emancipation. The leaders of the Oxford Movement acknowledged their indebtedness to him. Newman said that Scott turned men's minds in the direction of the Middle Ages, and Keble paid tribute to his genius in influencing men's minds to nobler ideals, and wished he had become the poet of the Church. His short songs and lyrics are among the finest in the language. His translation of the "Dies Iræ" is well known. On his deathbed he frequently recited the "Stabat Mater."—Lockhart, Memoirs of the Life of Sir Walter Scott, Edinburgh, 1837-38.

Scourge, a symbol of self-inflicted penance, used in pictures of saints famed for austerity. (J. F. S.)

Scourge of God, Attila, king of the Huns; d. 453. In 441 he successfully led his united Scythian hordes against the Eastern Roman Empire and advanced unchecked through central Europe. Repulsed at Châlons, he entered Italy but was dissuaded from sacking Rome by Leo the Great. His wanton destruction of life and property earned him the title, "Scourge of God." (M. P. H.)

Scout Advisory Council, Catholic, in Great Britain. Its objects are: to assist the Boy Scouts and Girl Guides Association to develop in Catholic circles; to encourage the establishment of Catholic troops and guide companies; to act in an advisory capacity to the bishops, clergy, and lay organizations requiring information as to the organization of kindred movements; to protect the interests of scouts and guides joining open troops and companies and to ensure compliance with the religious policy of both movements; and generally to be responsible to the ecclesiastical authorities for the direction of the movement in Catholic circles. The council is in touch with diocesan organizations in Greater London (including parts of the dioceses of Westminster, Southwark, and Brentwood), Birmingham, Salford, and Aberdeen; there are organizing chaplains in the archdioceses of Liverpool and Glasgow, and the dioceses of Brentwood, Hexham and Newcastle, Lancaster, Leeds, Middlesbrough, Northampton, Plymouth, Shrewsbury, and Southwark.

Scranton, Diocese of, Pennsylvania; embraces Luzerne, Lackawanna, Bradford, Susquehanna, Wayne, Tioga, Sullivan, Wyoming, Lycoming, Pike and Monroe counties; area, 8847 sq. m.; suffragan of Philadelphia. Bishops: William O'Hara (1868-99); M. J. Hoban (1899-1926); Thomas C. O'Reilly (1928). Churches, 251; priests, secular, 318; priests, regular, 33; religious women, 1285; colleges, 3; seminaries, 2; academies, 3; high schools, 5; parochial schools, 57; pupils in parochial schools, 24,235; institutions, 10; Catholics, 315,788.

Scribes (Heb., *Sopherim*, lawyers), in Jewish polity, men of letters, versed in the law of Moses. In 2 Kings, 8, the scribe Josaphat was official recorder or secretary of David, and thus *passim* in the historical books. In 4 Kings, 25, the man who had charge of the military muster is called a *Sopher* or scribe. The chief meaning of the term, however, is a man of letters, whose office it was to explain the law of Moses. In this sense Esdras is called "scribe of the law of the God of heaven" (1 Esdras, 7). The Talmud declares that the scribes as counselors assisted the judges in their official acts. Their social status was eminent; they received great homage from the people. The most celebrated of the scribes were Aillel, Schammai, and Gamaliel, the teacher of St. Paul. The scribes were closely associated with the Pharisees, and served them as their lawyers. They shared the Pharisees' hatred of Christ, and were imbued with a high degree of Pharisaic hypocrisy and venality.—C.E.; Gigot. (A. E. B.)

Scriptorium, a large room in a monastery reserved for the use of the scribes or copyists of the community. When no special room was devoted to this purpose separate cells or studies called "carrels" were made in the cloister, each scribe having a window and a desk to himself. The scriptorium was under the care of the precentor, or one

of his assistants called the *armarius*, who provided all the requisites needed by the scribes, such as ink, parchment, pens. Rules of the scriptorium varied in different monasteries, but artificial light was everywhere forbidden for fear of injury to the manuscripts, and silence was always enforced. Often the scriptorium of a monastery developed some peculiarities of writing which were perpetuated and are of great value in ascertaining the source from which a manuscript comes.—C.E.

Scripture, Sacred, the term which the Christian Church has generally employed from earliest times to denote the collective writings of the Old and New Testaments. The word Scripture, which means writing, is derived from the Latin *scriptura*, and has *grapha* and *mikra* for its Greek and Hebrew equivalents. In the O.T., Scripture is used in the general sense of writing (Ex., 32; 2 Par., 36); though at times it denotes a private (Tob., 8) or public (I Esd., 2; II Esd., 7) written document, a catalogue, or index (Ps. 86), or, finally, portions of the Scripture (Eccles., 14). The Apostles and their disciples called the O.T. simply "the Scripture" (Luke, 4; John, 2), or "the Scriptures" (Matt., 21; Luke, 24; Acts, 17); or, referring to its divine origin "the Holy Scriptures" (Rom., 1), and "the Sacred Letters" (II Tim., 3). These terms, however, were not confined to the O.T. exclusively, for we find that St. Peter extends the designation "Scripture" to the Pauline epistles (II Peter, 3), and that Paul himself seemingly refers by the same expression (I Tim., 5) to both Deuteronomy, 25, 4, and Luke, 10, 7. It was undoubtedly because the Apostles themselves employed these and cognate expressions to designate the writings of the Old and New Testaments that the term "Sacred Scripture" gained so wide a currency in the early Church.—C.E.; Schumacher. (J. A. C.)

Scruple (Lat., *scrupulus*, dim. of *scrupus*, a sharp stone). To scruple, or to have a scruple, is to doubt about and to hesitate doing something on false grounds of conscience. Scruples cause a state of anxiety in those afflicted with them. They arise from excessive servile fear in some persons, because they represent God as an exacting tyrant. In others, they are mere temptations of the enemy of human nature, but frequently fortified by stubbornness and obstinacy in the individual. Scruples are enemies to spiritual progress, because they lead to discouragement and despondency in the practise of religion.—C.E.; Slater, Manual of Moral Theology, N. Y., 1908. (E. B. B.)

Sculpture. See Art, Christian.

S.D.S. = Society of the Divine Saviour.

S.D.V. = Society of the Divine World (*Verbi*).

Sea, Apostleship of the, a society for promoting the spiritual welfare of Catholic seafarers throughout the world, with headquarters in London. Working in cooperation with the twelve sailor centers which existed in 1920, the Apostleship began in that year a crusade which has resulted in the establishing of more than 100 enrolling-centers where sailors can add their names to the 18,000 seafarers of all nations who have joined the Apostleship since 1922. Apostleship publicity, broadcast in many languages to the Catholic press throughout the world, has resulted in the formation of national sections in Holland and Spain, regional headquarters in Australia, Canada, India, Italy, New Zealand, and South America. In this effort the Brothers of the St. Vincent de Paul Society have taken a generous part. The coordinating Council of the S.V.P. and Apostleship of the Sea provides a general clearing-house for all Catholic sailor-service activities and apostleship organizing machinery, and is at the disposal of all Catholic organizations and of individual Catholics who desire to help sailors. The Apostleship publishes a monthly newspaper in English, with bulletins in Dutch, French, German, Italian, Spanish and other languages.

Sea, Confession at. Any priest making a sea-voyage is empowered to administer the sacrament of Penance provided he has received sacramental jurisdiction from his own Ordinary or from the Ordinary of the port of embarkation or from the Ordinary of any port touched on during the voyage. Such a priest can validly and licitly impart sacramental absolution to his fellow voyagers and to those who for any reason visit the ship at some port; moreover, in case he goes on shore for a brief visit (not more than three days) he can hear the confessions of persons who ask him to do so, and can even absolve from cases reserved to the Ordinary of the place.—P.C. Augustine; Kelly, The Jurisdiction of the Confessor, Wash., 1927. (F. J. C.)

Seal (Lat., *sigillum*), a design impressed on wax or other plastic material, or the same adhering to, or attached by cords to a document as evidence of its authenticity. The use of a seal by men of wealth and position was common before the Christian era: through the centuries the practise spread and at the synod of Châlons-sur-Saône, in 813, it was enacted that letters under the bishop's seal should be given to priests when they lawfully quitted their own diocese; the custom of bishops possessing seals may be assumed to have been rather general from this date. At first the seal was used for securing the document, but later it was attached to its face and served as an authentication; the deed was thus held to be valid as long as the seal remained intact. It soon followed that not only kings and bishops, but every kind of body corporate, cathedral chapters, municipalities, monasteries, etc., used a seal to validate the acts executed in their name. During the early Middle Ages lead seals, or "bulls" were used, but except in the case of the papal chancery, it became the universal practise to take the impressions in wax. The importance of the seal necessitated that when authority passed into new hands the old seal should be destroyed and a new one made; when the pope dies it is the first duty of the Cardinal Camerlengo to break up the Fisherman's Ring, the papal seal.—C.E.

Seal of Confession, the solemn obligation of keeping secret all sins confessed in a sacramental confession and anything else made known by the penitent in connection therewith, the manifestation of which might be obnoxious to him or might render the sacrament of Penance odious. This obligation arises from the natural law, the positive law of Christ, and the law of the Church. It binds the confessor and any other person who may discover

what has been told in confession. Under no circumstances is it allowed to reveal the matter of another's confession, unless the penitent freely gives permission. Confessors are enjoined not to speak of what happens in the confessional even in a general manner, even though they do not mention the time, place, or other circumstances connected with it.—C.E.; Codex Iuris Canonici, can. 889; P.C. Augustine; Kurtscheid-Marks, The Seal of Confession. (F. J. C.)

Seat of Wisdom, expression applied to the Mother of God, as throne, source, shrine, sanctuary of wisdom. It is an invocation in the Litany of Loreto.

Seattle, DIOCESE OF, Washington, embraces the counties of Chelan, Clallam, Clarke, Cowlitz, Grays Harbor, Island, Jefferson, King, Kitsap, Kittitas, Klicketat, Lewis, Mason, Pacific, Pierce, San Juan, Skagit, Skamania, Snohomish, Thurston, Wahkiakum, Whatcom, and Yakima; area, 36,644 sq. m.; established 1850 as Nesqualy, name changed to Seattle, 1907; suffragan of Oregon City. Bishops: A.M.A. Blanchet (1850-79), Aegidius Junger (1879-95), Edward John O'Dea (1896). Churches, 156; priests, secular, 97; priests, regular, 104; religious women, 1010; colleges, 2; parochial schools, 40; children in parochial schools, 10,222; institutions, 21; Catholic, 91,000.

Sebastian, SAINT, martyr (*c.* 288), b. probably Milan; d. Rome. Little more than the fact of his martyrdom can be proved. According to the Acts written in the 5th century and now considered unhistorical, Sebastian, an officer in the imperial body-guard, was pierced with arrows, healed by St. Irene, and finally clubbed to death. Renaissance artists first portrayed him as a youth pierced with arrows. Among the famous paintings of the saint are those by Mantegna in the Vienna Gallery; Ribera in the Prado, Madrid; Pollajuolo in the National Gallery, London; and seven by Guido Reni. A famous basilica was erected over his tomb in the Catacomb named for him on the Appian Way, and some of his relics were probably brought to Soissons, 829. Patron of archers and gunsmiths, and of many cities; he is also invoked against pestilence. Emblems: arrows and a crown. Feast, R. Cal., 20 Jan.—C.E.; Butler.

ST. SEBASTIAN (Mantegna)

Sebastian Newdigate, BLESSED, martyr (1525), d. Tyburn, England. Educated at Cambridge, he later went to court and became a favorite of Henry VIII, to whom he served as privy councilor. After the death of his wife, 1534, he became a monk in the London Charterhouse. Arrested, 1535, for refusing the Oath of Supremacy, he was imprisoned in the Marshalsea where he was subjected to torture. Tried before the council, he was condemned to the Tower, and executed with Thomas Exmew and Humphrey Middlemore. Beatified, 1888.—C.E.

Secchi, sĕk'kē, ANGELO (1818-78), Jesuit astronomer, b. Reggio, Italy. He came to America in 1848 and was professor at Georgetown University. The next year he became director of the observatory in the Roman College. In astronomy the sun was the chief object of his study. He laid the foundations of the unique "Sun Records," discovered the "flash spectrum," invented new instruments for the study of the fixed stars, and discovered the five Secchi types of stars. In meteorology he was a disciple of Maury, and invented the "Meteorograph." He acquired fame as a physicist by his "Sulla unità delle forze fisiche." After 1870 he remained firm in his allegiance to the pope.—C.E.

Sechelt Indians (properly SICIATL), a small tribe of Salishan linguistic stock in British Columbia, now gathered upon a reservation of the Fraser River agency. They subsisted on salmon, venison, and berries, lived in communal structures of cedar, and were sun-worshipers. Mission work was begun by the Oblate Fr. Durieu, who rescued them from heathenism and general degradation and gathered them into a new town. They are now a moral and industrious people, numbering about 250, all Catholics.—C.E.

Second Order of St. Dominic, or DOMINICAN SISTERS, an order of women founded at Prouille, France, 1205, by St. Dominic. Many monasteries were established in Europe, a number of which were suppressed during the revolutions which affected Catholic countries from the close of the 18th century. The nuns are strictly cloistered; they recite the Divine Office in choir, engage in manual work, and have achieved various literary and artistic successes. Houses of the order are numerous throughout Europe and total 7 in the United States.

Secret (Lat., *secernere*, to set apart), occult knowledge which must not be revealed. It may be a natural, promised, or official secret. One who sees a respectable person accidentally commit a misdemeanor, by the nature of the fact, cannot reveal it. Promised secrecy is what the word implies. An official secret binds the professional person because of an implicit pact between him and his client. In the tribunal of Penance, the confessor is obliged by the so-called "Sigillum Sacramentale," not to divulge anything directly or indirectly under any circumstances. History cites St. John Nepomucene as a martyr to the sacramental secret (1393).—C.E. (F. W.)

Secret (IN THE MASS), the second of the three prayers of the Proper of the Mass, said by the celebrant in a low voice immediately after the prayer "Orate, Fratres." The number of Secrets varies according to the number of feasts commemorated. It corresponds to the Collect and Postcommunion.—C.E.; Fortescue, The Mass, N. Y., 1914. (C. J. D.)

Secretariate of State, PAPAL, an office of the Roman Curia, through which the pope transacts diplomatic negotiations with secular governments and directs ordinary and extraordinary ecclesiastical affairs. The Secretariate is governed by the Cardinal Secretary of State and is composed of three sections. The first section concerns itself with matters to be submitted to the Congregation for

SCULPTURE

JOAN OF ARC, CHAPU, PARIS

DAVID, VERROCCHIO

ST. JOHN BAPTIST, DONATELLO

KING ARTHUR, VISCHER

SCULPTURE

Extraordinary Ecclesiastical Affairs. The second section deals with ordinary affairs and grants certain insignia, decorations. The third section expedites Apostolic Briefs. The Secretary of State, at present (1929) Card. Gasparri, receives the diplomatic representatives of secular governments and confers with them on matters pertaining to the Church and their respective states. In the name of the pope, he signs treaties, pacts, and concordats with secular powers. All public communications of the pope on such matters emanate from the office of the Secretary of State. His is the highest post of confidence in the government of the papacy. The office expires with the death of the pontiff. Historically, the Secretariate of State was vaguely outlined in a cabinet of Apostolic Notaries, who were called secretaries as early as the 14th century. This cabinet grew in diplomatic importance especially during the pontificate of Martin V (1417-31). Distinct outlines of the present secretariate are easily traceable in the office of domestic or private secretary of the popes in the 15th and 16th centuries. The accusation of nepotism as raised in connection with the history of the secretariate loses its force in view of the twofold consideration, namely, first that the pope in carrying on diplomatic relations needed a confidant, which need could obviously be met best in those turbulent times by the appointment of a near relative to the post of secretary, and secondly that the etiquette of the times demanded that the pope be represented at solemn functions and at the reception of diplomatic officials by a cardinal relative (*cardinalis nepos*). Among famous Secretaries of State may be mentioned Cards. Consalvi (1757-1824), Antonelli (1806-76), Rampolla (1843-1913), and Merry del Val (b. 1865).—C.E., XIII, 152.

Secret Society, an organization whose members are so bound to secrecy that they may not disclose its purposes, practises, or activities to competent civil or ecclesiastical authority. As such secrecy may be and commonly is used as an instrument for the benefit of the members to the disadvantage of others in the community, and as it has been too frequently used to control and use civil authority for questionable political purposes, usually to the detriment of religion, the Church considers such organizations unlawful. Some of them, moreover, as for instance the Freemasons, are really sectarian bodies, having their own formulas of belief about God, the soul, conscience, etc., and their own secret as well as public ritual, so that a Catholic may not consistently belong to them any more than he may be a member of any other Church than his own. Among the societies specially forbidden are the Knights of Pythias, Odd Fellows, and Sons of Temperance. *Masons or Freemasons,* an international fraternal organization, dating in its present form from the first quarter of the 18th century, although reputed by some to date from earliest antiquity. The "Universal Manual of Freemasonry" defines it as "the activity of closely united men who, employing symbolical forms borrowed principally from the mason's trade and from architecture, work for the welfare of mankind, striving morally to enoble themselves and others and thereby to bring about a universal league of mankind, which they aspire to exhibit even now on a small scale." Freemasonry professes the empiric or positivist geometrical method of reason and deduction in the investigation of truth, is essentially Naturalism, hence opposed to Supernaturalism, and is opposed not only to Catholicism and Christianity, but also to the whole system of supernatural truth. It systematically promotes religious indifferentism, and its ultimate purpose is "the overthrow of the whole religious, political, and social order based on Christian institutions and the establishment of a new state of things according to their own ideas and based in its principles and laws on pure Naturalism." Although claiming religious toleration as one of its principles it openly attacks Catholicity. Since 1738 Catholics are, under penalty of excommunication incurred *ipso facto* and reserved to the pope, strictly forbidden to enter Masonic societies, or promote them in any way. *Odd Fellows, Independent Order of,* an international, fraternal, beneficiary society with headquarters in the United States; formed in England, 1812, as an outgrowth of rivalry to the Masons, introduced into America, 1819. Its distinctive feature is financial care of sick and distressed members and their families. *Pythias, Knights of,* a benevolent and charitable society founded in Washington, D.C., 1864, by prominent Freemasons headed by J. H. Rathbone. *Sons of Temperance,* an order founded in New York in 1842 and introduced into England, 1846, with the object of making permanent the temperance movement of that time. It has life insurance, sick, and funeral benefit features.

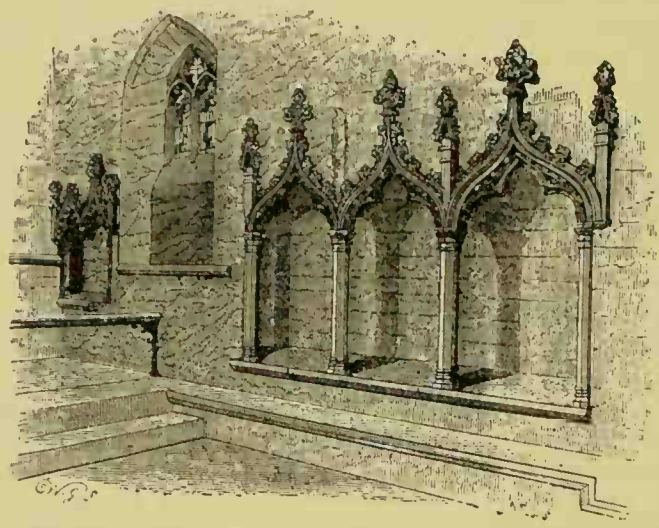
A decree of 18 Jan., 1896 allows a nominal membership in the last three, if these conditions are fulfilled: that the society was entered in good faith, that there be no scandal, that grave temporal injury would result from withdrawal, and that there be no danger of perversion.—C.E., XIV, 73.

Sect, term signifying in classical Latin the political party or philosophical school which one followed, applied in the Epistles to divisions within the Christian communities, and not frequently used until the rise of Protestantism. Now it is a general term signifying any organized body of dissenters from some established or older form of faith and is applied to all other denominations in countries where State churches exist. It is used by the Catholic Church to designate any band of Christians who refuse to accept the doctrine and authority of the Church and constitute a religious party under human unauthorized leadership. The recognition by the Church of all the sects which sprang up in the course of her history would have been fatal to her organization, for the dissenters generally split up into innumerable parties all holding different doctrines. There is disapproval of the term and disagreement concerning the meaning of it among the Protestant bodies, many of which prefer the designation "churches."—C.E.; Benson, Non-Catholic Denominations, N. Y., 1910.

Secular Clergy (Lat., *sæcularis,* pertaining to the world), a term applied to the clergy, who are not members of a religious order, and whose immediate superior is the bishop of the diocese, to

whom they owe obedience and under whose direction they labor for the sanctification of souls, and for this purpose are not bound by rule of cloister, but are more freely in touch with persons of the world.—C.E. (R. B. M.)

Secularization, an indult or a grant to a religious to live perpetually outside the cloister. The Holy See alone may give this permission to religious who belong to religious institutes of pontifical right; but the Ordinary of the place is likewise competent for religious of diocesan right. A secularized religious is no longer a member of his institute; he must lay aside the habit of the order or congregation, and as to Mass and canonical hours, the use and the administration of the sacraments, he is likened to seculars. He is likewise freed from his vows, without prejudice to the obligations attached to major Orders, if he has received them; he is not obliged to say Divine Office by reason of his profession nor is he bound to the other rules and constitutions. If by Apostolic permission he reenters the institute, he must renew his novitiate and profession, and his place among the professed is according to his new profession. If a secularized religious is in Sacred Orders, and has not lost his diocese by final profession, he is obliged to return to his diocese and his own Ordinary must receive him; if he has lost his diocese, he cannot exercise Sacred Orders outside the institute until he has found a bishop who is willing to receive him or until the Holy See provides otherwise. A bishop may receive such a religious either absolutely, thereby incardinating him into the diocese, or on trial for a period of three years; if the former religious has not been dismissed from the diocese before this time has transpired he is incardinated into the diocese. Unless he has received a new and special grant from the Holy See a secularized religious in Sacred Orders may not receive any kind of benefice in major or minor basilicas, or in cathedral churches; he may not teach or hold office in major or minor seminaries or in colleges where clerics are educated or in those universities and institutions which by Apostolic indult may confer degrees; nor may he discharge any office or charge in episcopal courts, or in any religious house be it of men or of women, even though only diocesan. Those who were given a similar grant before the Code may not receive any of the aforementioned offices or charges. These disabilities affect also all those who took temporary vows, or an oath of perseverance, or have made certain promises according to their constitutions and have been dispensed from them if they have been bound by these various bonds for a period of six years.—C.E.; Papi, Religious in Church Law, N. Y., 1924. (W. G.)



SEDILIA AND PISCINA

Sedella, Antonio de, known as "Père Antoine" (1730-1829), rector of St. Louis Cathedral, New Orleans, b. Spain. He became a Capuchin friar, was sent to Louisiana as commissary of the Inquisition in 1779, but was deported by Governor Miro for fear of an uprising. He returned, 1783, as priest of St. Louis Cathedral, where during his long pastorate he became the idol of the French population. The date-palm sheltering the rude hut in which he lived is the subject of stories by Aldrich, Dimitry, and Lafeadio Hearn.

Sedia Gestatoria, portable papal throne, consisting of an ornamented, silk-covered armchair fastened on a *suppedaneum* (foot-rest), with rings through which rods are passed, by which red-uniformed footmen may carry it; used at the coronation of a new pope and other solemn entries.—C.E.

Sedibus cæli nitidis receptos, or Sing, O ye faithful, sing two athlete brothers, hymn for Vespers and Matins on 7 July, Feast of Sts. Cyril and Methodius. It was written by Frs. Leanetti and Salvati probably *c.* 1880. There are three translations; the English title given is by the Benedictines of Stanbrook.—Britt.

Sedilia (Lat., seats), seats on the south side of the sanctuary for the officiating clergy during the liturgy. The earliest examples are found in the catacombs where one stone seat was placed at the side of the altar. The number of seats has since increased to four and five although the usual number is three, the center one for the celebrant, that on the right for the deacon and on the left for the subdeacon. They were formerly covered with canopies and pinnacles and in England were often recessed into the thickness of the wall of the church.—C.E.

Seduction, in a special sense, that specific sin against justice and the sixth commandment whereby a person forcefully persuades another of either sex to engage in unlawful sexual intercourse. This sin contains the twofold malice of injustice and impurity. It constitutes a matrimonial impediment, for which, however, certain conditions are required.—C.E. (H. A. S.)

Sedulius Scotus, called "the Younger," Irish commentator of the 9th century who taught at Liége. Author of an important ethical treatise "De Rectoribus Christianis" (Christian Rulers) the first "Mirror of Princes," as such works came to be called. He left a commentary on Porphyry's "Isagoge," a scriptural commentary, and interesting letters.—C.E.

See, amid the winter's snow, hymn written by Rev. E. Caswall.

See, Episcopal (Lat., *sedes,* seat), a territory over which a bishop rules or did rule. See and diocese are synonymous words. The creation of new

sees, and the various modifications (as division, suppression, and change of boundaries) to which they are subject, is reserved to the Holy See. Episcopal sees began with the successors of the Apostles. In early Christian times the large cities were all episcopal sees, and later, when rural districts were able to support a bishop and his officials, sees were erected in smaller towns. There are in the world today 1170 sees, including archiepiscopal, all with resident Catholic archbishops or bishops. In addition, about 650 of the very numerous ancient sees of the East are today occupied by titular bishops. See TITULAR SEES. —C.E., V, 1.

Seed, a word commonly used in Sacred Scripture for "family," "race," "posterity," "offspring." A lengthy and interesting example is found in Galatians, 3. Our Lord in His parables has immortalized its metaphorical meaning, likening the Word of God to a seed (Matt., 13; Mark, 4; Luke, 8). Thayer, Greek-English Lexicon, N. Y., 1889; Crampon, Les Quatre Evangiles, Paris, 1904. (R. K.)

Seed Growing Secretly, a natural fact in the vegetable world to which Christ, in a short four-verse parable, likens the Kingdom of Heaven. When a man has sown his seed whether he is asleep or awake, night or day, germination will go on without his knowing how, and the earth will put forth first the blade, then the ear, and last of all the full corn in the ear. When the grain is ripe there is nothing for him to do but come with the sickle: it is the harvest time. This is the only parable peculiar to St. Mark's Gospel (Mark, 4.), and is told in his characteristic crisp style. It is one of a trinity of parables which describe the Kingdom of God on earth, the others being the "Sower" and the "Mustard Seed." The audience consisted of a "great multitude," mostly from Capharnaum, who remained on the shore while Jesus taught them many things in parables from a little boat on the Lake of Tiberias. The meaning of the similitude is that Our Lord having founded the Church and endowed it with gifts and power of spiritual growth, leaves it alone, as it were, to grow and ripen by itself. The Church germinates and increases as a Divine seed even to the end of the world. Its development nothing is able to arrest. When its period of growth is complete, at the Last Day, He will return and gather in the harvest. The parable is explained thus: the seed is the teaching of the Gospel; the sower is primarily Christ, who first promulgated this teaching and left it to the Church, and secondarily the Apostles and their successors; by earth is meant the hearts and souls of men. The words sleep, rise, and he knoweth not can refer only to the human ministers of the Gospel to whose efforts the growth of the Gospel is not to be ascribed, only God giveth the increase. Putting in the sickle signifies the end of the world. The same parable can be applied to the Kingdom of God in each Christian soul in particular. Patience is the great lesson taught by this parable, hence the stress laid on the spontaneity of the growth. Those who preach the Word of God must patiently wait for the fruit of their labors. There is no liturgical assignment of this parable to any Sunday of the year.—Madame Cecilia, St. Mark, Lond., 1906; Fonck, tr. Leahy, The Parables of the Gospel, N. Y., 1915. (R. K.)

Seerth, ARCHDIOCESE OF, Kurdistan, Iraq, archiepiscopal see of the Chaldean Rite, united with Rome in the 16th century. Abp. Ibrahim Addai-Cher (appointed 1902) and a number of the villagers were massacred by the Turks, 1917. Churches or chapels, 38; priests, secular, 21; schools, 10; Catholics, 5430.

Ségur, sā-gur, LOUIS GASTON DE (1820-81), prelate and apologist, b. Paris; d. there. Of distinguished family, he left the diplomatic service to enter the priesthood and devoted himself to the poor of Paris. For four years he was auditor of the Rota at Rome; he then lost his eyesight and returned to Paris. The honors of the episcopate were conferred upon him without the title. He founded the St. Francis de Sales Society for the defense of the faith, and wrote many apologetic and devotional books in a popular style, which had a large circulation in English.—C.E.

Seidl, JOHANN GABRIEL (1804-75), poet, author of the Austrian national hymn, b. Vienna; d. there. He was custodian of the imperial cabinet of medals and antiques at Vienna, censor of books, and in 1848 member of the Imperial Academy of Sciences. His adaptation of the national anthem brought him many honors. The didactic poems, "Flinserln," are his best work.—C.E.

Seismology (Gr., *seismos,* shaking), a science immediately concerned with every vibratory movement of the earth's crust consequent upon the release of subterranean forces. It investigates the geographical distribution of these movements, their frequency, causes, and effects. Indirectly its researches are extended to problems on the physics of the earth. As to all other sciences, Catholics have contributed liberally to its advancement. The original seismoscope for the detection of earthquakes assembled by a Chinese, named Choko, in A.D. 134, was first modified by Jean Hautefeuille, French physicist and Catholic priest. His improvement gave greater sensitivity and the possibility of rating the intensities of different quakes. Fr. Timoteo Bertelli (1826-1905), member of the Barnabite Order, is generally indicated as the founder of microseismology. His researches were carried on at Florence where he set up in the basement of the college a tromometer of his own design. His findings, published in 1872, read: (a) microseismic movements of an isolated pendulum often occur simultaneously with distant earthquakes; (b) others occur during continued barometric depressions; (c) these movements are a maximum in the winter and a minimum in the summer. De Rossi accredits the work of Bertelli as being the new Italian science of endogenous meteorology. He also claims that it gave encouragement to the inauguration of the first journal devoted to the "science of the endogenous forces of the earth." Fr. Francesco Denza, also a Barnabite, a pupil of Angelo Secchi, contributed generously to the literature of the earlier seismology by his notices in Rossi's "Bulletino del Vulcanismo Italiano" of a

dozen or more local quakes. Davison in his "Founders of Seismology" says of Bertelli: "Few men have left behind them such a record of energetic labor and unfailing kindness to those who sought his help." Luigi Palmieri was another outstanding figure in Italian seismology. At the age of forty he was appointed professor of philosophy at the University of Naples and in 1860 was elected to the chair especially created for him, that of terrestrial physics. He was the first by his electromagnetic seismograph to record earth tremors insensible to human beings, and to use the term seismograph. The service of Pietro Tacchini (1838-1905) to seismology was administrative rather than direct. Designated in 1887 the director of the R. Ufficio Central di Meteorologia e Geodinamico, he located as many as 67 seismoscopes in the several meteorological stations throughout Italy and founded the fortnightly "Supplemento" on earthquakes of the "Annali" in 1889. Seismology in France is identified with the name of Fernand Jean Baptiste Marie Bernard, Comte de Montessus de Ballore (1851-1923). Detailed to El Salvador in charge of a military mission in 1881, he devoted his leisure hours to the study of the earthquakes of this seismic country. One hundred and forty-eight memoirs are counted to his credit, the principal ones touching the geographical distribution of seismicity. In 1906 Ballore was placed in charge of the seismological service of Chile, which position he filled to the time of his death. Over 10% of the present system of seismological observatories, which numbers about 350 units, are maintained by Catholic institutions of learning. Six of these stations are supervised by the Philippine Weather Bureau, two are located in Spain, and one in the following countries: Syria, England, Cuba, Hungary, Australia, Madagascar, Italy, Bolivia, Colombia, and Canada. In 1909 the Jesuit Seismological Service was established in the United States. A chain of 18 stations was placed in the following places: Brooklyn, Buffalo, and Fordham, N. Y.; Cleveland, Ohio; Chicago, Ill.; Denver, Colo.; Georgetown, D. C.; Milwaukee, Wis.; Mobile, Ala.; Spokane, Wash.; St. Mary's, Kan.; St. Louis, Mo.; and Worcester, Mass. In more recent years several of these stations have been discontinued and others added. Also more sensitive equipment has been substituted for the older type of machines and a new society formed under the title of the Jesuit Seismological Association. (F. A. T.)

Seleucians, a Gnostic sect said to have flourished in Galatia about the latter half of the 3rd century. Their teaching, based on the crudest form of dualism, held that matter is coeternal with God, that evil is to be attributed to God as well as to matter, that the human soul is formed from earthly elements by angels. They did not practise baptism; by hell they understood the present world; resurrection was explained as merely the procreation of children. They interpreted Ps. 18, 6 as meaning that Christ left His body in the sun. They were the source of other errors by disciples who called themselves Proclinianites or Hermeonites.—C.E. (J. J. L.)

Self-Defense, the use of force by a private individual in protecting his natural rights from unjust aggression. These natural rights are the right of life, of property, of good name. When recourse, at the moment of unjust aggression, cannot be had to civil authority, then force from a motive, not of hatred or vengence, but of self-defense, may be used against the aggressor. The force employed must never be more harmful than is necessary for one's protection.—C.E.; P.C. Augustine. (V. J. H.)

Sem, eldest son of Noe. He lived to be 600 years old, gave his name to the Semitic race, and was a direct ancestor of Abraham (Gen., 10 and 11). —C.E.

Semaine, a small congress lasting a week, and devoted to some special branch of learning. It differs from a congress in that it is addressed to students rather than to experts, its object being not so much to publish new discoveries as to stimulate interest, to indicate lines of work, and to promote intercourse between learners and those capable of instructing them. In some respects, it partakes of the nature of a summer-school or institute. The Catholics of France, assisted by M. Henri Lorin, have organized a "semaine sociale," devoted to the study of sociology from a Catholic standpoint. This brings together a great many priests and laypeople, and the idea has been imitated in Spain and Italy. Meetings are sometimes held in London. In 1911, a "semaine rurale" was organized at Lyons, a "semaine d'apologétique populaire" at Lille, and in 1912 a "semaine d' ethnologie religieuse" at Louvain.

Semi-Arianism, a name applied to the beliefs of those eastern Christians who in the 4th century were not altogether satisfied with the formula "consubstantial" of the Nicene Council. This party was divided into many factions; of these the nearest to orthodoxy was that led by Basil of Ancyra. For half a century they caused considerable confusion in the Eastern Church. In their explanation of the Trinity they inclined to the view of subordinating the Son to the Father, not always realizing that any real subordination militated against the divinity of the Second Person. Much of the bitterness of the controversy was caused by a personal hostility towards Athanasius for his determined stand against Arius at Nicea. The temporary success of the semi-Arians was largely due to their favor at court; when this favor was withdrawn the influence of the party began to wane and after the Second General Council (Constantinople, 381) rapidly disappeared. —C.E. (R. J. G.)

Semidouble Feast, a feast of less importance than a "double" feast. It is so called because the antiphon before each psalm in the Sacred Office is not read in full, and thus is only "half-doubled" for that psalm. (J. F. S.)

Seminaries and Studies, CONGREGATION OF. This congregation was founded by Benedict XV, 4 Nov., 1915, who united to it the Congregation of Studies. The presiding officer is the cardinal prefect who is ex officio a member of the Holy Office and of the Biblical Commission. The cardinal secretary of the Consistorial Congregation is by law a member of this congregation. This congregation

supervises everything pertaining to the government, discipline, administration, and alienation of the temporalities, and the studies of all seminaries which are not subject to the Congregation of Propaganda. It directs the government and studies of all universities and faculties which are under the authority of the Church, including those directed by religious orders or congregations. It examines and approves new institutions, grants the power to confer academic degrees, and prescribes the conditions for granting them. It can itself confer degrees.—C.E.; XIII, 146. (C. E. D.)

Seminary, ECCLESIASTICAL, a school established exclusively for the scholastic and spiritual training of candidates for the diocesan clergy. Each diocese should have its own seminary; when this is impractical, the bishop may either send his students to other diocesan seminaries or join other bishops in establishing, with permission of the Holy See, an interdiocesan, provincial, or even national seminary. In larger dioceses two seminaries should be established; a minor or preparatory seminary for secondary and collegiate education, and a major seminary for the courses in philosophy and theology. At least two years are devoted to philosophy and kindred sciences; the theological course consists of four full years in the study of dogmatic and moral theology, Sacred Scripture, church history, canon law, liturgy, homiletics, and ecclesiastical chant; lectures in pastoral theology and practical exercises, especially in catechetical method, administering the Sacraments, attending the sick and the dying, complete the curriculum. For the priestly candidate's own spiritual development and his preparation for the ministry of public cult certain common practises and duties are prescribed: morning and evening prayers, daily meditation and Mass, weekly confession and frequent Communion, assistance at solemn Mass and Vespers on Sundays and feasts, participation in sacred ceremonies, an annual retreat, and at least weekly spiritual conferences. Outside the regulations of the common law, every seminary has its own rule approved by the bishop; interdiocesan and regional seminaries are governed according to norms formulated by the Holy See.—C.E.; Codex Iuris Canonici, cc. 1352-1371; P.C. Augustine. (J. T. T.)

Semipelagianism, the doctrines first put forward by Cassian (*c.* 360-*c.* 435), Abbot of St. Victor at Marseilles, and which amounted to a compromise between the Augustinian explanation of grace and that held by the Pelagians. According to Cassian and his followers God's grace sometimes awaits man's free cooperation; the beginning of faith is in one's power; salvation, always supposing the assistance of grace, depends finally upon one's own will; there is no such thing as predestination *ante prævisa merita;* grace is given to all, or when denied is withheld because God foresees one's evil use of it. These opinions became popular in southern Gaul and were defended by Vincent of Lérins and others. Opposed by Augustine, Prosper of Aquitaine, and later by Fulgentius, Bp. of Ruspe, they were formally condemned in the Œcumenical Council of Orange (529). It should be noted that the term "Semipelagianism" is a 16th century creation, having been first urged as a taunt against the opinions of Molina during that theologian's controversy with the Dominicans. A proper meaning for the word was discovered in applying it to Cassian and his school.—C.E. (R. J. G.)

Semites, a group of peoples whose home is Asia and Africa, reputed descendants of Sem, son of Noe. In historic times all western Asia, with the exception of Asia Minor, was Semitic, and philologically the race is divided into four chief groups: Babylonian-Assyrian, Chanaanite, Aramaic, and Arabian. The tribes which inhabited these territories show in their language, traits, and character a sharply-defined individuality which separates them distinctly from other peoples. Their languages are closely related to one another, being dialects of a single linguistic group, the purest form being found in Arabia; and from this and other circumstances it has been concluded that Arabia is the original home of the Semitic race. The Semites have contributed much to civilization, e.g., to Babylonia are traced the beginnings of astronomy and perhaps mathematics, and the division of time by weeks, and to Phenicia the distribution of the alphabet.—C.E.

Semmelweis, IGNAZ PHILIPP (1818-65), physician, discoverer of infection as cause of puerperal fever, b. Buda, Hungary; d. Vienna. After being assistant at the obstetrical clinic at Vienna, he became, 1850, head of St. Roch's hospital, Pest, and professor of obstetrics. He died in an insane asylum. After his death he was recognized as the pioneer of antiseptic treatment.—C.E.

RAPHAEL SEMMES

Semmes, RAPHAEL (1809-77), naval officer, b. Charles Co., Md.; d. Point Clear, Ala. Having served with distinction in the U. S. Navy, he was appointed commander in the Confederate Navy at the outbreak of the Civil War, and attained the rank of rear-admiral, 1865. As captain of the "Alabama" he made the celebrated cruise which destroyed the Northern merchant marine. His political disabilities were never removed.—C.E.

Sennacherib (As., the Moon God increases the brothers), one of the greatest kings of Assyria, warrior, and builder (705-681 B.C.), mentioned in the Bible in connection with Ezechias (4 Kings, 18-19; Is., 36-37). He invaded Palestine twice; during his second invasion, the bulk of his army was miraculously destroyed, the rest fleeing with him. Shortly afterwards he was assassinated (4 Kings, 19). (F. P. D.)

Sennen, SAINT. See ABDON AND SENNEN.

Sense of Sin, a salutary fear produced in us by a clear understanding of the nature and malice of sin. It is a realization that we are in a fallen state, and that without God's grace we cannot overcome temptation, avoid sin, or perform the least supernatural act. (R. G. B.)

Sentence (Lat., *sententia,* judgment), in canon law the decision of the court upon any issue brought

before it. Canon law, as opposed to civil, draws a unique distinction between penalties inflicted *latæ sententiæ* and *ferendæ sententiæ*, two expressions indicating the manner in which guilt is declared and a penalty contracted. A penalty given *latæ sententiæ* is one attached by law to the mere fact of commission of a crime, or violation of a law or precept. It calls for no intervention of an ecclesiastical judge or superior. On the other hand, a penalty *ferendæ sententiæ* is one imposed by a judge or superior. The Church resorts to penalties *latæ sententiæ* simply because her field of action embraces the conscience of man as well as his external life. Penalties are never considered to be *latæ sententiæ* unless explicitly expressed in the law. The present legislation restricts the practise of imposing penalties *latæ sententiæ* by first demanding, in many cases, a declaratory sentence. In doubt, punishments are to be presumed to be *ferendæ sententiæ*.—C.E.; Woywod; P.C. Augustine; Augustine, Penal Legislation in the New Code of Canon Law, N. Y., 1920. (F. T. B.)

Sentences, The Book of the, the work of the theologian, Peter Lombard (*c.* 1100-*c.* 1162). He wrote the four "Books of the Sentences," 1145-1151, and is called the Master of the Sentences, or the Master. The first book treats of God and the Trinity, Providence, predestination, and evil; the second, of creation, the angels, the fall, grace, and sin; the third, of the Incarnation, Redemption, the virtues, and commandments; the fourth, of the Sacraments and the four last things. He combined the two tendencies of the period, speculation and authority, and owed much to other authors. The work was the standard text-book on theology down to the 16th century, and greatly influenced the work of St. Thomas Aquinas. (J. J. R[2].)

Sentinel of the Blessed Sacrament, The, official organ of the People's Eucharistic League, published in New York City by the Fathers of the Blessed Sacrament to foster a greater reverence for the Most Blessed Sacrament; founded 1898; circulation, 18,429.

Separation, Matrimonial. The separation of husband and wife, or a limited divorce from bed and board, without the right of remarriage until the death of one of parties, is sometimes permitted by the Church on account of adultery, or lapse into heresy, or the entrance into a religious life on the part of husband or wife. The common married life ceases but the marriage bond remains intact (I Cor., 7; Mark, 10; Matt., 19). If there is a grave danger to the body or soul of one of the parties, a temporary separation is permitted, until the danger ceases.—Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (G. A. F.)

Separatists, a German religious social organization originating in Württemberg about the beginning of the 19th century. Many of its members emigrated to America, 1817, under the leadership of Joseph Bäumeler and settled at Zoar, Ohio. They discountenanced military service, oaths, all ceremonies and sacraments in worship, and strove to cultivate an austere piety. Marriage was permitted, but celibacy was recommended. All members were required to pass through a probation, and community of goods was practised. (F. K.)

September (Lat., *septem*, seven: seventh month of the Roman year), month of special devotion to the Seven Sorrows of the Blessed Virgin Mary.

Septimius Severus (146-211), Roman emperor, b. Leptis Magna, Africa; d. York, England. Legate of the fourth legion on the Euphrates and later governor of Upper Pannonia, he was proclaimed emperor by the Danube legions, 193. At the battle near Lyons, 197, he conquered his rival Albinus. Severus labored to reorganize the Empire on the model of an Oriental despotism and favored the provinces rather than Italy, basing his power on the Pretorian Guard. The fifth persecution of the Christians broke out during his reign. —C.E.

Septuagesima Sunday (Lat., seventieth), within the seventh decade, or space of 70 days, before Easter, marking the beginning of the penitential season with the wearing of purple vestments and the omission of the Alleluia. In earlier days a part of the week was given to fasting and abstinence in preparation for the more rigid observance of Lent. Among the Greeks called Prodigal Son Sunday from the subject of the Gospel which they read on this day.—C.E.

Septuagint (Gr., seventy), the name given to the Greek translation of the O.T. made from the Hebrew by different authors, between 300 and 130 B.C., at Alexandria for the Jewish colonists of Egypt. It takes its name from a false legend which says that at the request of Ptolemy II (284-247), 72 scholars were sent from Jerusalem to Egypt to translate the Pentateuch into Greek. The translation is at times liberal and at times free, but, on the whole, faithful. The inferior version of Daniel was later displaced by the revision of that book by Theodotion. The Septuagint contains also the deuterocanonical books. It was used by the Apostles and the early Christians and is still the official text of the Greek Church, both Uniat and Orthodox. This version was revised by Theodotion, a Jewish proselyte (*c.* A.D. 185), Origen (228-245), and others. The Old Latin, Coptic, Ethiopic, and other versions are based on the Septuagint.—C.E.; Gigot; Grannan; Swete, Introduction to the Old Testament in Greek, Camb., 1909. (L. O.)

Sepulcher, The Holy. See Holy Sepulcher.

Sequence. (1) A hymn of joy following the Gradual in the Mass of certain joyous feasts, to denote in a special way the joyous character of the Mass, e.g., Lauda Sion Salvatorem, from the Mass of "Corpus Christi." (2) The hymn "Dies iræ, dies illa" in Requiem Masses is not a sequence properly so-called.—C.E., XII, 481. (C. J. D.)

Seraphic Order, name applied to the Franciscan Order, founded by St. Francis of Assisi, the Seraphic Father, so called because of a vision in which a seraph appeared to him.

Seraphim, those angels who compose the highest of the nine choirs. The word, masculine plural in form, is taken from the Hebrew and is probably derived from a root which means "to consume with

fire," indicating the intensity of their love of God. In Scripture (Is., 6), they are pictured as the immediate attendants at the throne of God.—C.E.; O'Connell, The Holy Angels, N. Y., 1923. (A. J. S.)

Serb, Croat, and Slovene State (YUGOSLAVIA), monarchy of Europe, on the Adriatic Sea; area, 96,134 sq. m.; pop. (1921), 12,017,323. As early as the 1st century Christianity was preached in parts of this country; Dalmatia, at least, was visited then by St. Titus who, according to tradition, founded a see at Salona and was martyred there. The only general persecution which is known to have been enforced with great severity in this part of the Roman Empire was that under Diocletian, in 303. Two bishops and martyrs who suffered then were St. Domnic and St. Quirinus. St. Jerome was a Dalmatian. Several sees continued long to be centers for the spread of the faith; e.g., Salona sent missionaries into Bosnia and Herzegovina, and there were six dioceses in those districts in the 6th century. The growth and organization of the Church was checked by warfare and confusion during centuries of invasions of barbarians. From the 7th century the immigrant Croats and Serbs began to adopt Christianity; in the 9th century especially there was a missionary movement which reestablished the Church over the large region including the present Yugoslavia and neighboring states. It was mainly Latin Christianity, with western civilization, which was adopted by the Croats and Serbs, to whom missionaries from Rome were sent by two 7th-century popes. In the 9th century the Greek missionaries, Sts. Cyril and Methodius, learned Slavonic in order to preach in the Balkan countries, and they translated the Gospels and the Greek liturgical books. It is thought that they, and possibly also St. Jerome, devised wholly or in part the alphabets known as Glagolitic and Cyrillic, used in those Balkan churches, Greek or Latin, Uniat or schismatic, which retain the Slavonic in their liturgy. Glagolitic is still used, in the Latin Rite, in several dioceses of Yugoslavia. In the 11th and 12th centuries, while the Balkan Peninsula was subject to the Byzantine Empire, the Byzantine Church grew increasingly influential there, and a ruler in Serbia in 1349 made adherence to the "Latin heresy" punishable by death. At this time, in Croatia alone, there were 3 archdioceses and 17 dioceses with an average of over 400 parishes in each; but from then on Christianity was seriously endangered by invasions of Turks. During periods of Turkish rule many of the population, especially of the nobility, became Mohammedans and large numbers of Christians emigrated, until, through the intercession of the Franciscan Angelus Zojezdovic, permission was obtained from the sultan for free exercise of the Christian religion. Since the time of Turkish supremacy the various divisions of the country have been ruled by neighboring nations or have had short periods of independence, until the formation of the present independent kingdom in 1918 and 1921. By its constitution all religions recognized by law have the same rights, and religious instruction in the public schools is to be given to groups of pupils according to the wish of their parents. Catholic statistics:

	Year	*Chs.*	*Pp.*	*Caths.*
Staribar (Antivari), A....	1034	27	12	25,000
Belgrade, A.	1914	14	17	40,000
Sarajevo (Urhbosna), A...	1881	105	175	200,000
Banjaluka, D.	1881	37	77	103,000
Mostar, D.	1881	63	103	145,000
Zagreb, A.	1852	..	697	1,600,000
Diakovar (Szerem), D...	1781	..	192	316,000
Senj, D.	1570	..	240	350,000
Krizevci (Greco - Ruthenian rite), D.....	1777	36	50	40,000
Suffragan to Zara, Italy:				
Hvar (Lesina), D.	1147	..	100	65,000
Sibenik, D.	1298	..	120	255,000
Dependent directly on the Holy See:				
Dubrovnik (Ragusa), D.	1830	..	164	70,000
Kotor (Cattaro), D.....	c.877	..	37	16,000
Krk (Veglia), D.....	1828	..	124	3,580
Ljubljana (Laibach), D.	1461	..	689	456,000
Maribor (Lavant), D...	1228	..	546	600,000
Skoplje (Uskub), D. ...	1924	13	15	20,000
Spljt (Spalato) and Makarska, D.	1828	..	360	240,000

Serbia. See SERB, CROAT, AND SLOVENE STATE.

Sergius I, SAINT, POPE (687-701), b. Antioch, Syria; d. Rome. During his pontificate many Englishmen visited Rome. He baptized Cædwalla, King of the West Saxons, 689; installed St. Wilfrid in the See of Canterbury; sent Willibrord as missionary to the Frisians; and received at Rome monks from the monastery of Sts. Peter and Paul, and Aldhelm, the practical founder of Malmesbury Abbey. He confirmed the election of the first doge of Venice, 700; extinguished the Three Chapters schism in Aquileia; incorporated the Agnus Dei in the Mass; and beautified many basilicas. He refused to sign the decrees of the Trullan Council, 692, and was protected by the Romans from the cruelty of Emperor Justinian II. Feast, 9 Sept.—C.E.; Mann.

Sergius II, POPE (844-847), b. Rome; d. there. A cardinal-priest, his election was disputed by the antipope John. As pope he crowned Louis the Pious, King of the Lombards, 844. During his pontificate Rome was threatened by an attack from the Saracen pirates, 846.—C.E.; Mann.

Sergius III, POPE (904-911), b. Rome; d. there. Little is known of his life except from the writings of his enemies. During his pontificate he declared the ordinations conferred by Formosus null, 904; opposed the errors of the Greeks on the question of the Descent of the Holy Ghost, and declared the fourth marriage of the Greek emperor, Leo VI, valid.—C.E.; Mann.

Sergius IV, POPE (1009-12), b. Rome; d. there. He was Bp. of Albano. As pope he broke the power of the *Patricius,* John Crescentius, who had dominated Rome. He gave food to the poor during a famine; and promoted monasticism by granting many ecclesiastical privileges.—C.E.; Mann.

Sergius and Bacchus, SAINTS, martyrs (*c.* 303). They were officers in the employ of the Emperor Maximian, Sergius being *primicerius* and Bacchus *secundarius;* they were held in high esteem by their master until they acknowledged that they were Christians. Bacchus died at Arabissus in Cappadocia under the blows inflicted at their examination. Sergius was subjected to numerous other tortures and was finally beheaded at Resapha in Syria. This city was rebuilt by the Emperor Justinian, the name was changed to Sergiopolis, and it was made an archiepiscopal see. Many churches were built in their honor in the East and they are

the titular saints of a church at Rome. They are represented in art in military garb. Sergius is patron of Syria. Emblem: a palm. Part of the relics of St. Sergius are said to be in Rome. Feast, R. Cal., 7 Oct.—C.E.; Butler.

Sermon (Lat., *sermo*, speech), a formal discourse of a sacred character, as opposed to homilies (informal explanations of Scripture) and instructions (catechetical teachings); a response of the pontiff to a set address, or a set address of the pontiff himself. When the pope preaches, the sermon is always called a homily. (J. D.)

Sermon on the Mount, the first instructions given by Our Lord on the Mount of Beatitudes, so called from the opening topic of the sermon and supposed to be Karn Hattin, or the *Horns* of the village Hattin nearby. This mountain is 1816 ft. high, but the sermon was preached on the upland at the base. The sermon takes up three chapters of St. Matthew (5, 6, 7) and contains a complete outline of Christianity. See BEATITUDES. (ED.)

Serpent, an emblem of Satan and sin. The tempter appeared in that form to our first parents in Eden. In Christian art it is often placed beneath the feet of the Blessed Virgin "the seed of the woman shall crush his head." In the same sense, it is associated with St. Patrick, St. Hilary, and St. Honorat. On the other hand, a serpent twined around a cross is an emblem of Our Lord, recalling the brazen serpent which Moses erected to cure the Israelites in the desert. (J. F. S.)

Serra, JUNÍPERO (1713-84), Franciscan missionary, b. Petra, Majorca; d. Monterey, Cal. Joined missionary college of San Fernando, Mexico, 1749, and became famous as a fervent preacher, making long journeys on foot, though suffering much from lameness. In 1767 he was appointed superior of the Franciscan missions in Lower California, and in 1769 founded the first mission in Upper California. Difficulties with the military governor compelled Serra to appeal to the viceroy, who decided in his favor. In 1778 the faculty of administering Confirmation was granted. His principal writings are the "Representación," drawn up by the order of the viceroy; his "Diario," and many letters. —C.E.

Servant of God, title given to persons into whose lives and virtues an inquiry is instituted with a view to having them declared Blessed. (ED.)

Servant of the Servants of God, title used by the pope to express with humility his obligations to all who serve God. (ED.)

Servetus, MICHAEL, Spanish antitrinitarian and physician (*c.* 1511-53), b. Tudela, Navarre; d. Geneva, 1553. He studied at Toulouse, traveled in Germany, and, 1531, published his treatise, "De Trinitatis Erroribus," a strong Unitarian work which caused a disturbance among the more orthodox reformers, who denounced him as "a wicked and cursed Spaniard." He disputed with Calvin at Paris, 1534, studied medicine and discovered the lesser circulation of the blood. When his "Christianismi Restitutio" appeared, he was imprisoned and burnt in effigy in Vienne. He arrived at Geneva, 13 Aug., 1553, when Calvin drew up 40 charges against him, as he felt that the stigma of heresy would cling to all Protestants if Servetus were not put to death. He was burned at the stake, 27 Oct., 1553.

Servile Work, a canonical expression defining work forbidden on Sundays and holy days. Protestantism, denying the authoritative visible Church, accepts necessarily, without observing it, the Jewish law. The Church distinguishes between the Divine law of worship, and the mode of observance determinable by legitimate authority, and forbids in general works characteristic of servile condition, to which others are added, specifically (Canon 1248) indicating secular business and publicity as the norm of determining what is forbidden.—P.C. Augustine. (H. J. W.)

Serving Two Masters, a title referring to a saying of Christ in the famous Sermon on the Mount. This pronouncement of Jesus consisting of a single verse is found both in Matthew, 6, and in Luke, 16. In full the verse reads: "No man can serve two masters, for either he will hate the one and love the other; or he will sustain the one and despise the other. You cannot serve God and mammon." These words fit in perfectly with the doctrine given just previously in the discourse in which Christ teaches detachment from riches. Mammon signifies "riches" and "wealth." The first meaning of the word signifies "to be the slave of." The commands of God are absolutely opposed to the commands of mammon. Mammon is personified to bring into relief the antagonism between the service of God and that of riches and of the world. Man cannot give his thoughts and affections to God and to the things of earth at one and the same time. He who abuses wealth becomes its slave. He who serves God makes wealth his servant. The Church has this important pronouncement of the Master read each year on the Fourteenth Sunday after Pentecost.—Madame Cecilia, St. Matthew, Lond., 1906; Callan, The Four Gospels, N. Y., 1917. (R. K.)

Servites. See ORDER OF SERVANTS OF MARY.

Sestini, BENEDICT (1816-90), Jesuit astronomer, b. Florence; d. Frederick, Md. Assistant at the Roman observatory and professor at the Roman College until forced, 1848, to leave Rome; in America he was professor at Georgetown and Woodstock. His principal work is his "Catalogue of Star-Colors." He founded the "Messenger of the Sacred Heart" and the Apostleship of Prayer in the United States.—C.E.

Seth (Heb., appointed), third son of Adam, born after Abel's murder, hence his name (Gen., 4). He is the direct ancestor of those holy patriarchs known as the Sethite, the best known being Noe. His descendants who were called the Sons of God remained faithful to God until they mingled with the accursed race of Cain (Gen., 6). (F. P. D.)

Setim-wood or SHITTIM-WOOD, repeatedly mentioned in Exodus as the principal timber employed in the construction of the Tabernacle and its appurtenances. It is the wood of the shittah-tree (Is., 41; cf. Arab., *sont*; Egypt, *shonte*), the acacia, the same word designated the *A. nilotica* of Egypt and the *A. seyal* of the desert. The *seyal* is a gnarled and thorny tree, flourishing in the driest situations and scattered more or less abundantly over the whole of the Sinaitic peninsula and in the ravines

which open on the Dead Sea, forming quite a characteristic feature of the desert landscape. Its wood is heavier than water, very hard and close-grained, of a fine orange-brown color with a darker heart, and admirably adapted for cabinet work; it is not attacked by insects and is well-nigh incorruptible. Highly valuable as it is, the Bedouins have for a long time used the wood of the *seyal* for making charcoal. It is, however, perhaps better known commercially as yielding the gum arabic of trade and medicine. (C. L. S.)

Seton, Elizabeth Ann (1774-1821), foundress and first superior of the Sisters of Charity in the United States, b. New York; d. Emmitsburg, Md. Daughter of Dr. Richard Bayley, she was married to William Magee Seton, 1794, and was left a widow with five children in 1803. Becoming a convert in 1805, she went to Baltimore to open a school for girls. Here a new community was founded by her, modelled on the Sisters of Charity of St. Vincent de Paul, of which she was elected superior. Mother Seton with 18 sisters made her vows in 1813. The cause of her beatification is in process.—C.E.; De Barberey, Elizabeth Seton, N. Y., 1927.

ELIZABETH ANN SETON

Seton Hall College, South Orange, N. J., founded, 1856; conducted by the diocesan clergy; schools of arts and sciences, education; graduate schools; professors, 18; students, 303; degrees conferred in 1929, 69.

Seton Hill College, Greensburg, Pa., founded 1883; conducted by the Sisters of Charity of Mother Seton; preparatory school; college of arts and sciences; summer school; professors, 40; students, 253; degrees conferred in 1929, 47.

Seven-Branched Candlestick. This conspicuous article of furniture of the Holy Place (Ex., 25, 37), from its purpose and make-up would be better styled a lampstand. It was made of one talent (*c.* 108 lbs.) of pure gold (hence the expression, "the most pure candlestick," of Ex., 31, etc.) and was of beaten, or *repoussé*, work. It consisted of a central shaft, from which three pairs of arms branched off, curving outwards and upwards so that all their extremities and that of the shaft were on a level. Both the shaft and the branches bore ornaments (Douay Version, cups, bowls, and lilies) in the shape of almond-tree blossoms; on the top of each branch rested a lamp of gold, probably of the ordinary pattern used in ancient times. The golden candlestick was placed along the south wall of the Holy Place, facing the table of the loaves of proposition, the nozzles of the lamps being turned towards the north. Only the best kind of olive-oil (the so-called virgin oil, "beaten with a pestle," Ex., 27) was to be used in these lamps, which, trimmed every morning and refilled every evening, were to burn continually (Ex., 27; Lev., 24). The Bible does not say what became of the original seven-branched candlestick. In its place in Solomon's Temple there were ten lampstands (3 Kings, 7), which were taken away by the Babylonian army, 586 B.C. A new lampstand, perhaps of the old pattern, existed in the second temple and was carried off by Antiochus Epiphanes (1 Mac., 1). Judas Machabeus provided a new one (1 Mac., 4), somewhat different in shape from the one described in Exodus. There is no reason to doubt that this was the one taken away by the Romans after the destruction of the Temple, A.D. 70, and represented on the Arch of Titus, in Rome. (C. L. S.)

Seven Churches in Asia. They are Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea, mentioned in Apocalypse, 1-3, where Saint John, on the island of Patmos, was commanded to send to their bishops instructions and admonitions, in which the Church is praised or blamed with reference to past trials and told of a greater one to come in connection with the coming of Christ.

Seven Deacons, men elected by the original Christian community at Jerusalem and ordained by the Apostles, their office being chiefly to look after the poor, as the number of believers among the Grecian Jews had rapidly increased and their widows and children were being neglected. The Apostles did not wish to be drawn away from preaching, and thus transferred these material duties to suitable men. They were St. Stephen (q.v.), St. Philip (q.v.), Prochorus, Nicanor, Timon, Parmenas, and Nicolas (Acts, 6).—C.E.

Seven Deadly Sins. See Capital Vices.

Seven Holy Brothers, Saints, martyrs (Rome, 150). According to legend, they were the sons of St. Felicitas (q.v.), and suffered martyrdom under Emperor Antoninus. Januarius, Felix, and Philip were scourged to death; Silvanus was thrown over a precipice; and Alexander, Vitalis, and Martialis were beheaded. Feast, R. Cal., 10 July.

Seven Liberal Arts (Lat., *artes liberales;* from *liber*, free), name given in the Middle Ages to those branches of knowledge which train the free man, in contrast with the *artes illiberales*, those pursued for economic purposes. Their aim is to prepare the student for the pursuit of science, i.e., philosophy and theology combined, or scholasticism. Forming two groups, the liberal arts embrace: (1) the *trivium*, grammar, rhetoric, and dialectic, or the sciences of language, oratory, and logic; (2) the *quadrivium*, arithmetic, geometry, astronomy, and music. The language branches are considered as the lower, the mathematical branches as the intermediate, and science properly so called as the uppermost grade of studies. This system, which was used by the Greeks, Romans, and ancient Orientals, was developed during the Middle Ages, and continues to the present time.—C.E., I, 760.

Seven Robbers, martyrs (2nd century), d. Island of Coreyra (now Corfu). Their names were Saturninus, Insischolus, Faustianus, Januarius, Marsalius, Euphrasius, Mammius. They were converted in prison by Sts. Jason and Sosipater, who had been arrested for preaching the faith throughout the island. According to tradition they were boiled in oil and pitch. Feast, 29 April.—C.E.

Seventh-day Adventists, a congregation of Adventists which observes the seventh day of the week as the Sabbath. Connected with this movement, begun in 1845 and 1846 in New England, were Joseph Bates, James White, and Mrs. Ellen G. White. At a conference in Battle Creek, Mich., in Oct., 1860, they adopted the official name, Seventh-day Adventist Denomination. They believe that from sunset on Friday to sunset on Saturday should be recognized as the Sabbath. They advocate complete separation of Church and State, oppose all religious legislation, and ban the use of tobacco and intoxicants. They have three periodicals. In 1916, outside the United States, there were in 92 countries: 249 mission stations; 353 substations; 880 American missionaries; and 2000 native helpers. These stations are located as follows: Europe, 63; Africa, 47; Asia, 54; Australasia, 3; Pacific Islands, 36; South America, 22; West Indies, Mexico, and Central America, 24. These missions had: 1951 churches, 65,178 members; 237 schools, with 7208 pupils; 246 mission schools, 10,928 pupils; 21 sanitariums; and 1 orphanage. In 1925 there were in the United States: 835 ministers; 2253 churches and 112,255 communicants.

Seven Words of Christ, spoken from the Cross. The first word, "Father, forgive them, for they know not what they do" (Luke, 23), was spoken after they nailed Him to the cross. The second was addressed to the penitent thief, "Amen, I say to thee, this day thou shalt be with me in Paradise" (Luke, 23). "Woman, behold thy son. Behold thy Mother," the third word (John, 19), He addressed to the Blessed Virgin and St. John. Overcome by an agony of loneliness, He cried out the fourth word, "My God, My God, why hast thou forsaken me?" (Matt., 27). Parched with thirst, He spoke His fifth word, "I thirst" (John, 19), whereupon a soldier handed him a sponge soaked in vinegar. The sixth word, "It is consummated" (John, 19), He uttered when every prophecy which had been foretold of Him had been fulfilled. "Father, into thy hands I commend my spirit" (Luke, 23), was His seventh and last word. The devotion of the Three Hours, observed from midday on Good Friday, commemorates these words of Christ. Joseph Haydn and Theodore Dubois have interpreted them in oratorio form.

Severinus (Lat., *severus*, austere, stern), Pope (640), b. Rome; d. there. He was elected 638, but was unable to secure the imperial confirmation for over a year because he refused to sign the *Ecthesis* of Emperor Heraclius. As pope he condemned the *Ecthesis*. He renewed the mosaics in the apse of St. Peter's.—C.E.; Mann.

Severus, Alexander, Roman emperor (222-235), b. Acco, Palestine; d. Sicula on the Rhine. He succeeded his cousin, Elagabalus, to the imperial throne. Origen was invited by his mother, Mammaea, to Antioch as his tutor. Severus respected Christianity and granted tolerance though there was some anti-Christian legislation in his reign. He was a disciple of "syncretism," uniting together against a common enemy, and strove to establish order and moral decency at Rome. He was murdered by his mutinous soldiers.—C.E.

Sévigné, Marie de Rabutin Chantal, Marquise de (1626-96), letter-writer, b. Paris; d. Grignan, France. Having become an orphan when only six years old, she was educated by the Abbé de Coulanges, her uncle, who taught her Latin, Spanish, and Italian very thoroughly, and communicated to her his own practical spirit and deep sense of religion. Married at 18, she was a widow at 25, devoting all her time and energy to the education of her two children, Charles and Frances-Margaret who became Marquise de Grignan and whom she idolized. It is to her separation from that daughter, who had to follow her husband to Provence, that we are indebted for most of her celebrated "Letters," which constitute one of the most fascinating monuments of French Literature. The best edition of these was begun by Monmerqué in "Grands écrivains de France" (1865-67), and supplemented by Chapmas' "Lettres inédites de Madame de Sévigné" (1876).—C.E. (F. P. D.)

Seville (Lat., Hispalis), city in southern Spain. The capital of a Roman province, Seville was the seat of a bishop as early as 287. The Moors seized the city in the 8th century, and Christianity was not restored until the conquest of Ferdinand III in 1248. The cathedral, rebuilt on the site of a mosque (1403-1506), is an amazing structure, second only in size to St. Peter's, Rome. The city was the scene of two provincial councils, 590 and 690; and it was the home of the holy brothers, Sts. Leander and Isidore, bishops of Seville (6th century). It possesses many old churches, among them S. Ildefonso dating from the Visigothic period, a university founded in 1505, and a museum containing many priceless Murillos. Seville is now the seat of a diocese having 1,111,000 Catholics, 409 churches, 1751 priests, 3204 sisters.

Sexagesima Sunday, (Lat., sixtieth), the eighth Sunday before Easter, is within the sixth decade of the space of 60 days before Easter, called Meatless Sunday in the Byzantine Rite.—C.E.

Sext (Lat., *sextus*, six), in the Divine Office, the office of the sixth hour (midday), comprising an invariable hymn, three variable psalms, little chapter, response, and oration proper to the day. —C.E. (J. G. K.)

Sexton, a church official, usually a layman, with duties ranging from those of janitor to those of sacristan, such as caring for the church edifice and grounds, ringing the bell, and preparing graves.—C.E. (S. B.)

Shakers. See United Society of Believers.

Shakespeare, Religion of.—William Shakespeare (1564-1616), poet and dramatist, was born at Stratford-on-Avon, England; d. there. Richard Davies, Anglican archdeacon, one of Shakespeare's earliest biographers, says "He dyed a Papyst." Davies could have had no conceivable motive for misrepresenting the matter, and as he lived in the neighboring county of Gloucestershire, he had the opportunity of knowing many of Shakespeare's contemporaries. Sir Sydney Lee, for years editor of the Dictionary of National Biography, disregards Archdeacon Davies's expression as only "a bit of late 18th-century gossip." However, it forms part of a series of documents registered as a gift to Corpus

Christi College, Oxford, 1690. Clara Longworth de Chambrun in her book, "Shakespeare, Actor-Poet" (New York, 1927), calls Davies "one of the best controversial writers and speakers in the Church of England in those days." She adds that when he "sets down the statement that Shakespeare died a Papist, we may be certain it was because he believed the information true, not because he wished to believe it was so." It is probable that Shakespeare's father was or had been a Catholic, and his mother undoubtedly belonged to a conspicuously Catholic family. The most definite declaration which has been brought forward as yet is Shakespeare's will, which opens with the name of God, into whose hands Shakespeare commends his soul, hoping and believing, through the merits of Jesus Christ, to partake of life everlasting.—C.E.

Shamanism (probably Manchu, *saman*, an excited man), a vague term used to designate a form of savage magic or science prevailing among the tribes of Asia, Australasia, and the American Indians and Eskimos. Springing from animism, and closely resembling fetishism, it teaches that all nature is pervaded by spirits or gods which can be brought near or driven away by various means, such as symbolic magic, fasting, dances, incantations, and demoniac possession, practised by the Shaman. The Shaman is regarded as a healer, hence the name "medicine man," as an educator, a civil magistrate, and a war-chief, because he cures diseases, preserves the art of writing and divination, is able to foretell the future, make rain, and discover game. Shamanism is not a religion, because the Shaman does not implore the favor of the gods, like a religious priest, but compels them to do his will.—C.E.

Shanghai, city and treaty port in the province of Kiangsu, China; pop., 6,245,868. The history of the evangelization of Shanghai is included in that of China (q.v.). Ecclesiastically Shanghai belongs to the Vicariate Apostolic of Nanking (q.v.), and is the residence of the vicariate.

Shawenegan Falls College, Shawenegan Falls, Quebec, Canada; conducted by the Brothers of Christian Instruction; professors, 25; students, 850; degrees conferred in 1929, 9.

Shea, Sir Ambrose (1815-1905), b. Newfoundland; d. London. A member of the House of Assembly of Newfoundland almost continuously from 1848-86, he represented Newfoundland on several important occasions and in reward for his services was made Knight Commander of the Order of St. Michael and St. George. As governor of the Bahama Islands (1887-95) he initiated the sisal fiber industry, organized a public bank, and laid the Bahamas-Florida cable.—C.E.

JOHN GILMARY SHEA

Shea, John Dawson Gilmary (1824-92), historian, b. New York; d. Elizabeth, N. J. He spent several years in the Jesuit novitiate then left the order and devoted himself to the study of early Indian missions and published the "History of the Catholic Missions among the Indian Tribes of the United States, 1529-1854." He contributed articles on Indians to the "Encyclopedia Britannica," was literary editor of Frank Leslie's publications, and in 1888 became editor of "Catholic News." His great work is the "History of the Catholic Church in the United States." He also wrote "The Life of Pius X," and "The Hierarchy of the Catholic Church in the United States."—C.E.; Guilday, John Gilmary Shea, N. Y., 1926.

Sheepfold, figure of the Church, used by Christ. The text in which this word is used (John, 10) points a moral, the difference between Christ and the unbeliever: "By me, if any man enter in, he shall be saved"; "the thief cometh not, but for to steal, and to kill, and to destroy."

Shekel (D.V., Sicle; Heb., *shegel*, to weigh), an ancient unit of weight of the Babylonians, Phenicians, and Hebrews, equal to one sixtieth of a pound. It was also the name of the chief silver coin of the Hebrews, and is mentioned in the Bible (Gen., 24; Ex., 30; 2 Kings, 14). Its value was about one-third of a dollar.

Sheol, shē′-ōl (Heb., a cave). In the O.T. times it was the place where the souls of the dead abide: the land of oblivion (Ps. 87); called Hades in the Greek N.T. (Luke, 16), and later used as a synonym for Gehenna, the hell of torments, the Latin *infernus*. Souls were treated according to their merit; the just looked for liberation. (A. H.)

Shepherd, John (*c.* 1512-*c.* 1563), composer, b. England; d. there. A chorister under Thomas Mulliner at St. Paul's, he became in 1542 choirmaster and organist at Magdalen College, Oxford, and in 1549 gained a fellowship. From 1553-58 he belonged to Mary Tudor's Chapel Royal. The Music School, Oxford, has preserved in MSS. many of his religious compositions. Notable selections are four masses, several alleluias, and ten motets.—C.E.

Shepherd of Hermas, name of a treatise highly esteemed in early times and once ranking next to the Holy Scriptures. It is an ethical rather than a theological work, preaching repentance, and consisting of five visions, twelve mandates, and two parables; particularly valuable as a contemporary record of 2nd-century Christianity in Rome. The authorship has been attributed to Hermas, mentioned by St. Paul in his letter to the Romans, 14; but with more likelihood, to a brother of Pope St. Pius I.—C.E., VII, 268.

Sherborne Abbey, Dorsetshire, England, founded, 998; the place having been chosen two centuries earlier by St. Aldhem, as the seat of the Bishop of Western Wessex. Bishop Wulfsy III introduced the Benedictine Rule. At the confiscation, 1536, the conventual buildings went to the school, which was refounded in 1550. Sherborne School is now a leading public school. The abbey church remains the parish church of the town.—C.E.

Sherbrooke, Diocese of, Quebec; comprises Sherbrooke, Compton, Richmond, Stanstead, Wolfe, and a portion of Brome, Frontenac, Shefford, and Beauce counties; suffragan of Montreal. Bishops:

Antoine Racine (1874-93); Paul La Rocque (1893-1926); Alphonse O. Gagnon (1927). Churches, 99; priests, secular, 201; priests, regular, 22; religious women, 807; seminary, 1; normal school, 1; academies and boarding schools, 41; primary schools, 420; institutions, 3; Catholics, 100,104.

Shewbread. See LOAVES OF PROPOSITION.

Shibboleth or SCIBBOLETH (Heb., ear of corn), a word used by Jephte as a password by which to distinguish the fleeing Ephraimites from his own men, the Galaadites. If they could not pronounce it, and said "sibboleth" instead, they were put to death (Judges, 12); in modern times, a password, a slogan, a peculiarity of pronunciation or accent which indicates a person's origin.

Shintoism (Chinese, *shin*, god; *tao*, way), the original national religion of Japan, now professed by about 19,000,000 people. It has neither dogmas nor sacred writings, and is a strange compound of pantheism and the worship of ancestors and heroes. It teaches that all nature is controlled by gods, from whom the first emperor sprang; hence the mikado is the descendant of the deity, and is the high-priest. Its moral code can be reduced to these principles: follow the inspiration of your own heart, and obey the emperor. In A.D. 552, Buddhism was united with Shintoism, and the fusion, known as Rio-bu-Shinto, was the national religion until 1868, when a revolution separated the two.—C.E.; VIII, 304; Martindale, The Religions of the World, Lond., 1927.

Ships, BLESSING OF, a rite which has been in existence since the time of the Crusades. It consists of prayers to be offered by the priest, supplicating God to bless the vessel and protect those who sail in it, as He protected the ark of Noe, and also Peter, when the latter was sinking in the sea; the ship is then sprinkled with holy water.

Shiré, VICARIATE APOSTOLIC OF, Nyassaland Protectorate; eastern central Africa; bounded N. by South Nyassa District; E., S., and W. by Portuguese Mozambique; entrusted to the Missionaries of the Society of Mary; mission, 1901; prefecture, 1903; vicariate 1908. Vicar Apostolic: Louis Auneau (1911). Residence at Limbe. Churches, 2; chapels, 23; stations, 26; priests, regular, 24; religious women, 12; elementary schools, 296; pupils, 17,530; Catholics, 20,000.

Shiva, in Hindu mythology, a god who forms the trinity with Brahma and Vishnu; as the former is the creator, and the latter the preserver, so Shiva is the destroyer. But as death is a new form of life, the destroyer is really a re-creator, and thus Shiva is called the Bright or Happy One. His name does not occur in the Vedas, but in later Hinduism he is an important divinity.

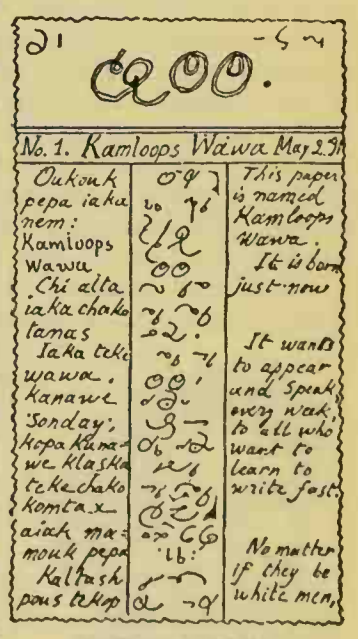
Shrewsbury, DIOCESE OF, England; comprises Shropshire and Chesire; suffragan of Birmingham. Bishops: James Brown (1851-81), Edmund Knight (1882-95), John Carroll (1895-97), Samuel Allen (1897-1908), and Hugh Singleton (1908). Statistics: churches and chapels, 85; priests, secular, 90; priests, regular, 22; elementary schools, 38; other schools, 13; charitable institutions, 1; Catholic population, 78,820.

Shrine (Lat., *scrinium*, case or chest for books or papers, the box, casket, or other repository in which the relics of a saint are preserved; also, a tomb-like erection of rich workmanship enclosing the same. See PILGRIMAGES.

Shrines in Great Britain and Ireland. In England, famous shrines of Our Lady were at Abingdon, Canterbury, Caversham, Coventry, Ely, Evesham, Glastonbury, Ipswich, Tewkesbury, Walsingham, Worcester, and Lincoln; in Scotland, at Aberdeen, Edinburgh, Haddington, and Musselburgh; in Ireland, at Dublin, Muckross, Navan, and Trim. Celebrated shrines of the saints were those of St. Thomas Becket, St. Edward the Confessor, St. Patriek, St. Wulstan, St. Gilbert of Sempringham, St. Kentigern of Scotland, St. Cuthbert of Lindisfarne, St. Albans, St. Swithin, St. Osmund, St. Oswald, St. Aidan, St. Ninian, St. Thomas, Bp. of Hereford, St. Wilfrid, St. Hugh, and St. Edmund. —C.E.

Shroud, THE HOLY. This name is given primarily to a relic, preserved at Turin, Italy, since 1578, for which the claim is made that it is the actual "clean linen coat" in which Joseph of Arimathea wrapped the body of Jesus Christ (Matt., 27), after the Crucifixion. It is a cloth about 13½ ft. long and 4¼ ft. wide; and, though blackened by age, bears the faint but distinct impress of a human form, both back and front; it was first heard of *c.* 1360 at Lirey in the diocese of Troyes. The authentieity of the Holy Shroud is not questioned in various pronouncements of the Holy See, although other shrouds exist elsewhere, notably those of Champiégne, Besançon, Xabregas, and Cadouin. In 1901, Dr. Paul Vignon read a paper before the Aeadémie des Seiences in whieh he maintained that the image upon the shroud was a natural negative of the Saered Body, and as such was completely beyond the skill of any medieval forger.—C.E.

Shrovetide (Old English, to shrive, i.e., hear confessions), Monday and Tuesday (also sometimes the preceding Thursday) before Ash Wednesday, known in southern Europe as the Carnival (*carnem levare*, taking away of flesh); period of festivity before Lent.—C.E.


No. 1. Kamloops Waiwa May 2.3
This paper is named Kamloops Wawa. It is born just now
It wants to appear and speak every week to all who want to learn to write fast.
No matter if they be white men,
KAMLOOPS WAWA

Shuswap Indians, North American Indian tribe (Su-khapmuh), most important of Salishan linguistic stock in British Columbia, including groups at Kamloops, Adams Lake, Alkali Lake, Canoe Creek, Neskaintith, Spallumcheen, and Williams Lake. In their primitive condition the Shuswaps lived by hunting, fishing, and gathering berries. Their semi-subterranean houses were built of logs and covered with earth. Their weapons were the bow, lance, stone axe, and club. Their tribal organization was without central authority. Village

chiefs were hereditary; the people were divided into nobles, commons, and slaves. There were no clans; descent was patriarchal. Their religion was animism. They are now nearly all Catholic; their missions are at Williams Lake and Kamloops. They were visited by the Jesuits in the 17th century and later by the Oblates.—C.E.

Siam, monarchy of southeastern Asia; area, 200,148 sq. m.; pop. (1925-26), 9,831,000. It is thought that the first Christian missionary in this region was a French Franciscan, Bonferre, who preached there about 1550. In 1554 two Dominicans, Frs. Hieronymus of the Cross and Sebastian de Cantù, came as chaplains to the Portuguese soldiers who were in the service of the king of Siam; they established three parishes and made many converts. Both were murdered in 1569, but others soon took their places, and in spite of intermittent persecution, in which there were additional martyrs, the work was continued by the same orders and by others, including Jesuits and Augustinians. In 1662 a Vicariate Apostolic of Siam was founded; this has since been reduced in extent and renamed Bangkok; since 1669 it has been under the care of the Society of Foreign Missions of Paris. Siam became a refuge for hundreds of Christians who fled from persecution in Annam and Japan. The Church there has often been protected and assisted by the kings, particularly Phra-Naraï in the 17th century and Mongkut and Chulalongkorn in the 19th and 20th, though many local mandarins and Burmese invaders have been hostile. Buddhism is the state religion. Catholic statistics:

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Bangkok, V.A.	1899	60	60	147	26,642

Some eastern Siamese territory also forms part of the Vicariate Apostolic of Laos of French Indo-China (see FRANCE).

Sibylline Books, collections of supposed prophecies of seeresses. Originally the Sibyls were pagan prophetesses, whose utterances written in hexameter verse were preserved in Rome and other places. In the 2nd century, B.C., the Hellenistic Jews, for propaganda purposes, issued verses similar in form to the Sibylline prophecies; and later, certain Christians in the early centuries did the same, for the like purpose of disseminating the doctrines of their religion.—C.E. (M. P. H.)

Sichem, sē'kĕm (Heb., shoulder), Israelite city N. of Bethel and Silo, in the tribe of Ephraim; first capital of the Kingdom of Israel, noted as the burial-place of Joseph (Jos., 24).—C.E.

Sic patres vitam peragunt in umbra, or THE FATHERS LIVED A LIFE IN SHADE, hymn for Lauds on 12 Feb., Feast of the Seven Holy Founders. It was written by Vincent Tarozzi (1849-1918). The English title given above is by C. Paul.—Britt.

Sidon, ancient Phenician seaport, 67 m. from Cæsarea, between Mt. Lebanon and the Mediterranean, where St. Paul stopped on his voyage to Rome (Acts, 27). The modern port, Saida, is west of Sidon.—C.E.

Siena, city in Tuscany, Italy. The ancient city (Saena) was the center of a diocese in the 5th century. It was ruled in the 11th and 12th centuries by bishops who were also temporal lords of the surrounding country. A consular system was adopted in 1125, and from this time the history of the expanding republic is one of constantly changing government and continual strife. It was finally incorporated into Tuscany in 1557, and annexed to the kingdom of Italy in 1860. Gothic architecture produced in Siena its most excellent monuments, among which is the 13th-century cathedral containing numerous valuable paintings and sculptures. Siena was the home of the artists Duccio, Simone Martini (1285-1344), and the brothers Pisani; of many saints, including Caterina Benincasa, Bernardino, Rodolfo, and Galgano; and of the illustrious Gigli, and Cardinal Piccolomini. The city is now the seat of an archdiocese having 83,000 Catholics, 324 churches and chapels, 273 priests, 117 sisters.

Sierra Leone, VICARIATE APOSTOLIC OF, Western Africa; comprises the colony of that name and the surrounding territory, from French Guinea on the north and east to Liberia on the south; entrusted to the Fathers of the Holy Ghost of Norwalk, Conn., established 1858. Vicar Apostolic: John O'Gorman, C.S.SP. (1903). Residence at Freetown. Missions, 20; stations, 10; priests, 20; religious women, 13; high schools, 4; mission schools, 20; pupils in schools, 1363; orphanage, 1; Catholics, 3250.

Sign, THE, organ of the archconfraternity of the Sacred Passion, and official organ of the Passionist Chinese Missions, published monthly in Union City, N. J., by the Passionist Fathers; founded 1921; circulation, 75,000.

Sign of the Cross, THE. This is the most important of the sacramentals. It is a symbol of our deliverance from Satan, and an emblem of God's mercy as manifested through the crucifixion of Our Saviour. It consists in making a movement with the hands, or with some object, in the form of a cross. The ordinary method is to put the right hand to the forehead, and to the breast, and to the left and the right shoulder, saying: "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." The words and the action form a summary of the Catholic faith in God and the Redemption. We say "In the name"—expressing the unity of God; we mention the three Persons of the Trinity; the cross itself, made with the hand, manifests our belief in the Incarnation, death, and resurrection of Our Saviour, and shows that we regard Him not only as God but as man—for otherwise He could not die. The use of this sign goes back probably to the days of the Apostles. The triple sign of the cross was common in the Middle Ages, but is not now generally used except at the beginning of the Gospels at Mass. It is made by marking the forehead, the lips, and the breast, each with a small cross, using the thumb, and reminds us that we should worship God with our minds, our lips, and our hearts. The sign of the cross is made at the beginning and end of public and private prayers, in the administration of all the sacraments, and in all the Church's blessings, over the people, the person, or the objects. In Baptism it is made 14 times; in Extreme Unction, 17 times; in the blessing of holy water, 12 times; and in the Mass, in

various ways, 51 times. An indulgence of 50 days is gained every time we make it properly.—C.E.; Beresford-Cooke, The Sign of the Cross in the Western Liturgy, Lond., 1907. (J. F. S.)

Sikhism, religion of a warlike sect of India, originating in the Punjab and centered in the holy city of Amritsar. Nanak, a Hindu of the Kshastrya caste founded this sect, *c.* 1500. The name Sikh signifies "disciple," and the strict observants were called Khalsa. The religious system, a revolt from polytheism, ceremonialism, and caste-exclusiveness, took for its chief doctrines the oneness of God, salvation by faith and good works, and the equality and brotherhood of man. Continual persecutions reduced the power of the Sikhs, but they maintained their religious distinctiveness. Their sacred books, called the "Granth," are preserved and venerated at Amritsar.—C.E.

Silence (Lat., *silere,* to be still), abstention from exterior occupation, especially conversation, that the mind may the better apply itself to pious thoughts, to meditation, or to prayer; interior silence consists in banishing wilful distractions and awaiting the inspirations of the Holy Ghost. Both are necessary preliminaries to effective prayer. In the religious life silence is kept the greater part of the day; the period between evening prayer and morning Mass is known as the Great Silence, admitting a breach only for the gravest of reasons. —C.E. (W. O. B.)

Silo (Heb., peace or rest), city of Ephraim, north of Bethel (Judges, 21); for three centuries after the conquest of the Promised Land, it was the dwelling-place of the Tabernacle and the Ark of the Covenant (Jos., 18). The modern Seilun.

Siloe, sī-lō′ē, pool in the Tyropœon valley, just outside the south wall of Jerusalem, where Christ gave sight to a man born blind (John, 9).—C.E.

Silverius, Saint, Pope (536-537), b. Rome; d. Palmaria, Italy. A subdeacon, he was elected through the influence of Theodatus, King of the Ostrogoths. After vainly seeking to convert him to Monophysitism, the Empress Theodora had him accused of abetting the barbarians in their attack on Rome. He was arrested by the Byzantine general, Belisarius, and carried into exile. His innocence established, he returned to Italy, only to be exiled once more. Feast, R. Cal., 20 June.—C.E.; Butler.

Silvia, Saint (*c.* 515-592), mother of Pope Gregory the Great, sister of St. Tarasilhus, and wife of the Roman *regionarius,* Gordianus, b. either in Sicily or Rome. She gave her sons an excellent education, and after the death of her husband devoted herself to religion. Patroness of pregnant women. Feast, 3 Nov..—C.E.

Silvia of Aquitaine. See Itineraria.

Simeon, Holy, the "just and devout" man of Jerusalem who greeted the infant Saviour on His presentation in the Temple, prophesied the sorrows of the Blessed Virgin, and uttered the canticle "Nunc dimittis" (Luke, 2,): "Now thou dost dismiss thy servant, O Lord, according to thy word in peace; because my eyes have seen thy salvation."—C.E.

Simeon (Gr., flat-nosed), Saint, martyr (116), Bp. of Jerusalem, one of the 72 disciples of Christ, son of Cleophas and Mary, and, therefore, first cousin to Christ. He was present at the Ascension and Pentecost. After the death of St. James, A.D. 62, Simeon succeeded him as Bp. of Jerusalem, which see he occupied for about 40 years. During the persecution of Trajan he was seized, subjected to excruciating torture, and crucified. Feast, R. Cal., 18 Feb.—Butler.

Simla, Archdiocese of, India, erected in 1910 by division from the Archdiocese of Agra and the Diocese of Lahore; bounded N. by Kashmir and Kafristan, S. by Rajputana, E. by Agra, and W. by Lahore; suffragans: Lahore and the Prefecture-Apostolic of Kafiristan and Kashmir; entrusted to the Capuchin Franciscans, English Province. Archbishop: Anselm E. J. Kenealy, O.S.F.C. (1911). Churches, 13; stations, 22; priests, 12; religious women, 44; schools, 7; Catholics, 2339.

Simon (Heb., desert), name of people mentioned in the Bible. (1) Descendant of Juda (1 Par., 4); (2) Simon, surnamed Thasi, brother of Judas Machabeus (1 Mac., 2); (3) Simon of the tribe of Benjamin, governor of the Temple (2 Mac., 3); (4) Simon who is called Peter, the Apostle (Matt., 4); (5) Simon the Cananean, the Apostle (Matt., 10); (6) one of the relatives of Our Lord, identified erroneously with the preceding (Matt., 13); (7) Simon the leper, a resident of Bethany (Matt., 26); (8) a Pharisee, at whose house the penitent woman washed the feet of Jesus (Luke, 7); (9) Simon the Cyrenean, who helped Our Lord carry the Cross (Matt., 27); (10) the father of Judas (John, 6); (11) Simon Magus, a magician in the time of the Apostles (Acts, 8); (12) Simon the tanner, a Christian of Joppe, in whose house Peter had the vision commanding him to receive the Gentiles into the faith (Acts, 10); (13) Simon called Niger, a Christian living at Antioch in the time of the Apostles (Acts, 13).—Williams, Concordance of the Proper Names in the Holy Scriptures, St. L., 1923.

Simon, Saint, Apostle, called the Cananean (Matt., 10; Mark, 3) and the Zealot (Luke, 6; Acts, 1) to distinguish him from St. Peter. From the first it has been wrongly inferred by St. Jerome and others that he was a native of Cana, whereas both names are a translation of the Hebrew word zealous. Nor does the name Zealot signify that he was a member of the party called by that name, but rather indicates his zeal for the Jewish law. After his conversion and call to the apostleship, Simon directed his zeal and fidelity to the service of Christ. Details concerning Simon's later life are uncertain and often confused. The Greeks, Copts, and Ethiopians identify him with Nathanael of Cana; the Abyssinians relate that he suffered crucifixion as Bp. of Jerusalem, after he had preached the gospel in Samaria, confusing him with Simeon, Bp. of Jerusalem (q.v.); according to the Greeks he preached on the Black Sea, and in Egypt, Northern Africa, and even in Britain; the Latin and Armenian traditions hold that he labored in Persia. The manner and place of his death are likewise obscure; he may have died in peace at Edessa; the Latins claim that he was martyred at Suanir in Colchis; the Armenians believed that he was martyred at Weriosphora

in Iberia. No record of his tomb remains. Emblems: a cross, and a saw. Relics in St. Peter's, Rome, and at Toulouse. Feast, R. Cal., 28 Oct.—C.E.; Butler.

Simon, Saint, Apostle. His name occurs in all lists of the Apostles in the Gospels and Acts. He was called Kananaios or Kananites, and Zelotes, both surnames being a translation of a Hebrew word meaning "the zealous," because he had zeal for the Jewish law. There is no certainty as to where he preached the Gospel. The saw is usually his attribute, with reference to his manner of martyrdom. He is regarded as the patron of tanners. In the West he is venerated with St. Jude (Thaddæus), 28 October; in the East separately, 10 May.—C.E.; Butler.

ST. SIMON, APOSTLE

Simon Magus, according to the testimony of St. Justin, a native of Gitta. He was converted by the preaching of Philip in Samaria and was baptized. When the Apostles Peter and John came to give the Holy Ghost to the believers, Simon offered them money for the power of bestowing the Holy Spirit and was severely rebuked by St. Peter. He begged the Apostles to pray for him (Acts, 9). According to legend Simon came to Rome and won many adherents by his magic. Another version makes him the chief antagonist of St. Peter. By magic he rose in the air, but the prayers of the Apostles Peter and Paul caused him to fall. In the traditions of the 2nd century he was regarded as head of a heretical sect called Simonians.—C.E.

Simon of Cyrene, a resident of Cyrene in Libya, the father of Alexander and Rufus; he was forced to carry the Cross of Our Saviour for part of the journey to Calvary (Matt., 27; Mark, 15).

(J. M. N.)

Simon Peter. See Peter, Saint.

Simon Stock or Simon the Englishman, Saint, confessor (*c.* 1165-1265), general of the Carmelite Order, b. Kent, England; d. Bordeaux, France. According to tradition, from the age of 12 he lived as a hermit in the hollow trunk of an oak tree, whence he was called Simon Stock. He later joined the Carmelite Order, traveled to Rome and Mt. Carmel, and in 1247 was elected sixth general of the Order. Under his rule it spread rapidly in England and throughout southern and western Europe. He established communities in the university cities, Cambridge, 1248, Oxford, 1253, Paris and Bologna, 1260, and revised the Rule, making it more adaptable to European conditions. Later legends relate how the Mother of God appeared to him during a period of great oppression of the Order, and invested him in the scapular, granting the privilege that anyone who dies wearing the scapular is not eternally lost. The antiphonies of St. Simon, "Flos Carmeli" and "Ave Stella Matutina," show his particular devotion to the Blessed Virgin. Represented receiving the scapular from the Blessed Virgin. Relics in the cathedral at Bordeaux. Feast, 16 May. —C.E., Butler.

Simony. The word is derived from the name of Simon Magus, a converted magician, who tried to buy the Gifts of the Holy Ghost from St. Peter, in the first years of the Church. (Acts, 8). Simony is the sacrilegious vice of purchasing ecclesiastical offices and benefices to which spiritual jurisdiction is attached. It was common during the Middle Ages, but especially in the 9th and 10th centuries, and was one of the remote but powerful causes of the Protestant revolt of the 16th century. Episcopal sees were bought by profligate men without training and even without Orders. The Church has repeatedly and strongly condemned this vice in the encyclicals of Popes and Synods, but never was her condemnation more strong than in the decrees of St. Gregory VII.—C.E.; Weber, A History of Simony in the Christian Church, Balt., 1909. (E. B. B.)

Simple Feast (Lat., *festum simplex*). A festival of lower rank than a "double" or a "semi-double." The Office is said in a very simple form, with the psalms of the three nocturnes recited in one nocturne only. (J. F. S.)

Simplicius (Lat., *simplex*, simple, frank), Saint, Pope (468-483), b. Italy; d. Rome. His pontificate, which saw the Western Empire fall under barbarian control, was disturbed by the Monophysite controversy in the East. He defended the independence of the Church against the encroachments of the Emperor Zeno, who sought to have his *Henotikon* recognized by Rome, 482; upheld the authority of the pope in matters of faith, in opposition to the future schismatic patriarch, Acacius; condemned Peter Mongus, Fullo, Paul of Ephesus, and John of Apamea; and built four churches in Rome. Feast, R. Cal., 2 March.—C.E.; Butler.

Sin, a voluntary transgression of the law of God. It is a transgression (Lat., *trans*, beyond; *gradi*, to go) because it is an act whereby we go beyond the limits imposed on freedom. It is a voluntary transgression because it is committed knowingly and willingly. The law of God, which sin contravenes, comprises not only the natural and the Divine positive law, but also the just precepts of all legitimately constituted authority.—C.E.; Baierl, The Commandments Explained, Rochester, 1920; Manning, Sin and Its Consequences, N. Y., 1904; Slater, Manual of Moral Theology, N. Y., 1908. (R. G. B.)

Sinai, Mount, the "mountain of God" (Ex., 3), situated in the desert of Sinai, between the Gulf of Suez and the Gulf of Akabah, on which the Law was given to Moses (Ex., 31). The O.T. speaks of Mount Sinai and Mount Horeb as synonymous; some writers say they are two mountains of the same range. God appeared to Moses at Horeb, from a burning bush, and told him He would deliver the Israelites from the Egyptians (Ex., 3); after the Exodus, Moses smote water from a rock in Horeb (Ex., 17). Mount Sinai, however, is most famous as the place where Moses received the tablets of the Law and spent 40 days and 40 nights with God (Ex., 19).—C.E.

Sins Against the Holy Ghost, sins that embody a stubborn resistance to the inspirations of the Holy Ghost, and an open contempt for His

gifts. They are: despair of one's salvation; presumption of God's mercy; impugning the known truths of faith; envy of another's spiritual good; obstinacy in sin; final impenitence. Although no sin is absolutely unpardonable, those who sin against the Holy Ghost stubbornly resist the influence of grace and do not wish to repent. Hence their sin cannot be forgiven them.—C.E., VII, 414.

(R. G. B.)

Sins That Cry to Heaven for Vengeance, sins which on account of their manifest and heinous malice, cry, as it were, for vengeance, and call on Divine Justice to punish them signally. They are: wilful murder; sins against nature; oppression of the poor, of widows, and of orphans; defrauding laborers of their wages. (R. G. B.)

Sion (Zion), largest of the two hills to the southwest of Jerusalem, on which the city of David was built, and which became the center of Jewish life and worship. Used to mean house or household of God, it connotes variously the Israelites and their religious system, the Christian Church, heaven as the final home of believers, a place of worship or meeting-house. It is of special interest as the site of the Cenacle, the first meeting-place of Christians, the scene of the Last Supper and of the Descent of the Holy Ghost.

Sioux City, Diocese of, established, 1902; embraces 24 counties in northwestern Iowa, west of Winnebago, Hancock, Wright, Hamilton, and Story Counties, and north of Harrison, Shelby, Audubon, Guthrie, and Dallas counties; area, 14,518 sq. m.; suffragan of Dubuque. Bishops: P. J. Garrigan (1902-1919); Edmund Heelan (1920). Churches, 146; priests, secular, 157; priests, regular, 13; religious women, 194; college, 1; academies, 3; parochial shools, 72; pupils in parochial schools, 12,144; institutions, 8; Catholics, 67,521.

Sioux Falls, Diocese of, established, 1899; embraces that part of South Dakota east of the Missouri River; area, 35,091 sq. m.; suffragan of St. Paul. Bishops: Martin Marty (1880-1894); Thomas O'Gorman (1896-1921); Bernard J. Mahoney (1922). Churches, 189; priests, secular, 137; priests, regular, 9; religious women, 503; college, 1; academies, 2; parochial schools, 35; pupils in parochial schools, 6882; institutions, 7; Catholics, 60,741.

Siren, an animal resembling a jackal, mentioned in the Bible (Is., 13); the passage indicates an animal dwelling in ruins. A verbal resemblance only should be sought between this and the fabulous being, famous for its allure, called siren by the ancient poets and writers.

Siricius, Saint, Pope (384-399), b. Rome; d. there. His letter to Bp. Himerius of Spain, in which he exercised his supreme ecclesiastical authority on fifteen points of Catholic dogma, is the oldest and most completely preserved papal decretal. He condemned the heretics Jovinian and Bonosus, but at the same time he rebuked the over-zealous accusers of the heretic Priscillian. By recognizing Flavian as head of the See of Antioch he healed the Meletian schism. Feast, R. Cal., 26 Nov.—C.E.

Sisinnius, Pope (708), b. Syria; d. Rome. Little is known of his pontificate except the fact that he consecrated a bishop for Corsica, and gave an order to restore the walls of Rome.—C.E.; Mann.

Sister, Sisterhoods, Sisters, titles used to designate the members of a community of religious women, devoted to spiritual and charitable work, usually dwelling in communities, and bound by vows. In the older orders a distinction is made between choir sisters, who are obliged by rule to say the Divine Office in common, and lay sisters, who are engaged principally in caring for the temporal needs of the community. In some congregations, e.g., the Daughters of Charity of St. Vincent de Paul, the local superioress is called sister servant.

Sisters of Charity.

—*of Cincinnati, Ohio,* originally a mission opened in 1829 by the Sisters of Charity of Emmitsburg, Md.; became a separate community in 1852 under the title, Sisters of Charity of Cincinnati, Ohio. The community has 74 houses, including schools, hospitals, orphanages, sanitariums, and a college, in the United States and China. The mother-house is Mount St. Vincent, Ohio; the total number of sisters is 1080.—C.E.; McCann, The History of Mother Seton's Daughters, N. Y., 1917.

—*of Jesus and Mary,* a congregation founded by Rev. P. J. Triest in Ghent, Belgium, 1803, for teaching the young and nursing the infirm. The constitutions are taken from the Rules of St. Bernard and St. Vincent de Paul. The congregation has 62 houses, including boarding and day schools, institutes for the deaf, dumb, and blind, hospitals, sanitariums, homes for aged and incurables, lunatic asylums, and orphanages, in Belgium, Holland, England, the Belgian Congo, and India. The mother-house is at Ghent; religious total 1820.—C.E., III, 609.

—*of Leavenworth,* a community founded by Sister Xavier Ross, 1858, member of the Sisters of Charity of Nazareth, for the education and care of children and the care of the sick, in the unexplored territory of the West, where they accompanied the pioneer settlers. Their Rule is principally that of St. Vincent. The institute now has 59 houses, including schools, academies, a junior college, a hospital school for cripples, orphanages, hospitals, and a sanitarium, all in the United States. The mother-house is at Leavenworth; the number of professed sisters is 495.—C.E. Suppl., 180.

—*of Nazareth,* congregation founded by Rev. B. David at Nazareth, Ky., 1812, for the care of the poor and the sick, and the teaching of children. The congregation has 71 houses, including schools, orphanages, and hospitals, in the United States. The mother-house is at Nazareth; the total number of sisters is 1150.—McGill, The Sisters of Charity of Nazareth, Kentucky, N. Y., 1917.

—*of Our Lady Mother of Mercy,* a congregation founded in the Netherlands, 1832, by Rev. John Zwijsen assisted by Mary M. Leijsen. The instruction of children and the care of the sick and aged constitutes their work. The congregation has 103 houses, including schools, hospitals, orphanages, homes for the aged, and a leper colony, in the Netherlands, Belgium, England, the East and West Indies, and the United States. The mother-house is

at Tilburg, the Netherlands; the total number of sisters is 3651.—C.E., III, 610.

—*of Providence* (*Daughters of Charity, Servants of the Poor*), founded by Bp. Bourget with the cooperation of Mme. J. B. Gamelin in Montreal, 1843, under the Rule of St. Vincent de Paul, to be devoted exclusively to works of charity undertaken at the bidding of their diocesan bishop. There are no lay sisters. The congregation has 104 houses, including hospitals, orphan asylums, homes, and Indian missions, in the United States, Canada, and Alaska. The mother-house is at Montreal; the total number of religious is 2733.—C.E., III, 609.

—*of St. Augustine*, a branch of the Sisters of St. Augustine of Arras, France, founded by Ernestine C. Caberet in Cleveland, O., 1851, for the education of the young and the care of the sick. The Rule of St. Augustine is followed. The order has 15 houses, including schools, an academy, and hospitals, all in Ohio. The mother-house is at Lakewood, O.; religious total 256.

—*of St. Louis*, a congregation founded at Vannes, France, 1803, by Madame Molé, for educating poor girls. The congregation has houses, including schools, in France, England, Canada, and the United States. The mother-house is at Vannes, France.—C.E., III, 609.

—*of St. Paul*, a religious congregation founded at Chartres, 1704, by Mgr. Maréchaux assisted by Mlle. de Tilly and Mlle. de Tronchet, for teaching, visiting and nursing the poor, and caring for orphans, the aged, and the insane. In 1847 the sisters were introduced into England where they now have an independent branch. The sisters conduct schools, hospitals, asylums, dispensaries, orphanages, and crèches, in France, Ireland, England, the French colonies, Siam, and the Philippine Islands.—C.E., III, 610.

—*of St. Vincent de Paul* (Halifax, Nova Scotia), a branch of the Sisters of Charity of Emmitsburg, Md., founded at Halifax, 1849, by several members of the New York foundation of that society. The education of the young and care of orphans and the sick constitutes their purpose. The congregation has 49 houses, including orphanages, foundling asylums, hostels for young women, schools, hospitals, and a home for aged women, in Canada, Bermuda, and the United States. The mother-house is at Halifax; the total number of sisters is about 1000.—C.E. Suppl., 178.

—*of St. Vincent de Paul* (Mt. St. Vincent-on-Hudson), a branch of the Sisters of Charity of Emmitsburg, Md., founded in New York, 1817, by several members of the order sent there by Mother Seton. Because of the proposed affiliation of the community at Emmitsburg with the Sisters of Charity in France, the New York community was established as an independent society, 1846. Their work is chiefly educational, but also includes other forms of charity, especially hospital work. The community has 95 houses, including a college, academies, schools and business schools, orphanages, hospitals, nurseries, homes, in the United States and the Bahama Islands. The mother-house is at Mt. St. Vincent-on-Hudson, N. Y.; the total number of sisters is 1450.—C.E., III, 607.

—*of St. Vincent de Paul* (Newark), a community founded in 1859 at Newark, N. J., at the request of Bp. Bayley by Mother Mary Xavier Mehegan who had previously been a member of the Sisters of Charity in New York, and whose habit and constitutions were retained. The work consists chiefly of teaching but also includes the care of the poor and sick in charitable institutions. The community has 110 houses, including schools, one college, hospitals, and orphanages, in the United States and China. The mother-house is at Convent Station, N. J.; the total number of sisters is about 1500.—C.E., III, 608.

—*of St. Vincent de Paul* (Paris), congregation founded in Paris, 1633, by St. Vincent de Paul, Bl. Louise de Marillac, and Mlle. Le Gras for the practise of works of charity among the poor. Their official title is Daughters of Charity, Servants of the Sick Poor. St. Vincent drew up a Rule for them. Mother Seton (q.v.) introduced the community into the United States, 1809, founding a house in Emmitsburg, Md. The community has about 4000 houses, including homes, day nurseries, schools, colleges, hospitals, one leper home, social service centers, and moral reconstruction centers, in China, Persia, Syria, Palestine, Abyssinia, Algeria, Egypt, Congo, Madagascar, Tripoli, Tunis, Guatemala, Salvador, Nicaragua, Costa Rica, Panama, in 24 states of the United States, West Indies, Cuba, Porto Rico, every country of South America except Guiana, Australia, and every country of Europe except Sweden and Russia. The mother-house is in Paris; the total number of sisters is about 40,000.—C.E., III, 605.

—*of the Blessed Virgin Mary*, a congregation begun in 1831 by five women in Dublin and established in Philadelphia, 1833, by Rev. T. Donoghoe, who is regarded as the founder. The work is educational. The congregation has 110 houses, including schools, academies, and colleges, all in the United States. The mother-house is in Dubuque, Ia.; the total number of sisters is 1625.—C.E., III, 609.

—*of the General Hospital of Montreal* (*Grey Nuns*), founded by Madame d'Youville and Rev. Louis Normant du Faradon at Montreal, 1738. Their purpose is to devote themselves to the service of suffering humanity. Foundations have been made at St. Hyacinth, Quebec, and Ottawa which are now independent from the foundation of Montreal, forming distinct branches. That of Nicolet has, in turn, branched from St. Hyacinth, while from Ottawa were founded the Grey Nuns of the Sacred Heart in Philadelphia (q.v.) and the Grey Nuns of the Immaculate Conception at Pembroke, Ont. (1926). These, again, are the mother-houses of numerous establishments. The original community of Montreal has 67 houses, including schools, orphanages, a foundling asylum, hospitals, homes for working girls, and an institution for the blind, in Canada, particularly in the far North, and in the United States. The mother-house is at Montreal; total number of religious, 1290.—C.E., VII, 31.

—*of the Immaculate Conception*, a community, founded in St. John, New Brunswick, 1854, by Bp. (later Abp.) Connolly for educational and charitable activities. The institute has 20 houses,

including hospitals, orphanages, an infants' home, a home for the aged, and schools, in New Brunswick and the western provinces of Canada. The mother-house is at St. John; the total membership is over 200.—C.E., III, 608.

—*of the Incarnate Word*, congregation founded at Galveston, Tex., by Bp. Claude Dubuis in 1866, for the education of the young, and the care of the aged, the sick, and orphans. The congregation has 65 houses, including schools, hospitals, and orphanages, in the United States, Mexico, and Ireland. The mother-house is at San Antonio, Tex.; the total number of sisters is 825.

Sisters of Christian Charity, also known as *Daughters of the Blessed Virgin Mary of the Immaculate Conception*, an institute founded at Paderborn, Germany, 1849, by Pauline von Mallinckrodt, for the instruction of the poor and the care of the blind. The congregation has 114 houses, including schools, academies, colleges, hospitals, an orphanage, and other charitable institutions in the United States, South America, and Europe. The mother-house is at Rome; the total number of religious is 2100.—C.E., III, 711.

Sisters of Divine Providence.

—(Finthen), founded at Finthen, near Mainz, Germany, 1851, by Bp. Wilhelm Emmanuel Freiherr von Ketteler, for the purpose of teaching, and the care of the sick. The mother-house is at Mainz. The sisters have several establishments in the United States.—C.E., V, 52; C.E. Suppl., 265.

—(Lorraine), founded in Lorraine, 1762, by Fr. Jean Martin Moye, for "the propagation of the faith, the ensuring of a Christian education to children, especially those of the rural population, for the care of the sick, and other works of mercy." Suppressed in 1792, the congregation was reestablished after the Revolution. The American province of the Sisters of Divine Providence of St.-Jean-de-Bassel was founded in 1889, at Covington, Ky., by three sisters of the general mother-house at St.-Jean-de-Bassel, for the Christian education of youth in America. The congregation has houses, including academies, schools, homes, and one infant asylum, in France, Belgium, and the United States. Total number of religions in the United States, 379.—C.E., V, 52; C.E. Suppl., 264.

—(San Antonio), founded at Castroville, Texas, 1866, by Sister St. Andrew from the Congregation of the Sisters of Divine Providence of Lorraine at the request of Bp. Dubuis of Galveston. The mother-house was transferred to San Antonio, 1896. Their primary purpose is teaching. The order has 84 houses, including a house of studies, a college, parochial schools, and academies, all in the United States. The total number of religions is 627.

Sisters of Providence (St. Mary-of-the-Woods, Indiana), a teaching religious order, founded in France, 1806, by M. Dujarié, Curé of Ruillé-sur-Loir, France, in collaboration with Joséphine du Roscoät, first superior-general. The Indiana community dates from 1840. The primary object of the congregation is the instruction of youth and they were the first American sisterhood to take up work in the foreign missions (1920). The order has 68 houses, including colleges, a normal school, and high schools in the United States, and one school in Kaifeng, China. The mother-house is at St. Mary-of-the-Woods; the total number of religious is 1645. —C.E., XII, 507; C.E. Suppl., 618.

Sisters of Joan of Arc, founded at Worcester, Mass., 1914, by Fr. Clement Staub. The sisters take care of parish rectories and devote themselves to the service of the clergy and promoting apostleship to the Sacred Heart. The order has 22 houses in Canada, the United States, and France. The mother-house is at Bergerville, near Quebec; religious total 143.—C.E. Suppl., 655.

Sisters of Loretto at the Foot of the Cross, an order founded by Fr. Charles Nerinckx in Kentucky, 1812, for the education of the young. The order has 179 houses, including colleges, academies, and schools (among the latter 3 Indian, 1 Negro, and 1 Chinese), in the United States and China. The mother-house is at Loretto, Ky.; the total number of religious is 943.—C.E., IX, 360.

Sisters of Mercy, a congregation of women, founded, 1827, in Dublin, Ireland, by Catherine McAuley, in religion known as Sister Mary Catherine. The Rule of the society is based on that of St. Augustine. The sisters are engaged in the instruction of the ignorant, visitation of the sick and imprisoned, the management of hospitals, orphanages, and homes for destitute women, and other forms of charitable work. The mother-house is in Dublin. In June, 1928, 27 communities of the Sisters of Mercy in the United States petitioned the Holy See for permission to form one single religious institute governed by one superioress-general. The request was granted and the First General Chapter of the Sisters of Mercy in the United States was opened at Mt. St. Mary's Seminary of the West, Norwood, O., 26 Aug., 1929. All communities of Sisters of Mercy in the United States are at liberty to join the amalgamation; the decision, however, rests with each individual community. For purposes of government 6 provinces were formed. At present 39 of the 60 communities in the United States have joined. The total number of religious in the United States is about 9000.

Sisters of Miséricorde, religious congregation founded by Madame Rosalie Jetté assisted by Mgr. I. Bourget, at Montreal, 1848, for the spiritual and corporal assistance to poor or unmarried mothers. The congregation has 13 houses, including hospitals, orphanages, and training schools for nurses, in Canada and the United States. The mother-house is in Montreal; religious total 402.—C.E., X, 354.

Sisters of Notre Dame.

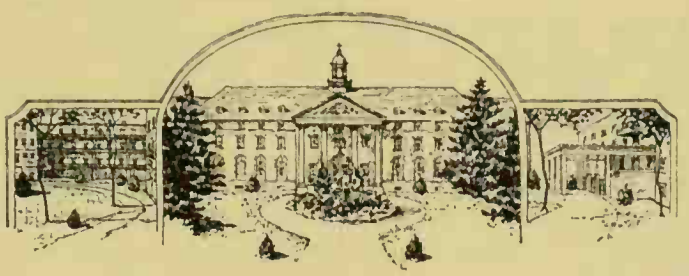
School Sisters of Notre Dame, a branch of the Congregation of Notre Dame founded in France by St. Peter Fourier, 1597, for the education of youth. In 1847 six sisters emigrated to the United States at the request of Bp. O'Connor of Pittsburgh and the first convent was established in Baltimore. The congregation is under the government of the general mother-house at Munich; the American mother-house and commissariat is at Milwaukee, Wis. The sisters conduct 409 houses, including colleges, academies, parochial schools, orphanages, one Indian school, and one institute for deaf mutes, in the

United States, Canada, and Porto Rico. The total number of religions in these institutions is 4709.—C.E., XI, 130.

Sisters of Notre Dame (of Cleveland), a congregation founded in Westphalia, 1850, by the Misses Hildegonda Wollbring and Lisette Kuehling, members of the Congregation of Notre Dame de Namur. They arrived in Cleveland, from Germany, 1874, to devote themselves to the education of girls. The congregation has 164 foundations, including schools, academies, orphanages, a college, and a home for girls, in Germany, the Netherlands, Italy, South America, and the United States. The mother-house is at Müllhausen, Germany; the total number of religious is 2150.—C.E., XI, 131.

Sisters of Our Lady of Perpetual Help, a congregation founded at St. Damien, Canada, 1892, by Abbé J. O. Brousseau for the education of the young, and the care of the aged and infirm of both sexes. The congregation has 28 houses, including schools, two orphanages, and a home for the old and infirm, all in Canada. The mother-house is at St. Damien; the total number of religious is 321.—C.E., XI, 699.

Sisters of St. Agnes of Rome was founded at Barton, Wis., 1846, by the missionary priest, Rev. Caspar Rehrl, for the education of children. The congregation has 55 houses, including an academy, primary and secondary schools, hospitals, orphanages, a home for the aged, and the Leo House at New York for the care of immigrants, all in the United States. The mother-house and novitiate is at Fond du Lac, Wis.; the total number of sisters is 590.—C.E. Suppl., 650.



NAZARETH COLLEGE

Sisters of St. Ann, a religious congregation founded at Vaudreuil, Canada, 1850, by Mgr. I. Bourget and Mother Marie Anne, for the instruction of children. The congregation has 83 establishments, including day, boarding, Indian, and industrial schools, a kindergarten, hospitals, and a private sanitarium, in Canada, the United States, and Alaska. The mother-house is at Lachine, P.Q., Canada; religious total 1656.

Sisters of Ste. Chrétienne. See *Sisters of the Holy Childhood of Jesus and Mary.*

Sisters of St. Joseph.

—*Congregation of the*, founded at Le Puy, France, 1650, by Fr. Jean Paul Médaille, S. J., assisted by Rt. Rev. Henri de Maupas, a friend and disciple of St. Vincent de Paul, for the Christian education of children. The residence of Mme. de Joux became the cradle of the "Institute." A number of young women, eager for social service in religion, offered themselves and were received by the bishop as the first members of the congregation. The constitutions, drawn up by Bp. de Maupas, are based on the Rules of St. Ignatius; approbation, 1655. The congregation spread over the whole of France, also to Savoy, Italy, and Corsica, with numerous hospitals, schools, and orphan asylums. Dispersed in 1793, their property confiscated, the community was reassembled at Saint Etienne, 1807, by Mother St. John Fonthonne, thence removed to Lyons, from which mother-house foundations have been made in Armenia, Egypt, Corsica, the Indies, Mexico, and the United States; the congregation is now represented in nearly every country of Europe, Asia, and Africa. The sisters were introduced into America, 1836, by the Rt. Rev. Joseph Rosati of the Diocese of St. Louis, Mo. The movement for general government, with a member of the congregation as superior instead of episcopal control, was begun in 1860 and brought to a successful issue, 1877. The Buffalo, Philadelphia, and Brooklyn houses did not change their form of government. In the census of 1925 the Sisters of St. Joseph numbered 10,000 (2500 under a superior-general residing at Carondelet in St. Louis, 7500 under diocesan administration). In Canada, as in the United States, the sisters teach in day and boarding schools, and conduct orphanages, homes, hospitals, and other institutions. For English foundations see *Sisters of St. Joseph of Annecy.*—C.E., VIII, 511; C.E. Suppl., 657.

—(*Diocesan Congregations*).

—(Boston), established at Jamaica Plain, 1873, from the Brooklyn foundation at the request of Fr. Thomas Magennis; novitiate opened at Jamaica Plain, 1876, and after three transfers, established at Framingham, Mass., mother-house at Brighton. The congregation has 60 houses, including parochial schools, academies, one college, an industrial school, a school for the deaf, and homes for women, convalescents, and working-girls, in the Archdiocese of Boston, and at Sierra Madre, and Los Angeles. Religious total 929.—C.E., VIII, 512; C.E. Suppl., 657.

—(Brooklyn), founded, 1856, at Williamsburg, L. I., at the request of Bp. Loughlin of Brooklyn, from the Philadelphia community; transferred to Flushing, 1860; the mother-house is now at Brentwood, N. Y. The congregation has 64 houses, including parochial and commercial schools, academies, a college for women, hospitals, and orphanages, all in the Diocese of Brooklyn. The total number of religious is 1000.—C.E., VIII, 512; C.E. Suppl., 658.

—(Buffalo), introduced into the diocese, 1854, by 4 sisters from Carondelet, becoming an autonomous community, 1868. The congregation has 48 houses, including schools, academies, orphanages, homes for the aged, for infants, and for working girls, an institute for the deaf, and a protectory for homeless boys, all in the Diocese of Buffalo; the mother-house is in the city of Buffalo. The total number of religious is 444.—C.E., VIII, 512; C.E. Suppl., 658.

—(Burlington), introduced into the diocese from the Brooklyn community, 1873, by Rev. Chas. Boylan. The congregation has elementary, boarding, and high schools, a commercial school, a day nursery, and a home for aged women, all in the Diocese of Burlington; the mother-house is at Rutland, Vt. Religious total 112.—C.E., VIII, 513.

—(Chicago), established at La Grange, Ill., 1899, by Mother Stanislaus Leary of Rochester with 2 other sisters; mother-house erected at Nazareth Park, 1900. The congregation has 17 houses, including academies and parochial schools, all in the Archdiocese of Chicago; the mother-house is at La Grange. Religious total 125.—C.E., VIII, 513.

—(Cleveland), with mother-house in the city of Cleveland, conduct 25 schools, including parochial (elementary and two high) schools, and academies, all in the Diocese of Cleveland. The total number of sisters is 260.

—(Concordia), founded at Newton, Kan., 1883, as a mission from the Rochester community; mother-house established at Concordia, 1884, by Mother Mary Stanislaus Leary, assisted by members of the Erie community. The congregation has 42 houses, including a college for women, academies, high and grade schools, hospitals, a sanitarium, training schools for nurses, an orphanage, and a home for the aged, in the Archdiocese of Chicago, and the dioceses of Concordia, El Paso, Grand Island, Kansas City, Leavenworth, Marquette, and Rockford; the mother-house is at Concordia. The total number of sisters is 460.—C.E., VIII. 513.

—(Detroit), introduced into the diocese, 1889, by sisters of the Ogdensburg community; novitiate transferred to Nazareth, Mich., 1897. The congregation has 33 houses, including a college and academy, a boarding school for small boys, parish schools, an old peoples' home, hospitals, a foundling home, and an orphanage, all in the Diocese of Detroit; the mother-house is at Nazareth. The total number of sisters is 450.—C.E., VIII, 513.

—(Erie), a community founded from the Philadelphia house, 1860, by Mother Agnes Spencer of Carondelet; Villa Maria Academy was made the mother-house for the Erie diocese, 1897. The congregation has 16 houses, including a college and academy, hospitals, a day nursery, an orphanage, a training school for boys, and a home for the aged, besides parochial schools, in the Diocese of Erie. Sisters total 295.—C.E., VIII, 513; C.E. Suppl., 658.

—(Fort Wayne), with mother-house at Tipton, Ind., has 14 houses, including academies, parochial schools, and hospitals, in the diocese of Ft. Wayne and Baker City. Religious total 160.

—(Los Angeles-San Diego), established 1912, with novitiate, at Eureka (Diocese of Sacramento), by Mother Bernard Gooselin and 9 companions of the Chicago foundation, under the direction of Mgr. L. Kennedy; mother-house and novitiate now at Orange (Diocese of Los Angeles-San Diego). The congregation has approximately 13 houses, including parochial schools, hospitals, and a Chinese mission, in the Archdiocese of San Francisco, and the dioceses of Los Angeles-San Diego and Sacramento. Religious total about 286.—C.E. Suppl., 659.

—(Ogdensburg), established at Watertown, N. Y., 1880, by sisters of the Buffalo community. The congregation has approximately 10 houses, including academies, grade and high schools, a conservatory of music, an orphanage, and a hospital, in the Diocese of Ogdensburg; the mother-house is at Watertown. Sisters total about 143.—C.E., VIII, 513.

—(Philadelphia), established, 1847, when 4 members of the community at Carondelet, in response to Bp. Kenrick's appeal, took charge of an orphan asylum in Philadelphia; independent mother-house erected, 1858; autonomy preserved, under episcopal direction, 1863, when the Sisters of Carondelet formed a generalate; papal approbation, 1895. The sisters conduct approximately 135 establishments, including parochial (elementary and high) schools, one college, academies, industrial and commercial schools, an orphanage, a deaf-mute institute with Sunday School, a day nursery, and a settlement house, in the archdioceses of Baltimore and Philadelphia, and the dioceses of Harrisburg, Newark, and Trenton; the mother-house is at Chestnut Hill, Philadelphia. Religious total 1450.—C.E., VIII, 513.

—(Pittsburgh), founded 1869, at Ebensburg (Diocese of Altoona); mother-house transferred to Baden, Pa., 1901. The congregation has 40 houses, including grade and high schools, an academy for boys, a preparatory school for the novitiate, a normal school, a hospital and dispensary, a training school for nurses, and an infant home in the dioceses of Pittsburgh and Altoona, and a mission in Yuanchow, China. Total number of religious 373. C.E., VIII, 513.

—(Rochester), introduced into the diocese from the Buffalo mother-house, 1864; affiliation with Buffalo dissolved, 1868, following the division of that diocese; mother-house later transferred to Pittsford, N. Y. The sisters conduct 57 establishments, including a normal school, a college, an academy, parochial schools, a preparatory school for small boys, a high school, orphanages, a home for the aged, and a hospital, all in the Diocese of Rochester. Religious total 630.—C.E., VIII, 514.

—(Sacramento). See *Sisters of St. Joseph* (Los-Angeles-San Diego).

—(St. Augustine), established, 1866, at the request of Bp. Verot, from the mother-house at Le Puy, for the instruction of colored people; activities later extended to white children as well; separation from the French mother-house, 1889. The congregation has 11 houses, including missions, academies, and an orphanage, in the Diocese of St. Augustine; the mother-house is in the city of St. Augustine. Total number of religious, 144.—C.E., VIII, 514.

—(St. Louis). See *Sisters of St. Joseph of Carondelet.*

—(Savannah). See *Sisters of St. Joseph of Carondelet* [Province of Augusta].

—(Springfield), introduced into the diocese, 1880, from the Brooklyn community then at Flushing, L. I.; established at Chicopee Falls, Mass.; the Springfield mission constituted an independent mother-house for the diocese, 1885. The congregation has 32 houses, including a scholasticate connected with the novitiate, a college and academy, and parochial schools, in the Diocese of Springfield; the mother-house is in the city of Springfield. Total number of religious, 550.—C.E., VIII, 515.

—(Superior), established, 1907, by 3 sisters from Cincinnati, at the request of Bp. Schinner and with

the cooperation of the Jesuits of Cincinnati. The community has 4 houses, including the mother-house and novitiate, an academy, a hospital, and a parochial school, all in the city of Superior. Religious total approximately 50.—C.E. Suppl., 659.

—(Wheeling), founded, 1853, by sisters from Carondelet; independent, with mother-house at Wheeling, since 1860. The congregation has 17 houses, including hospitals, training schools for nurses, an academy, and orphanages, besides parochial (elementary and high) schools conducted by the sisters, in various parts of the Diocese of Wheeling. Religious total 160.—C.E., VIII, 515.

—(Wichita), first founded from Concordia, 1887, at Abilene, Kan., then in the Diocese of Leavenworth; mother-house, erected 1888, transferred to Parsons, 1896, which, by a redivision of the Kansas dioceses, came under the Diocese of Wichita, 1897; mother-house again transferred, about 1900, to the city of Wichita where it is still located. The community has 33 houses, including an academy, parochial schools, hospitals, training schools for nurses, and a sanitarium, in the dioceses of Wichita, Denver, and Oklahoma. Total number of religious, 305. —C.E., VIII, 515; C.E. Suppl., 660.

—(*Diocesan in Canada*).

—(Hamilton), foundation made, 1852, from the Toronto mother-house, becoming a separate community with novitiate at Hamilton, Ont., 1856. The congregation has 20 houses, including schools, hospitals, a sanitarium, and an orphanage, all in the Diocese of Hamilton. Total number of sisters, 250. —C.E., VIII, 515.

—(London, Ont.), founded 1868, by 5 sisters from Toronto; independent novitiate established, 1870. The congregation has 36 houses, including parochial and continuation schools, a business college, hospitals, training schools for nurses, a home for the aged, and an orphanage, in the Diocese of London and the Archdiocese of Edmonton; the mother-house is in the city of London. Religious total 320.—C.E., VIII, 515; C.E. Suppl., 660.

—(Pembroke), established in the diocese, 1910, by sisters from Peterborough; separate community, 1921, with mother-house at Pembroke. The sisters conduct 6 establishments, including schools and academies, in the Diocese of Pembroke. Total number of religious, about 60.

—(Peterborough), established in the diocese, 1890, by sisters from Toronto. The congregation has 64 houses, including academies, high schools, continuation and separate schools, hospitals, orphanages, missions, and a House of Providence, in the dioceses of Peterborough, Saulte-Ste.-Marie, and Alexandria, and the Archdiocese of Ottawa; the mother-house is at Peterborough. Religious total 403.—C.E., VIII, 515; C.E. Suppl., 660.

—(Toronto), the congregation from which have branched the other foundations of Sisters of St. Joseph in Upper Canada, having an aggregate membership of 1516. The sisters were established in Canada, 1851, by Rev. Mother Delphine Fontbonne from Philadelphia. The congregation with mother-house at Toronto has 22 houses, including a college, academies for girls, and for small boys, separate and parochial schools, hospitals, training schools for nurses, an orphanage, and a House of Providence, for the aged poor and infirm, in the archdioceses of Toronto, Winnipeg, and Vancouver, the Diocese of Victoria, and the Vicariate Apostolic of the Yukon. The total number of religious is 467.—C.E., VIII, 515; C.E. Suppl., 660.

—(*Other Congregations*).

—*of Annecy*, a province of the Sisters of St. Joseph, established in England, Scotland, France, Switzerland, and India, with mother-house at Annecy, France. In England and Scotland (Blairs College, Aberdeen) they devote themselves entirely to teaching; in India (Diocese of Vizagapatam), where they first went in 1849, the work is general as in France. The congregation is in charge of about 63 establishments, including elementary, day and boarding schools, native schools, one college, orphanages, workhouses, organizations for unemployed girls, hospitals, and dispensaries. The sisters number approximately 200.—C.E., VIII, 515; C.E. Suppl., 661.

—*of Bourg*, founded, 1819, at Belley, France, from the mother-house at Lyons; constituted an independent diocesan congregation, 1823; mother-house transferred to Bourg, 1825, whence foundations were made throughout France. The sisters were sent to Bay St. Louis, Diocese of Natchez, 1854; a novitiate was opened at New Orleans, 1863, where the provincial now resides. The sisters conduct 19 establishments, including two novitiates, schools, an asylum, and a home for working girls, in the archdioceses of Cincinnati, Dubuque, and New Orleans, and in the dioceses of Crookston, Natchez, and Superior; the general mother-house is still at Bourg. Sisters in the United States total 230.— C.E., VIII, 516.

—*of Carondelet*, established 1836, by 6 sisters from the mother-house at Lyons, at the request of Bp. Rosati of St. Louis, Mo. The chief power of administration is in the hands of a superior-general, residing at St. Louis. The congregation, comprising 5 provinces (St. Louis, St. Paul, Troy, Los Angeles, and Augusta), in 26 archdioceses and dioceses of the United States, numbers 175 houses, including colleges, academies, diocesan high schools, Indian and deaf-mute schools, hospitals, orphanages, infant homes, a day nursery, and a home for the friendless, besides 180 parochial schools attended by the sisters. Religious total 2877.—C.E., VIII, 514; C.E. Suppl., 659; M. L. Savage, Congregation of the Sisters of St. Joseph of Carondelet, St. L., 1923.

—*of Chambéry*, founded 1812, at Chambéry, France, by a colony of sisters from the mother-house at Lyons; the Rule, based on that of St. Augustine, was approved, 1874. The congregation, formerly diocesan, then became subject to a superior-general. It has been established in the United States since 1885. The congregation has 147 houses, including parochial and high schools, hospitals, one leper asylum, homes for the aged, workrooms for girls, and orphanages, in France, Belgium, Switzerland, Norway, Sweden, Denmark, Iceland, Italy, Brazil, and the United States (in the Archdiocese of Baltimore, and the dioceses of Hartford and Springfield); the general mother-house is still at

Chambéry, the provincial house for the United States at Hartford, Conn. The total number of sisters is 2144.—C.E., VIII, 516; C.E. Suppl., 661.

—*of Cluny*, a religious congregation founded by Anne Marie Javouhey at Seurre, France, 1798, for educating the young, nursing the sick, and caring for orphans. The congregation has 242 houses, including schools, hospitals, dispensaries, clinics, sanitariums, insane asylums, and orphanages, in France, England, Ireland, Scotland, Switzerland, Spain, Italy, India, Ceylon, Africa, Madagascar, the Seychelles Islands, Nossi-Bé, Réunion, the West Indies, St.-Pierre and Miquelon, French Guiana, Chile, Peru, and Oceania. The mother-house is in Paris; religious total over 3000.—C.E., VIII, 517.

—*of Le Puy* (Fall River), established, 1902, by 9 sisters from the mother-house at Le Puy, France, who took charge of schools in French parishes of the Diocese of Fall River, where the congregation has now 5 houses, including schools; the provincial house and novitiate are in the city of Fall River. Sisters total 80.—C.E., VIII, 513.

—*of Lyons* (Portland), with mother-house at Lyons, France, has a novitiate at South Berwick, Me. The sisters conduct 4 establishments, including boarding schools, an academy, and a parochial school, in the Diocese of Portland. Sisters total about 70.

—*of Peace*, a religious order of women founded by Bp. (later Abp.) E. Bagshawe, 1884, at Nottingham, England, for educating the young, caring for orphans, the sick and the blind, and instructing converts. The order has 24 houses, including residences for girls, schools, hospitals, and orphanages, in England, Scotland, Italy, Canada, the United States, and Alaska. The mother-house is at Nottingham; religious total 325.—C.E., VIII, 517.

—*of St. Hyacinthe*, founded at St. Hyacinthe, Canada, 1877, by Bp. Louis Zéphirin Moreau, for the education of children. The congregation has 36 houses, including schools, in Canada and the United States. The mother-house is at St. Hyacinthe; religious total 341.

—*of St. Vallier*, a congregation founded, 1683, by Mgr. Jean Baptiste de la Croix with 2 sisters of St. Joseph from Le Puy, who took charge of his hospital at St. Vallier, France, where the mother-house is still located. In 1903 the sisters were established in the Diocese of Quebec, where they maintain a provincial house and novitiate and teach in 8 primary schools, 3 of which are boarding schools. Sisters total 120.—C.E., VIII, 516.

—*of the Apparition*, a religious congregation founded at Gaillac, France, 1832, by Emilie de Vialar, for the education of children, the care of the sick, and various kinds of charitable works in the missions. The constitutions are adapted to the Rule of St. Augustine. The congregation has approximately 100 houses, including schools, hospitals, and dispensaries in France, Italy, Malta, Bulgaria, Greece, Cyprus, Crete, Chios, Syria, Palestine, Turkey, Armenia, Africa, Burma, and Australia. The mother-house is at Marseilles.—C.E., VIII, 518.

—*of the Sacred Heart of Jesus*, a purely Australian congregation founded at Penola, South Australia, 1866, by Fr. Julian Tennison Woods and Mary Mackillop. The sisters do pioneer missionary work in Australia and engage in various kinds of charitable works. The congregation has over 140 houses, including schools, in Australia and New Zealand. The mother-house is at Sydney; the total number of religious is about 1000.—C.E., VIII, 518.

—, *Polish*, organized, 1901, by Bp. Messmer of the Diocese of Green Bay, when 42 Polish School Sisters of St. Francis separated from their community at Milwaukee and founded a convent and academy at Stevens Point, Wis. They follow the Rule of the Third Order of St. Francis and conduct 55 parochial schools and academies in the archdioceses of Chicago and Milwaukee, and the dioceses of Green Bay, La Crosse, Superior, Detroit, Cleveland, Peoria, Hartford, and Denver; the mother-house and novitiate are at Stevens Point. Religious total 605.—C.E., VIII, 517.

Sisters of St. Mary.

—(Beaverton, Ore.), founded in 1886 by Abp. Gross, at Sublimity, Ore., for the education of youth. The sisters conduct academies, schools, and a home for orphan boys, in the Archdiocese of Oregon City. The mother-house is at Beaverton; religious total 160.—C.E. Suppl., 664.

—(Namur, Belgium), founded in Namur, 1819, by Dom Gérôme Minsart, for the education of girls. The congregation was established in the United States in 1863. The sisters have houses, including schools and academies, in Belgium, England, Wales, the United States, Canada, and the Congo. The mother-house is in Namur; religious total about 1000.—C.E. Suppl., 665.

—*of the Presentation*, a religious congregation founded in France, 1826, by Abbé Fleury and Mlle. Louise Lemarchand, for the care and education of children. The sisters have houses, including schools and orphanages, in France, England, Belgium, the Netherlands, the United States, and Canada. The mother-house is at Broons, Côtes-du-Nord, France; religious total 1275.

Sisters of Saint Paul of Chartres or *Hospitallers of Chartres*, a religious congregation founded in the last half of the seventeenth century, for teaching and the care of the sick and poor. The sisters established houses in England, Mexico, Martinique, French Guiana, Corea, China, Japan, Farther India, the Philippines, and other countries.

Sisters of St. Ursula of the Blessed Virgin, a religious congregation founded at Dôle, France, by Anne de Xainctonge, 1606, for the teaching of girls, and works of mercy both spiritual and corporal. The society now has 18 houses, including academies, schools, and orphanages, in France, Belgium, Switzerland, Italy, and the United States. The mother-house is at Haverloo-les-Bruges, Belgium; the total number of religious is 250.—C.E., XV, 228.

Sisters of the Assumption, a congregation founded by Eugénie Milleret de Brou in Paris, 1839, for the teaching of young girls. The Rule is that of St. Augustine. The congregation has 30 houses, including 27 schools, in France, Belgium, Italy, Spain, England, Denmark, North America, Central America, South America, and the Philippines. The

mother-house is at Val Notre Dame, Antheit, Belgium; the total number of religious is about 1000. —C.E., II, 6.

Sisters of the Assumption of the Blessed Virgin, a congregation founded by Fr. Jean Harper and four young girls of his parish in Nicolet, Canada, 1864. Their work consists of the education of the young. The congregation has 90 houses, all schools, in Canada and the United States. The mother-house is at Nicolet; the total number of religious is 1253.—C.E. Suppl., 63.

Sisters of the Blessed Sacrament.

Servants of the Most Blessed Sacrament, a religious congregation founded by Bl. Pierre Julien Eymard assisted by Mother Margaret of the Blessed Sacrament, at Angers, France, 1858, for the propagation of the devotion to the Most Blessed Sacrament. The order is contemplative and has perpetual adoration. The sisters make church ornaments. The congregation has 8 houses in France, Belgium, Canada, and Brazil. The mother-house is at Angers.—C.E.

Sisters of the Blessed Sacrament, a congregation founded by Katharine Drexel, at Philadelphia, 1889, for missionary labor among the Indians and Negroes of the United States. The congregation has 66 houses, including schools, one college, teachers' training schools, and a house of social service, all in the United States. The mother-house is at Cornwells Heights, Pa.; the total number of religious is 310; 129 lay teachers are employed in the schools.—C.E., II, 599.

Sisters of the Blessed Sacrament (*Sacramentines*), an order founded primarily for the practise of perpetual adoration of the Blessed Sacrament, by Fr. Antoine le Quieu, who began his work at Marseilles, 1639. Each house is independent, having its own novitiate. The order is established in France, Belgium, England, and the United States, where the only foundation is in Yonkers, N. Y., numbering 36 sisters, and including a boarding academy for girls.—C.E., X, 698.

Sisters of the Good Samaritan, a congregation of the Third Order of St. Benedict, founded in Sydney, Australia, 1857, by Abp. Polding, for the instruction of the young, visits to the sick, and other charitable works. The congregation has 52 foundations, including schools, homes, and an orphanage, all in Australia. The mother-house is in Sydney; the total number of religious is 500.—C.E., VI, 647; C.E., Suppl., 344.

Sisters of the Heart of Mary.

Servants of the Holy Heart of Mary, religious congregation founded at Paris, 1860, by Père Delaplace and Marie Jeanne Moisan, for the Christian education of children, and the visitation and care of the sick in hospitals and in their own homes. The congregation has 45 houses, including schools, hospitals, orphanages, homes for the aged, kindergartens, dispensaries, and houses of retreat for ladies, in France, Canada, and the United States. The mother-house is at Paris; religious total 600.

Sister-Servants of the Immaculate Heart of Mary (*Good Shepherd*), founded at Quebec, 1859, by Mgr. Turgeon, Abp. of Quebec, and Mme. Marie Roy, to shelter penitent girls, and to provide Christian education for children. The congregation has 60 houses, including schools, orphanages, a maternity house, a home for wayward girls, a home for working girls, and a home for foundlings, in Canada and the United States. The mother-house is in Quebec; the total number of religious is 750.

Sisters of the Most Holy and Immaculate Heart of the Blessed Virgin Mary, an institute founded at Pico Heights, Los Angeles, California, in 1848. The institute has 30 houses, including schools and one college in the State of California. The mother-house is at Hollywood; religious total 145.

Sisters of the Sacred Heart of Mary, founded, 1848, by Jean Gailhac at Béziers in the Diocese of Montpellier, for educational work and the care of orphans. The congregation has houses, including colleges, academies, schools, and orphanages, in France, England, Ireland, Spain, Brazil, and the United States. The total number of religious in the United States is 236.

Sisters, Servants of the Immaculate Heart of Mary, founded at Monroe, Mich., 1845, by Fr. Louis Gilet, C.SS.R., for the work of teaching. They were given a Rule founded on that of St. Alphonsus, prepared by Fr. Gilet. The order has 62 schools, including a college and an academy, and an orphanage for girls, all in the states of Michigan, Illinois, Wisconsin, and Ohio. The mother-house is at Monroe; total number of religious about 800. In 1856 an independent mother-house was established at Villa Maria, West Chester, Pa. These sisters conduct a college, 5 academies, 52 high schools, 94 parochial schools, 4 nurseries, 4 houses for settlement work, a Catholic children's home bureau, the educational department of St. Joseph's home, and 6 high school annexes. The total number of religious is 1358. Another independent mother-house was later founded at Scranton, Pa. The members of this community conduct 1 college, 6 academies, 30 high schools, 60 elementary schools, 1 boys' industrial school, 3 orphan asylums, 1 infant home, 1 nursery, and 1 sodality home. Religious total, 717.—Sisters of the I. H. M., N. Y., 1921.

Sisters of the Holy Childhood of Jesus and Mary, also called *Sisters of Ste. Chrétienne*, founded by Mme. Anne Victoire Méjanès, at Metz, Lorraine, 1807, for the education of girls and the care of the sick poor. The order has 60 houses, including schools, one normal school, orphanages, crèches, hospitals, and workshops, in the United States, Canada, France, Belgium, and Austria. The mother-house is at Metz; religious total 1150.—C.E., VIII, 374.

Sisters of the Holy Cross.

Sisters Marianites of the Holy Cross, founded near Le Mans, France, 1841, by Fr. Basile Moreau, for the care of the sick, education of youth, and care of orphans. The congregation comprises two provinces, that of Louisiana and that of France, the latter including the houses in New York. The sisters have houses, including schools, academies, orphanages, a hospital, and a home for boys, in France and the United States. The mother-house is at Précigne, France. In 1843 the sisters established the mission of Notre Dame du Lac in Indiana, and in 1847 they erected a house in the vil-

lage of St. Laurent, near Montreal. These two foundations became independent branches, Indiana in 1869, under the title Sisters of the Holy Cross (q.v.), and Canada in 1883, under the name Sisters of the Holy Cross and of the Seven Dolors (q.v.).

Sisters of the Holy Cross (Notre Dame, Ind.), a branch of the Sisters Marianites of the Holy Cross founded by Fr. Basile Moreau, 1841, at Le Mans, France, to cooperate in the work of the Congregation of the Holy Cross. In 1869 the sisters in the United States were recognized as a distinct congregation. They have 73 houses in the United States, including hospitals, orphanages, schools, and colleges, and 1 mission in Bengal. The mother-house is in Notre Dame, Ind. Professed sisters number 978.—C.E., VII, 405; C.E. Suppl., 377.

Sisters of the Holy Cross and of the Seven Dolors, a branch of the Sisters Marianites of the Holy Cross founded by Fr. Basile Moreau at Le Mans, France, 1841. The sisters were recognized as a distinct congregation in 1883; their object is the instruction of children. This congregation has 68 houses in Canada and the United States, and 1 mission in Bengal. The mother-house is at St. Laurent, near Montreal; religious total about 1200.

Sisters of the Holy Faith, founded at Dublin, Ireland, 1857, by Margaret Aylward, under the direction of Fr. John Gowan, C.M., for the care of Catholic orphans. These sisters conduct 16 houses, including infants' schools, junior boys' schools, primary schools, an orphanage, and private day schools, all in Ireland.

Sisters of the Holy Family.

—(New Orleans), a congregation of colored sisters following the Rule of St. Augustine, founded in 1842 under the direction of Fr. Etienne Rousselon for work among their own race. The order conducts 21 establishments, including schools, homes, and orphanages, in the United States and British Honduras. The mother-house is at New Orleans; the total number of religious is 153.

—(San Francisco), founded in 1872 by Elizabeth Armer under the direction of Fr. Alemany and Fr. Prendergast, for the catechetical instruction of public school children and those of neglectful parents, the organization of sodalities and sewing-classes, and, chiefly, the conducting of day-nurseries. The order has 11 establishments, including day homes and Sunday schools, in San Francisco, Oakland, San José, and Los Angeles. The mother-house is in San Francisco; the total number of religious is 172.

—*of Nazareth*, founded by Frances Siedliska, in Rome, 1874, for teaching, visiting the sick and poor, and taking charge of hospitals, and orphanages. The sisters also conduct schools, academies, a day nursery, and a house of studies. The mother-house is in Rome; religious total in the United States 1298.

Sisters of the Holy Ghost, a congregation founded by Renée Burel and Marie Balavenne, in Brittany, 1706, primarily for the education of children, but for other charitable works also, including the care of the sick in their own homes. The congregation has 350 houses, including schools, orphanages, homes, hospitals, and day nurseries, in France, Belgium, England, and the United States. The mother-house is at St.-Brieuc; religious total about 2400.—C.E., VII, 417.

Sisters of the Holy Humility of Mary, a religious congregation founded by Mlle. Poitier under the direction of Fr. John J. Begel at Dommartin-sous-Amance, France, 1855, for the education of poor children. In 1864 the entire community with Fr. Begel came to the United States at the invitation of Bp. Rappe of Cleveland, and settled near New Bedford, Pa. The congregation has 34 houses, including academies, schools, hospitals, one orphanage, a home for crippled children, and one for working boys. The mother-house is at Villa Maria, Lawrence Co., Pa.; religious total 378.—C.E., VII, 418.

Sisters of the Holy Names of Jesus and Mary, a religious congregation founded at Longueuil, Quebec, under the patronage of Bp. Bourget of Montreal, 1843, for the Christian education of youth. The order has 188 houses, including schools and normal schools, in Canada and the United States. The mother-house was transferred to Outremont, Montreal, in 1925; religious total 2859.—C.E., X, 678.

Sisters of the Immaculate Conception, a division of the Institute of the Holy Family (q.v.), engaged in educational work for all classes of society, and in visiting the sick and poor. They conduct about 25 establishments, including houses of higher education, day and boarding schools, high and elementary schools, kindergartens, houses of refuge, and workrooms, in England, Ireland, Scotland, Wales, France, Belgium, Spain, South Africa, and Asia; the mother-house is at Bordeaux, the English Novitiate at Rock Ferry (Diocese of Shrewsbury). Juniorates also are attached to some of the convents. The total number of sisters is about 500.—C.E., VII, 681; C.E. Suppl., 378.

Sisters of the Incarnate Word and Blessed Sacrament, a religious order founded by Jeanne Chézard de Matel at Rouen, France, 1625, for the education of youth. The houses are independent of one another. The order has houses in France, the United States, and Mexico.—C.E., VII, 706.

Sisters of the Institute of Charity (Rosminians), commonly called *Sisters of Providence*, organized by Abbé Löwenbruck at Portieux, France, 1831, under the authorization of Antonio Rosmini, founder of the Institute of Charity, whose work they supplement. A house for novices and a training school for sisters was established at Domodossola, Italy. Founded as a contemplative order, the sisters also undertake teaching and various charitable works. The congregation has houses, including schools, in Italy, England, and Wales.

Sisters of the Most Holy Cross and Passion, a second order of Passionist Nuns, founded in Manchester, England, by Fr. Gandentius Rossi, 1850. The primary purpose of the congregation was to provide homes for working girls in the manufacturing towns of England. In 1874 the sisters petitioned to be affiliated with the Congregation of the Passionists and in time became the second and active branch of the Passionist Nuns, receiving final approbation in 1887. The sisters also teach and visit the sick. The congregation has 40 houses,

including homes and orphanages, in England, Scotland, Ireland, the United States, Chile, and Argentina. The mother-house is at Bolton, England; the total number of religious is 524.—F. Ward, The Passionists, N. Y., 1923.

Sisters of the Most Holy Sacrament, a religious congregation established in Louisiana, 1872, primarily for the education of children. Originally a dependent branch of the Benedictine Sisters of Perpetual Adoration founded by Catherine de Bar (in religion Mother Mechtilde of the Blessed Sacrament) in Paris, 1658, the congregation separated from the French province in 1892, later adopting the Rule of St. Augustine. Still later the name of the congregation was changed to the present title. The sisters have 14 houses, including schools, academies, and one house for the aged and infirm. The mother-house is in New Orleans; religious total about 200.

Sisters of the Precious Blood.

Sisters Adorers of the Most Precious Blood (Gurtweil, Baden), founded in 1857 under the direction of Fr. Herman Kessler at Gurtweil, Germany, to care for destitute children and to train religious teachers. Schools and academies were subsequently opened and in 1870 a number of the sisters came to America and were established in what was then the Diocese of Alton (Ill.) and later in the Archdiocese of St. Louis. From the Alton community the O'Fallon and Ruma branches (qq.v.) were founded. The sisters have 10 houses, including schools and one home for the aged, in the Archdiocese of St. Louis and the dioceses of Harrisburg and Fort Wayne. The mother-house is at Columbia, Pa.; religious total 85.—C.E., XII, 375; C.E., Suppl., 602.

Sisters Adorers of the Most Precious Blood (Ruma), a branch of the congregation founded at Gurtweil, Baden, in 1857 under the direction of Fr. Herman Kessler. In America Mother Clementine, mistress of novices, established in 1876 a novitiate in the diocese of Bp. Baltes (Ruma, Ill.). This branch has 67 establishments, including academies, hospitals, an orphanage, a working girls' home, and mission schools, in the Archdiocese of St. Louis, and in the dioceses of Belleville, Concordia, El Paso, Oklahoma, Lincoln, St. Joseph, Springfield (Ill.), and Wichita. The general mother-house is at Rome, the provincial mother-house at Ruma; religious total 447.—C.E., XII, 375.

Sisters Adorers of the Precious Blood, a cloistered contemplative order, founded at St. Hyacinthe, Canada, in 1861 by Aurélie Caouette, in religion Mother Catherine-Aurélie of the Precious Blood, with the cooperation of Mgr. Joseph La Rocque. The sisters maintain perpetual adoration of the Blessed Sacrament and conduct retreats. The institute subsists on alms and the dowries of choir sisters. Each convent has its own novitiate and is independent in government, but new foundations are made from the mother-house at St. Hyacinthe. The order has 22 houses in Canada, the United States, Cuba, Italy, and China; religious total 567.—C.E., XII, 374.

Sisters of the Most Precious Blood (O'Fallon), established 1875 in St. Charles County, Mo., on completion of St. Mary's Institute as the mother-house and novitiate for members expelled from Germany by the Kulturkampf and their sisters in America; incorporated under the laws of the State of Missouri, 1878. In 1910 their Rule was revised. The institute has 54 houses, including parochial schools and an academy in the Archdiocese of St. Louis and the dioceses of Lincoln, Omaha, Springfield (Ill.), and St. Joseph; the mother-house is still at O'Fallon. Sisters number approximately 340.—C.E., XII, 375; C.E. Suppl., 602.

Sisters of the Precious Blood (Maria Stein), founded in Grisons, Switzerland, 1833, by Maria Anna Brunner and her son, Rev. Francis de Sales Brunner, with Rule based on that of St. Benedict; revised, 1886. Through the congregation of Priests of the Precious Blood (q.v.), to which they were affiliated, the sisters were enabled to make a permanent foundation in America at New Riegel, Ohio, and in 1886 they became an independent community. They have been identified as the "Maria Stein" community of Sisters of the Precious Blood from the location, for some years, of their mother-house at Maria Stein, Ohio; the present mother-house is at Salem Heights, Dayton. The sisters conduct 45 establishments, including schools (boarding and day), a sanitarium, orphanages, and a home for the aged, in the Archdiocese of Cincinnati, and the dioceses of Cleveland, Fort Wayne, Kansas City, Monterey-Fresno, St. Joseph, Toledo, and Tucson. The community numbers 635. —C.E., XII, 375; C.E. Suppl., 602.

Sisters of the Presentation of the Blessed Virgin Mary, religious congregation founded at Thueyts, France, by Mother Marie Rivier, 1796, for the education of girls. The congregation has houses, including schools and academies, in France, Switzerland, England, Spain, Italy, the Madeira Islands, Canada, and the United States. The mother-house is at Bourg Saint-Andéol, France; religious total in the United States 551.—C.E., XII, 399.

Sisters of the Sorrowful Mother, a community founded for the education of children and the care of the sick; established in America, 1889. They have 32 houses, including schools, hospitals, an orphanage, and a sanitarium, in the United States, Italy, Austria, and Germany. The mother-house is at Rome, the American novitiate at Milwaukee; religious total 630.

Sisters, Servants of the Holy Ghost of Perpetual Adoration, a religious congregation founded by Fr. Arnold Janssen at Steyl, the Netherlands, 1896, for the propagation of the Faith and sanctification of the priesthood through the apostleship of prayer. The congregation has 6 houses in the Netherlands, Germany, the United States, and the Philippine Islands. The mother-house is at Steyl; religious total 165.

Sistine Chapel, chapel in the Vatican, built by Sixtus IV, 1473, now used for most of the important papal functions. It is noted no less for its famous choir than for the paintings of Raphael, Michelangelo and others, which adorn its walls and ceiling.

Six Articles, The, articles of faith imposed by a statute of Henry VIII, 1539, which was known

as the "Six-stringed Whip," or "Bloody Statute," from the merciless persecutions to which it gave rise; the Articles, composed by Henry without any formal authority from the Church, enforced belief in Transubstantiation, communion in one kind, confession, celibacy of the clergy, vows of chastity, and private Masses.

Sixtus I (XYSTUS) (Lat., *sextus*, the sixth), SAINT, POPE (116-125), b. Rome; d. there. Although various dates are given for his pontificate, it is certain that he reigned about ten years. As pope he passed three ordinances: (1) only priests may touch the sacred vessels; (2) bishops returning from the Apostolic See to their dioceses must present Apostolic letters; (3) the priest shall recite the Sanctus with the people during the Mass. Feast, R. Cal., 6 April.—C.E.; Butler.

Sixtus II (XYSTUS), SAINT, POPE (257-258), martyr; d. Rome. Although, like his predecessors, he upheld the Roman usage of not rebaptizing heretics, he reconciled the Churches of Africa and Asia Minor who were nearing a schism on the subject. He fell under the edict of Valerian which condemned to death all bishops, priests, and deacons; his name occurs in the prayer "Communicantes" in the Canon of the Mass. Feast, R. Cal., 6 Aug.—C.E.

Sixtus III (XYSTUS), SAINT, POPE (432-440), b. Rome; d. there. During his pontificate he was falsely accused of favoring Nestorianism and Pelagianism, because of his conciliatory disposition during their controversies. He approved of the Acts of the Council of Ephesus; defended the supremacy of the pope over Illyricum, against the local bishops and Proclus of Constantinople; restored the Basilica of Liberius; and beautified St. Peter's, and the Lateran Basilica. Feast, 28 Mareh.—C.E.; Butler.

ARMS, SIXTUS IV

Sixtus IV (FRANCESCO DELLA ROVERE), POPE (1471-84), b. Celle, Italy; d. Rome. A Franciscan, he was general of his Order, and cardinal. After his election he interested himself in secular affairs; favored the conspiracy of the Pazzi against the Medici; encouraged the Venetians to attack Ferrara; reformed the Inquisition; opposed the Waldenses; annulled the decrees of the Council of Constance; built the Sistine Chapel, and the Sistine Bridge across the Tiber; improved sanitary conditions in Rome; and became the second founder of the Vatican Library. During his reign King Christian I of Denmark and Norway was received at Rome.—C.E.; Pastor.

Sixtus V (FELICE PERETTI), POPE (1585-90), b. Grottamare, Italy; d. Rome. A Friar Minor, he was counsellor to the Holy Office, Bp. of Sant' Agata dei Goti; cardinal. During his pontificate he exterminated the bandits in the Papal States; rearranged the papal finances; fixed the number of cardinals at seventy; and established 15 permanent Congregations. A patron of art, he built the Lateran Palace, completed the Quirinal, enlarged the Sapienza, raised the obelisk of the Vatican, restored the columns of Trajan and Antoninus Pius, and erected the Vatican Library, with its printing office.—C.E.

ARMS, SIXTUS V

S.J. = Society of Jesus, or Jesuits.

Skarb Rodziny, a Polish magazine published monthly in Erie, Pa., by the Missionary Fathers of St. Vincent de Paul; founded, 1916; circulation, 10,800.

Skull, emblem in art, symbolic of meditation and of detachment from the world, associated with St. Bruno, St. Jerome, and other hermits and solitaries.

Slander, attributing to another, in his absence, a fault of which one knows him to be innocent. It contains a twofold malice, arising first from the damage unjustly done our neighbor's good name and secondly from the lie. Slander differs from detraction inasmuch as it is the imputing of a misdeed never committed, while detraction reveals an actual but hidden fault.—C.E.; Slater, Manual of Moral Theology, N. Y., 1908.

Slavery, the subjection of a human being to another as a captive of war, descent from such captive, or by purchase. As an institution it would seem to have existed from the earliest times. Mosaic legislation placed certain limitations on it which were generally observed. Even in pagan Greece and Rome the slave was often treated humanely, never so badly as the slaves under Moslem masters, and never worse than slaves under reputed Christian masters in modern times. As an institution it has now practically disappeared from the earth, though conditions similar to those of slavery prevail in many civilized countries owing to industrial tyranny, especially when women and children are concerned. In the beginning the Church had to recognize slavery as something with which she could not abruptly interfere without creating disorders which would result in anarchy. To have attempted to bring about the release of all the slaves in the Roman Empire would mean throwing on the world millions of human beings without means of support and without any understanding of civic life. It took St. Melania many years to release the slaves on her many estates who numbered over a hundred thousand. The Church, however, succeeded gradually in helping to abolish slavery as a system. There was not in earlier times the same disgrace attached to slavery as in its last days. St. Patrick had been a slave in Ireland before he returned there to Christianize the country. Even in early modern days many a distinguished Catholic priest and layman became a slave to the Moslems in order to ransom some poor captive whose faith was in danger. St. Vincent de Paul spent some time in slavery for this purpose.—C.E. (ED.)

Slavonic Language and Liturgy. Slavonic holds second place, numerically, among the liturgical languages in which the Mass and the Divine Office are said. About 866, Sts. Cyril and Methodius translated the liturgy of the Byzantine Church into old Slavonic, written in the Cyrillic alphabet for the benefit of their Slavic converts. Shortly afterwards, the Roman Mass was translated into Slavonic and written in an older alphabet called Glagolitic. The Greek, or Byzantine, Rite in this ancient language is now used among 155,000,000

Slavs, whether Catholic or Orthodox, and the Roman liturgy in Slavonic is still celebrated in Dalmatia and Croatia.—C.E.

Sligo, seaport in Co. Sligo, Ireland, on the Garvogue River, containing the ruins of a Dominican abbey, the cathedral for the diocese of Elphin, and the College of the Immaculate Conception. In early times it was a walled town with a castle for protection (1242). In 1641 it was taken by the Parliamentary forces, and afterwards occupied by the Royalists.

Slime of the Earth, term used in Holy Scripture in the sense of the material of which man's body is formed, found in the Reims-Douay Version (Gen., 2; Tob., 8). In Tobias it is the translation of a Latin variant, not found in the other ancient texts. The Latin Vulgate renders the Hebrew *'aphar* (Gen., 2) as *limus;* the Reims-Douay Version follows the Vulgate. This is evidently an error of translation; the meaning of *'aphar* is dust, and it is thus rendered in all the subsequent places of the Reims-Douay version. (A. E. B.)

Sloane, CHARLES WILLIAM, LL.B., LL.D. (1850-1929), lawyer, b. New York; d. Long Island. Educated at St. Francis Xavier's College, and Columbia Law School, he was admitted to the New York Bar in 1871. He was a member of the Board of Directors of the Catholic Encyclopedia, member and former president of St. Francis Xavier Alumni Association, member and former vice-president of the U. S. Catholic Historical Society, member of the Bar Association of the city of New York. He wrote a "Treatise on the Law of Landlord and Tenant" (N. Y., 1884), and was a frequent contributor to law journals and historical magazines. He was a nephew of Charles O'Conor, the famous lawyer and candidate for the Presidency.

Sloth, one of the seven capital sins; sluggishness of the soul in the exercise of virtue, because the practise of virtue requires sacrifice. It denotes a sadness or dejection concerning the Divine friendship, since this must be preserved by the laborious practise of virtue, also an indolent shunning of exertion in performing the duties of our state of life.—C.E. (W. J. B.)

Slovensky Svet, a weekly newspaper published in the Slovak language in Pittsburgh, Pa., by the Catholic American Publishing Co.; founded, 1927; circulation, 9681.

S.M. = Society of Mary; or *sanctæ memoriæ* (of holy memory).

Smalkaldic League, political and religious alliance in 1531, at Smalkalden, in Hesse, among Protestant princes, after Emperor Charles V had ordered all the rulers of the empire who had embraced the Reformation to restore the ecclesiastical properties they had seized from the Catholics. The League included six German princes, among them the notorious Philip of Hesse and the Elector John of Saxony; and eleven cities, including Strasbourg, Constance, and Bremen. The alliance of foreign powers was solicited, and that of France was obtained in 1532. Confident of the League's support, Protestant princes continued to suppress Catholic bishopries and to confiscate Church properties. In self-defense a Catholic League was formed at Nuremberg in 1538. Dissolved after the defeat of Mühlberg (1547), the Smalkaldic League was restored after Charles V was obliged to sign the Treaty of Passau (1552), favorable to the rebels. The next step was the Peace of Augsburg (1555), which marked the triumph of Protestantism in Germany.—C.E.; Janssen, tr. Christie, History of the German People, V, St. L., 1903. (F. P. D.)

Smith, JAMES (1790-1866), pioneer of Catholic journalism in Scotland, b. Skolland, Shetland Isles; d. London. He was a solicitor to the Supreme Court in Edinburgh, but after his conversion he devoted himself to literature; founded and edited the "Edinburgh Catholic Magazine," and the "Catholic Directory" for England; edited the "Dublin Review" for a short time, and was the author of several articles defending Catholic doctrine.—C.E.

Smyrna, city in Asia Minor, on the gulf of the same name. One of the seven churches in Asia, to whose bishop St. John was commanded to write an epistle (Apoc., 1).

Sobieski, JOHN (1629-96), Polish soldier, b. Olesko, Galicia; d. Willanow. He fought in the great Cossack rebellion (1648), accompanied Czarniecki's expedition to Denmark, and fought the Muscovites at Cudnow. As commander-in-chief, he beat the Turks at Chocim and Lemberg. His greatest exploit was the rescue of Vienna besieged by the Turks and their expulsion from Poland and Hungary. Forced to give up Kieff to Russia and to see the crown pass from his family, he died, a broken man.—C.E.

Social Contract, the title of a book on the theory of the state written by Jean Jacques Rousseau in 1762. The problem Rousseau is seeking to solve is: "To find that form of association which should protect and defend, with the whole force of the community, the person and property of each individual; and in which each person, by uniting himself to the rest, shall nevertheless be obedient only to himself, and remain as fully at liberty as before" (Social Contract, Bk. I, Chap. 6). The solution he offers is the organization of the state by means of a social contract which, stripped of unessentials, he reduces to the following terms: "We, the contracting parties, do jointly and severally submit our persons and abilities to the supreme direction of the general will of all; and in a collective body receive each member into that body as an indivisible part of the whole" (ibid.).

Rousseau recognizes the family as the most ancient society, and even as a natural society during the period of the dependency of the offspring (Chap. 2). This is the state of nature. But a time arrives when mankind can no longer maintain itself in that stage; thereupon the organization of the state through the social contract becomes imperative. Man cannot create new powers but only form an accumulation of existing ones; and this he does by contributing his force and liberties to make up the general will. In passing from the state of nature to society man ceases to follow instinct and appetite as his rule of conduct, and accepts justice as the rule instead (Chap. 8). The general will set up by the social contract is

sovereign in society, and its sovereignty is inalienable, indivisible, and always in the right because it constantly tends towards the general good (Bk. II, Chaps. 1, 2, 3). A law is the exercise of the activity of the general will, and as the general will is always right, the law cannot be unjust. It is admitted, however, that the general will may be insufficiently informed, and hence the need of the legislator who will bring about a union of understanding and will in the body politic. Rousseau recognizes the conventional forms of government and further holds that, "every form of government is not equally proper to every country" (Bk. III, Chap. 8), but, "that government is the best under which the citizens increase and multiply most" (Chap. 9). In establishing a government, the sovereign, i.e., the general will, enacts that a government should be established in such or such a form, and the people nominate the chiefs who are to administer it (Chap. 17). The outstanding weakness of Rousseau's theory is that it does not afford any basis for right. If the individual will in the state of nature has only instinct and appetite for its rule of conduct, the mere aggregation of individual wills to make the general will cannot transform instinct and appetite into the voice of duty.—C.E., IV, 335.

(J. F. MCC.)

CLAUDIUS ACQUAVIVA, 5TH GENERAL OF THE SOCIETY OF JESUS

Socialism, a social-economic system based on the common ownership of the means of production and exchange of wealth. The name is supposed to have originated in England in 1835 during the agitation of Robert Owen. The idea of common ownership as a remedy for the inequalities of life appears in Plato's "Republic," Campanella's "City of the Sun," and other writings of ancient and modern times. The philosophic basis for common ownership as a serious policy of social management was provided by Karl Marx (1818-83) in his economic determinism or, as it is often called, the materialistic interpretation of history. Marx's socialism is therefore called scientific. It is the inspiration of all socialism that is taken seriously in modern times, although in the stress of controversy socialists have abandoned most of the Marxian principles. The contributions made by Marx to socialism are: "The Communist Manifesto" (in collaboration with Engels), published, 1848, and containing the germs of his theory; "Das Kapital," the first part of which appeared in 1867; and the founding of the International Workingmen's Association in 1864. This "International" provided the means for the spread of his ideas, while "Das Kapital" provided the philosophy of the movement. The strength of socialism has lain rather in the criticism of existing capitalism than in the appeal of its own program of social amelioration. In its original program socialism was revolutionary rather than parliamentarian; but in practise socialists have yielded to opportunism, forming political parties, seeking seats in parliaments, and seeking to effect their policies by parliamentary means. Hence it is rather as a political than a revolutionary movement that socialism exerts its present-day influence.—C.E.; Preuss, The Fundamental Fallacy of Socialism, St. L., 1908; Kirkup, History of Socialism, Lond., 1909.

(J. F. MCC.)

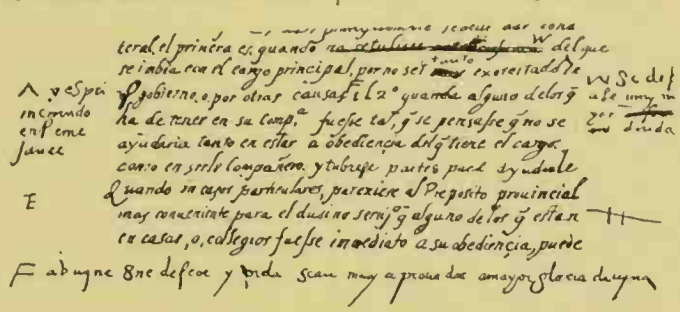
Society (Lat., *socius*, a companion), a stable union of men cooperating for the attainment of some end beneficial to all. It is distinguished from any grouping of animals (herds, flocks, swarms) in that it presupposes intelligent and free activities; from temporary groups of men (mobs, crowds) in that it presupposes some permanence and organization of membership; and from other human groupings in which the members remain entirely individualistic in their acts and purposes. A necessary factor in every society is the presence of authority, whereby the acts of the individuals are properly directed and subordinated to the purposes of the society. Authority requires the distinction of ruler and subject, the former regulating and the latter being regulated in the exercise of authority. The first and basic society is the family (q.v.), in which husband, wife, and children find the fulness of life which their complementary natures require. Historically and logically this gives rise to the second primary society, the state in which temporal interests are secured which the unassociated individual would not normally be able to attain. The Church is a perfect society, promoting the welfare of the individual soul, and fulfilling the social duty of worship. Within and beyond these universal and basic societies are other secondary organizations, as numerous as man's needs and the various ways he has found to satisfy these needs. They are distinguished by their purposes, e.g., education, recreation, business, or politics, etc.; their method of organization, e.g., oligarchies, democracies, etc.; their territorial limitations, as Utah or Ohio; or by any other distinctive features.

The origin and development of societies have been much studied in connection with the theory of evolution. Various factors have been invoked to explain social forms, geographical, economic, racial, legalistic, etc. It is beyond question that all forms of society, including family, church, and state, have been profoundly modified by geographic locale, economic interests, racial and social inheritance. No one factor will explain all changes, nor is it true that change has always been progress. A complete theory must include all factors, from the innate instinct for companionship to the rational appreciation of the nature and benefits of organization. In face of all modern attacks, the classic theory of the nature and workings of societies remains secure.—C.E.; Woods, First Book in Ethics, N. Y., 1923.

(E. F. MCK.)

Society of Jesus (COMPANY OF JESUS; JESUITS) ranks among religious orders as a body of clerics regular organized for Apostolic work, fol-

lowing a religious rule and relying on alms for their support. Founded at Montmartre, Paris, 1534, by St. Ignatius Loyola (q.v.), it was the chief instrument of the Catholic Reformation. Paul III approved the new rule, 1540, and Ignatius was elected the first general, 1541. The constitutions drafted by him and based on his Spiritual Exercises, were adopted, 1558. It was the first order which enjoined by its constitutions devotion to the cause of education. The ministry of the Society consists chiefly in preaching; teaching catechism; administering the sacraments; conducting missions in parishes; taking care of parishes; organizing pious confraternities; teaching in schools of every grade; writing books, pamphlets, periodical articles; going on foreign missions among uncivilized peoples, and special missions when ordered by the pope. The general resides at Rome and has a council of assistants. The motto of the Society is "Ad Majorem Dei Gloriam" (For the greater glory of God).



MS. OF CONSTITUTIONS WITH CORRECTIONS BY ST. IGNATIUS

While the preachers and missionaries evangelized Italy, colleges were established at Padua, Venice, Naples, Bologna, Florence, Parma, and other cities. After 1544 their success in Spain was rapid and the province established, 1547, was subdivided into three, 1554. In France many colleges were founded beginning with the Collège de Clermont, 1550. Under Henry IV the Society increased rapidly. The politico-religious history of the Society under Louis XIV centers round Jansenism (q.v.) and the lives of the king's confessors, especially PP. Annat, Ferrier, La Chaise, and Michel Le Tellier. The cause of the Jesuits was also compromised by the various quarrels of Louis XIV with Innocent XI, especially concerning the *régale* and the Gallican Articles of 1682. The first Jesuit to labor in Germany was Bl. Peter Faber (q.v.) who won to the ranks St. Peter Canisius (q.v.). The first residence was in Cologne, 1544, the first college at Vienna, 1552. Hungary was included in the province of Austria; the chief patron of the order was Cardinal Peter Pazmany. Canisius visited Poland, 1558, and animated King Sigismund to an energetic defense of Catholicism. The colleges of Braunsberg (1584) and Vilna (1569) became centers of Catholic activity in northeastern Europe. In 1608 the province was subdivided into Lithuania and Poland. The first settlement in Belgium was at Louvain, 1542; Flanders became a separate province, 1564. Jesuit congregations, or sodalities of the Blessed Virgin were first instituted at Rome by a Belgian Jesuit, Jean Leunis, 1563, and were taken up enthusiastically by his native country. The Society had great difficulty in finding an entrance into England, but early Jesuits exerted themselves on behalf of the English seminary at Douai and of the refugees at Louvain, and took charge of many colleges on the continent, Valladolid, St. Omer, and Seville. Their period of greatest prosperity was under King James II (1685-88). Ireland was first visited, 1542, but immense difficulties had to be overcome. Many Irish colleges were founded on the continent. The greatest extension in Ireland was naturally during the dominance of the Confederation (1642-54). Missionary labor was the chief occupation of the Irish Jesuits. The Scottish mission may be said to have begun with Father James Gordon, 1584, and Fathers Edmund Hay and John Drury who came in 1585. They also conducted colleges on the continent. After the Revolution the Fathers were scattered but returned with reduced numbers.

The field of foreign missions is held in greatest esteem among the Jesuits. St. Francis Xavier (q.v.) went to India (Goa), 1542, to Ceylon; Malacca, 1545; Japan, 1549. Missions on the west coast of Africa were organized from Goa. Others were founded in Abyssinia; Persia; Japan, which gradually developed into a province; China; Central and South America; Paraguay; Mexico; United States under Fr. Andrew White (q.v.) and four other Jesuits from the English mission (1634), where they worked among the Indians. The French Missions had as bases the French colonies in Canada, the Antilles, Guiana, and India and missions of the Levant, in Syria, among the Maronites (q.v.), etc. The Canadian mission is described under CANADA; and MISSIONS, CATHOLIC INDIAN, of CANADA.

In 1773 Pope Clement XIV issued the Brief of suppression by which the entire Jesuit order was suppressed throughout Christendom. He had been under pressure of the Spanish Court and the Duc de Choiseul and other strong influences. In the separate countries (Portugal, France, Spain) the Jesuits had been already expelled some years before. The suppression was due to the same causes which in further development brought about the French Revolution. Empress Catherine of Russia and Frederick II of Prussia opposed this measure and maintained the Society as a teaching body, so that the Society was never wholly suppressed. During most of the time of the suppression the only priests in the United States were Jesuits. Pius VII restored the Society by Brief, 1814.

General statistics of the Society of Jesus for the beginning of 1929: priests, 9517; scholastics, 6591; brothers, 4528: in all, 20,636. Statistics for English-speaking countries are as follows:

PROVINCE	PRIESTS	SCHOLASTICS	COADJUTORS	TOTAL
England	452	243	132	827
Lower Canada	184	167	108	459
Upper Canada	47	101	29	177
Ireland and Australia	256	192	60	508
Assistance of America				
California	258	241	99	598
Maryland-New York	427	467	105	999
Missouri	605	526	164	1,295
New Orleans	182	100	43	325
New England	172	317	34	523
	2,583	2,354	774	5,711

—C.E.; Goodier, The Jesuits, Lond., 1929; Campbell, The Jesuits, 1534-1921, N. Y., 1921; La Farge, The Jesuits in Modern Times, N. Y., 1928.

Society for the Maintenance of the Apostolic See, THE, was established in London in July, 1926, with the idea of cooperating with the sovereign pontiff in his universal work of apostolate and in his constant endeavor to establish the peace of Christ among the nations. It also aims at developing the spirit of devotion to, and prayer for, the Holy See. By assisting in the organization of pilgrimages to Rome, and public functions in honor of the sovereign pontiff, it contributes to the upholding of the moral prestige of the papacy. By means of leaflets, tracts, and posters it endeavors to foster among the faithful the teaching of the Holy Father as set forth in his encyclical letters and addresses delivered on special occasions. The S.M.A.S. thus makes it possible for the faithful to take a personal share in the work of apostolate of the Holy Father by prayer, work, and charitable offerings. The annual contribution of the members and their voluntary donations are used to cover the expenses of the publicity and propaganda and to increase the income of the Holy Father derived from Peter's Pence. In addition to a membership (in 1929) of over 7000, the S.M.A.S. also enjoys the support of 21 other Catholic organizations.

(E. V. W.)

Society of Foreign Missions of Milan, founded, 1850, under the patronage of Pope Pius IX by Angelo Ramazzotti, then an Oblate Father of Rho (Milan), later Bp. of Pavia, and subsequently Patriarch of Venice. The society is a "Pious Association of Secular Priests," who labor as missionaries among the heathen in India, China, and Burma. They follow a rule approved by the Sacred Congregation of Propaganda; mother-house at Milan. The society has apostolic schools at Monza, Genoa, and Aversa, and missions in the dioceses of Hyderabad-Deccan and Krishnagar, the viciariates apostolic of Hantchoungfou, Hong-Kong, Kaifengfou, Nanyang, Toungoo, and Weihouifou, and the Prefecture Apostolic of Kengtung. Statistics: 9 missions, 293 members, including 11 bishops and 219 priests.

Society of Foreign Missions of Paris (MISSIONS ETRANGÈRES DE PARIS), a congregation based on the plans of Alexandre de Rhodes as represented to Innocent X, 1653. His exposition of the needs of missions in the Far East, where he had labored since 1624, enlisted the pope's cooperation and he was commissioned to select priests who could be consecrated bishops for missionary jurisdiction. Through the papal nuncio at Paris the choice fell on three zealous priests, but their departure was retarded by the hostile attitude of Portugal, which feared the spread of French influence. Negotiations were resumed, 1657, and a complete program of evangelization was based on the Decree of Propaganda of 1651. The project, coming under the immediate protection of Pope Alexander VII, was furthered by the untiring efforts of Mgr. Pallu, Bp. of Heliopolis, and Mgr. Motte-Lambert, Bp. of Beirut, whose nominations as vicars Apostolic were confirmed by Propaganda, 1658. The foundation of a seminary as the center of the society was prescribed by Propaganda, and one was constituted, 1660; the society was approved, 1890; the Constitutions revised and approved by Propaganda, 1923. The society at its inception was promoted by generous donations and the devoted interest of men and women prominent in French affairs. It progressed with difficulty, however, through the 17th and 18th centuries and was temporarily arrested by the French Revolution; but since 1843, it has flourished with steadily increasing membership, partly through contributing charities and in great measure through the inspiring martyrology the society boasts, the persecution of its missionaries even rousing European intervention in Eastern countries. Another cause of progress has been the comparatively recent facilitation of communication. The society is not, strictly speaking, a religious order, but an association of secular priests bound by community of object, i.e., the service of the missions. Membership is eligible only to those who have already spent three years in the mission field. The superior of the Seminary in Paris is, unofficially, the superior-general, governing with a board of directors representative of each mission group. The bishops and vicars Apostolic, nominated by the missionaries, are appointed by the pope, depending on him solely through Propaganda. Statistics: 37 missions, 1092 missionaries (of whom 46 are bishops), 1414 native priests.—C.E.

Society of Marie Réparatrice, founded by Emilie d'Oultremont, Baroness d'Hoogvorst, in Strasburg, Alsace, 1857. The purpose of the society is reparation for sin by a mixed life of contemplation and works for the spiritual good of others. The order has more than 60 houses, including houses of retreat, schools, lending libraries, study clubs, workrooms for the poor, orphanages, and dispensaries, in Italy, France, Belgium, Spain, England, Ireland, Canada, Africa, the United States, Cuba, and Palestine. The mother-house is in Rome; religious total about 2000.

Society of Mary (MARIST FATHERS), religious order of priests and lay-brothers founded at Lyons in 1816 by Jean Claude Colin, approved by Gregory XVI, 1836. The work of the order includes missions, both domestic and foreign, colleges for the education of youth, and seminaries for the training of clerics. In France the Marists developed rapidly, and outside of France the first field of labor offered them was the Vicariate Apostolic of Western Oceania. The immense area of the viciariate, together with the presence at its head of a secular bishop, soon necessitated the creation of smaller vicariates under Marist bishops. These missions have progressed steadily under the Marist fathers who, besides their religious work, have largely contributed to make known the languages, fauna and flora of the South Sea Islands, and helped in their colonization. In the British Isles the Marist foundations began in 1850 at the request of Card. Wiseman. The Society of Mary has taken a firm hold in the United States and even extended into Mexico. Rome is the seat of the mother-house and the procurator-general. Statistics: 7 provinces, numerous missions in Oceania, 1136 religious.

Society of Mary, of Paris (MARIANISTS), religious order founded at Bordeaux, France, in 1817, by Guillaume Joseph Chaminade. The constitutions of this society specify the salvation of its own members as its primary end; its secondary end includes all works of zeal. Christian education especially appeals to its members, who have devoted most of their energies to the management of schools. The general superior and his assistants resided at Bordeaux until 1860, when they removed to Paris, where the headquarters of the order were maintained until the expulsion of the society from France, 1903. Since then the seat of the general administration has been at Nivelles, Belgium. The order spread rapidly, establishing houses in France, Belgium, Germany, Austria, Switzerland, Italy, Spain, Africa, China, Japan, Hawaiian Islands, Canada, Mexico, and the United States. Statistics: 160 houses, 1900 religious.

Society of Missionary Catechists, an organization designed to meet the needs of the vast mission territories of the Southwest of the United States where priests are few. In these districts the Missionary Catechists prepare the children for the reception of the sacraments, visit the poor and sick in their homes, clothe, and care for the destitute, train altar boys, and cooperate with the heavily-burdened missionary priests in every way.

Society of Our Lady of Good Counsel, THE, is composed principally of London solicitors and barristers; its purpose is to render free legal help and advice to the poor. It is placed under the patronage of Bl. Thomas More, lord high chancellor of England. Until this society was constituted, 26 April, 1926, there was no means in Great Britain whereby a poor person could obtain legal assistance, excepting only advice, in regard to police court and county court cases, and it is in these courts that most cases of immediate personal concern to the poor are tried. A "poor person" according to the rules of this society is one not possessed of £50 (excluding wearing apparel, tools of trade, and the subject matter of the proceedings) and whose total income does not exceed £2 per week. Although essentially a Catholic society, the question of religion does not arise so far as applicants for help are concerned; assistance is freely given to all regardless of creed, social status, or character; it is only necessary that clients be poor and have right and justice on their side. Each solicitor and barrister on joining the society agrees to take certain classes of cases; he can thus choose the division of law with which he is most familiar. The general welfare of the society is the concern of a council which is composed of ecclesiastics, lawyers, and laymen, the Card.-Abp. of Westminster being president. The activities of the society are directed by an executive of lawyers of both legal branches, the chairman being Sir Reginald Mitchell Banks. Attached to the society is a Ladies Committee which undertakes to collect funds for such necessary expenses as office rent, court fees, etc., and to make known to the poor in need of legal aid the help they may obtain from the society; a special sub-committee acts as a link between the society and foreign embassies, legations, and consulates, who may have poor of their nationalities seeking aid. While it is no part of the society's work to foster litigation, its aim being rather to induce just and equitable settlement of disputes, it does in cases of necessity aid its clients as far as the Court of Criminal Appeal, in which tribunal, as elsewhere, it has achieved notable successes. (E. V. W.)

Society of Our Lady of the Retreat in the Cenacle, founded, 1826, at La Louvesc, France, by Marie Victoire Thérèse Coudere, under the direction of Fr. Jean Pierre Terme. Their work consists chiefly of providing spiritual retreats and teaching Christian doctrine. The society has 35 houses of retreats in Belgium, England, France, the Netherlands, Italy, Switzerland, Brazil, and the United States. The mother-house is at Brussels; the total number of religious is 1000.—C.E., III, 518.

Society of Priests of St. Sulpice (SULPICIANS), founded at Paris, 1642, by Jean Jacques Olier, for the purpose of providing directors for the seminaries established by him. Alexander Le Ragois de Bretonvilliers, the successor of Olier (1657-76), drew up the constitution of the society and secured its approval. The object of the society was to labor, in direct dependence on the bishops, for the education and perfection of ecclesiastics. During the 18th century the society carried on its work amid the difficulties aroused by Jansenism and philosophism. In the 19th century it continued its work of clerical training while sharing all the vicissitudes of the Church in France. Attacked during the persecutions brought about by the separation of Church and State, the society lost the old seminary of Paris, yet it was not dissolved and continues to subsist.

Olier in union with several pious persons, among them Jerome Le Royer de la Dauversière, founded the Society of Notre-Dame de Montréal. The object of this undertaking was to found a city in honor of the Blessed Virgin, as headquarters for the Indian missions and as a stronghold against the Iroquois. In 1657 four of Olier's disciples went to the mission of Villemarie and in 1663 the associates of Notre Dame ceded their rights and duties to the Society of Saint-Sulpice, which was thenceforth owner of the Island of Montreal. At the end of the 17th century the Sulpicians had organized in the vicinity of Montreal six parishes which they administered and supplied with churches, presbyteries, and schools. In 1684 three Sulpicians attempted to found a mission in Texas, but they failed, and one of their number, Fr. Chefdeville was martyred by the Indians. During the 18th century the number of priests increased and new foundations were made throughout Canada.

The Sulpicians came to the United States upon the institution of the American hierarchy. In 1791 four Sulpicians arrived in Baltimore, purchased a house on the edge of the city and began St. Mary's Seminary. The following year their number was augmented but it was still too early for a seminary and the priests ministered in the churches of Baltimore and the missions of the country. Under Fr. Tessier (1810-29), the seminary became solidly established and, 1822, it was endowed by Pius VII with all the privileges of a Catholic university. Six

seminaries in all, Baltimore, Bardstown, Brighton, Emmitsburg, Dunwoodie, and Menlo Park were founded or directed by Sulpicians. They now have St. Mary, Baltimore, St. Charles College, Catonsville, Md., the Sulpician Seminary at the Catholic University, and Menlo Park, Cal. The establishment and development of the Propagation of the Faith in this country were largely due to their efforts; the Sisters of Charity at Emmitsburg were established by their direction and cooperation; Fr. Joubert founded the colored sisterhood of the Oblates at Baltimore, and Fr. David the Sisters of Nazareth, in Kentucky. Statistics: 2 provinces, 430 members. —C.E., XIV, 329; Herbermann, Sulpicians in the United States, N. Y., 1916.

Society of St. Columban for Missions among the Chinese. See Chinese Mission Society of St. Columban.

Society of St. Edmund, founded under the name "Oblates of the Sacred Heart of Jesus and Immaculate Heart of Mary, Missionaries of St. Edmund," at Pontigny, France, 1843, by Fr. Jean Baptiste Muard for the work of missions. The members devote themselves to parochial and educational work, to the direction of pious associations, and to foreign missions. The motherhouse, originally at Pontigny, after the spoliation laws in France was transferred to Hitchens, England, where the fathers administered St. Michael's College until 1925 when the Augustinians of the Assumption replaced them. Formerly, the Congregation had also possession of the Abbey of Mont-St-Michel, and colleges at Laval, Château Gontier, and Sens. For a time they directed the Indian mission of St. Labre in the Diocese of Great Falls, Mont.; the Society is now represented in the Diocese of Burlington, Vt., conducting an Apostolic School and Novitiate at Swanton, and St. Michael's College at Winooski Park. Statistics (for the United States): 15 Fathers; 12 lay brothers; 16 scholastics and novices; 11 postulants; 145 students.—C.E., Suppl., 275.

Society of St. Francis de Sales (Salesians of Don Bosco), founded for the Christian education of the young by Blessed John (Don) Bosco near Turin, Italy, 1844. To combat the atheistic philosophy disseminated by the French Revolution, Don Bosco gathered together young boys, especially the poor, for religious instruction at what were called "Festive Oratories." The institution of night-schools became necessary and a trained staff was formed. The work of education was divided into two classes, students and artisans, the second enabling boys to learn a trade. The work was perpetuated by the formation of a religious congregation under rules drawn up in 1857 and approved, 1859; Rule and Constitutions were definitely approved by Pius IX, 1874. Development was rapid; colleges were opened, and missionaries were sent to South America, 1875, Africa, 1889, and Asia, 1894-1911. They came to the United States, 1898. Statistics: 35 provinces, 543 houses (276 in Europe, 211 in America, 34 in Asia, 19 in Africa, 3 in Australia; 28 are missions); 6682 religious including novices (2290 clerks, 1737 coadjutors; 422 missionaries).—C.E., XIII, 398.

Society of St. Vincent de Paul, an international society of Catholic laymen established for the purpose of performing deeds of charity, particularly visiting the poor in their homes and relieving their material wants and spiritual needs. The work is carried on almost exclusively by volunteers. The society was founded May, 1833, in Paris by six students, the leading spirit of whom was Frédéric Ozanam and in a short time had spread throughout the world. Its members number over 150,000 who are classed as "active" or "honorary" according as they attend the weekly meetings or "conferences" and participate actively in the organization's charitable work, or as they lend their support by spiritual and monetary offerings. The General Council of Paris has jurisdiction over the entire society which is divided into national superior councils, central councils, which govern diocesan councils, which in turn rule over the particular councils and parish conferences of a city. The official organ of the society is the "Manuel de la Société de Saint Vincent de Paul." The society was established in the United States in 1845, the first branch being organized in Saint Louis, Mo.; in 1914 it was organized into a body with a superior council at Washington and is now represented in dioceses throughout the country. It exists in a flourishing condition in England where it has its superior council in London, and in Ireland where the head council is in Dublin. The society has orphan asylums, immigrant aid societies, fresh-air nurseries, industrial schools, hospitals, etc. under its patronage. There exists also an international woman's society of St. Vincent de Paul with the same aim and organization as the men's. It was founded at Bologna, 1856, and has headquarters there.

Society of the Atonement, an institute comprising three congregations, the Friars of the Atonement, Franciscan Sisters of the Atonement, and Tertiaries.

Friars of the Atonement, a branch of the Third Order Regular of St. Francis, founded in the United States, 1899, by Paul James Francis, a clergyman of the Episcopal Church. They originated the Church Unity Octave, 1908, and in 1909 were received corporately into the Catholic Church. Among the society's activities are the Union that Nothing be Lost, which dispenses large sums to the missions, and "The Lamp," a monthly publication. The headquarters and novitiate (St. John's Atonement College) are at Graymoor, N. Y.; there is a foundation at Hereford, Tex.

Franciscan Sisters of the Atonement, the second congregation of the Society of the Atonement, founded at Graymoor, N. Y., in 1898, by Mother Lurana Mary Francis. They observe the Rule given by Leo X to the Third Order Regular, being affiliated to the Friars Minor by an Indult of 1921. Their aim is the "reunion of all Christians," and their work is of a missionary character both at home and in the foreign mission field. The order has 15 houses, including mission settlements, a clinic dispensary for colored people, a summer camp, and other establishments, in the United States, Canada, Italy, and Ireland. The motherhouse is at Graymoor; religious total 115. Ter-

TIARIES, members of the third congregation, living in the world, now number over 1000.—C.E. Suppl., 64.

Society of the Blessed Sacrament, congregation of priests founded at Paris, 1865, by Blessed Pierre Julien Eymard, to devote themselves exclusively to the worship of the Holy Eucharist. In the houses of these Fathers, the Blessed Sacrament is always exposed for adoration, and the sanctuary never without adorers. All the houses in France were closed by the government in 1900, but Perpetual Adoration is continued in the Blessed Sacrament chapel in Paris. The first foundation in the United States was made in 1900, by Fr. Estevenon at St. Jean Baptiste church, N.Y.C.; in 1904 the fathers opened a preparatory seminary at Suffern, Rockland Co., N.Y., and they are now represented in the archdioceses of New York and Chicago. The general mother-house is at Rome; the novitiate for North America at Quebec, Canada. From every house of the congregation emanates a series of Eucharistic works, as: "Eucharistic Weeks, or, Lights and Flowers," "People's Eucharistic League," "Priests' Eucharistic League," "Sacerdotal Eucharistic League," etc. In the United States these Fathers publish "Emmanuel," and "The Sentinel of the Blessed Sacrament." Statistics: 500 religious, 23 houses, of which 3 are in Canada, 3 in the United States, and 2 in South America.

Society of the Divine Saviour (SALVATORIANS), founded, under the title Society of Catholic Instruction, by Fr. John Baptist Jordan, at Rome, 1881; first papal approbation, 1905; final approbation, 1911. The rules and constitutions, based largely on those of the Society of Jesus, add to the usual three vows a fourth of apostolic mission work. The society's aim is to spread God's kingdom on earth, by means of parish and social work and the advancement of Catholic literature, which they issue in large quantities. The congregation has been assigned a new mission field in the province of Fu-kien, China, to replace the Prefecture Apostolic of Assam, British India, transferred since the World War to the Salesians. The mother-house is in Rome; the other houses are in Germany, Austria, Czechoslovakia, Poland, Rumania, Switzerland, Belgium, England, the United States, Colombia, and Brazil. Statistics: 4 provinces; 32 houses and colleges; about 500 members, of whom 200 are priests.—C.E., V, 53; C.E. Suppl., 266.

—SISTERS OF THE DIVINE SAVIOUR, a congregation founded in Rome, 1888, by Fr. John Baptist Jordan to supplement the work of the Salvatorian Fathers. They follow the Third Rule of St. Francis and their aim is religious enlightenment. The congregation has 65 houses, including schools, homes for aged women, industrial schools for women; they nurse the sick in hospitals and in their own homes. The mother-house is in Rome; they are established in Italy, Germany, Austria, Hungary, Belgium, and China; the total number of religious is 1000.—C.E. Suppl., 266.

Society of the Divine Word, founded, 1875, at Steyl, near Tegelen, Holland, by Fr. Arnold Janssen, for the propagation of the Catholic religion among pagan nations. It is composed of priests and lay brothers. The founder did not intend originally to create a congregation; he wished a simple association without vows, but in 1885 the vows of poverty, chastity, and obedience, were adopted. The Society has houses in Europe, and missions in China, Oceania, Africa, and America. Its missionaries study carefully the racial and social traits, and customs of the peoples whom they seek to civilize and Christianize, and they have made notable contributions to the science of ethnology and comparative religion. Besides other publications, "Anthropos," published by them, is a leading anthropological journal containing articles in various languages.—C.E., V, 54.

Society of the Helpers of the Holy Souls, founded in Paris, 1856, by Eugénie Smet, to assist the Holy Souls, to visit and care for the sick poor, and for other charitable works. The Rule of St. Ignatius is followed. Shortly after their institution, the Helpers created "honorary members," "associates," and "benefactors," who join them in prayer and sacrifice and enjoy the privileges of the Society. Priests become honorary members by celebrating a monthly Mass for the intentions of the community; and religious, by receiving a monthly Communion for these intentions. The Society has 50 convents, including schools, orphanages, and settlement houses, in the United States, England, Scotland, France, Belgium, Italy, and China. The mother-house is at Paris. The total number of religions is 1300.—C.E., VII, 213.

Society of the Holy Child Jesus, founded in England, 1846, by Mrs. Cornelia Connelly, primarily for the education of girls; their work includes the visiting of the sick and poor and instruction of converts, when it does not interfere with their teaching. The constitutions are based on those of St. Ignatius. The society has 26 houses including schools, academies, and one college in England, France, Switzerland, Italy, and the United States. The mother-house is in Rome; the total number of religious is about 540.—C.E., VII, 400.

Society of the Holy Name, established, 1274, by John of Vercelli, who commanded the superiors of the Dominican order to preach devotion to the Holy Name, in obedience to Pope Gregory's wishes. Two centuries later Didacus of Victoria wrote the rules and constitution of the Society, and Pius IV raised it to a confraternity; Pius V restricted canonical erection of the Holy Name Society to the Dominicans, 1571, and since then, charters must be obtained from the Master General of the Dominican Order. The primary object of the Holy Name Society is to honor and reverence the Holy Name of God and of Jesus Christ; this is accomplished by directing the members to practises of piety, to frequent prayer and to group action in worship. The members promise to honor and reverence the Holy Name, to abstain from blasphemy, unclean speech, and perjury, and to receive Holy Communion at least quarterly in a body. The United States with its territories and dependencies and English-speaking Canada have 6570 societies and 2,429,550 members. In many cities there are special branches for men of the same avocation, especially

among police and firemen and postoffice employees. The organ of the Society is the Holy Name Journal.—C.E., VII, 420.

Society of the Priests of Mercy of the Immaculate Conception, founded at Lyons, France, in 1808, by Rev. Jean Baptiste Rauzan; dispersed by Napoleon I; reconstituted at Paris, 1814, under the title "Priests of the Missions of France"; again dispersed, 1830; reestablished as a new society of "Fathers of Mercy," approved and affiliated to Propaganda, 1834; Constitutions approved, 1908. The Fathers embrace all works of apostolic zeal as auxiliaries of the secular clergy under episcopal jurisdiction. They conduct missions and have charge of both French- and English-speaking parishes in America. The mode of life is, in general, that of secular priests. The Society is now established in France, Italy, Belgium, and the United States; the mother-house is at Paris. A procure and House of Studies is at Rome; St. Joseph's Novitiate is at Oregon, near Peekskill, N. Y. Statistics (for the United States): 5 churches, in New York and Brooklyn; 1 apostolic school; 1 novitiate; 1 scholasticate; 20 Fathers.—C.E., V, 794; C.E. Suppl., 495.

Society of the Sacred Heart of Jesus, founded in Paris, 1800, by St. Madeleine Sophie Barat, for the education of youth and the giving of retreats. The Rule is based on that of St. Ignatius. The society has 153 houses, including colleges, academies, elementary and high schools, in Italy, France, Belgium, England, Ireland, Scotland, the Netherlands, Spain, Germany, Austria, Hungary, Poland, the United States, Canada, Cuba, Porto Rico, Mexico, Peru, Chile, Argentine, Uruguay, Brazil, Colombia, Egypt, Congo, Australia, New Zealand, Japan, and China. The mother-house is in Rome; religious total 6750.—C.E.; J. Stuart, The Society of the Sacred Heart, Lond., 1923.

Society of the Sisters, Faithful Companions of Jesus, an institute founded by the Viscountess d'Houet, at Amiens, France, 1820, for the education of all classes. The society has 95 houses, including schools, a normal training college, one orphanage, and hostels for university students, in France, Italy, Switzerland, Belgium, England, Ireland, Scotland, the Channel Islands, Australia, Canada, and the United States. The mother-house is in Paris; the total number of religious is about 1300.—C.E., V, 769.

Socinianism, the body of doctrine held by the followers of Lelio Sozzini, or *Socinus* (1525-62), a priest of Siena, and of his nephew, Fausto Sozzini (1539-1604), who carried his teaching to Poland where it first became important. The outstanding feature of Socinianism is its denial of the Trinity. It bases its teaching on the Bible "interpreted by reason," consequently it denies all mysteries which reason cannot comprehend. Generally speaking Socinians denied the Virgin Birth, though the older Socinians taught that Christ was the Logos (John, 1), and so to be adored. They also denied the Redemption, holding that the Passion of Christ is a mere example to us and a pledge of our forgiveness. Socinianism spread to various parts of Europe in its earlier years; while it is much akin to modern Unitarianism, it is not organically its forerunner. —C.E. (F. K.)

Sociology (Lat., *socius,* companion; and Gr., *logos,* science), the study of man in his social life. Plato in his "Republic" and Aristotle in his "Ethics" and "Politics" wrote the first classical studies of social life, to which was added a Christian element by the medieval scholastics. These studies however were limited by special viewpoints, such as ethics, politics, economics, or religion. Sociology in its modern form, a generic study of all social relationships of whatever kind, is generally traced to Comte (1857), and Spencer (1903). There is some debate as to whether sociology should be rated as a distinct science, since scarcely any two authorities agree as to content, method, or principles. Treating a vast subject, coextensive with the life of man, a sociological work must be one of synthesis, as general as philosophy itself; hence, as in philosophy, differences of basic principles lead to conclusions of widest divergence. A careful appraisal of these basic principles in every writer must precede any study of the work itself. It is regrettable that practically all the standard works of general sociology are vitiated by false principles, such as evolutionary materialism, economic determinism, or anti-religious bias.

More valuable than most general works, are special sociological studies of limited phases of man's social life. Much important truth has been discovered and emphasized, for example, in history, by showing the character and importance of the life of the common people in various periods hitherto characterized only by the official acts of princes or generals; in studies of the problem groups of our own civilization, the poverty-stricken, the feeble-minded, the criminal, the unemployed, as affected by and as affecting the life of the community. Such studies as these last lead immediately to what is known as practical sociology or social work, which is the attempt to find the causation and the remedy of all the failures occurring in our social system.

Sociology in its various forms derives both interest and importance from the fact that modern civilization places man in intimate contact and dependence upon his fellows to an extent never known before. The conquest of distance and time in communication, the ever-greater specialization of economic, educational, and other activities, require understanding and control of the influence of the community upon the life of the individual, and of the influence of the individual upon the life of the community, which will result only from a well-developed sociology.—C.E.; Blackmar and Gillin, Outlines of Sociology, N. Y., 1924. (E. F. MACK.)

Sodality of Saint Peter Claver, founded at Salzburg, Austria, 1894, by Countess M. Theresia Ledóchowska to aid the African missions and to foster the work of freeing slaves. It includes members of a female religious institute who are entirely engaged in the work of the African missions (these lead a community life in civilized countries, and have their headquarters at Rome); laymen and women who devote themselves as far as their state in life permits, to the work of the sodality, espe-

cially by managing the succursals; and common helpers of either sex who foster the work by contributions and other means. There are also sodalities of this name in missions among the colored people.

Sodality of the Blessed Virgin Mary. Special devotions in honor of the Blessed Virgin were practised in the Jesuit schools in the 16th century. John Léon, a Belgian scholastic, who had learned this pious custom from Father Sebastian Cabarassi, S.J., in Sicily (*c.* 1550) instituted the first sodality in the Roman College in 1563. Associations were formed in many schools in Europe and, at the request of Claudius Acquaviva, S.J., the Roman sodality was canonically erected (1584), with title "First Primary," by Gregory XIII, who gave the Father General power to erect like sodalities and aggregate them to the mother Sodality. In 1751 the doors of the First Primary were opened to women's sodalities and in 1824 permission was given by Leo XII for the affiliation of societies not under Jesuit direction. The main principles of the sodality, which state that it should be a select body devoted to the Blessed Mother and aiming at more than ordinary goodness, as well as the Act of Consecration, have remained the same since its origin in 1563. The total of aggregations to the First Primary in 1904 was 27,443 societies, and at present the majority of Sodalities consists of women.—C.E., XIV, 128; Manual of the Sodality of the Blessed Virgin Mary, N. Y., 1897.

Sodoma, Il (Giovanni Antonio Bazzi, or de Bazzi; 1477-1549), painter, b. Vercelli, Piedmont, Italy; d. Siena. He was a follower of Leonardo da Vinci after living several years in Milan in his youth. After 1500 he lived and worked mainly in Siena, being famous for fresco characterized by sumptuous color and unusual beauty in the faces. In 1507 he was invited to Rome by Julius II to assist in decorating the Vatican, and from 1513-15 he executed the noble frescoes of the "Life of Alexander" in the Villa Farnesina in Rome. Among his greatest works in Siena are incidents from the life of St. Catherine, in her chapel at San Domenico, and frescoes in the Oratory of San Bernardino, and the chapel of San Spirito. One of his masterpieces is the great banner of St. Sebastian now in the Uffizi gallery in Florence. He is considered to have been an extraordinary but uneven genius.—C.E.

Sodom and Gomorrha, sŏd'om, gō-mŏr'ra, two cities of the Pentapolis, utterly destroyed by "brimstone and fire from the Lord out of Heaven" (Gen., 13, 18, 19), for the unnatural sins of their inhabitants. Their names are synonymous with impenitent sin, and their fall with a manifestation of God's just wrath (Deut., 29; II Peter, 2; Jude, 7; Ezech., 16). Tradition says their site is covered by the Dead Sea, but geologically this is impossible; the exact location is unknown, but is included in "the country about the Jordan."—C.E.

Sodor and Man, ancient diocese, founded as the Diocese of Man, possibly by St. Patrick, 5th century, and including the Scottish Isles until the 14th, whence Sodor or Suthr-Eyar (Southern Isles). In 1542 the see was transferred to the Province of York. The last Catholic bishop was Thomas Stanley. The present Anglican diocese includes the entire Isle of Man.

Solemn (Lat., *sollennis*, annual), that which occurs yearly, hence at stated intervals, regular, established; festive, sacred, especially applied to the more important ceremonies of the Church, or to those ceremonies in which the rites of the Church are carried out in full, as a Solemn Mass. (C. J. D.)

Solemnity. (1) The state or quality of being solemn; solemn feeling, gravity. (2) A ceremonial observance, a rite expressive of religious reverence; a religious rite carried out in full according to the rubrics.—C.E. (C. J. D.)

Solemn Mass. (1) Originally a Mass at which the celebrant was aided by clerics of all the different ecclesiastical orders. (2) Mass at which the celebrant is aided by the deacon and sub-deacon, observing the complete ritual of the Church for the Mass. Such a Mass is called: Solemn, when celebrated by a priest; Pontifical, if celebrated by a bishop; Papal, when celebrated by the pope.—O'Brien, History of the Mass, N. Y., 1882. (C. J. D.)

Solesmes Abbey, a Benedictine monastery near Sablé, France, founded, 1010, by Geoffrey, seigneur of Sablé, as a priory dependent on the Abbey of St-Pierre de la Couture at Le Mans. Under Jean Bougler (1505-56), the last regular prior, two famous groups of statuary, known as the "Saints of Solesmes," were set up in the church. In 1791 the monastery was suppressed. Dom Prosper Guéranger took possession, 1833, and in 1836 began the Benedictine life there. Gregory XVI raised Solesmes to the rank of an abbey, 1837, making it at the same time the mother-house of the "Congregation of France." Branches were founded at Ligugé; Silos, Spain; Glanfeuil; Fontenelle; Marseilles; Farnborough, England; Wisque; Paris; and Kergonan. Having been driven from France in 1903, the monks settled in the Isle of Wight. The community of Solesmes has achieved world-wide reputation for erudition; the restoration of the true Gregorian chant of the Church is perhaps its greatest work.—C.E.

Solomon. He was called "The Peaceful," because in contrast to David, his father, he secured victories by treaties and accommodation rather than by war; and Jedidiah (Beloved of Yahweh), because of the wisdom and goodness characteristic of his earlier years. The sources for his life are: III Kings, 1-12; II Par., 1-9. Although not the logical heir, being the second son by Bethsabee (Bathsheba), he was the favorite, and was chosen to succeed his father. Coming to the throne at the age of eighteen, he ruled for forty years. Unsurpassed among the Hebrews for sagacity, peace enabled him to organize the kingdom; provide for its defense by means of fortresses and a standing army; advance the orderly administration of justice; develop trade; and embellish the capital with magnificent edifices, the most noteworthy being the temple and his own palace. The expenses for these, however, as well as for his harem in later years, became so burdensome that on his death the kingdom was rent asunder. Many scholars think that the number of his wives and concubines should be

set at 70 and 300, respectively, and that the last number may have represented female slaves in attendance upon the women. His voluptuousness and his efforts to please foreign consorts brought him so low that he practised idolatry. Some think that he received the grace of final repentance.—C.E.; Conway, Solomon and Solomonic Literature, Chi., 1899. (T. MCL.)

Somno refectis artubus, or OUR LIMBS REFRESHED WITH SLUMBER NOW, hymn for Matins on Monday. It was written by St. Ambrose (340-397) and has 17 translations; the English title given above is by J. Neale.—Britt.

Son, SON OF GOD, Second Person of the Blessed Trinity; Jesus Christ the Redeemer: "Indeed thou art the Son of God" (Matt., 14); "Thou art Christ, the Son of the Living God" (16).—C.E.; Pohle-Preuss, Christology, St. L., 1922. (ED.)

Son, THE, Our Lord's own name for Himself as Son of God (John, 3, 35; 5, 22). God the Son is the second Person of the Blessed Trinity (q.v.). He is the only begotten and eternal Son of the Father. He is consubstantial with the Father, His Perfect Image, Word, and Wisdom, the personal expression of the infinite thought of the Father.—C.E., XIV, 142; Pohle-Preuss, Christology, St. L., 1922. (C. F. C.)

Songish Indians, tribe of Salishan stock formerly living on Vancouver Island, now on reservations under the Cowichan agency. They had the clan-system castes, and had communal houses with carved totem posts. They made dug-out canoes and wove blankets. Their religion was animistic, with many curious beliefs. Their first missionary was Fr. Bolduc who arrived with the Hudson Bay Company in 1843. The first regular mission was founded by the Oblate Fr. d'Herbomez in 1857. In 1859 Fr. Casimir Chirouse came with two companions. The tribe has been wasted by smallpox, but is now prosperous. They are industrious farmers and fishermen. Two-thirds are Catholics and the rest Methodists.—C.E.

Song of Solomon. See CANTICLE OF CANTICLES.

Son of Joseph, Our Lord, "as it was supposed," according to St. Luke, 3, 23. (ED.)

Son of Man. This term occurs 82 times in the Gospel and, except on one occasion, is always used by Our Lord. There can be no doubt that the term is genuine, and that by it Our Lord meant to designate Himself. But why did He by preference call Himself the Son of Man? Some critics have thought that in the Aramaic of those days the speaker used to designate himself in this manner (as the Spaniards use *usted*, or *vuestra merced*, to designate the person spoken to); but after Dalman's thoroughgoing research this view is no longer tenable. Rather Our Lord adopted the title both to reveal and to hide His messias-ship. It was regarded by the Jews as messianic, and hence by applying it to Himself Our Lord to all appearances claimed to be the Messias; on the other hand, it did not bear that sinister anti-Roman meaning which the Jews had then given to other messianic titles.—C.E.; Felder, Christ and the Critics, Lond., 1924. (A. C. C.)

Sons, Two, parable in St. Matthew's Gospel, 21. It was spoken on Tuesday of Holy Week, and addressed to a deputation from the Sanhedrin. It is the story of a father who asked his two sons to go to work in his vineyard. The first son defiantly said he would not; but afterwards, being moved with repentance, he went. The second respectfully signified his immediate willingness to go, but he went not. Christ then assuming the offensive inquired of the audience which of the two did his father's will. They responded in favor of the first son: whereupon Jesus said that publicans and harlots shall go into the Kingdom of God before the chief-priests, Scribes, and Pharisees, thus giving the meaning of the parable and convicting the members of the august Sanhedrin out of their own mouths. The interpretation of the parable is this: The certain man is God; the first son, the notorious sinners, at first rebellious but who repented at the preaching of John the Baptist; the second son, the Pharisees and their type, who professed to obey God but rejected the teaching of the Precursor. The parable is easy of application. It fits any age. The two classes of men of which the sons are the types are always found. Lip-service avails nothing. Sincerity and true repentance manifested in obedience to the will of God, regardless of former sin and rebellion, are the only means of entering the Kingdom of God—Madame Cecilia, St. Matthew, N. Y., 1906; Fonck, tr. Leahy, The Parables of the Gospel, N. Y., 1915. (R. K.)

Sons of God, a title for all who believe in God and do His will: "Behold what manner of charity the Father hath bestowed on us, that we should be called, and should be the sons of God" (1 John, 3). See ADOPTION. St. Paul says we are called "into the liberty of the glory of the children of God" (Rom., 8). (ED.)

Sons of St. Joseph (JOSEPHITES), congregation founded at Ghent, Belgium, in 1817, by Canon van Crombrugghe for the Christian education of the poor. Fr. Crombrugghe drew up a few rules which were the basis of the future constitutions, and the first community of Josephites opened at Grammont, in 1817, a house known as Jerusalem. The next year the founder gave a constitution to his religious and the first Josephites bound themselves by the three customary vows. During the first 13 years of its existence, the order educated between 3000 and 4000 boys. In 1830 when Dutch rule in Belgium was discontinued and liberty of instruction was included in the new constitution, the Josephites began to take an active part in the work of education. They were in demand everywhere for the direction of schools and colleges, so that the original object of the institute was gradually modified. Under the generalship of Fr. Ignatius, many new houses were opened, the two most important being those at Melle and Louvain. Great progress was made by the congregation under Fr. Rémy de Sadeleer and in 1863 it obtained a laudatory Brief from the Holy See. In 1869 the Josephites opened a college at Croydon, England. The mother-house is at Grammont. Statistics: 4 educational institutions for boys in Belgium; over 100 members.—C.E., VIII, 519; C.E. Suppl., 663.

Sons of Temperance. See SECRET SOCIETIES.

Sons of the Sacred Heart of Verona, an

institute founded at Verona, Italy, in 1867 by Daniel Comboni, as a society of secular priests for the African missions. In 1885 the society became a congregation and its members were called Sons of the Sacred Heart. Until 1900 they were under the direction of the Jesuits. By a decree of 1923, this institute was divided into two congregations: the Congregation of the Sacred Heart of Jesus, for the missions of central Africa, comprising 140 religious, all Italians, and having its mother-house at Verona; and the Congregation of Missionaries of the Sons of the Sacred Heart of Jesus, composed of religious of Austrian, German, and other nationalities. The constitutions of both congregations are practically the same. Besides small residences in Italy, this society has a novitiate at Venegono near Milan, an apostolic school at Brescia, a novitiate for German-speaking members at Brixen (Tyrol), and a house at Gratz (Austria). Missionary labor is carried on by the Sons of the Sacred Heart throughout the whole of the Anglo-Egyptian Sudan and the northern section of the Uganda Protectorate; they are in charge of the vicariates Apostolic of Khartum, and Bahr-el-Ghazal and Uganda, and some of their members are at Cairo, Heluan, and Assuan in Egypt.—C.E. Suppl., 648.

Sophonias (Heb., *Zephania*, the Lord protects), one of the Minor Prophets, lived under King Josias near the end of the 7th century before Christ, a contemporary of Jeremias. He favored the king's reforms. His prophecy contains three chapters on the evils that were to befall various nations, promising the coming of Christ, the conversion of the nations, and the final conversion of the Jews. The language of the prophecy is graphic; e.g., in speaking of Jerusalem: "Her princes are in the midst of her as roaring lions: her judges are evening wolves, they left nothing for the morning" (Soph., 3, 3). "Because then I will restore to the people a chosen lip, that all may call upon the name of the Lord, and may serve Him with one shoulder" (3, 9).—C.E.; Adams, The Minor Prophets, N. Y., 1902. (J. J. W.)

Sorbonne, college in Paris, founded, 1257, as part of the University of Paris, by Robert de Sorbon (1201-74), professor and preacher, in order that the university might rival the Dominicans and Franciscans in offering gratuitous instruction in theology. The professors, called *socii*, followed the rules of the cenobitic life, excepting in regard to vows, and were controlled by an administrator (*provisor*) and the prior (*primus inter pares*), who presided over the internal affairs. There were two kinds of associates, the *bursaires*, who were provided for by the house and the *pensionnaires*, who paid forty pounds a year. Besides their classroom work, the associates had the duty of preaching and laboring in the parishes. The essential characteristics of the society were the equality in poverty of the masters and pupils. In 1271 Sorbon added a literary college to the theological one, called the Collège de Calvi or "little Sorbonne." The institute, which maintained a high standard of scholarship, was favored by the Holy See and in 1470 introduced the art of printing into France. One of its principal patrons was Cardinal Richelieu, for a time *provisor*, who is buried in the church of the Sorbonne. It was a loyal defender of the Catholic faith against Protestantism, but gave its support to Gallicanism and obliged its members to subscribe to "the four articles." This weakened its prestige as a theological school and obliged the ecclesiastical students to seek instruction in the seminaries. It was suppressed, 1792, but restored by Napoleon, 1808, as the theological faculty of the newly-organized University of Paris. It was again suppressed, 1882, but in 1889 was reopened and is now occupied by the departments of letters and science of the University of Paris, forming the "Ecole des Hautes Etudes."—C.E.

Sorcery. See Witchcraft.

Sorin, Edward (1814-93), founder of Notre Dame, Indiana, b. Ahuillé, France; d. Notre Dame. Shortly after his ordination he was selected to establish the Congregation of the Holy Cross in the U. S. In 1841 he began the foundation of Notre Dame, at first a missionary station, later a prosperous educational institution. He also established the Sisters of the Holy Cross in the U.S., and founded the "Ave Maria" in 1865. He was superior-general of his order from 1868 to his death.—C.E.

Sorrows of the Blessed Virgin Mary, Feasts of the seven. (1) Friday in Passion Week, commemorating the sorrow of Mary during the Passion and Death of Christ; instituted by the provincial synod of Cologne, 1413, to expiate the crimes of the iconoclast Hussites, being termed the "Compassion" or "Transfixion"; extended to the entire Church by Benedict XIII, 1727. The "Stabat Mater" is sung during Mass and Office. (2) 15 September, in devotion to the seven dolors of Mary: the prophecy of Simeon, flight into Egypt, loss of the Child Jesus at Jerusalem, meeting Jesus on the road to Calvary, standing at the foot of the Cross, the descent of Jesus from the Cross, and His burial. It was first granted to the Servites, 1668, and extended to the whole Church by Pius VII, 1814.—C.E.

Soter (Gr., deliverer), Saint, Pope (*c.* 167-175). Little is known of his reign beyond the fact that he wrote a hortatory letter to the Corinthians, in which he evinced his paternal care, and which was acknowledged by St. Dionysius. He is said to have written a book against Montanism. Feast, R. Cal., 22 April.—C.E.; Butler.

Soul, ultimate interior principle of the life (ability to move self) of living bodies (see Life). There are three kinds of souls, vegetative or plant, animal, and rational (human). The soul is the "substantial form" of the living body, determining its species, e.g., geranium, dog, man. It is itself a substance and not an accident of the body; an incomplete substance, since it is by its nature destined for union with a body. According to Thomist doctrine, some disagreeing, there is in each living body only one substantial form, the soul, the principle of all informing, vivifying, and operating. The human or rational soul is the ultimate interior principle vivifying the human body and rendering man capable of performing all his vital acts. Pius IX declared it to be Catholic doctrine that "the rational soul is the true, per se, and immediate form of the body." The soul is the proper object of

the science of psychology (Gr., *psyche*, soul). Unfortunately much of the science that goes under the name, is more physiology than psychology. The human soul is integrally simple, has no part outside of part; otherwise ideation, judging, and reasoning cannot be explained; is spiritual since its operations are spiritual, as knowing the spiritual, the abstract, and the universal, reflecting on self, enjoying spiritual things, exercising freedom; internally immortal since spiritual, and externally immortal since God will not annihilate it. Scripture clearly teaches its immortality. The human soul is in the whole body and in each part of the body. It is created by God and, according to the more common modern opinion, infused into the body at the first instant of the latter's existence; created "to God's image and likeness" since, similar to God, the soul is a spirit endowed with intellect and free will. The union between soul and body is substantial, resulting in one complete substance, which is a human person if we except the body and soul of Christ. Scripture informs us that the human soul will be judged after death, will be consigned to heaven or to hell, and on the Day of General Judgment re-united with its body, the composite thenceforth to enjoy the Beatific Vision or to suffer the torments of the damned, for eternity.—C.E.; Driscoll, The Soul, N. Y., 1898; Maher, Psychology, N. Y., 1909.

Soul of my Saviour, sanctify my breast! See ANIMA CHRISTI, SANCTIFICA ME.

Soul of the Church, THE. Inasmuch as the Church is visible and supernatural, it has a visible, external element; and an invisible, internal element by which the visible element is informed, elevated, and determined, just as the living body is informed by the soul. Hence theologians distinguish in the Church the Body and the Soul. Although generally it is possible to refer anything which is visible, external, and determinable to the Body; and anything which is of itself invisible, internal, and determining to the Soul; yet ordinarily that distinction is made on the basis of the internal, supernatural life. So that, properly speaking, the term "Soul" is applied to the formal principle of this supernatural life in the members of the Church and consequently in the Church itself. This formal principle, or Soul, is made up of the supernatural internal gifts of faith, hope, and charity, sanctifying grace, and the other virtues and gifts of the Holy Ghost.

From the 16th century, the Catholic theologians expressed more definitely the theological doctrine of the distinction between the Soul and the Body of the Church, in this formula: the Body comprehends the visible element or the visible society, to which one belongs by the external profession of the Catholic Faith, by participation in the sacraments, and by submission to legitimate pastors; and the Soul comprehends the invisible element or the invisible society, to which one belongs in virtue of the fact that one possesses the interior gifts of grace. This distinction, implicitly contained in the teaching of Saint Paul, in Saint Augustine, comparing the action of the Holy Ghost on the Church to that of the soul on the human body, and in subsequent theologians who adopted the same language, is formally expressed by Bellarmine in his study on the members of the Church. According to him, men belong to the Body of the Church by virtue of external profession of the faith, and participation in the sacraments; and to the Soul of the Church through the internal gifts of the Holy Ghost, faith, hope, and charity. He draws three general conclusions relative to the members of the Church. There are those: (a) Who belong always to both the Body and the Soul of the Church; (b) Who belong to the Soul without belonging to the Body; (c) Who belong to the Body but not to the Soul. This teaching has generally been followed by Catholic theologians. They teach definitely, however, that the True Church is essentially the Church visible. They presuppose an interior principle which vivifies the Church. This interior principle of life is the Soul of the Church without which it could not be the True Church. This teaching does not imply any weakening of the Catholic doctrine on the necessity of belonging to the True Church in order to obtain salvation. In the case of invincible ignorance, or of absolute impossibility, this necessity obliges only *in voto*, i.e., being included in the efficacious desire to do God's Will which must exist in every good man.

This theological teaching is found explicitly in many ecclesiastical documents. The encyclical, "Satis Cognitum," of Leo XIII, after having shown how the Church is at one and the same time visible and spiritual, teaches that the Body of Jesus Christ, which is the visible Church, is a body living and animated. This presupposes a principle of supernatural life informing this body. Hence the union of these two elements is absolutely necessary to the True Church, just as the intimate union of the body and soul is necessary to human nature.—Pesch, Compendium Theologiæ Dogmaticæ, St. L., 1926; Berry, The Church of Christ, St. L., 1927.
(C. D. MCI.)

Soutane, a long close-fitting garment, covering the body from the neck to the ankles. It is fastened in the front from the top to the bottom by means of buttons. A small aperture is made in the neck-band in order to expose the collar. The ordinary soutane has no train, but is of equal length at the bottom. This garment is worn at the celebration of Holy Mass (Canon 811-1); and, by particular law, when at home or in the church (Third Council of Baltimore, 77). (W. G.)

South America, southern continental division of the western hemisphere, separating the Atlantic and Pacific oceans and connected with North America by the Isthmus of Panama. Area: 7,681,420 sq. m.; length: 4592 sq. m.; width: 3230 m. Its physical characteristics include the Cordilleras, running parallel to the western coast; the Brazilian plateau; the highlands of Guiana and Venezuela; and the lowlands drained by the Orinoco, Amazon, and Paraguay rivers. Two-thirds of the surface lie within the tropics. At the time of its discovery, in 1498, the natives included the Chibchas, Arawaks, Caribs, Tupi (Guarani), Tapuya, Calchaqueis, etc. The western and northern regions were colonized by the Spaniards; the eastern by the Portuguese,

To these were added the Africans, imported as slaves. The states, originally European colonies, include Brazil, Chile, Peru, Bolivia, Argentina, Uruguay, Paraguay, Ecuador, Colombia, and Venezuela; British Guiana, Dutch Guiana, and French Guiana are colonies.

South American College, THE, Rome, for Latin-American students, founded, 1858, by Pius IX and Ignatius Eyzaguirre. Of its students 25 have become archbishops or bishops; in 1906 the first cardinal of Latin America, Mgr. Arcoverde de Albuquerque-Cavalcanti, Abp. of Rio de Janeiro, was chosen from their ranks.

South Carolina, the 39th state of the United States in size, the 26th in population, and the 8th state to be admitted to the Union (23 May, 1788); area, 30,989 sq. m.; pop. (1920), 1,683,724; Catholics (1928), 9,520. Among the Jesuits sent out in 1566, by Saint Francis Borgia, to the Spanish colonies of North America was Fr. John Rogel of Pamplona. In 1569 he went as missionary to the post of St. Helena, on Port Royal Sound, and soon after erected a chapel for the Indians at Orista, about 12 leagues away. The indifference of the savages obliged him to abandon the post, and since Catholics were not welcome in the Carolinas under the English it was not until after the Revolution that Mass was said, in 1786, by an Italian priest, detained on a vessel in Charleston harbor, for a little group of 12 Catholics who gathered in the home of an Irish gentleman. Two years later a priest named Ryan (or O'Reilly) was sent by Bp. Carroll to Charleston, and during a stay of two years he assembled about 200 Catholics and used a former Methodist church on Hasell Street for their meeting-place. In 1790 he was succeeded by Rev. Thomas Keating who purchased and renovated the shabby building, which was later replaced by St. Mary's Church. A period of dissension ensued after Rev. S. F. Gallagher, a brilliant but headstrong priest, had been made pastor in 1793, but the ministry of several zealous priests, including Fr. Le Mercier in 1803, Fr. Joseph de Clorivière in 1812, and the forceful Jesuit, Fr. Benedict Fenwick (the future Bp. of Boston) in 1818, tided over the Church until the appointment of the distinguished first bishop, Rt. Rev. John England in 1820. The Diocese of Charleston (q.v.) comprises the state. Catholic influence on the place-names of the state is shown in the following: Angelus, Mount Carmel, St. Charles, St. George, St. Matthews, St. Paul, St. Stephen. The U. S. Religious Census of 1916 gave the following statistics for church membership in South Carolina:

Catholic Church	9,514
National Baptist Convention	255,479
Southern Baptist Convention	158,151
Methodist Episcopal Church South	105,306
African Methodist Episcopal Church	90,469
Methodist Episcopal Church	52,568
Presbyterian Church in the U.S.	30,041
African Methodist Episcopal Zion Church	23,169
Lutheran United Synod South	14,788
Protestant Episcopal Church	11,000
Presbyterian Church in the U.S.A.	8,320
Colored Methodist Episcopal Church	7,342
All Other Denominations	27,979
Total Church Membership	794,126

—C.E.; Shea.

Southcott, JOANNA (1750-1814), religious fanatic, b. Gittisham, England; d. London. Originally a Methodist, she became convinced that in herself were lodged supernatural gifts, so she composed rhymed prophecies and declared herself the woman mentioned in Apocalypse, 12. Coming to London, she commenced to "seal" the 144,000 elect. She claimed that on a certain date she would be delivered of Shiloh, but this failed to occur and she was declared in a trance. More than 100,000 disciples followed her teachings until the close of the 19th century. Among her writings are "Strange Effects of Faith," "Free Exposition of the Bible," and "The Book of Wonders."

South Dakota, the 14th state of the United States in size, the 37th in population, and the 40th state to be admitted to the Union (2 Nov., 1889); area, 77,615 sq. m.; pop. (1920), 636,547; Catholics (1928), 106,934. The appeal of scattered Catholics along the upper Missouri to Bp. Loras of Dubuque for missionaries, about 1841, resulted in the visitations of Rev. Augustin Ravoux. He ministered to Indians and French Catholics at Fort Pierre in 1842 and 1847, and at Vermilion in 1844. In 1843 he printed, at Prairie du Chien, a devotional book in their own language for the Sioux Indians. Fr. Pierre de Smet, aided by Frs. Christian and Adrian Hoecken, visited Indian tribes of South Dakota, 1848-50, and Fr. De Smet traveled among them again in 1868. A parish was organized, 1867, among French Catholics living at Jefferson, by Rev. Pierre Boucher, who became the pastor of St. Peter's, the first church in South Dakota. Included in the state are the Dioceses of Sioux Falls and Lead (qq.v.). Catholic influence on place-names of the state is shown in the following: De Smet, Olivet, St. Charles, St. Francis, St. Herbert, St. Lawrence, St. Marys, St. Onge. The U. S. Religious Census of 1916 gave the following statistics for church membership in South Dakota:

Catholic Church	72,113
Methodist Episcopal Church	21,429
Lutheran United Norwegian Church	15,786
Congregational Churches	11,762
Lutheran Synodical Conference	11,544
Presbyterian Church in the U.S.A.	9,855
Northern Baptist Convention	8,852
Protestant Episcopal Church	8,156
Lutheran Norwegian Synod	6,533
Lutheran Synod of Iowa	6,282
Lutheran Hauge's Synod	3,950
Lutheran General Council	2,852
Presbyterian Church in the U.S.	2,100
Disciples of Christ	1,764
Evangelical Association	1,752
All Other Denominations	14,287
Total Church Membership	199,017

—C.E.; Shea.

Southern Baptist Convention, a group of separatists from the Baptist Church, who formed an organization at Augusta, Ga., in May, 1845, owing to a dispute over the slavery question. Although doctrinally in accord with those of the North, the southern Baptist churches are more strictly Calvinistic, and the Philadelphia Confession of Faith is more firmly adhered to than in northern churches. The Convention publishes 24 periodicals. It carries on foreign missionary work in China, Japan, Africa, Italy, Mexico, Brazil, and Argentina. In 1916 in these countries there were

307 missionaries, with 809 native helpers; 458 organized churches, with 47,161 members; 509 schools, with 14,038 students; and 33 hospitals and dispensaries. There are publishing houses in Mexico City, Mexico; Canton, China, and Rio de Janeiro, Brazil. In 1925 in the United States there were 19,506 ministers, 27,506 churches, and 3,611,608 communicants.

South Solomon Islands, VICARIATE APOSTOLIC OF, Oceania (British possession), comprises the main islands of San Cristoval, Guadalcanal, Ysabel, Malaita, Florida, New Georgia, the Russell Group, Santa Cruz Group, and all islets under the British Protectorate, except Choiseul and the Shortland Group; entrusted to the care of the Marist Fathers. Vicars Apostolic: John Baptiste Epalle, S.M. (murdered on landing, 1845); George Collomb, S.M. (1847-48); John Ephrem Bertreux, S.M. (1912-20); Aloysius Raucaz, S.M. (1920), residence at Visale, Rua Sura. Churches, 9; chapels, 124; priests, 15; religious women (T.O.R.M.), 15; schools, 117; Catholics, 6442.

Southwark, DIOCESE OF, England; comprises the county of London south of the Thames, Kent, Surrey, and Sussex; suffragan of Westminster. St. Augustine landed on the coast of Kent, 597; it was there that Christianity was first preached in the Saxon language by him. Bishops: Thomas Grant (1851-70), James Danell (1871-81), Robert Coffin (1882-85), John Butt (1885-97), Francis Bourne (1897-1903), Peter Amigo (1904). Statistics: churches and chapels, 385; priests, secular, 310; priests, regular, 191; elementary schools, 106; other schools, 108; institutions, 30; estimated Catholic population, 180,000.

Sower, THE, title applied to one of the few parables recorded concurrently by all three Synoptists (Matt., 13; Mark, 4; Luke, 8). It belongs to that group of parables dealing with the Kingdom of Heaven. The discourse was addressed to a "great multitude" by the shore of Lake Tiberias. Christ was teaching them from the boat. The similitude Jesus employs is a familiar picture of the Palestinian peasant sowing his field. Every detail of typical Galilean fields is depicted: the small footpaths ("wayside"), hard and beaten, running straight across the field; the parts strewn with stones and boulders; the luxuriant growth of thorns and thistles; finally, the more or less good soil. The sower scatters the seed. Christ tells where each one falls and its fate. Some seed falls on the footpaths, it is trodden down or devoured by the fowl of the air; some on the rocky ground, this germinates and sprouts quickly, but having neither moisture nor roots it is scorched by the sun and withers away; other seed falls on better ground but the thorns and thistles depriving it of light and air choke it; a considerable portion falls on good soil and yields fruit in varying degrees, thirty, sixty, and a hundred fold. Christ Himself fully and minutely afterwards explained to His disciples the truths He would impart by this parable. The sower is Christ; the seed is the tidings of the Kingdom of God; the wayside, indifferent and careless Christians with hard and unimpressionable hearts; birds of the air, Satan; the rocky ground, superficial Christians, creatures of impulse and without stability; scorching sun, temptations and persecutions for the faith; the thorny ground, inordinate desires and passions of the heart, and anxieties and allurements of the world. After showing the three-fold fate of the unfruitful seed, Jesus balances the picture and gives the triple species of the fruitful seed seen in the thirty, sixty, and hundred-fold yield. Points for application are inexhaustible. The precise date when this parable was uttered is uncertain; probably during the second year of His ministry. This parable is read, according to St. Luke's account, on Sexagesima Sunday.—Madame Cecilia, St. Matthew, Lond., 1906; Fonck, tr. Leahy, The Parables of the Gospel, N. Y., 1915; Ollivier, tr. Leahy, The Parables of Our Lord, Lond., 1927.

(R. K.)

Sozomen, SALAMINIUS HERMIAS, famous historian of the early Church; b. Bethelia, Palestine; d. *c.* 447. His history (323-439), a continuation of the work of Eusebius, suffers in comparison with that of Socrates, appearing at the same time. It is valuable, however, for its information concerning monasticism, and early missionary activities among the Arians, Armenians, and Goths.—C.E.

S.P. = *Sanctus Petrus* (St. Peter); or *Sanctissime Pater* (Most Holy Father); or *Summus Pontifex* (Supreme Pontiff; Pope).

Space (Lat., *spatium*) is a notion derived by abstraction from our sense impressions. It is conceived as a medium constituted by extraposed parts in which our perceptions of bodies are localized. In so far as there are really existing bodies possessing quantity and hence extension, space may be regarded as real, but as an abstraction it is ideal, in the mind. Such space is uncurved and tridimensional, i.e., Euclidian space. Mathematical space may have more than three dimensions and may be curved, either elliptic or hyperbolic. According to Einstein the real space of the world is curved, and hence the physical universe must be finite.—C.E.; McWilliams, Cosmology, N. Y., 1928.

(J. J. R.)

Spain, constitutional monarchy, Europe; area, 190,050 sq. m.; pop. (1920), 21,347,335. Christianity was introduced into Spain during the Roman domination. According to tradition, the Apostles, Paul and James, and seven Apostolic men came to Spain and founded several churches. Prudentius claims that Spain had martyrs in every persecution. Under the Visigoths, the Catholic kings of France took upon themselves the protection of the Hispano-Roman Catholics. As a result of the religious unity formulated by the Third Council of Toledo (589), the Goths and Hispano-Romans united to form the Spanish nation. In 839 when Spain was under Arab rule, a council of archbishops and bishops met at Cordoba, and the age of the martyrs began, 850. Persecution again broke out, 853, and monks, presbyters, and virgins were slaughtered. At the time of the Reconquest every element of the Spanish race was already present in the kingdom of the Catholic Goths: the Latinized Celtiberian race or Hispano-Romans, the Gothic element, and the Catholic Faith. To bring about a fusion of these elements, the terrible Mussulman invasion was needed. As a result, the Goths and Hispano-Romans in the north formed one people with one religion

and one aim, to recapture Spain and place the Cross above the Crescent. As the reconquest progressed, churches were rebuilt; Ferdinand I began a new restoration, convoked the Council of Coyanza (1050), fostered churches and monasteries, and restored many dioceses. The Cluniac reform entered Spain in the 11th century, and French monks greatly influenced the substitution of the Roman for the Mozarabic Rite. The Cistercian Reform was introduced when St. Bernard was still alive, and the cathedral chapters adopted the rule of St. Augustine. At this time also the first military orders came into existence. In the 13th century the Carmelites, Dominicans, Franciscans, and the Order of the Most Holy Trinity established themselves in Spain. The religious unity of Spain was achieved by the expulsion of the Jews and the introduction of the Inquisition.

In 1812 the Cortes of Cadiz drew up the first Liberal Constitution, which showed some regard for Catholic unity. According to the Liberal Constitution of 1837, Catholic unity was not provided for, although the Catholic religion was declared to be that of the Spaniards. The Constitution of 1845 named Catholicity the state religion but the Concordat of 1851 settled the new conditions of the Church, and holds good to the present day. The Liberal Constitution of 1869 granted freedom of worship, maintaining the Catholic religion, however. Finally the Constitution of 1876, under the Restoration, admitted religious toleration but held the supremacy of the Catholic Faith. At present the entire population of Spain, excepting a small minority of Protestants, Jews, and Rationalists, profess the Catholic religion. Liberty of worship is granted to all religious bodies. The Constitution requires the nation to support the clergy and the property of the Church. Although the Concordat of 1851 states that only the orders of Saint Vincent de Paul and Saint Philip Neri, with one other to be subsequently named, should be permitted in Spain, many other orders have been allowed to found houses there. The communities of the religious orders are numerous and influential, and the number of Catholic social enterprises is gaining rapidly. Spain in 1929 included the following ecclesiastical divisions:

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Burgos, A.	1574	1,295	1,125	175	324,685
Calahorra and La Calzada, D.	1044	393	460	428	154,470
Leon, D.	306	1,312	1,070	480	266,280
Osma, D. ...	597	803	430	100	187,540
Palencia, D.	3rd cent.	378	575	519	190,000
Santander, D.	1754	478	500	573	239,000
Vitoria, D. ..	1862	967	1,958	4,138	545,182
Compostela, A. .	1120	1,137	980	664	900,000
Lugo, D. ...	433	635	950	130	392,500
Mondoñedo, D.	1114	410	403	213	275,000
Orense, D. ..	571	682	1,029	180	363,000
Oviedo, D. ..	1851	3,421	1,537	1,081	776,347
Tuy, D.	890	277	504	357	278,546
Granada, A. ...	1492	247	450	935	454,000
Almeria, D. ..	1492	110	239	298	290,200
Cartagena, D.	1st cent.	713	646	1,040	1,200,000
Guadix and Baza, D. ..	1493	62	160	110	130,938
Jaen, D.	1246	159	475	659	437,783
Malaga, D. ..	1486	135	373	842	542,440
Saragossa, A...	1318	429	852	1,363	475,614
Barbastro, D.	1100	199	190	96	47,984
Huesca, D. ..	533	245	240	356	88,000
Jaca, D.	1571	251	1,206	60	71,659
Pamplona, D.	5th cent.	521	1,049	450	275,000
Tarazona, D..	499	299	595	670	144,506
Teruel, D....	1577	252	250	150	180,000
Seville, A.	349	293	1,751	3,204	1,110,000
Badajoz, D. .	632	154	376	520	648,000
Cadiz - Ceuta, D.	1851	27	211	343	268,190
Tarragona, A..	5th cent.	600	1,083	560	210,000
Barcelona, D.	343	291	1,105	5,097	1,220,000
Gerona, D....	304	386	985	1,754	390,000
Lerida, D....	1149	326	517	381	181,673
Solsona, D...	1593	480	492	198	104,000
Tortosa, D....	516	723	592	600	667,325
Urgel, D.....	400	575	620	332	106,900
Vich, D.....	1091	580	974	573	220,800
Toledo, A.	306	439	940	1,025	400,022
Coria, D. ...	1142	138	400	250	193,000
Cuenca, D. ..	1183	654	548	125	400,000
Madrid - Alcalà, D. ..	1885	776	1,170	736	1,005,600
Plasencia, D.	1180	175	322	355	300,000
Sigüenza, D.	589	471	404	232	154,494
Valencia, A....	1492	439	1,392	3,656	1,058,014
Majorca and Iviza, D...	1237	371	744	1,674	297,194
Minorca, D...	1775	38	111	77	40,090
Orihuela, D..	1564	94	314	445	367,603
Segorbe, D...	1245	77	146	77	83,460
Valladolid, A...	1857	153	251	837	160,000
Astorga, D...	747	890	950	350	402,000
Avila, D.....	1120	393	418	425	254,000
Ciudad Rodrigo, D.	1175	106	172	122	120,130
Salamanca, D.	589	539	542	791	257,402
Segovia, D...	589	361	363	90	80,500
Zamora, D...	905	296	413	280	194,000
Priory of Ciudad Real ..	1875	127	367	440	430,565

—C.E.

Spallanzani, LAZZARO (1729-99), priest and scientist, b. Scandiano, Modena, Italy; d. Pavia. He was professor of natural history in the University of Pavia which he enriched by collections made on his scientific journeys to Switzerland and along the Mediterranean. His studies of Vesuvius and the volcanos of Sicily and the Lipari Islands are valuable, but his biological work, especially on regeneration, is more important.—C.E.

Spanish College, Rome, founded, 1893, through the efforts of Leo XIII, the episcopacy, the royal family, and others in Spain; directed by the Spanish Congregation of the Operarii Diœcesani. The students attend the Gregorian, and are distinguished by a cape and sky-blue sash.

Speculation in matters pertaining to faith means the work of the human mind on the deposit of faith in order to inquire whether such or such doctrine not yet defined by the Church is revealed by God, or to construct philosophical explanations of truths certainly contained in the deposit of Revelation. Speculation begins where faith ends.

(L. A. A.)

Spee, FRIEDRICH VON (1591-1635), poet and author, b. Kaiserswerth on the Rhine, Germany; d. Trier. He entered the Society of Jesus, 1610, was ordained priest, 1622, and was professor and preacher at Paderborn, Cologne, and Trier. His literary activities include a book of devotions entitled the "Golden Book of Virtues," and a collection of sacred songs, but his world-wide reputation is due to his "Cautio Criminalis" (1631), a

denunciation of the prevailing method of trials for witchcraft with their instruments of torture.—C.E.

Spelman, Sir Henry (*c.* 1564-1641), historian and antiquary, d. London. He was educated at Walsingham School and Trinity College, Cambridge. His experience in litigation over the leases of two abbeys, combined with a scandal connected with a church and parsonage in the possession of his uncle, caused him to write a pamphlet "De non temerandis ecclesiis," which induced many lay owners of ecclesiastical property to make restitution. This tract led to his "History and Fate of Sacrilege," which traced the decay and ruin of many families in Great Britain whose ancestors seized church lands. This was supposed to have perished in the Great Fire, but part of it was discovered in the Bodleian Library.

Spire (A.-S., *spir,* a stalk), a tapering construction crowning a steeple or tower or surmounting a building. On the Continent the steeple and spire were merged into one, while in England a separate structure was preserved. It belongs to Pointed architecture and has been fully developed in Gothic buildings. Renaissance spires are merely steeples terminating in a point.—C.E.

Spiritism (Lat., *spiro,* breathe). (1) The theory that the living can, and do communicate with the spirits of the departed, which claims to prove the preamble of all religion, and to establish or disprove by its methods the essential truths of Christianity. (2) The name given to the various practises by which such communication is attempted. Its phenomena are physical (raps, movements of tables, apparitions, etc.) and psychical (expressing ideas or containing messages), and its alleged results are often deceptive and farcical.—C.E.; Blackmore, Spiritism, Facts and Frauds, N. Y., 1924. (C. J. D.)

Spirit of Truth, name used by Our Lord for the Paraclete, the Holy Ghost, Who, He promised, would come and "teach you all things and bring all things to your mind, whatsoever I shall have said to you" (John, 14). (ED.)

Spirits of Wickedness. The envy of Satan and his fallen hosts conspires against God and His reign over the souls of men. Lest the force of their spiritual attack from the "high places" be thought of too lightly, St. Paul warns emphatically: "For our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places" (Eph., 6). See Principalities of Evil. (R. S.)

Spiritual Exercises of St. Ignatius are not a treatise on mysticism or asceticism but a practical manual consisting of considerations and meditations to lead to the amendment and sanctification of one's life and of certain practical rules. They are divided into four weeks, which occupy one for about thirty days and which correspond to the purgative, illuminative, and unitive ways of the spiritual life. The skillful arrangement of ideas supposes great psychological insight. The principle and foundation states the purpose of life, the attainment of salvation by serving God, and the consequent necessity of holding oneself in indifference of will towards creatures and of using them only as they further this object. Meditations on sin and hell emphasize the effects of violation of this fundamental duty. The second week, on the life of Christ, is introduced by a parable of a king, a type of Christ, who invites high-souled knights to assist him in winning the world for God. There are other great directive meditations: the Two Standards, the Three Classes of Men, and the Three Modes of Humility; and the second week culminates in the election of a state of life, or of methods of amending the one already adopted. The third week is occupied with the Passion; the fourth with the risen life of Christ. The Exercises end with a contemplation of God's benefits for the purpose of obtaining love. Directions are supplied on the use of these exercises, on prayer, the Sacraments, temperance, almsgiving, orthodox thinking, and the management of the movements of the soul.—C.E.; Rickaby, The Spiritual Exercises of St. Ignatius Loyola, N. Y., 1923. (E. D.)

Spiritualist Associations, two organizations with practically the same views. In 1925 there were in the United States: 600 ministers, 690 churches, and 75,000 communicants. National Spiritualist Association (Incorporated), organized in the United States in 1893. Spiritualism is traced to the writings of Andrew Jackson Davis, published in 1845. The Spiritualists believe in Infinite Intelligence, expressed in the physical and spiritual phenomena of Nature; religion, the correct understanding of these phenomena and living in accordance with them; existence after death; communication with the dead; punishment for wrong-doing even after death until sufficient atonement has been made; Theism "in the broadest possible sense, as the foundation of their philosophy." They are congregational in government. Progressive Spiritual Church, founded at Chicago, 5 March, 1907, by Rev. G. V. Cordingley, one of the organizers of the Illinois State Spiritualist Association. The Church "was founded primarily to lift spiritualism above mere psychic research, establish it on a sound, religious basis, and secure its recognition among other Christian denominations." They observe the sacraments of baptism, marriage, spiritual communion, and funeral.

Spiritual Relationship is a diriment impediment to matrimony. It results from sponsorship at Baptism, or from being the minister of a private Baptism. The marriage of a sponsor to his or her godchild, or the marriage of a person who has administered private Baptism to the one baptized, is invalid unless by dispensation.—Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (J. F. S.)

Spirituals, a general term applied by the people to several groups of Friars Minor (*c.* 1250-*c.* 1325), who, in opposition to the main body of the order, pretended to observe the Rule of St. Francis in its primitive severity. The origin of the spiritual tendency in opposition to the larger observance of the community appears, from Angelo da Clareno's "Chronicle," to be as old as the order itself. It became impossible for such a large moral body as the Franciscan Order to keep aloof from the great speculative and scientific movements of the 13th

century. The majority accepted without reluctance the consequent modifications authorized by the sovereign pontiffs, but to some more zealous friars who considered their rule identical with the Gospel, every development seemed a departure from the first ideal of their founder. The reform party thus engendered consisted of three outstanding groups, in point of time and place: (1) the Spirituals of the Marches, *c.* 1274, under the leadership first of Liberato, then of Angelo da Clareno, 1307 (for their history see FRATICELLI); (2) the Spirituals of Provence, France, led by Pierre Jean Olivi, to which group is due the great process between the Spirituals and the Community at the papal court at Avignon (1310-12); (3) the Spirituals of Tuscany, appearing in 1309, excommunicated by John XXII, 1318. The movement of the Spirituals failed to obtain its aim; it even led, through the errors of its leaders, to schism and heresy, but stricter observance of the rule, regenerated by their zeal and shortly after combined with full submission to authority, led the order to new prosperity.—C.E.

Splendor paternæ gloriæ, or O SPLENDOR OF GOD'S GLORY BRIGHT, hymn for Lauds on Monday. It was written by St. Ambrose (340-397). About thirty translations are in existence; the English title given above is taken from "The Yattendon Hymnal."—Britt.

S.P.M. = of the Fathers of Mercy (SOCIETAS PATRUM MISERICORDIÆ).

Spokane, DIOCESE OF, Washington; established 1913; comprises Okanogan, Ferry, Stevens, Pend Oreille, Douglas, Grant, Lincoln, Spokane, Adams, Whitman, Benton, Franklin, Walla Walla, Columbia, Garfield, and Asotin counties; area, 30,192 sq. m.; suffragan of Oregon City. Bishops: A. F. Schinner (1914-25); Charles D. White (1927). Churches, 99; priests, secular, 46; priests, regular, 38; religious women, 291; university, 1; normal school, 1; academies, 5; parochial schools, 19; pupils in parochial schools, 2918; institutions, 9; Catholics, 30,460.

Spokan Indians, an important tribe of Salishan stock formerly found along Spokane River in Washington and adjacent parts of Idaho. They were first noted by Lewis and Clark in 1804. About 1841 they came under the influence of the Jesuits. The Washington tribes were gathered upon the Colville reservation in 1872. The Idaho tribes are associated with the Cœur d'Alêne and are all Catholics, while at Colville the Lower Band is Protestant. They closely resemble the Cœur d'Alêne and the Kalispel.—C.E.

Sponsor (Lat., *sponsor*, surety, godparent), a person of either sex who speaks for the one to be baptized during the ceremony and after Baptism assumes spiritual guardianship over the subject (see GODPARENTS). A sponsor must be baptized, fourteen years of age, and, at the font, must physically hold, touch, or receive the candidate. Parents, heretics, schismatics, and excommunicated are excluded. The sponsor contracts spiritual relationship with the godchild.—P.C. Augustine.

(F. T. B.)

Spontaneous Generation means the origin of existence of living bodies from non-living or inert matter. In the strict meaning of the term it implies the origin of a living body from a non-living body, by the operation of some forms of energy or force such as the physicochemical powers of lifeless matter. In this sense it corresponds to the scientific term abiogenesis. In a wider sense it is taken to mean the origin of living bodies from non-living bodies but through the exercise of some force superior to the physicochemical power which belongs to all matter. It was in this latter sense that some scholastic philosophers used it to explain the appearance of low forms of life in decaying organisms. It is no longer considered possible. (J. A. M.)

Spoon. In the celebration of the Eucharist in Eastern Rites (Uniat) a spoon is used for conveying a part of the Host soaked in consecrated wine to the communicant. In some places a spoon is used to measure the few drops of water mixed with wine at the celebration of the Mass. A spoonful of water is used also to help the sick swallow the Sacred Host.

Springfield, DIOCESE OF, Massachusetts; embraces Berkshire, Franklin, Hampshire, Hampden, and Worcester Counties; area, 4378 sq. m.; suffragan of Boston. Bishops: Patrick Thomas O'Reilly (1870-92); Thomas Daniel Beaven (1892-1920); Thomas M. O'Leary (1921). Churches, 230; priests, secular, 417; priests, regular, 30; religious women, 1397; colleges, 3; academy, 1; high schools, 24; parochial schools, 90; pupils in parochial schools, 43,638; institutions, 27; Catholics, 446,752.

Springfield, DIOCESE OF, Illinois, formerly diocese of Quincy, erected 1853; see transferred to Alton, 1857; to Springfield, 1923; comprises that portion of Illinois south of the northern limits of Adams, Brown, Cass, Menard, Sangamon, Macon, Moultrie, Douglas, and Edgar counties, and north of the southern limits of Madison, Bond, Fayette, Effingham, Jasper, and Crawford counties; area, 15,139 sq. m.; suffragan of Chicago. Bishops: Henry Damian Juncker (1857-68); Peter Joseph Baltes (1870-86); James Ryan (1888-1923); James A. Griffin (1924). Churches, 163; priests, secular, 189; priests, regular, 39; religious women, 1344; colleges, 2; seminaries, 2; academies, 5; high schools, 2; parochial schools, 63; pupils in parochial schools, 11,994; institutions, 15; Catholics, 93,732.

Spring Hill College, Spring Hill, Ala., founded, 1830; conducted by the Jesuits; preparatory school; college of arts and sciences; professors, 21; students, 171; degrees conferred in 1929, 25.

Spy Wednesday, in Holy Week, intimating that Judas Iscariot was watching the movements of Our Lord in order to secure His betrayal. (ED.)

Squamish Indians, a considerable tribe of Salishan stock formerly dwelling about Squamish River, British Columbia, now on small reservations under Fraser River agency. Their first regular contact with white men began with the establishment of the Hudson Bay trading posts in British Columbia. They were evangelized by Fr. Demers, afterwards by the Oblates, and the majority are Catholics.—C.E.

Squint, in medieval architecture, an oblique opening in the screen or chancel wall of a church, to enable those outside or in the aisles to see the

main altar. Through these openings, or "squints," the anchorites assisted at Mass.

Sr. = Sister.

S.S.C. = *Societas Sancti Crucis* (Society of the Holy Cross), an Anglican order.

SS.D.N. = SANCTISSIMUS DOMINUS NOSTER (Our Most Holy Lord [Jesus Christ]; also a title of the pope).

S., SS. = Saint, saints.

S.S.S. = *Societas Sanctissimi Sacramenti* (Fathers of the Blessed Sacrament).

Stabat Mater dolorosa, or AT THE CROSS HER STATION KEEPING, Sequence for the Masses of the feasts of the Seven Dolors on the Friday after Passion Sunday and on 15 Sept. For the Breviary Office the hymn is divided into three parts and assigned to the feast on the Friday after Passion Sunday: *Stabat Mater dolorosa*, for Vespers; *Sancta Mater, istud agas*, for Matins; and *Virgo virginum præclara*, for Lauds. Other hymns are used in the Office on 15 Sept. The hymn is attributed to Jacopone da Todi (d. 1306), also to Innocent III (d. 1216), and to others. It has over 60 translations; the English title given above is by E. Caswall and is the most widely used. The beauty and pathos of this hymn have made it a favorite subject of composers. As it was not introduced into the Missal as a Sequence until 1727, its history in music dates largely from modern times. The first setting of importance is an elaborate one by Josquin des Prés (15th century). Palestrina wrote two beautiful settings. Among those with orchestra accompaniment the ones of Pergolesi, Haydn, Steffani, Clari, Baron D'Astorga, Von Winter, Pietro Raimondi, Vito, Lanza, Chevalier Von Neukomm, and Dvorák should be mentioned. Rossini's setting has been criticized because its sensuous beauty is inappropriate to the theme. The first verse of this hymn reads:

> At the Cross her station keeping,
> Stood the mournful Mother weeping,
> Close to Jesus to the last:
> Through her heart, His sorrow sharing,
> All His bitter anguish bearing,
> Now at length the sword had passed.

—C.E.; Britt.

Stabat Mater speciosa, or BY THE CRIB WHEREIN REPOSING, hymn not found in the Breviary. Whether or not this hymn was written by the author of the Stabat Mater dolorosa is a question of debate. The English title given above is by Denis F. MacCarthy.—C.E.; Britt.

Stained Glass, the popular name for the glass used in the making of colored windows, which really should be confined to glass painted with oxide of silver. Pot-metal, the glass usually employed in colored windows, is colored while in a molten state. Before the Christian era colored windows were made in the East by arranging small pieces of pot-metal. This process was adopted by the early Gothic builders and the pieces of glass were secured with strips of lead. The first painted windows were not durable but the art was revolutionized when the process of painting with metallic pigments fused into the glass was discovered. The new art had its center at Chartres. The method of painting prevailed over that of mosaic. At first figures were on medallions imbedded in a border. The 13th century produced the jewel-like glass arranged in harmonious and beautiful compositions. In the 14th the yellow stain was discovered and the *grisaille* window of sober colors was introduced. In the 15th and 16th centuries glass was treated as canvas and the art degenerated. Later the use of pot-metal was almost abandoned for paint and enamels. The 19th century revival was most successful in England where medieval methods were studied. The opal glass used in America gives beauty of color but lacks the effect of glass used in older countries.—C.E.; Holiday, Stained Glass as an Art, Lond., 1896.

Stalls, seats in the choir, wholly or partly enclosed on the back and sides, mentioned from the 11th century. In the earlier period the *subsellia* of the clergy were placed in the apse on each side of the bishop. *Formæ*, seats with backs, and *stalli*, connected seats, were introduced. They became fixed and were ornamented with carving. In the Gothic period the architectural effect was sometimes exaggerated. There was beauty in the rich carving of the front and rear faces and on the *miscricordia* under the seat which was often carved with grotesque designs. Few changes have been made in the form in modern times.—C.E.

Stanbrook Abbey, between Malvern and Worcester, England; founded by nine English ladies, Helen More being the chief foundress. It is under the immediate jurisdiction of the Benedictine monks of the English Congregation, whose original foundation was at Cambrai, Flanders, 1625. Banished at the French Revolution, they came to England and occupied Stanbrook Hall, 1838. Though mainly contemplative the nuns also teach, and edit liturgical books such as "The Day Hours of the Church."—C.E.

Stanislas Kostka, SAINT, confessor (1550-68), b. Rostkovo, near Prasnysz, Poland; d. Rome. He was educated in the Jesuit College at Vienna, and, recovering from a severe illness, during which he received Holy Communion from the hands of St. Barbara, he went on foot to Rome, where he was received into the Society of Jesus, 1567. The religious perfection of his short life there was a source of inspiration to many; invoked against palpitations of the heart and severe illness; represented receiving Holy Communion from angels, receiving the Infant Jesus from the Blessed Virgin, or, in the midst of battle, putting to flight the enemies of his country. Canonized, 1726. Relics in S. Andrea Quirinale, Rome. Feast, 13 Nov.—C.E.; Butler.

Stanislaus of Cracow, SAINT, martyr (1030-79), Bp. of Cracow; b. Szczepanow, Poland; d. Cracow. He studied at Gnesen and Paris; distributed his inheritance among the poor; was ordained priest and preached in the cathedral at Cracow; 1072, elected bishop. He quarreled with the king, Boleslaw II, reproving him for his cruelty and lawlessness, and finally excommunicated him. Stanislaus having retired to the church of St. Michael in a suburb of Cracow, Boleslaw followed him with an armed guard and slew him during the Mass. Canon-

ized, 1253. Relics in cathedral, Cracow. Feast, R. Cal., 7 May.—C.E.; Butler.

Staphylus, Friedrich (1512-64), theologian, b. Osnabrück, Prussia; d. Ingolstadt. Professor at the University of Königsberg, he was under the influence of Luther's opinions, but was converted in 1552. He opposed Melanchthon at the Disputation of Worms and was active in the Catholic restoration of Bavaria and Austria, also in the reformation of the University of Ingolstadt, where he was professor of theology.—C.E.

Starr, Eliza Allen (1824-1901), artist and writer, b. Deerfield, Mass.; d. Durand, Ill. She was a Catholic convert and the first woman to receive the Lætare Medal, which was conferred on her in 1865.—C.E.

State of Grace, the permanent disposition of soul formally constituted by the presence of habitual grace. Almighty God, in consideration of the redemptive merits of Christ, confers on the soul of His choice formal justification by the introduction of an intrinsic, physical, and permanent quality which rids the soul of sin and links it to God in the bonds of friendship. This permanent disposition of soul, marked by sinlessness and the fulfilment of God's Will is the state of grace, and it perseveres, unless it be destroyed by wilful mortal sin, through death, unto everlasting life.—Pohle-Preuss, Grace, St. L., 1921. (R. J. Mcl.)

State or Way, the progressive purification of the soul mounting upwards to contemplation. According to spiritual writers it is threefold: purgative, illuminative, and unitive. God begins by purifying souls, then He exercises them in virtue, and lastly He unites them more completely to Himself by the bonds of pure love.—C.E.; Devine, A Manual of Ascetical Theology, N. Y., 1902. (M. J. W.)

Stater, or Tetradrachm, a piece of money mentioned in the Bible (4 Kings, 7; Matt., 17), which Peter paid for Our Lord and himself as "tribute money." This was the contribution of every male adult Jew to the maintenance of the Temple services. It had the same value as the shekel (q.v.).

Station Days, appointed days on which the early Christians fasted until None, between twelve and three o'clock; usually feast days on which the faithful gathered at stated churches for the celebration of Holy Mass. As they remained standing or went in procession to, or around, the church, always on foot, some attribute the name to this fact (Lat., *stare*, to stand).—C.E. (ED.)

Stations of the Cross. See Way of the Cross.

S.T.D. = *Sacræ Theologiæ Doctor* (Doctor of Sacred Theology).

Steinmeyer (Farmer), Ferdinand (1720-86), Jesuit missionary, b. Swabia, Germany; d. Philadelphia. He was sent to Lancaster, and afterwards to Philadelphia, which city he made the center of missionary work extending even into the unfriendly state of New York. He was one of the first trustees of the University of Pennsylvania.—C.E.

Steno, Nicolaus (Niels Steensen), (1638-86), anatomist and priest, b. Copenhagen, Denmark; d. at Schwerin, Germany. Among his anatomical achievements was the discovery of the excretory duct of the parotid glands and the circulation of the blood in the body. When the unappreciative Danes finally called for him he had become a Catholic in Florence and as such could not return. In Italy he made many geological discoveries and was the first to explain petrifactions in the earth. Ordained in 1675, he was made vicar Apostolic for the northern missions.—C.E.

Stephen, Saint, protomartyr of the Church, first of the seven deacons chosen by the Apostles to manage the temporal affairs of the Church, d. first year after the death of Christ. Little is known of his life except that he was a Jew, although his name Stephen is Greek, and he spoke Greek, from which it is inferred that he was born outside of Palestine. As deacon he administered to the welfare of the Hellenist Christians, and distinguished himself in controversy with the Jews. Incurring their fear and hatred by his courageous harangues before the Sanhedrin, he was falsely accused of blasphemy and stoned to death (Acts, 6). Patron of stonemasons. Relics in the Church of St. Lawrence. Feast, R. Cal., 26 Dec.—C.E.; Butler.

ST. STEPHEN, KING

Stephen, Saint, first king and apostle of Hungary, confessor (975-1038), b. Gran; d. Stuhlweissenburg, son of Geza, prince of the Magyars. He was baptized, 986; married Gisela, sister of Emperor St. Henry II; succeeded to the throne, 997; was crowned by Pope Sylvester II, 1001, and was granted the right to establish episcopal sees; founded a monastery at Jerusalem and hospices in Rome, Ravenna, and Constantinople; gave his kingdom a Christian constitution and an ecclesiastical foundation by establishing 10 bishoprics. Patron of Hungary. His incorrupt right hand is in the national palladium. Feast, R. Cal., 2 Sept.—C.E.; Butler.

Stephen I (Gr., *stephanos*, a crown), Saint, Pope (254-257), b. Rome; d. there. His most important work was a defense of the validity of heretical baptism against the mistaken opinions of St. Cyprian and other bishops of Africa. He is said to have ordained that vestments used for ecclesiastical purposes should not be employed for daily wear. Feast, R. Cal., 2 Aug.—C.E.; Butler.

Stephen II, Pope (752), b. Rome; d. there. A priest, he was elected by the entire populace, but died before his consecration. He is included in the list of popes, but the consequence of his premature death has been to throw into disorder the numbers assigned to the succeeding Popes Stephen.—C.E.; Mann.

Stephen (II) III, Pope (752-757), b. Rome; d. there. As pope he crowned Pepin King of the Franks, and from him received aid against the Lombard Aistulf. He became practically the first

pope-king when he accepted from Pepin the cities of the exarchate of Ravenna, and of the Pentapolis, 756. By recognizing Desiderius as King of the Lombards he averted a civil war, 757. In the matter of iconoclasm he was less successful, and Emperor Constantine V attacked the veneration of images by promulgating the decrees of the mock-synod of Constantinople, 754.—C.E.; Mann.

Stephen (III) IV, POPE (768-772), b. Sicily, *c.* 720; d. Rome. A Benedictine, his election was opposed by the antipopes Constantine and Philip. During his pontificate the Lateran Council declared that only cardinals might become pope, and deprived laymen of any part in the election. With the aid of the Franks he regained territory from the Lombards. A decree of his, which is in force today, permits only the pope or specially appointed cardinals to offer Mass on the high altar in the Lateran.—C.E.; Mann.

Stephen (IV) V, POPE (816-817), b. Rome; d. there. He caused the Romans to acknowledge as suzerain, Louis the Pious, whom he crowned at Reims, 816, and with whom he renewed the pact between the Holy See and the Franks.—C.E.; Mann.

Stephen (V) VI, POPE (885-891), b. Rome; d. there. A wealthy priest, after his election, he used his wealth to refill the depleted papal treasury and to repair the sacked pontifical buildings. He crowned Guido II of Spoleto emperor, 891; recognized Louis the Blind of Provence; sent the schismatic Photius into exile; and is said to have condemned the custom of trial by ordeal. He received many English pilgrims at Rome, and upheld the primacy of the Roman See when he consecrated Bp. Teutbold of Langres against the wishes of Abp. Aurelian.—C.E.; Mann.

Stephen (VI) VII, POPE (896-897), b. Rome; d. there, by strangulation. He was Bp. of Anagni before his election. Although letters extant from the beginning of his reign show that at first he was zealous for the welfare of the Church, his pontificate was impaired by his council, 897, in which the process of Formosus was completed at the instigation of Ageltruda and her son Lambert, the political leaders of Rome.—C.E.; Mann.

Stephen (VII) VIII, POPE (929-931), b. Rome; d. there. A cardinal-priest, very little is known of his reign except that it was untroubled—C.E.; Mann.

Stephen (VIII) IX, POPE (939-942), b. Rome; d. there. A cardinal-priest, after his election he supported the declining Carlovingian dynasty and forced the nobles, by threats of excommunication, to be faithful to the Frankish king, Louis IV. His pontificate was troubled by a war in Italy between Alberic and Hugh of Provence.—C.E.; Mann.

Stephen (IX) X, POPE (1057-1058), b. *c.* 1000; d. Florence, Italy. He was made chancellor and librarian of the Apostolic See by Leo IX, who sent him to Constantinople, 1054, on the embassy which terminated in the separation of the Eastern and Western churches. He was made cardinal, and abbot of Monte Cassino. During his pontificate he carried on his work of ecclesiastical reform with the aid of St. Peter Damian, and Card. Humbert and Hildebrand. He died on the eve of a Norman invasion.—C.E.; Mann.

Sterility, incapacity for procreating offspring, which may be natural owing to some physical defect, or artificial when caused by an operation removing or severing part of the organs of generation. Sterilization, as this latter is called, may be necessary and justifiable in certain cases, but it is wrong to perform it on men or women, as certain eugenists advocate, merely because they are defective or abnormal.—Bruehl, Birth-Control and Eugenics, N. Y., 1928. (ED.)

Sterilization is the term used to describe the surgical operation by which a human being is directly rendered incapable of reproduction. It is advocated as a eugenic measure to prevent the increase of the feebleminded. Sterilization is a debasement of human dignity and an encroachment on personal liberty, but may be imposed by a state when three conditions are verified: (1) that it is established that feeblemindedness is usually inherited; (2) that the number of mental defectives creates a serious burden or danger to the community; and (3) that the state is without other means of protecting itself. None of these conditions is verified at present. Moreover, serious evils would follow the introduction of sterilization, namely, the unnecessary use of the operation, increased sexual promiscuity, and venereal disease.—Bruehl, Birth-Control and Eugenics, N. Y., 1928; O'Malley, Ethics of Medical Homicide and Mutilation, N. Y., 1919. (F. J. H.)

Stevin, SIMON (1548-1620), mathematician, b. Bruges, Belgium; d. Leyden, Netherlands. He exerted an everlasting influence on the development of science by his explanation and use of calculus, his work on mechanics, and his treatise on navigation and on fortifications. He was the first to set forth the hydrostatic paradox, the equilibrium of bodies on inclined planes, and a solution of equations of the third degree by means of successive approximations.—C.E.

Stigmata, MYSTICAL. There are two kinds: visible and invisible. (1) Visible, a sort of impression of the Sacred Wounds of the Saviour, on the feet, hands, side, and forehead. These wounds appear spontaneously, without being provoked by any exterior wounding, and they issue periodically a non-corrupted blood. (2) Invisible, which cause great suffering without the outward marks. Stigmatization only exists among ecstatics, and is preceded and accompanied by very severe suffering, physical and moral, which renders the subject conformable to Jesus' suffering; not pathological, but due to the intervention of an intelligent and free cause acting on the stigmatics. Stigmata are symbols of union with Christ and participation in His martyrdom; found only on persons who practise the most heroic virtues and have a great love of the cross. The first stigmatic known is St. Francis of Assisi. Venerable Gertrude van der Oosten (d. 1358), received the sacred stigmata because of her great devotion to the Sacred Passion. Dr. Imbert names 321 stigmatics, in whom there is every reason to believe Divine action. Great precaution is needed in determining whether stigmata be real, apparent,

or due to self-deception on the part of the stigmatist.—C.E.; Poulain, tr. Smith, The Graces of Interior Prayer, Lond., 1910. (M. J. W.)

Stipend (Lat., *stipendium*, a tax), a canonical term employed to designate in general the means of support for the clergy (*congrua*). It is part of the revenues of a benefice assigned to those clerics who are attached to that benefice. At present this term is more frequently and popularly used to signify the offering made on the occasion of having Mass offered for one's intention.—C.E.; P.C. Augustine. (W. J. M.)

Stoddard, Charles Warren (1843-1909), author and convert, b. Rochester, N. Y.; d. Monterey, Cal. On his frequent trips to the South Seas, he became intimate with Stevenson and visited Father Damien at Molokai. As a newspaper correspondent he traveled in Europe, Palestine, and Egypt; and for a while taught literature at Norte Dame University and the Catholic University at Washington. His best works are "The Lepers of Molokai," "Exits and Entrances," and "Idyls."—C.E.

STOLE

Stole (Lat., *stola*, long garment), liturgical vestment composed of a strip of material about three inches wide and eighty long, sometimes widening at ends spade-shape; often made of silk and embroidered; worn around the neck by priests and bishops, at the left shoulder like a sash by deacons, for the celebration of Mass, administration of sacraments, and ceremonies of Blessed Eucharist.—C.E.

Stone of Stumbling, in 1 Peter, 2, an expression borrowed from Isaias, 8 (as in Romans, 9); it applies to God in Isaias but to Christ in the N.T. Christ is the corner-stone of the Church; for those who do not accept Him as such and unite themselves with Him, he is a "rock of scandal," that is an occasion for stumbling and falling. In the same sense, Simeon foretells (Luke, 2) that the newly-born Saviour will be for the fall and resurrection of many. (W. S. R.)

STOLE OF ST. CUTHBERT

Stones, Precious, in Bible. The precious stones mentioned in the Bible are the agate, amethyst, beryl, carbuncle, carnelian, chalcedony, chodchod or oriental ruby, chrysoprasus, coral, crystal, emerald, hyacinth, jasper, ligurius, onyx, pearl, ruby, sapphire, sardonyx, and topaz. They are chiefly of interest in connection with the breast-plate of the high priest (Ex., 28), the treasure of the king of Tyre (Ezech., 28), and the foundation of the New Jerusalem (Apoc., 21).—C.E.

Stoning was one of the methods of capital punishment among the Hebrews. It was prescribed in the case of religious crimes, such as idolatry (Lev., 20; Deut., 17), propaganda of idolatry (Dent., 13), blasphemy (Lev., 24), witchcraft (Lev., 20), and breaking the Sabbath (Num., 15). Among the other offenses which are mentioned as involving this form of death were unchastity of the bride before marriage (Dent., 22), and rebelliousness of a son (Ex., 21; Lev., 20; Dent., 21). As the penalty of stoning was understood to be meant by the Law in a number of cases where the Law simply condemns to violent death without further specification, as for instance in the case of adultery on the basis of Leviticus, 20, and Deuteronomy, 22, it may be said that stoning was the ordinary method of capital punishment among the Hebrews. It was inflicted outside the camp or the city (Lev., 24; Num., 15; Acts, 7). The witnesses were required to cast the first stone (Dent., 13, 17).—C.E. (E. A. A.)

Stonyhurst College, Blackburn, Lancashire, the oldest Catholic school in England. In 1592 Father Robert Persons, S.J., founded the school at St.-Omer in Artois, to provide for English boys the Catholic education forbidden by law in England. Among the early alumni were twenty-one martyrs, and John Carroll and Leonard Neale, the first two Abps. of Baltimore. Compelled in 1762 to leave France, the school went to Bruges and to Liége; in 1794 a former student, Thomas Weld, gave Stonyhurst Hall for their use. The college and a preparatory school, Hodder, are still conducted there by 24 Jesuits.—C.E.

Stoss, stōs, Veit (1438-1533), sculptor, b. Nuremberg; d. there. From 1477-96 he lived in Cracow, Poland, where he directed a large workshop. One of the masterpieces of Gothic woodcarving is his altar-screen in the church of Our Lady at Cracow. It is crowded with figures and full of vigor. He spent the remainder of his life in Nuremberg, working in close union with Peter Vischer. His best work there is the beautiful "Annunciation" in the church of St. Lawrence. The figures of the archangel and Mary are surrounded by a wreath of roses in which are represented the Seven Joys. The "Carrying of the Cross," and the "Burial of Christ," in the church of Our Lady, are also his.—C.E.

Stoup. See Holy Water Fonts.

Stowe Missal, a parchment codex of 65 folios, called Missal because of its more important parts; called Stowe, because it was at one time in the possession of the Duke of Buckingham, the owner of the Stowe MSS. It contains extracts from the Gospel of St. John, Ordinary of the Mass, and orations for 3 proper Masses, one *Ordo* for Baptism, for visiting the sick, and an Irish treatise on the Mass. (D. R.)

Stradivari, Antonio (*c.* 1644-1737), violin-maker, b. place unknown; d. Cremona, Italy. Pupil of Nicolo Amati, probably 1658-79, the first authentic instrument of Stradivari's workmanship is dated 1666. His finest pieces were executed in the period 1700-25, among them the "Alard" violin and the "Piatti" violoncello.

—Francesco (1671-1743), eldest son of preceding, inherited some part of his father's skill, producing instruments of merit and originality.

—Omobono (1679-1742), son of Antonio and partner of his brother, Francesco. His work was confined to the repair and fitting up of instruments.

—Paolo Bartolomeo (1708-76), youngest son of Antonio, was a cloth merchant. In 1775 he sold his father's collection of relics to the Count Cozio de Salabue, from whom they passed to the Marquis Dalla Valle.—C.E.

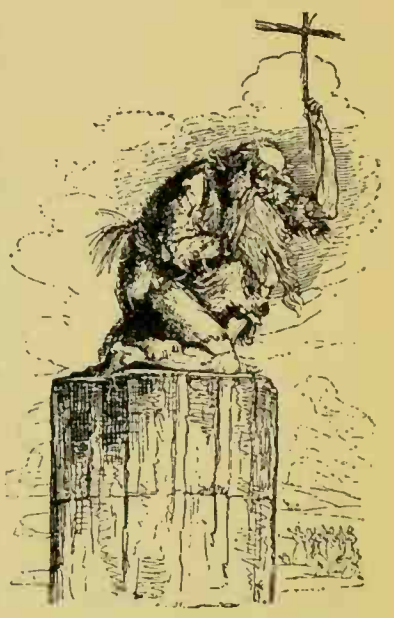
Stuart, James Francis Edward (1688-1766), Prince of Wales, titularly James III of England, and VIII of Scotland, known as the Chevalier de St. George and the "Old Pretender" to the throne of Great Britain, b. London; d. Rome. He was the son of James II (q.v.); taken to France because of the English Revolution, when six months old; served with the French in the Low Countries, wounded at Malplaquet, 1709; made a descent upon Scotland, 1708; and participated ineffectually in the Earl of Mar's Jacobite rebellion, 1715. He was granted a papal pension, 1727.

—Charles Edward (1720-88), son of preceding, titularly Charles III, called the "Young Pretender," and known as "Bonnie Prince Charlie," leader of the rising of 1745, b. Rome; d. there. Landing in the Hebrides, 1745, he rallied the Highland clans at Glenfinnan; captured Edinburgh; held court at Holyrood; routed Sir John Cope at Prestonpans; invaded England, and was victorious at Falkirk, but was defeated by the Duke of Cumberland at Culloden, 1746. A fugitive in the Highlands, hunted by the "Red Coats," £30,000 offered for his head was spurned by the loyal clansmen who sheltered him. After romantic adventures, he escaped to France from Moidart. The Catholic Highlands were laid waste and a violent persecution followed.

—Henry Benedict (1725-1807), son of James Francis Edward, cardinal, Duke of York, titularly Henry IX, prelate, b. Rome; d. Frascati, Italy. He was made cardinal, 1747; received Holy Orders, 1748; archpriest of the Vatican Basilica and cardinal camerlengo; titular Abp. of Corinth, 1759; Card.-Bp. of Frascati, 1761, where he founded a seminary and donated a fine library. Impoverished by the confiscation of his property by the French Revolution, George III pensioned him until his return to Frascati, 1800. He became Bp. of Ostia and Velletri, and Dean of the Sacred College, 1803. —Shields and Lang, The King over the Water; Lang, Prince Charles Edward, N. Y., 1903; Vaughan, The Last of the Royal Stuarts.

Studies, Congregation of, a congregation founded by Leo XII, 24 Aug., 1824, to supervise all universities and colleges in the Papal States. By the provisions of Pius X, in 1908, it exercised its influence throughout the Catholic world. It directed the studies of all the greater universities or faculties under the authority of the Church, not excepting those under religious orders or congregations. It granted the faculty of conferring academic degrees, which it might also confer itself and which in that case had the same value as those conferred by an ecclesiastical university. It authorized the establishment of new universities as well as changes in the conditions of universities already established. It was organized like the other congregations with one of the cardinals as prefect. On 4 Nov., 1915, Benedict XV united it to the newly established Congregation of Seminaries and Universities of Studies.—C.E., XIV, 146. (C. E. D.)

Stylites or Pillar Saints (Gr., *stylos*, pillar), solitaries who dwelt upon the ruins of structures surmounting columns or pillars, exercising asceticism, preaching, and otherwise helping people in a spiritual way. They were most numerous in Syria, Palestine, and Mesopotamia in the 5th century. St. Simeon the Elder (*c.* 388-459), a Syrian monk, was the first to adopt this mode of life, 423. He had many followers and imitators, among them St. Daniel at Constantinople, St. Simeon the Younger, near Antioch, St. Alypius, near Adrianople, and St. Luke the Younger, on Mt. Olympus. Women Stylites were also known. Sporadic cases existed in the East down to the 12th century, and among the Russians and Ruthenians, as late as the 15th. The only example in the West was the deacon Wulfliacus, who erected a pillar near Trier, 585, but was compelled by the bishops to abandon it. The excesses of austerity characteristic of the Stylites can be justified by the exigency of impressing upon an age of social and moral decadence the necessity of penance.—C.E.



ST. SIMEON STYLITES

FRANCISCO SUAREZ

Suarez, Francisco, Doctor Eximius (1548-1617), Jesuit Scholastic theologian, b. Granada; d. Lisbon. He taught philosophy and theology at Avila, Segovia, Rome, Alcalá Salamanca, and Coimbra, establishing the "Suarez classes," suppressed later by Charles III. His numerous writings on theology are still greatly esteemed. He wrote "De Defensione Fidei" (1613), which was burned in London and forbidden in Paris as being too democratic. He is considered by Mackintosh as one of the founders of international law.—C.E.

Subdeacon (Gr., *diakonos*, a servant). The subdiaconate is the lowest of the three major orders in the Latin Church and a minor order in the Greek Church. The subdeacon is empowered to carry the chalice with wine to the altar, prepare the necessaries for the Eucharist, and read the Epistle before the altar; he is bound to celibacy and the daily recitation of the Breviary.—C.E.

Subiaco College, Subiaco, Ark., founded, 1878; conducted by the Benedictine Fathers; preparatory and graduate schools; college of arts and sciences;

professors, 6; students, 15; degrees conferred in 1929, 6.

Subjectivism (Lat., *sub*, under; and *jacere*, to throw or place: to place under). (1) In philosophy, the theory that explains human knowledge by *a priori* forms, i.e., by categories or mental moulds which are independent of experience and observation and innate to the mind. (2) Specifically, the doctrine of Kant as to the relativity of knowledge. According to subjectivism all ideas are derived from the thinking subject alone, and objective truth cannot be predicated of them. Universal concepts and universal abstract truths, the metaphysical, supra-sensible world, are purely mental entities. The corporeal universe, according to Kant, is transubjective, i.e., distinct from the thinking subject, but it is not known as it is, but only as it appears to be (phenomena). The essence itself (*das Ding an sich*) is unknowable. Other subjectivists hold that there is no being outside the thinking subject. Even the body and its sense-organs are purely mental entities (Schuppe, Fichte, Schelling, Hegel). Every science is built on universal and necessary truths. Universality and necessity, according to Kant, cannot come from experience, which is always particular and contingent; therefore, these elements must come from the mind. The fundamental error of subjectivism is the assertion that the nature expressed in universal ideas does not correspond to the nature in the singular thing known. Kant knew nothing of the Scholastic doctrine of abstraction, by which the active intellect (*intellectus agens*) separates what is contingent and particular from the nature, and leaves the nature, which is necessary in its essential predicates and universal or abstract in the mind. The abstract, universal nature is found in singular things and verified in them.—Turner, History of Philosophy, N. Y., 1903. (J. T. D.)

Subreption, in Canon Law, is the withholding of the truth in a petition for some favor. It does not prevent a favorable answer given in reply from being effective, provided that those things that have to be expressed in accordance with "curial style" for validity have been expressed.—C.E.; P.C. Augustine. (J. MACC.)

Subsidies, EPISCOPAL (Lat., *subsidia*, tribute, pecuniary aid). Taxes to which the bishop has a right. Ordinarily contributions made by the faithful are voluntary, but positive legislation has given to the bishop the right of imposing certain definite taxes to defray the expenses necessary in the exercise of his office. Ordinary taxes are the cathedraticum which all churches and benefices must pay to the bishop every year in sign of their subjection; the seminary tax which is to be collected at stated times according to the decision of the bishop; expenses incurred during the episcopal visitation. The bishop can also impose an extraordinary tax on the diocese when necessity requires it. In many dioceses of the United States the bishop makes a yearly appeal for charity, but this is more in the form of a voluntary contribution by the faithful than a direct tax. The bishop cannot impose a tax on Mass stipends.—C.E.; P.C. Augustine. (C. N.)

Substance (Lat., *sub*, under; *stare*, to stand). The etymological meaning of the word gives an idea of substance as a substratum in which physical accidents inhere, or as a permanent, abiding subject of certain qualities which come and go. This characteristic of substance as something supporting physical accidents, or as an abiding subject underlying changing states, is in fact found in all the substances of which the human intellect has immediate experience; yet it is not essential to the notion of substance. God, being absolutely independent in existence, must be a substance; and being absolutely simple and immutable, cannot be a subject of any physical accidents. The above etymological definition is then properly applied only to relative substance as distinct from absolute substance. The real definition, then, applicable to all substance, is something which exists *per se*, by itself, that is something which does not require a subject in which to inhere in order to exist. It is the opposite of physical accidents or realities which, in order to exist, do of their nature require a subject in which to inhere and which they modify.—C.E.; Rickaby, General Metaphysics, N. Y., 1909. (J. A. M.)

Suburbicarian Dioceses. See CARDINALITIAL DIOCESES.

Succursal Churches, missions or churches, which, because of their scanty or fluctuating population or insufficient resources, cannot be formed into regular parishes and therefore remain temporarily included in regular parishes as subsidiary and dependent churches or chaplaincies. Their rectors exercise the care of souls and have the obligations of ordinary parish priests, excepting that of offering the Mass for the People, the "*missa pro populo*." See CHAPEL OF EASE.—Ayrinhac, Constitution of the Church, N. Y., 1925. (J. T. T.)

Suez Canal, VICARIATE APOSTOLIC OF, Egypt; comprises eastern Egypt from 24° N. lat. to the Mediterranean Sea, with an irregular western boundary; includes Port Said, Ismailia, Port Tewfik, and Suez, also Akaba in Arabia; established 1926; entrusted to the Friars Minor. Residence at Ismailia or Port Said.

Sufficient Grace. God's special assistance to man for the attainment of salvation, or for the performance of a single action directly and positively conducive to eternal salvation. In its essence it is identical with efficacious grace, but if it remains merely sufficient, it lacks its effect through the failure of the human will to cooperate. In such an instance, the good work which man assisted by sufficient grace might have performed remains undone. Sufficient grace, in its whole essence and in God's intent, is a clear favor from God to man, granted in consideration of Christ's merits and redemption.—Pohle-Preuss, Grace, St. L., 1921. (R. J. MCI.)

Suffragan (Lat., *suffragare*, to assist). Formerly the word was sometimes used as a synonym for auxiliary bishop. Now it refers to a bishop of a diocese considered in relation to his archbishop. A suffragan yields precedence even in his own diocese to his archbishop, but, save in such matters as law or custom has otherwise decreed, in the government of his diocese the suffragan is independent of archiepiscopal jurisdiction. With the other suffragans

under the presidency of the archbishop he has equal vote in provincial councils.—P.C. Augustine. (J. C. W.)

Suffrages, additional prayers for different intentions which, due to the piety of particular communities, have remained in the Office to the present day. These include the commemorations of certain saints and of the Cross. The suffrages of the saints at Vespers and Lauds were inserted in the Office through the influence of monastic reformers. In the new Psalter the suffrages are abolished and replaced by a single commemoration.—Burton and Myers, New Psalter and Its Use, N. Y., 1912.

Suicide (Lat., *sui*, self; *cædo*, kill) is deliberate self-destruction. Suicide is direct when it is intended as an end or a means to an end. Direct suicide is intrinsically evil and is forbidden by the natural and positive law of God. Suicide is indirect when intended neither as an end nor a means to an end, as when a man perishes in an attempted rescue.—C.E.; Frenay, The Suicide Problem in the United States, Bost., 1927. (J. J. C.)

Suitbert (SUIDBERT, or SWIDBERT), SAINT, confessor (d. 713), apostle of the Frisians, b. England; d. Suitberts-Insel (Kaiserswerth), near Düsseldorf. With St. Willibrord, he labored to evangelize the Frisians in N. Brabant, Guelderland, and Cleves. He was consecrated in Mercia as missionary bishop by St. Wilfrid of York and upon his return, established a see at Wijkbij. The invading Saxons forced him to withdraw to his monastery near Düsseldorf. Relics at Kaiserswerth. Feast, 1 March.—C.E.; Butler.

Sullivan, ALEXANDER MARTIN (1830-1884), Irish politician and lawyer, b. Bantry; d. Darty Lodge, Rathmines, Dublin. Editor of the "Nation," he made it a great national paper, and also issued the "Weekly News" and "Zozimus." He was M.P. for Louth (1874) and afterwards for Meath, and when called to the Irish bar in 1876, was made Q.C. and engaged in many notable trials.—C.E.

Sullivan, PETER JOHN (1821-1883), soldier and lawyer, b. Cork, Ireland; d. Cincinnati, Ohio. Emigrating to America, he attended the University of Pennsylvania; he served in the Mexican and Civil wars, was brevetted brigadier-general of volunteers and, soon after, appointed U. S. minister to Colombia. He was a notable opponent of the Know-Nothing movement.—C.E.

Sulpicians. See SOCIETY OF PRIESTS OF ST. SULPICE.

Summæ Deus clementiæ, or GOD OF MERCY, LET US RUN, hymn for Lauds on 15 Sept., Feast of the Seven Dolors of Our Lady. It is attributed to Callisto Palumbella, who lived in the 18th century. Six translations are in existence; the English title given is by F. Faber.—Britt.

Summæ Parens clementiæ [Da], or O GOD, BY WHOSE COMMAND IS SWAYED, hymn for Matins on Trinity Sunday. It is composed of stanzas from other hymns. The English title given is taken from the Primer of 1706.—Britt.

Summæ Parens clementiæ [Nostros], or GREAT GOD OF BOUNDLESS MERCY HEAR, hymn for Saturday at Matins; Ambrosian school, 7th century. There are sixteen translations; the English title given is composite, based on Chambers.—Britt.

Summer Schools, CATHOLIC, originated in the Champlain Summer School, founded, 1892, at New London, Connecticut, and permanently located at Cliff Haven, New York, 1893. It is an assembly of Catholic clergy and laity held during the summer to promote intellectual culture in harmony with Christian faith by means of lectures and courses along university extension lines, and is the development and coalescence of reading circles, university extension, and summer institutes. In the United States (1925) 61 colleges and universities conducted summer schools with a total enrollment of 16,497; in 1926 there were Normal Training Schools for Religious with a total enrollment of 9381 students.—C.E.

Summi Parentis Filio, or O THOU, THE SON OF GOD MOST HIGH, hymn not found in the latest edition of the Breviary, but given for Lauds in an Office of the Sacred Heart granted by special permission. The author is not known, but the hymn was written in the 18th century. There are five translations; the English title given is by D. Donahoe.—Britt.

Summi Parentis Unice, or SON OF THE HIGHEST, DEIGN TO CAST, hymn for Lauds on 22 July, Feast of St. Mary Magdalen. It was written by St. Odo of Cluny (879-942) and has seven translations; the English title given is by E. Caswall.—Britt.

Sun, in art, when depicted on a saint's breast, signifies the light of wisdom. It is often shown in pictures of St. Thomas Aquinas, greatest of theologians. (J. F. S.)

Sunday, the name of the first day of the week became universally familiar during the 1st and 2nd centuries when the week of seven days, to which were given the Roman names of the seven planets, was first introduced into Rome from Egypt. According to Jewish reckoning, Sunday was the first day of the week and in Apostolic times it began to take the place of the Jewish Sabbath, as the day of worship. In Acts, 20, it is mentioned as the day when the faithful "assembled to break bread"; St. Ignatius of Antioch (1st century; Ep. ad Magnes. IX) writes that Christians no longer observe the Sabbath but the Lord's Day on which also Our Life rose again; St. Justin (2nd century) is the first Christian writer to call the day Sunday (I Apology, LXVII). Thus during the first three centuries Sunday was consecrated to the public worship of God. In the 4th century, the Council of Elvira, and the Apostolic Constitutions prescribed the hearing of Mass and rest from work, and in later councils many decrees were made concerning the pious observance of Sunday. Resting from work, first mentioned by Tertullian (202), was not made obligatory until the 8th century when the law was formulated as it exists today. Since then much civil legislation has been passed on the observance of Sunday. Under Puritan influence many laws were passed in England and Scotland which make the Sabbath observance very stringent even today. In the United States, nearly every State has statutes tending to repress unnecessary labor on Sunday, and

in some States laws are still in force against certain forms of recreation.—C.E.

Sunday. Popular name of various Sundays and their places in the ecclesiastical year. (The names of these Sundays are derived either from the first word of the Introit, from the subjects of the Gospel, or from customs peculiar to these days.)

Gaudete (Rejoice)	3rd in Advent
Rorate (Drop, down [dew from heaven])	4th in Advent
Holy Name	Between 1 and 6 Jan.
Septuagesima, Prodigal Son.	Within seventh decade of 70 days before Easter
Sexagesima, Meatless	Within sixth decade of 60 days before Easter
Quinquagesima	Within fifth decade of 50 days before Easter
Reminiscere (Remember)	2nd in Lent
Oculi (My eyes [are ever towards Thee])	3rd in Lent
Lætare (Rejoice), Golden Rose, Jerusalem, Mid-Lent, Mediana, Rose, Mothering.	4th in Lent
Passion, Care, Judica (Judge me)	5th in Lent
Palm, Flower, Olive, Branch, Sallow, Willow, Yew, Blossom, Fig	6th in Lent
Easter, Great, Holy	Easter
Low, In albis, Quasimodo (As [newborn babes])	1st after Easter
Renewal, Good Shepherd	2nd after Easter
Jubilate (Sing joyfully), Patronage of St. Joseph	3rd after Easter
Cantate (Sing [unto the Lord])	4th after Easter
Episozomene (Gr., salvation), Man Born Blind	5th after Easter
Exaudi (Hear), Rose (in Rome)	In Octave of Ascension
Pentecost, Whitsunday	2nd after Ascension
Trinity	1st after Pentecost
Rich Man and Lazarus	2nd after Pentecost
Mercy	3rd after Pentecost
Fishing	4th after Pentecost
Lamentation	9th after Pentecost
Humility or Pharisee and Publican	10th after Pentecost
Deaf and Dumb	11th after Pentecost
Good Samaritan	12th after Pentecost
Ten Lepers	13th after Pentecost
Two Masters	14th after Pentecost
Widow of Naim, Lily	15th after Pentecost
Love of God	17th after Pentecost
Paralytic carrying his bed	18th after Pentecost
The invited to the Marriage	19th after Pentecost
Ruler of Capharnaum	20th after Pentecost

Sunday in Christmas Week. If this Sunday occur on Christmas Day, or on one of the three days following, the Mass is deferred until 30 Dec. If it occur on 29 or 31 Dec., the Mass is said with a commemoration of St. Thomas or St. Sylvester.

Sun of Justice, name of Our Lord, mentioned in the Bible: "But unto you that fear my name, the Sun of justice shall arise" (Mal., 4).

Superior, one who governs a religious community. The code of canon law divides superiors into two classes: major or higher superiors, and minor or local superiors. The term major superior comprises the superior-general of an entire congregation or order; the provincial superiors, who govern a number of houses; and the superior (abbot) of an independent monastery. Local superiors govern only the community in which they live. Major superiors have no fixed term of office set by common law, though the rules of individual orders and congregations may determine a fixed period. They may not be appointed for life. Local superiors, on the contrary, may not remain in office for more than two consecutive terms of three years each in the same community (can. 505). The title is also given to the priest in charge of the ecclesiastical organization called a Mission (q.v.).—P.C. Augustine. (A. C. E.)

Superior, Diocese of, established, 1905; embraces Ashland, Barron, Bayfield, Burnett, Douglas, Iron, Lincoln, Oneida, Polk, Price, Rusk, Sawyer, St. Croix, Taylor, Vilas and Washburn Counties; area, 15,715 sq. m.; suffragan of Milwaukee. Bishops: Augustin Francis Schinner (1905-1913); Joseph M. Koudelka (1913-1921); Joseph G. Pinten (1922-1926); Theodore Henry Reverman (1926). Churches, 150; priests, secular, 70; priests, regular, 24; religious women, 272; high schools, 2; parochial and mission schools, 26; pupils in parochial schools, 5242; institutions, 11; Catholics, 58,804 (of whom 3185 are Indians).

Supernatural Order (Lat., *super*, above; *natura*, nature). God's creative act was entirely free. Our existence as creatures is a gift of His Divine liberality. Once created, however, all beings have a claim to certain specific perfections, requisite for their continued existence, natural development, and the accomplishment of their destiny. God's infinite wisdom makes it impossible that these claims should be ignored. Taken in the aggregate, the sum-total of all these perfections in all creatures constitutes the natural order. Restricting the question to mankind, we discover that men might have had actual existence in this natural order alone. From the very dawn of rational creation, however, Almighty God superimposed on nature, without abrogating it in any sense, a new, undeserved, wholly gratuitous outlay of perfections, beyond all created nature's capacities or aspirations. The crown and consummation of this liberal and utterly free endowment is the possession of God Himself in the life to come, by intuitive knowledge and love. Its concrete expression in life on earth is the order of grace. Parallel with the course of nature, the supernatural order of grace marks every step of the just man's development. The root and principle of natural activity is the human soul; the root and principle of supernatural activity is sanctifying grace, that inherent, permanent quality adorning the soul and rendering it competent to elicit acts of knowledge and love otherwise restricted to God's personal omnipotence. The natural faculties of intellect and will are enriched by the infused virtues, those strictly supernatural principles of activity capable of elevating the natural thoughts and affections of mankind into salutary and meritorious acts of faith, hope and love. For every natural virtue there is a supernatural counterpart, so that no element of human mental structure lacks its peculiar supernatural equivalent; no thought, word or desire need be merely natural, all may have a bearing on the sublime, supernatural destiny ordained by God for man's everlasting happiness. The complexus of this transcendent destiny, and the connatural, proportioned means for its achievement, which is built on nature, designed for nature and operates with nature, constitutes the order of grace, the supernatural order.—C.E.; Wilhelm and Scannell, Manual of Catholic Theology, Lond., 1906. (R. J. Mcl.)

Superstition, is a "vice opposed to religion by way of excess, not because in the worship of God it does more than true religion, but because it offers Divine worship to beings other than God or offers worship to God in an improper manner" (St. Thomas). To honor God with ceremonies approved by the Church is true worship, and not superstition. On the other hand worship based on rejected rites, heresy, spurious revelations, and the like is false, while concession to circumstances of an efficacy they have not is superfluous and superstitious. —C.E. (J. J. MCG.)

Surius, LAURENTIUS (1522-1578), hagiologist, b. Lübeck, Germany; d. Cologne. He was a one-time heretic, converted by St. Peter Canisius, a fellow student at Cologne University. In the Carthusian monastery at Cologne, he wrote a church history and hagiography, translated into Latin many ascetical and theological works, opposed Sleidanus, and was the author of a collection of the Acts of the Councils. His most valuable work is his collection of the lives of the saints.—C.E.

Surplice (Lat., *super*, over; *pellicea*, fur-clothing), a large-sleeved tunic of half-length, made of linen or cotton, ungirdled, and embroidered at hem and sleeves. It is a liturgical vestment worn by all clergy in choir, processions, Benediction, etc.—C.E.

SURPLICE

Suspension (Lat., *suspendere*, to hang up), in general, signifies an interruption or prohibition. Canonically, it is a censure by which a cleric is forbidden either to exercise the rights attached to his office or benefice or both at the same time. Suspension is a medicinal punishment, as well as a spiritual chastisement, for past offenses. Historically considered, it is a milder form of the ancient discipline of deposition and degradation. Only clerics are subject to suspension, which does not take away the power of sacred orders, but only prohibits their lawful exercise. Since its effects are separable, suspension is either: (a) total; or (b) partial. The first deprives a cleric of all rights pertaining to his office as well as his benefice; the second deprives only of the rights pertaining to an office or benefice taken separately, or again only of a certain number of rights either of an office or benefice. This grand division has sub-divisions relating to benefice and office respectively, e.g., suspension from the income of a benefice, or from the ministry of the Sacrament of Penance. Suspension may cease of itself if inflicted conditionally or for a time. Otherwise authorized absolution is necessary for its removal.—C.E.; P.C. Augustine. (F. T. B.)

Sutton, SIR RICHARD (d. 1524), English lawyer, who, with Bishop Smyth of Lincoln, built and endowed Brasenose College (1508-1523), and benefited also Corpus Christi College, Oxford, the Temple, and was knighted by Henry VIII.—C.E.

Swan, ORDER OF THE, a pious confraternity for nobles founded in Brandenburg in honor of the Blessed Virgin by the Elector Frederick II, 1440. A medal of the Blessed Virgin with a swan attached was worn by members of the order, giving rise to its name. The society ceased to exist with the introduction of Protestantism.—C.E.

Swastika, a cross-shaped emblem of Sanskrit origin. The name signifies "of good omen." It is sometimes called the *crux gammata*, meaning that it resembles four Greek G's (*gamma*) joined at their bases. Its form gives the idea of rapid revolution, and thus is symbolic of the sun and of life. (J. F. S.)

SWASTIKA

Swaziland, PREFECTURE APOSTOLIC OF, Union of South Africa; comprises the civil division of Swaziland; entrusted to the Servite Fathers; established in 1923. Prefect Apostolic: Pérégrin Marie Bellezze, O.S.M. (1923), residence at Bremersdorp. Missions, 5; priests, 11; Servite Sisters; convents, 3.

Sweden, monarchy of Europe, occupying the eastern side of the Scandinavian Peninsula; area, 173,154 sq. m.; est. pop. (1926), 6,074,368. It is thought that the first Swedish converts to Christianity were vikings, before the 9th century, who were baptized in other countries. The earliest Christian missionaries to come to Sweden preached there during the 9th century; among them was St. Anschar, a Frank, known as the Apostle of the North. At the beginning of the 11th century, an Anglo-Saxon, Siegfried, baptized members of the royal family; and three kings of that century, Olaf Skötkonung, Stenkil, and Inge the Elder, were zealous supporters of the Church. There was much hostile resistance by some, however, which made martyrs of several missionaries. Sees were established, of which the first was at Skara during Stenkil's reign, and there were monasteries with schools and hospitals. In 1152 a national synod convened, presided over by a papal legate. In 1164 the other Swedish sees were made suffragan to the Archbishopric of Upsala. For a few centuries the building and furnishing of Romanesque or Gothic churches was of chief importance in the development of Swedish art. The Brigittine Order was founded by St. Bridget of Sweden in 1346. A century later Archbishop Ulfsson established the first printing-press in Sweden and founded the University of Upsala. The part taken by some of the bishops in political troubles, especially in relation to Denmark and Norway, created factions and won considerable support for King Gustavus Vasa (d. 1560) in his quarrel with the Church. The latter confiscated ecclesiastical property, suppressed monasteries, executed priests and religious, approved the preaching of a pupil of Luther, and made himself head of an independent Swedish church. With brief interruptions this national church has remained Lutheran; at times non-Lutherans were not allowed within the country and many were fined, imprisoned, or executed. In 1780 tolerance began to be established by law, and in 1783 the country, together with Norway, was made a vicariate Apostolic. Until recent times Catholics have suffered many civil disabilities, from which they are not yet entirely free according to the law. Catholic statistics:

	Founded	Chs.	Pp.	Srs.	Caths.
Sweden, V.A.	1868	17!	15!	90	4,000

—C.E.

Swedenborgian Churches or CHURCHES OF THE NEW JERUSALEM, a Protestant sect first organized in London, 1787. Their doctrines are based upon the writings of Emanuel Swedenborg. Their first church in America, the New Church, was founded in Baltimore, 1792. Their government is a modified episcopacy, the associated bodies having freedom in the administration of their local affairs. They publish five periodicals. Missionary work is carried on through their Board of Home and Foreign Missions, supplemented by an Augmentation Fund Committee and by local boards. Work has been extended to Germany, France, Switzerland, Italy, Austria, Denmark, Sweden, and to missionary countries, where there are 11 stations with 4 European missionaries. A group of Swedenborgians known as The General Church of Pennsylvania, 1883, severed connections with the New Church, 1890, because they regarded the theological writings of Swedenborg as being "divinely inspired and thus the very Word of the Lord, revealed at His second coming." They carry on missionary work in Sweden, Belgium, France, Switzerland, South Africa, Brazil, and Canada. In 1916 there were 6 stations, with 5 American missionaries and 9 native helpers; 5 organized churches with 310 members; and 3 schools with 35 pupils. In 1925 in the U. S. there were in the Swedenborgian churches 100 ministers, 95 churches, and 6529 communicants.—C.E.

Swiss Guards, military guardians of the Vatican, organized by Julius II, 1510, following an agreement with the Swiss cantons of Zurich and Lucerne to supply a perpetual body-guard to the pope. They guard all entrances and exits to the palace and papal apartments, appear at all pontifical functions, immediately following the Noble Guard in processions, and are granted extensive religious privileges, including their own chapel and chaplain. The uniform of black, red and yellow, designed by Michelangelo, is still worn, sometimes replaced by an undress uniform of steel-blue. Strict requirements govern admission to the Guards.

ST. SWITHIN

Swithin (SWITHUN), SAINT, confessor (d. 826), Bp. of Winchester, b. probably Wessex, England. He was the trusted councillor of Egbert, King of the West Saxons, by whom he was appointed to the bishopric of Winchester, *c.* 852. From the first translation of his relics, in 984, to the destruction of the shrine, in 1538, he was patron of Winchester Cathedral. He is best known for the following rhyme, which may be true wherever it originated, but not elsewhere,

> St Swithin's day if thou dost rain
> For forty days it will remain;
> St. Swithin's day if thou be fair,
> For forty days 'twill rain nae mair.

Feast, 15 July.—C.E.; Butler.

Switzerland, European confederation, administered by a President, Parliament, and Federal Council; area, 15,940 sq. m.; est. pop., 3,959,000. Christianity was introduced into Switzerland in the 3rd century, the first Swiss dioceses were erected in the 4th century. St. Columba and St. Gall, Irish missionaries, undertook the evangelization of Swiss territories. In the 6th century the Diocese of Constance was erected. St. Gall established the monastery which gave rise to the Abbey of St. Gall. The spread of Christianity was due in great measure to the monastery of Reichenau. The reform of Cluny reached Switzerland in the 10th century and brought about the foundation of new abbeys, notably Payern in Vaux, St. Victor in Geneva, and St. Alban in Basle. Several Benedictine, Cistercian, Premonstratensian, and Carthusian monasteries were erected in the 12th century. Franciscan, Dominican, and Augustinian houses arose in the 13th century as well as convents for women. The Protestant schism of the 16th century met with little success in Switzerland until Calvin set up a center of Protestantism in Geneva. Religious reforms were inaugurated by the Catholics; their greatest promoters were St. Charles Borromeo and Bp. Christopher Blarer of Basle. The Jesuits, of whom the most important was Peter Canisius, were summoned. Capuchin monks arrived and founded their first monastery in Switzerland at Altorf, 1579; thirty more houses were opened later. The Catholic revival received new impetus in the establishment of a permanent nunciature to the Confederation. Reform within the Church based on the articles of the Council of Trent spread throughout Catholic Switzerland, and the Catholic districts formed the Borromæan League, 1586, to prevent the spread of Protestantism. A decree was issued, 1798, making Swiss monasteries national property, and a later decree suppressed, in theory, all monasteries. The papal nuncio was banished and foreign bishops exercised their jurisdiction through delegates nominated by the Directory. The Act of Mediation, 1803, returned monastic properties and allowed monasteries to reopen, except the Abbey of St. Gall which was permanently suppressed. After the Napoleonic era and the suppression of the Diocese of Constance the ecclesiastical administration was reorganized. Today there is complete and absolute liberty of conscience and creed. No bishoprics can be erected on Swiss territory without the approval of the Confederation. The Jesuits and all societies affiliated with them are forbidden to settle in Switzerland, and the foundation of new convents or religious orders is prohibited.

Switzerland in 1929 included the following ecclesiastical divisions:

	Year	Chs.	Pp.	Srs.	Caths.
Basle-Lugano, D.	740	..	745	..	501,790
Lugano, D.	1888	796	400	..	140,120
Chur, D.	5th cent.	542	676	217	248,900
Lausanne-Geneva-Fribourg, D.	....	..	497	..	235,500
Saint Gall, D.	1847	210	291	..	204,000
Sion, D.	349	150	324	..	115,000
St. Maurice of Agaunum, A.N.	....	..	20	..	.....
Einseideln, A.N.	....	..	..	..	.....

—C.E.

Sydney, ARCHDIOCESE OF, New South Wales, Australia; established in 1834 as the Vicariate-Apostolic of New Holland, comprising the Australian continent and adjacent islands; diocese 1842; archdiocese 1843; bounded E. by the Pacific Ocean, from Red Head to St. George's Head; W. by Dividing Range; N. by a line from Red Head to Sugarloaf Point, thence westward to Dividing Range; S. by a straight line from St. George's Head to a point on the railway between Marulan and Talong; suffragans: Armidale, Bathurst, Goulburn, Lismore, Maitland, Wagga Wagga and Wilcannia-Forbes. Archbishops: John Bede Polding, O.S.B. (1835-77); Roger Bede Vaughan, O.S.B. (1877-83); Patrick Francis Cardinal Moran (1884-1911); Michael Kelly (1911). Churches, 192; priests, secular, 198; priests, regular, 133; priests, Eastern rite, 4; religious women, 1996; ecclesiastical colleges, 6; seminaries, 2; university, 1; colleges, 8; superior schools, 39; primary schools, 169; industrial and night schools, 7; pupils in Catholic schools, 51,124; institutions, 31; Catholics, 260,000.

Syllabus of Pius IX (Gr., collection). This is a series of eighty condemned propositions, formulating the chief errors prevalent in a rationalistic century and aimed at undermining religion, morality and society. The syllabus contains excerpts taken from various allocutions, encyclicals, and letters of Pius IX and was promulgated, together with the Bull *"Quanta Cura,"* 8 December, 1864. The sense of the propositions must be gathered from those other documents in which the context will give their full condemned meaning; otherwise they can easily be misinterpreted and the condemnation even made ridiculous. For instance, the eightieth proposition: "The Pope may and must reconcile himself with, and adapt himself to progress, liberalism and modern civilization," can only be explained with the help of the papal document *"Jamdudum Cernimus,"* in which Pius IX expressly distinguishes between true and false civilization, and declares that history witnesses to the fact that the Holy See has always been the protector and patron of all genuine civilization.—C.E., XIV, 368. (E. B. B.)

Syllabus of Pius X, the decree, *"Lamentabili sane exitu"* issued 3 July, 1907, by the Congregation of the Holy Office and ratified by Pius X on the following day. On 18 November, 1907 the same pope substantiated the decree with a *Motu Proprio,* excommunicating all who held doctrines in keeping with the condemned propositions of the syllabus. The Syllabus of Pius X was directed against the Modernists and denounced their tenets. It repudiated errors like the following: that the Church cannot demand assent to her judgments which proscribe falsities; that God is not the Author of Holy Scripture; that the Sacred Books, as originally written, are not inspired and preserved from all error; that the contents of the Sacred Writings as well as of the deposit of Faith are not revealed, but are the result of the evolution of human understanding of religious matters; that the Divinity of Christ is one of these evolved beliefs; that Christ erred, did not rise from the dead, did not die a vicarious death, did not institute the sacraments or found a Church; that Christian dogmas are not immutable but are subject to evolution because truth is changeable. The undertone of the whole of Modernism was the pseudo-scientific strain of evolution in all man's knowledge and belief, natural and supernatural. Whether or not all decisions contained in the Syllabus of Pius X can technically be said to be of faith is disputed amongst theologians; practically, however, the Syllabus is a rule of Catholic belief.—C.E., XIV, 369. (J. J. MEG.)

Sylvester I (Lat., *silvester,* out of the woods), SAINT, POPE (314-335), b. Rome; d. there. Little is known of his reign. He took part in negotiations concerning Arianism and the first Œcumenical Council at Nice, 325, to which he appointed the delegates Victor and Vincent. During his pontificate Constantine the Great erected the basilica and baptistery of the Lateran, the basilica of Santa Croce, and the Church of St. Peter in the Vatican. Sylvester erected a cemeterial church over the catacomb of St. Priscilla. It is probable that the first Roman martyrology was drawn up during his reign. Feast, R. Cal., 31 Dec.—C.E.; Butler.

Sylvester II (GERBERT), POPE (999-1003), b. at, or near, Aurillac, Auvergne, France, *c.* 940; d. Rome. A Benedictine, he was head of the episcopal school at Reims; Abp. of Reims, and of Ravenna. Educated at Cordova and Seville, and well versed in mathematics and the natural sciences, he became the tutor of Otto III. As pope he labored for monastic reform; established an ecclesiastical metropolitan for Poland at Gnesen; attacked heresies; gave alms to the poor; established a hierarchy in Hungary, and sent a crown to Duke Stephen. He upheld Church discipline on the question of consanguinity in regard to the marriage of Robert II of France and his cousin, Bertha.—C.E.; Mann.

Sylvester III, antipope. See JOHN, BISHOP OF SABINA.

Sylvester IV, anti-pope. See MAGINULF.

Sylvester Gozzolini, SAINT (1177-1267), abbot, founder of the Sylvestrines, b. Osimo, Italy. He studied law at Bologna and Padua, and was appointed to a canonry at Osimo. In 1227 he retired to a desert place near Osimo from which he removed to Grotta Fucile, where he eventually built a monastery of his order. Following the rule of St. Benedict, he built his first monastery at Monte Fano on the site of a pagan temple. During his life he founded 50 monasteries in Italy. Canonized, 1598. Relics at Monte Fano. Feast, 26 Nov.—C.E.; Butler.

Sylvestrines, minor monastic order founded by St. Sylvester Gozzolini, on Monte Fano near Fabriano, 1231. They follow the rule of St. Benedict, with special stress on the strictest observance of poverty. The congregation was approved by Innocent IV, 1247, and at the death of St. Sylvester, 1267, it numbered 13 monasteries. In 1662, Alexander VII united the order to that of the Vallumbrosans, but this union only lasted until 1667. The mother-house is the Roman monastery at San Stefano. Statistics: 8 monasteries, 1 mission in Ceylon, 75 religious.—C.E.

Symbolism may be defined as the investing of outward things or actions with an inner meaning, especially for the expression of religious ideas. To be effective it must appeal to the intelligence of the

people by the use of significant acts and objects universally known. The Old Testament is full of symbolism and may be especially seen in the mystery which surrounded the Ark. The persecutions of the early ages of Christianity made it necessary to veil beliefs and practises under figures and emblems. The early ritual of the Church used symbols, such as the white robe of Baptism. Medieval symbolism may have sometimes had a utilitarian character, as in the case of liturgical vestments where symbolical meanings were attached to usages adopted for some practical purpose. But the poetry of the Catholic religion, the beauty and significance of its liturgy, the appeal of its belief and history to the imagination, developed as extraordinary richness of symbolism. Every detail of the structure of a church came to have a special significance. As early as the 4th century the church was built to face the East because there had originated the human race, Christ had lived, and the sun rose, emblematic of Him as Sun of Justice. Later the west porch was associated with the end of life. Isolated pieces of symbolism are represented by the *chrisme* or monogram of Christ. The earliest representation of the First Person of the Trinity seems to be the Divine hand. Other examples are the conventional emblems of the Four Evangelists from the Apocalypse. The monogram I.H.S. (15th century) represents an abbreviated Greek form of the Holy Name. Symbols inspire devotion, and aid instruction; they are the books of the unlearned, as St. Augustine calls them. —C.E.; Jenner, Christian Symbolism, Lond., 1910; Henry, Catholic Customs and Symbols, N. Y., 1925.

SYMBOL
(*Representation of East*)

SYMBOL
(*Good Shepherd*)

SYMBOL
(*Owl*)

Symbolism, name for a religious creed or special profession of faith; the title of the remarkable book by Mohler, comparing the chief Protestant creeds with the Catholic; the subject of Bossuet's "Variations of Protestant Churches." (ED.)

Symbols, in Christian art and architecture, ornamental details emblematic of the truths of religion, of Our Saviour, of His Blessed Mother and the Saints, and of the virtues which our Faith teaches. They are an aid in imparting religious instruction; St. Augustine calls them *libri idiotarum* (books of the unlearned). They have been used since the earliest days of the Church; in the Roman catacombs are rude paintings and carvings, expressing the faith of the primitive Christians. In later ages, ecclesiastical art has used them profusely in the ornamentation of churches, altars, and vestments, and in pictorial windows. Many of them are explained in special articles.—C.E.; Sullivan, Externals of the Catholic Church, N. Y., 1918. (J. F. S.)

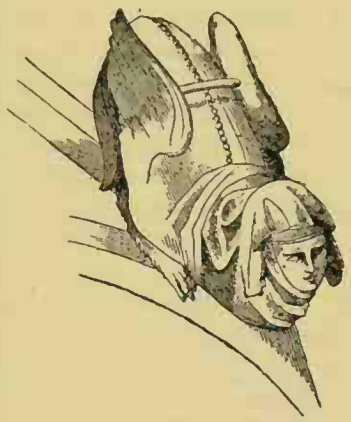
GRAPES AND WHEAT

Symmachus, SAINT, POPE (498-514), b. Sardinia; d. Rome. His election was disputed by the Byzantine candidate, the antipope Laurentius. Although he was exonerated of the latter's charges against him at the Palmary Synod, 502, the quarrel continued for four years. As pope he expelled the Manichæans from Rome; defended the supporters of orthodoxy during the Acacian schism; sent money to the African bishops who were being persecuted by the Arian Vandals; and repaired and erected many churches, and asylums for the poor. Feast, 19 July.—C.E.; Butler.

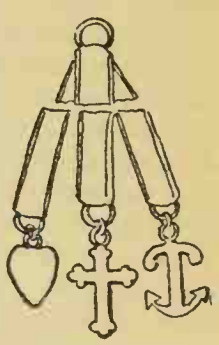
SYMBOL
(*Passion-Flower: Suffering*)

Symphorosa, SAINT, martyr (*c.* 138), d. Tibur (Tivoli), Italy. According to an old *Passio*, Symphorosa, the widow of the tribune Getulius, was thrown into the river Anio for refusing to sacrifice to the gods. For the same reason each of her sons suffered a different kind of martyrdom. The diocese of Tivoli honors them as patrons. Relics in S. Angelo in Pescaria at Rome. Feast, R. Cal., 18 July.—C.E.; Butler.

SYMBOL
(*Rose: Love*)

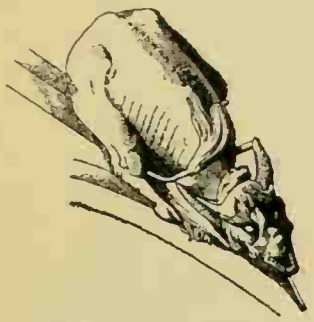

DECEITFULNESS AND VANITY

Synagogue (Gr., *synagoge*, to bring together). (1) A local assembly of Jews organized chiefly for public worship. (2) The building or place of assembly used by Jewish communities primarily for religious worship. In N.T. times the synagogue became the central institution of Judaism. Even in the days of Moses there were certain sites where the people assembled for religious worship. The centering of religious worship in Jerusalem did not eliminate these subordinate synagogues. Under David, and by his authority, while the Ark of the Covenant was in Jerusalem, Zadok the priest offered sacrifice at Gibeon. The synagogue in the epoch of the Babylonian Captivity was enlarged in its scope and made a permanent institution. For the dispersed Jews a place of common prayer and instruction was necessary. In the succeeding years that necessity was always present, for there were always more Jews of the dispersion than those that dwelt in Jerusalem. The founding therefore of synagogues proceeded side by side with the revival of the temple cult in Jerusalem.


FAITH, HOPE, AND CHARITY

In the Talmud mention is made of a Great Synagogue organized by Ezra, of which he was president. In the reorganization of Jewish polity

after the return from the captivity it is certain that a council of chief men assisted the chief executive (Matt., 5), but much that is legendary has been written of this council. The spirit of Rabbinism is superstitious and extravagant. The building of synagogues became general. According to Halakhah legend there were 394 or 480 synagogues in Jerusalem. This of course is mere fable, but from Acts, 6, we know that the foreign Jews dwelling in Jerusalem had their own synagogues. In the Council at Jerusalem St. James declared that in every city Moses was read in the synagogues. Twelve times in the New Testament the term synagogue is used to denote the body politic of the Jews. In 43 places it means the religious meeting-house of the Jews.—C.E.; Jewish Ency. (A. E. B.)



HATRED AND MALICE

Synaxis (Gr., assembly). (1) Meeting for any religious function in the Greek Church, especially Eucharistic Sacrifice. (2) Title of certain feasts on which people assemble in a particular church (corresponding to Roman stations).—C.E.

Syncretism (Gr., *synkretizo*, to unite disunited elements into a harmonious whole). It designates the union of the disunited Cretans against hostile invasion (Plutarch); the fusion of variant pagan religions into one; the attempt in the 16th century, made by George Callistus, to reunite the Lutherans with the Catholic Church. Syncretism applies also to the philosophical and religious systems that grow out of the process of eliminating non-essentials and conserving essentials as a common ground of union. C.E. (A. J. M.)

Syndic, Apostolic (Gr., *syndikos*, advocate), a procurator, introduced by Innocent IV, 1247, to act in the name of the Holy See as civil administrator of the property in the use of the Friars Minor but belonging to the Holy See, since corporate as well as individual ownership was forbidden to the Friars; largely superseded by temporary dispensations permitting corporate possession according to civil law only.—C.E.; Turner, The Vow of Poverty. Wash., 1929. (S. B.)

Syndicalism, a revolutionary working-class movement, aiming at the ownership and control of industry by the workers on a basis of the organization of labor by industries rather than by crafts. As a means to its end it advocates the general strike and sabotage. Its origin dates to 1895 when the *Confédération Générale du Travail* was formed in France. From France it has extended to Italy, England, and the United States. In the last it is represented by the Industrial Workers of the World (I.W.W.), organized in 1905 by Eugene V. Debs and William D. Haywood.—C.E.; Clay, Syndicalism and Labor, N. Y., 1911; Hunter, Violence and the Labor Movement, 1914. (J. F. McC.)

Synod (Gr., *synodos*, assembly), an assembly of ecclesiastics gathered under hierarchical authority for the purpose of discussing and deciding upon matters pertaining to discipline and liturgy for their territory. The words "synod" and "council" are synonymous. These terms were used synonymously as early as the 3rd century. Today the term synod is restricted to the diocesan synod only, at least in the United States. Benedict XIV in his book "De Synodo Dioecesana" defines a diocesan synod as follows: "A lawful assembly convoked by the bishop, in which he gathers together the priests and clerics of his diocese and all others who are bound to attend it, for the purpose of doing and deliberating concerning what belongs to the pastoral care." The Council of Trent (Sess. XXIV, c. 2) requires diocesan synods should be held once each year. The New Code says they are to be held every 10 years at least. The mode of convocation, the place, preparations for a synod, the election of officers, etc., are established and may be found in the "Pontificale Romanum," "Caeremoniale Episcoporum," and "Codex Iuris Canonici" (can., 357, 360, 361). The bishop is the only legislator in the synod, all others have only a consultive vote. The bishop alone signs the laws passed in the synod, which if they are promulgated in the synod, have binding force immediately, unless the bishop states otherwise.—C.E. (D. R.)

Synod, National, a legitimate gathering of the episcopate of a nation. In former times the words "universal" and "plenary" were used to designate such a synod. The national synod discusses ecclesiastical and mixed matters. The decisions adopted become the law for the entire nation, but first they must be submitted and approved by the Holy See. Even though all the bishops of a nation are not present at a national synod, nevertheless the laws bind the nation. In the United States the national synods are known as Baltimore Councils.—C.E., XIV, 389. (D. R.)

Synoptics (Gr., *synopsis*, simultaneous view), a term applied to the first three Gospels: Matthew, Mark, Luke. They are so named because, following the same general plan and possessing great similarity in matter and form of narration, they present the same comprehensive view of the Life and Teachings of Jesus Christ.—C.E. (R. F. S.)

Syntágma (Gr., *syntasso*, put in order together), a systematic collection or compilation, more specifically applied to the work of Matthew Blastares in the 14th century, based on the Nomocanon of Photius and still held in esteem in the Greek schismatic Church.—C.E. (T. T. K.)

Syon Monastery, Middlesex, England, founded, 1415, by King Henry V at his manor of Isleworth. It belonged to the modified order of St. Augustine, confirmed by Martin V, 1418. The community comprised priests, deacons, lay brethren and nuns. Expelled, 1539, the nuns returned under Queen Mary, were again exiled at her death and settled in Lisbon. The Lisbon community returned to England, 1861, settling at Spettisbury, Dorsetshire (transferred to Chudleigh, Devon, 1887).—C.E.

Syracuse, town on the east coast of Sicily, one of the five Roman colonies situated there, where St. Paul spent three days on his journey to Rome (Acts, 28). Patroness, St. Lucy.

Syracuse, Diocese of, New York; embraces Broome, Chenango, Cortland, Madison, Oneida, Onondaga, and Oswego Counties; area, 5749 sq. m.;

suffragan of New York. Bishops: Patrick A. Ludden (1887-1912); John Grimes (1912-1922); Daniel Joseph Curley (1923). Churches, 157; priests, secular, 192; priests, regular, 22; religious women, 621; academies, 4; high schools, 11; parochial schools, 42; pupils in parochial schools, 17,790; institutions, 14; Catholics, 203,981.

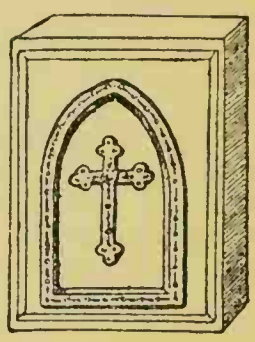
Syrian Rite. I. EAST, also known as Chaldean, Assyrian, or Persian Rite is used by the following Uniat and non-Uniat groups: Nestorians, Chaldeans or Syro-Chaldeans, and Malabars. They are situated in Mesopotamia, Persia, India, and America. The language of these three forms of the East Syrian liturgy is Syriac or Aramaic. The origin of the rite is unknown but it is considered a development of the Antiochene. As a result of the Nestorian heresy and the Greek Schism these Christians were cut off from the Western Church for centuries. But in 1445 those in Cyprus, in 1599 a group of Malabars, and in 1681 some Chaldeans united themselves with Rome. The manuscripts of this rite date from the 17th and 18th centuries and consist of 10 books. In the case of the Uniats these have been revised and the formulas for the administration of the Sacraments are similar to those of the Latin Rite. The Nestorians have only five sacraments, Penance and Extreme Unction being almost unknown. This liturgy prescribes Communion under both kinds, solemn kneading and baking of the loaves before Mass, and the use of oil in Baptism, Confirmation, the consecration of churches, and the making of bread for the Eucharist. II. WEST, used by the following Uniat and non-Uniat groups: Jacobites, Catholic Syrians, and Maronites. It is not the pure Antiochene rite (see GREEK RITES) but the later Jerusalem-Antioch or Greek St. James translated into Syriac. Among the Jacobites who are still schismatic, this liturgy is interspersed with many Arabic prayers, Baptism is performed by immersion and confession has fallen into decay as in most non-Uniat Churches. When some of these people joined Rome in 1781 and became known as Catholic Syrians, this rite was examined and revised, and from the mass of Anaphoras or Canons, which are said by one authority to number 64, seven were selected and are now celebrated. A Romanized adaptation of this liturgy is in use among the Maronites. —C.E.

T

Tabb, JOHN BANNISTER (1845-1909), poet and educator, b. near Richmond, Va.; d. Ellicott City, Md. He served in the Confederate navy, and was imprisoned at Point Lookout. Converted to Catholicity, he was ordained, 1884, and taught at St. Charles College until he became blind. A master of the epigrammatic quatrain, he contributed to the leading magazines, and published eleven volumes of verse and one of prose.—C.E.; Litz, Father Tabb, Balt., 1923.

Tabernacle. Our word tabernacle, as designating the portable sanctuary of the Hebrews in the desert, stands for two Hebrew terms signifying respectively, "dwelling," and "tent." These clearly point out the nature and shape of the tabernacle proper (that is, exclusive of the surrounding court); it is the "dwelling" of the Most High, and covered as a "tent." The walls of the "dwelling" on three sides, N., W., and S., were made of 48 gilded planks of setim-wood, 10 cubits long and 1½ cubits wide, sunk in sockets at the bottom and joined together by tenons and cross-bars so as to enclose an area of approximately 30 × 10 cubits. The exact shape and arrangement of these boards is a great problem of exegesis, the solution of which depends upon the meaning of a few technical terms. The ceiling consisted of two draperies, each made up of five pieces of linen, 28×4 cubits, woven of white, blue, purple, and scarlet thread, with cherubimic designs, and joined together by means of hooks inserted in loop-holes. This color and pattern were no doubt intended to represent the sky. The surplus length and breadth hung down the back and along the sides of the wooden framework. Above this linen ceiling were two draperies of goats' hair cloth, made up respectively of five and six pieces of cloth, 30×4 cubits, joined lengthwise like the pieces of the linen ceiling. The whole was protected by a covering of red-dyed ram skins and another of *tahash* (dugong) skins. The inside of the tabernacle was divided into two sections, the Holy Place and the Holy of Holies, respectively 20 and 10 cubits long from E. to W., by a curtain of the same make and pattern as the precious linen ceiling curtain, hanging on four gilded setim-wood posts. Inside the Holy of Holies was only the Ark with the Propitiatory above it. Inside the Holy Place were, in front of the veil, the altar of incense along the N. wall, the table of the loaves of proposition; and along the S. wall, the seven-branched candlestick. The Holy Place was closed on the E. by a portière of white, blue, purple, and scarlet linen (without the cherubimic design, however), hanging by golden hooks from five gilded posts of setim-wood.—C.E. (C. L. S.)

Tabernacle (Lat., *tabernaculum*, tent), a cupboard or closet for the reservation of the vessels containing the Blessed Sacrament. In the early days of Christianity persecution rendered the reservation of the consecrated species impossible except in the homes of the faithful. Beginning with the 4th century, however, the Blessed Sacrament was kept in the churches. For centuries there was no uniformity of practise in the manner of reserving the Holy Eucharist. Sometimes It was enclosed in a dove-shaped receptacle suspended before the altar (as is customary today in some Greek churches); sometimes It was kept in a "sacrament-house," projecting from the wall of the sanctuary; sometimes the place of reservation was the sacristy. From the 16th century the custom became common (and is now of obligation in the Latin Church) of reserving the Blessed Sacrament in a tabernacle set in the middle of the altar. According to ecclesiastical legislation, the tabernacle should be solidly built, and gold-plated within, or lined with white silk. It should be kept locked, and the key deposited in a safe place, in the care of a priest. In the tabernacle the sacred vessels should rest on a corporal; it is forbidden to keep in it anything else, e.g., relics, or the holy oils. Flowers, etc., should not be placed on the altar before the tabernacle; nothing should be put above it save the crucifix. The tabernacle is to be blessed before use.—C.E.; P.C. Augustine, Wuest, tr. Mullaney, Matters Liturgical, N. Y., 1925. (F. J. O'C.)



TABERNACLE SAFE

Tabernacles, FEAST OF (Gr., *skenopegia*, pitching of the tent), one of the three great feasts of the Hebrews (2 Mac., 1). It recalls the custom established by the law of Leviticus, 23, of erecting on the roofs of houses, and in the streets, booths of branches and foliage, wherein all who could were obliged to live during the feast, which began on the 15th day of the 7th month (about our September), and lasted seven days. Its character was one of joy and merriment (Ps., 4), and every male Israelite was obliged to go to Jerusalem for the celebration. It had a beneficial influence socially, as the distinctions between rich and poor were forgotten for the time being. One of the features was to offer thanksgiving for the crops of the year (Deut., 16), but to the Jews it was primarily a commemoration of their fathers' dwelling in tents in the wilderness (Lev., 23); and a thanksgiving for the abode given them in the Promised Land, and, after the erection of the Temple, for a permanent place of worship (3 K., 8).—C.E.

Tabernacle Societies, archconfraternities affiliated with the Association of Perpetual Adoration

of the Blessed Sacrament and of Work for Poor Churches, founded at Brussels, 1848, by Anne de Meeûs. The members pledge themselves to spend an hour each month before the Blessed Sacrament, and to contribute to the support of poor churches. Vestments are made by the women members, for needy priests. The Congregation of Sisters of Perpetual Adoration grew out of the Brussels association, which became an archconfraternity for Belgium in 1853, and quickly spread to the nearby countries. Tabernacle societies are now organized throughout Europe and the United States, and have done great work for the mission fields.—C.E.

Tablet, The, official organ of the Diocese of Brooklyn; published weekly in Brooklyn, N. Y. by the Tablet Publishing Co., Inc.; founded, 1908; circulation, 46,819.

Tablet, The, Great Britain's oldest Catholic weekly, founded 16 May, 1840, by Frederick Lucas, later M.P. for Meath. At one time divided into two separate publications: "The Tablet," and "The True Tablet," it was published as "The Tablet" for several years after 1849 in Ireland, being again issued from London (1855), and thereafter successively edited by John Wallis (1855-68), Herbert Cardinal Vaughan (1868-84), J. G. Snead-Cox (1884-1920), J. B. Milburn (1920-23), and the present editor, Ernest Oldmeadow (1923). (E. V. W.)

Tabora, Vicariate Apostolic of (formerly Unyanyembe). Tanganyika Territory, central Africa; situated in the northwestern part of Tanganyika, bounded W. by the Malagarazi River and N. by the Anglo-Belgian frontier; entrusted to the White Fathers; established, 1886; named Tabora, 1925. Vicar Apostolic: Edward Michaud (1928).

Taché, Alexander Antonin (1823-94), missionary of the Oblates of Mary Immaculate, b. Fraserville, Quebec; d. St. Boniface. He worked among the Indians until 1851, when he was consecrated in Marseilles as titular Bp. of Arath. In 1853 he was made Bp. of St. Boniface and in 1871, abp. He intervened in the rebellion of the *métis* and defended L. Riel in the Saskatchewan Rebellion. He was the author of "Esquisse sur le Nord-Ouest de l'Amérique," and several documents defending the separate school in Canada.—C.E.

Taché, Etienne Pascal (1795-1865), statesman, b. St. Thomas, Quebec. He entered politics as a member of the Legislative Assembly, became adjutant-general of militia, chief commissioner of public works, and a member of the Cabinet from 1848 to 1856. In 1858 he was knighted by Queen Victoria, and appointed aide-de-camp to Her Majesty, 1860. He formed the Taché-MacDonald administration, 1864. Taché was ever a loyal Catholic. Pius IX made him Commander of the Order of St. Gregory.—C.E.

Takkali (more properly Takhehl, plural Takhehlne), name by which the Carrier Indians of north British Columbia were known and under which the Babines and Chilcotins were sometimes comprised. They live in permanent villages and there are two main branches: Upper and Lower Carriers. Their religious system was the same as that of the other Déné tribes. They first came into contact with the whites in 1793. In 1842 Fr. Demers was their first missionary and in 1873 a permanent mission was established by Fr. Le Jacq, O.M.I. The majority are Catholics.—C.E.

Talbot, Matt (d. 1925), ascetic. He was an Irishman who lived a life of ceaseless prayer, heroic penance, and poverty, taking no part in the politics of the troubled times. He reproduced in his own life the lives of the old Irish Saints.

Talents, Five, Parable of the, a part of the admonitory discourse which Our Lord delivered to His disciples on the Tuesday in Holy Week, on the Mount of Olives (Matt., 25). It is the story of a rich man who, before going on a journey to foreign lands, entrusted a portion of his property to his servants to be profitably invested. One received five talents, another two, the third, one; the first two traded with fortunate results and were rewarded; the third buried his talent in the ground, with no concern as to his master's wishes, and was severely punished. The value of the talent does not matter. It seems to have had different values among different peoples. Our Lord uses it as figurative of our gifts to recommend the wise employment of the gifts which God has bestowed on us. It does not suffice merely to refrain from misusing them; each of us must labor faithfully to secure profit for his Master, for He will demand a strict account on Judgment Day.—Ollivier, tr. Leahy, The Parables of Our Lord, Lond., 1927; Fonck, tr. Leahy, The Parables of the Gospel, N. Y., 1915.

Tallaght Monastery, Upperecross, Dublin, founded by St. MacIruain (d. 792). It was united to the Archdiocese of Dublin by Alexander III, 1179, and annexed to St. Patrick's Cathedral, 1223. It passed into Protestant hands at the Reformation. In 1842 the Dominicans erected a novitiate and church there.

Talleyrand-Périgord, Charles Maurice de (1754-1838), minister and ambassador, b. Paris; d. there. Educated for the Church, he became abbé, and in 1789 Bp. of Autun. A member of the Constitutional Committee, he extolled the spoliation of the clergy, took oath to the Civil Constitution and was excommunicated, 1791. As minister of affairs under Napoleon, and again under Louis XVIII he preserved the integrity of France, and was for a while ambassador to England.—C.E.

Tallis, Thomas (*c.* 1514-85), composer, b. and d. probably London. That he attended St. Paul's Cathedral as a chorister under Thomas Mulliner is a matter of conjecture. Organist of Waltham Abbey, 1536-40, he became a gentleman of the Chapel Royal, 1542, and retained that appointment under Elizabeth, despite his avowed Catholicity. He shared with Byrd the monopoly of music-printing for twenty-one years. His contrapuntal work has been compared to that of Palestrina. He composed a Dorian service, a five-part Litany, Latin motets, 'Lamentations," and "Salve Intemerata" Mass.—C.E.

Talmud (late Heb., *talmud*, instruction), a compilation (*c.* A.D. 130) consisting of the Mishna, i.e., the codification of Jewish religious and legal principles, additional to and developed from the Pentateuch, and the Gemara, a collection of discussions and explanations commentary upon and concerning the Mishna. It was the result of the

collective labors of many successive generations; a tradition, transmitted orally for centuries that was finally put into definite literary form. As the work was begun simultaneously in Babylon and Palestine, there are two versions, the Babylonian and the Palestinian.—C.E.

Talon, JEAN (1625-91), first governor of New France, b. Châlons-sur-Marne, France; d. Versailles. Arriving in Quebec in 1655, he encouraged industry and commerce, created new centers of population, sent forth Joliet, Fr. Albanel, and other explorers to open up the country, fortified the frontiers, and established lasting administrative and judiciary institutions. As a reward, Louis XIV created him Count d'Ordainville in 1675. He was one of the principal makers of Canada.—C.E.; Wrong, The Rise and Fall of New France, N. Y., 1928.

"Tametsi" Decree, an important article of matrimonial law. It is so named from its first word, meaning "although," and is a chapter of the rulings of the Council of Trent. Its principal result was to declare null any marriage attempted otherwise than in the presence of the parish priest or the bishop, or of a delegate of either, with exception for places where priests are not available. This decree, however, was binding only in places where the laws of Trent were promulgated. In a modified form it has been extended to the whole world by the "Ne Temere" Decree of Pius X. —C.E. (J. F. S.)

Tancred (*c.* 1073-1112), Prince of Antioch, b. Antioch; d. there. Joining his uncle Bohemund on the Crusade (1096), he marched toward Constantinople, repulsed the Byzantines, shared in the siege of Nicæa, captured Tarsus, and took Jerusalem in 1099. He received from Godfrey of Bouillon the fiefs of Tiberias and Caifa, and governed the principality of Antioch during the imprisonment of his uncle.—C.E.

TANCRED

Taney, ROGER BROOKE (1777-1864), 5th Chief Justice of the U. S. Supreme Court, b. Calvert County, Md.; d. Washington. He defended Gen. Wilkinson on trial as an accomplice of Aaron Burr; was appointed attorney-general of Maryland; failed to be confirmed as U. S. attorney-general, but became in 1831, Chief Justice of the Supreme Court. During his incumbency the Dred Scott decision was made. Although he had generously liberated his own slaves, he felt compelled to share in an opinion that according to the Constitution a slave had no rights.—C.E.

Tanganyika, VICARIATE APOSTOLIC OF, Tanganyika Territory, Africa. It reaches on the N. and W. to the Malagarazi River, with the territory taken in 1926 from Urundi Vicariate; entrusted to the White Fathers; vicariate 1886. Vicar Apostolic: Joseph Marie Birraux (1920). Residence at Our Lady of Karema, at Kigoma. Churches and chapels, 21; stations, 16; priests, 39; religious women, 24; seminaries, 8; catechists, 312; schools, 303; pupils, 14,388; institutions, 18; Catholics, 31,809.

Tannhäuser, according to legend, was a minstrel knight, who revelled for a year in the court of Venus. He applied for pardon from the pope, who said that Tannhäuser could not be saved any more than the staff in his hand could put forth leaves. After he returned to Venus, the staff burst into blossom, but the pope's messenger failed to find him. The tale is obviously of heathen origin, but Christianized. The historical Tannhäuser was a roving minnesinger of the 13th century, who repented of his sinful living. The legend is mentioned in the Volkslied of the 16th century, but a reference to the story in "Die Morin," proves that it was known in the 15th century. It is mentioned also in the Italian "Guerino il meschino," of the 17th century. The unfriendly attitude towards the pope is due to the strong anti-papal feeling during the age of the Hohenstaufens. The legend is given in Wagner's "Tannhäuser."—C.E., IX, 125.

Tantum Ergo Sacramentum, or DOWN IN ADORATION FALLING, hymn always sung at the Benediction of the Blessed Sacrament. It forms the last two verses of the Pange lingua gloriosi (Corporis).—C.E.

Taoism (Chinese, *tao*, way), term applied to one of the three government religions of China (see BUDDHA, CONFUCIANISM), which at present is nothing more than a collection of gross superstitions. Taoism, as crystallized and expounded by Lao-tze (7th century B.C.) in his book "Taô-teh-king," was a philosophical system which taught that happiness could be obtained by adherence to the "Way," that is by doing obediently, without opposition or complaint, all that man's nature and relations require. At the advent of Buddhism in the 1st century of the Christian era, Taoism lost its force until it was popularized by means of superstitions which caused it to gradually depart from the ideal realized by Lao-tze, although retaining its popular hold.—C.E.

Targum (Chaldean, interpretation), the Aramaic translations or paraphrases of the O.T. After the return from exile, Aramaic gradually took the place of Hebrew until the latter was hardly more than the language of the schools and of worship. Thus it became necessary to provide a translation of the biblical passages read in Hebrew at the liturgical services; this was called the Targum. At first this was done for the difficult passages only, but eventually, for the whole text; it was committed to writing from A.D. 100 onwards.—C.E.

Tarsicius, SAINT, martyr (3rd or 4th century), d. Rome. Pope Damasus wrote a poem in honor of St. Tarsicius, a young acolyte, who suffered at the hands of the rabble, while carrying the Blessed Sacrament. Relics in S. Silvestro, Rome. Feast, 15 Aug.—C.E.

Taschereau, ELZÉAR ALEXANDRE (1820-98), Abp. of Quebec and first Canadian cardinal, b. La Beance, Quebec; d. Quebec. Educated in Rome and ordained in La Beance, he became one of the founders of Laval University and in 1869 its rector. He defended Laval in Rome and was theologian of Abp. Baillargeon during the Vatican Council. He

was named archbishop, 1871, and cardinal, 1886. He founded the Sacred Heart Hospital, and put the shrine of St. Anne de Beaupré and St. Patrick's parish in the charge of the Redemptorists.—C.E.

Tassé, Joseph (1848-95), writer and journalist, b. Montreal. He was editor of "La Minerve" (1869-72), member of the House of Commons for the city of Ottawa and of the Senate. In addition to contributions to "La Revue Canadienne" and historical articles presented to the Royal Society of Canada, he wrote "Les Canadiens de l'Ouest."—C.E.

Tasso, Torquato (1544-95), poet, b. Sorrento, Italy; d. Rome. Educated at Urbino, Venice, and the University of Padua, he settled at Ferrara in the suite of Card. Louis d'Este. Clouded in mind, he spent seven years in an insane asylum; but he was about to be crowned poet laureate in Rome when he died. He was the author of "Rinaldo" (1562), "Jerusalem Delivered," revised later as "Jerusalem Conquered," an inferior work, and "Aminta," a pastoral idyl.—C.E.; Boulting, Tasso and His Time, Lond., 1907.

Tatian, a 2nd-century apologist, b. probably Assyria. He was trained in Greek philosophy, became a Christian c. 150, but apostatized later and returned to the Orient as a Gnostic of the Encratite sect. His extant works are: "Oratio ad Græcos," an apology for Christianity, and "Diatesseron," a harmony of the four Gospels, the only Gospel text used in Syria in the 3rd and 4th centuries.—C.E.

Tau Cross, so-called from the Greek name of the letter T, which it resembles. It is also known as the *crux commissa*, meaning that one part is laid upon the other. There is a tradition that Our Saviour was crucified on a cross of this form, but this is uncertain. (J. F. S.)

Tauler, John (1300-61), Dominican, mystic and preacher of the Middle Ages, b. Strasbourg; d. there. He was educated at Cologne, lived at Basel where he was the center of a society called the Friends of God of Basel, and preached at Strasbourg. His sermons are among the monuments of the German language, and are of profound spiritual meaning.—C.E.

Taverner, John (*c.* 1475-*c.* 1536), composer, b. Boston, England; d. there. Master of the choristers at Cardinal College, Oxford, and organist of the college chapel during the troublesome times of the Reformation, he was imprisoned as a heretic but released because of his excellent music. He contributed nothing to the English Service, but is noted for Latin Magnificats; a "Western Wynde" mass; two motets, "Gaude Maria virgo" and "Mater Christi"; and a four-part "In Nomine."—C.E.

Tavistock Abbey, Devonshire, England, founded for Benedictine monks, 961, by Earl Ordgar of Devon, confirmed by King Ethelred, 981. One of the richest monasteries in the west of England, it was confiscated by Henry VIII, 1538.—C.E.

Taxa Innocentiana, an instruction issued by Innocent XI (8 Oct., 1678), ordaining that all diocesan chanceries, according to the decree of Council of Trent, should grant dispensations and execute rescripts free of charge, yet allowing them to accept a modest contribution or tax for the necessary chancery expenses. This tax for various acts was determined by the pope in this instruction. But in the course of time other enactments in this matter emanated from Rome, and now according to can. 1507, these taxes are to be determined by a Provincial Council.—C.E. (W. J. M.)

Taylor, Frances Margaret (Mother M. Magdalen Taylor; 1832-1900), Superior General and foundress of the Poor Servants of the Mother of God. A nurse on Florence Nightingale's staff in the Crimean War, she was converted and upon her return to England worked among the poor with Lady Georgiana Fullerton. She contributed extensively to Catholic periodicals.—C.E.

Tears, a word frequently used in Scripture to express: affliction, "This earth is a valley of tears" (Ps. 83); earnestness in prayer, "began to pray with tears" (Tob., 3); great sorrow, "Who will give . . . a fountain of tears to my eyes?" (Jer., 9), Christ "in the days of His flesh, with a strong cry and tears, offering up prayers . . . was heard for his reverence" (Heb., 5); repentance, as David's, "I will water my couch with my tears" (Ps. 6). Spiritual writers speak of the gift of tears as a special blessing. (ED.)

Te deprecante, corporum, or, When thou dost pray thy mighty prayer, hymn for Lauds on 20 October, feast of St. John Cantius. It is not known who the author was, but it was written in the 18th century. There are five translations, the English title given is by Abp. Bagshawe.—Britt.

Te Deum laudamus: te Dominum confitemur, or, We praise Thee, O God: we acknowledge Thee to be the Lord, hymn said in the Office at the conclusion of Matins when the *Gloria in excelsis* is said at the Mass. It is also often said as a hymn of thanksgiving on solemn occasions. It was probably written by St. Nicetas (335-415), and has several prose translations besides about 25 metrical ones.—Britt.

Te dicimus præconio, or, O Virgin Mother of our God, hymn for Matins on 11 February, feast of the Apparition of the Blessed Virgin. It is not known when or by whom it was written. The translation given is by Abp. Bagshawe, and is the only one in existence.—Britt.

Te gestientem gaudiis, or, The gladness of thy Motherhood, hymn for Vespers (II) on 7 Oct., feast of the Holy Rosary. It was written by A. Ricchini who lived in the 18th century. Of the five translations, the English title given is by D. Hunter-Blair.—Britt.

Te, Joseph, celebrent agmina cælitum, or, Let Angels chant thy praise, pure spouse of purest Bride, hymn for Vespers on 19 March, feast of St. Joseph. It is also used in the Office of the Solemnity of St. Joseph, observed on the Wednesday before the third Sunday after Easter. It was written in the 17th century, but it is not known by whom. Seven translations are in existence; the English title given is by T. Potter.—Britt.

Tekakwitha (Tekchwitha, Takwita), Catherine (1656-80), the "Lily of the Mohawks," an Indian virgin of the Mohawk tribe, b. Auriesville, New York, lived at Fonda nearby; d. Caughnawaga,

Canada. She was instructed by Jesuit missionaries in 1667 and later baptized. Going to the reservation for Christian Indians at Caughnawaga, she lived with a Christian squaw a life of extraordinary sanctity. The reservation attributes the loyalty of its inhabitants to her patronage. The cause of her beatification is in process.—C.E.

Tel-el-Amarna Tablets, so called from the present name of the city of ancient Egypt, Akhetaton, between Memphis and Thebes. They are in clay, 352 in number, and were found in 1887. They record conditions in Western Asia from 1500 to 1300 B.C. and confirm much that is contained in the Bible.—C.E. (ED.)

Teleology (Gr., *telos*, end; *logos*, science) means the doctrine that there is design, purpose, or finality in the world, that effects are in some way intentional, and that no complete account of the universe is possible without reference to final causes.—C.E. (C. A. F.)

CATHERINE TEKAKWITHA

Telesphorus, SAINT, POPE (*c.* 125-*c.* 136). He is mentioned as always celebrating Easter on Sunday, without abandoning Church fellowship with those communities that did not follow this custom. Feast, R. Cal., 5 Jan.—C.E.; Butler.

Telluris alme Conditor, or, EARTH'S MIGHTY MAKER, WHOSE COMMAND, hymn for Vespers on Tuesday. It was written probably by Pope St. Gregory the Great (540-604). There are 20 translations; the English title given is an anonymous one taken from the "Hymnal Noted."—Britt.

Te lucis ante terminum, or, BEFORE THE ENDING OF THE DAY, hymn for Complin throughout the year; Ambrosian school, 7th century. It has 35 translations; the English title given is by J. Neale.—C.E.; Britt.

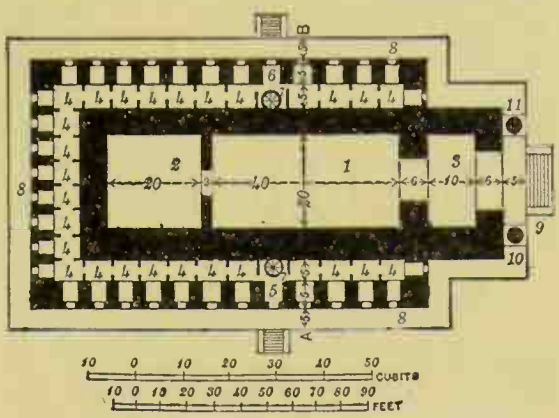
Temperance is one of the four cardinal virtues. It is the righteous habit which makes a man govern his natural appetite for pleasures of the senses in accordance with the norm prescribed by reason. It bridles concupiscence and has for subordinate virtues: abstinence, chastity, and modesty. It imposes moderation and self-control in the use of food, drink, and sexual gratification.—C.E.; Rickaby, Ethics and Natural Law, Lond., 1908. (G. A. F.)

Temperance Movements, Catholic. Temperance means moderation, and strictly speaking, has to do with every virtue. In popular parlance, however, it has come to be applied solely to the use of alcoholic liquors. The Church has always advocated moderation in the use of liquors, as well as other things, and it was not until the beginning of the 19th century that the movement started to found societies and organizations to foster sobriety. The chief impetus seems to have come from the United States. A temperance society existed as early as 1808, at Saratoga, New York, and another in 1813 in Massachusetts. The movement spread to Europe and made its first appearance in Ireland in 1818 at Skibbereen. The cause was taken up by Father Theobald Mathew of Cork in 1834, and within ten years he had more than 5,500,000 followers. He journeyed over England, Scotland, and America, leaving temperance societies in his wake everywhere. In Germany we find such workers as Fr. Seling (1792-1860), the Archpriest Fitzek, Fr. Schaffranek, Fr. Ketterer, S.J. The influence was felt also in Holland, Denmark, and Scandinavia. The success of the movement was hurt by the fact that temperance soon began to mean "teetotalism" which may be a virtue for a few but must not be forced as such upon the majority. Consequently the great temperance societies which sprang up did so under non-Catholic auspices, and we find the Church dealing with the problem in a more personal manner through the relations of the priest and his people. It would seem as if the Church foresaw the extremes into which the movement would pass, and withdrew before fanaticism would bring to pass such encroachments upon personal liberty as the Prohibition movement.—C.E. (A. O'B.)

Templars, KNIGHTS, THE, military order founded, 1118, by Hugues de Payens and eight companions, to defend Jerusalem. Baldwin II assigned them quarters in the palace adjoining the Temple, and in 1128 they were formally approved by the Church. Following the Benedictine Rule, they took the three vows of religion as well as the Crusader's vow, adopted the white Cistercian habit with a red cross added, and were under the immediate jurisdiction of the pope. Standing for the two great passions of the time, religious fervor and military prowess, recruits flocked to their standard. Dauntless fighters, they are described by a contemporary as "pious monks in the chapel; formidable to the enemies of Christ, gentleness itself to His friends." At the siege of Safèd (1264), besides the 90 Templars killed, 80 were taken prisoners, and upon refusal to apostatize, died martyrs. In less than two centuries over 20,000 Templars died in battle. Difficulties with the clergy and the Hospitallers, however, as well as internal dissensions, caused a wave of unpopularity of which Philip the Fair availed himself to organize a crusade against them. By intrigue Clement V's approval was gained and the Knights were tried for heresy and sacrilege, many pleading guilty after severe torture. The pope annulled the trial, but later ordered a second one before a papal commission; persuaded of individual irregularities, he finally decreed dissolution of the order without condemnation, 1312.—C.E.

Temple (Lat., *templum*) originally signified an area marked off by boundaries, especially a place marked off by augurs to be exempt from all profane uses. The Indo-Germanic peoples originally worshipped without temples, upon mountains. It was probably through Oriental influence that the Greeks and Romans came to worship in temples.

The temple was built preferably on a high open space, and nothing impure could enter the precincts. In front was the sacrificial altar. The most sacred part contained the image of the god. One class was for the worship of some god, another for use in connection with the games, and a third for the celebration of the mysteries. The temple served as a treasury, as a place for votive offerings, and as an asylum for malefactors. The Egyptian temple was a group of buildings fitted one into the other and surrounded by a wall. Through the gigantic pylon the sacred precincts were entered. The lower classes were confined to the open quadrangular peristyle, the enlightened might proceed to the colonnaded hypostyle. The small dark sanctuary was at the end. The Chaldean temples were constructed so as to form a series of terraces in the shape of a pyramid with a broad base, topped by the sanctuary. The Indian temples were grottoes or caves hewn from the rock. The Buddhist temple was cut away from the main mass and was quadrangular in form, with an apse. The Greek temples consisted of the *cella*, containing the statue of the god, the vestibule in front, and a portico behind. Later the peristyle surrounded the outside. Their beauty was in the harmony of parts and careful execution. Roman temples were larger and more ostentations, and preferably round in form. Temples served as an abode for the god, not as a house of prayer. Public worship gave a new character to Christian worship and made temple achitecture unsuitable.—C.E.



PLAN OF THE TEMPLE OF SOLOMON

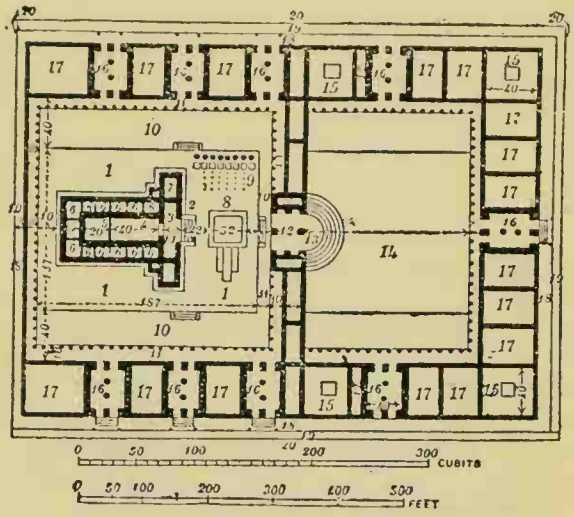
1. The Holy Place. 2. The Holy of Holies. 3. The porch. 4. Side chambers. 5-6. Doors of the side chambers. 7. Winding stairways. 8. Foundations. 9. Grand staircase. 10. Pillar of Jachin. 11. Pillar of Booz.

Temple of Jerusalem. The word "temple," in the Bible, stands sometimes for all the sacred inclosure, containing the "house of God" and the courts surrounding it with all their appurtenances; sometimes only for the "house" proper. Our word temple has to do duty for both meanings, whereas in Hebrew and Greek the distinction is made clear by the use of two different terms.

Solomon's Temple. After the capture of Jerusalem it was natural that the political capital of the kingdom should become likewise its religious center. Thither accordingly David solemnly transferred the Ark of the Covenant, from Cariathiarim, and before long he resolved to house it in a temple worthy of the Lord's majesty, on the spot hallowed by the apparition of an angel. God's good pleasure, however, was that not he, with his hands stained by the blood of many battles, but his son, should be the builder. As for himself, he must be content with gathering materials and money for the undertaking. The work was inaugurated in the 4th year of Solomon's reign (*c.* 968 B.C.), and the house was erected just west of the conspicuous rock marking the threshing-floor of Arauna purchased by David, a short distance north of the city. The building, apparently Phenician in design, faced the east. In front of and contiguous with it rose the porch, 20 cubits (most likely the "royal cubit," 20.51 in. or 521 mm.) broad, 30 high, and 10 deep. On either side towered two huge brazen pillars, Booz and Jachin by name, crowned by lily- or lotus-shaped capitals, and measuring approximately 4 cubits in diameter and 17 in height (shaft, 12; capital, 5). Beyond the porch, a double folding-door of cypress wood gave access to the *hekal*, or "holy place," a large room measuring 40×20×30 cubits, aired by latticed windows probably located near the roof. In front of the rear door of this room stood the golden altar of incense; along the north wall the table for the loaves of proposition; and ten lamps, five on the right side and five on the left, with their lights burning day and night, provided illumination. West of the *hekal*, a double folding-door of olive wood led into the debir or "holy of holies," with a length, width, and height of 20 cubits. There, in awesome darkness, rested the Ark of the Covenant, overshadowed by two colossal cherubim, each 10 cubits high with spread wings 5 cubits in width. Outside, and flanking the house on the south, west, and north, were rooms arranged in three stories 5 cubits high, the width being, owing to a recession of the wall at each story, 5, 6, and 7 cubits for the lowest, middle, and highest floor respectively. Around the house was the court, reached by at least three gates. Of this court the part nearest to the house was reserved for the priests and contained the altar of holocausts, erected just in front of the temple; the "Brazen Sea," resting on four brazen oxen between the house and the altar, but toward the south; finally, on each side of the altar, five brass basins set upon stands on wheels and filled with water for washing the flesh of the victims.

Zorobabel's Temple. Solomon's Temple was stripped of its rich metal ornaments and burned to the ground at the time of the capture of Jerusalem by Nabuchodonosor (586 B.C.). No sooner did the first exiles who availed themselves of the edict of Cyrus (538 B.C.) to return to their ancestral home reach Jerusalem, than they set their hearts on rebuilding the Temple. The altar of holocausts was immediately restored, and, soon after, the foundations of the new edifice were laid. Obstacles of various kinds delayed the work, which reached completion only in 516 B.C. The general outlines of the new edifice recalled, no doubt, Solomon's structure; but instead of the highly ornamented doors closing the *hekal* and the *debir*, heavy veils were hung; an altar of unhewn stones replaced likewise the great altar of brass erected by Solomon. No wonder that the lack of riches and magnificence of the new building drew tears from the eyes of the few who had beheld the splendor of the former edifice.

Herod's Temple. Such as it was, however, and with occasional repairs, as those executed by the high priest Simon, son of Onias, this second Temple remained standing until 19 B.C., when Herod the Great, as part of his grand scheme of construction to adorn his capital, undertook the erection of a new sanctuary. The outer court was enlarged to twice the original size and surrounded by porticoes; two rows of white marble monolithic columns supported the roofs of carved cedar beams on the east (the so-called Solomon's Porch), north, and west sides; the south portico (royal Porch) consisted of 162 columns forming three aisles, 30, 45, and 30 feet wide. Inside this outer court and on a higher level was the inner court, surrounded by porticoes like the other, and including the women's, the Israelites', and the priests' courts, and the house. This inner court was reached through nine gates, of which that on the east was probably the "Gate Beautiful" of the N.T.; it was 56 cubits high, and 40 broad, and made of Corinthian brass. The house was raised 12 steps above the court of the priests; it measured 60 cubits in length, 20 in width, and 60 in height, and was divided, according to custom, into a "holy place," containing the altar of incense, the table for the loaves of proposition, and the seven-branched candlestick; and the "holy of holies," without any furniture whatsoever. A heavy veil closed the entrance of the outer room, and another that of the inner room. A porch 100 cubits high, 100 broad, and 11 deep, with an entrance 40 cubits high, and 20 wide, formed the façade of the building in front of the "holy place." The construction of the house was completed in eighteen months; eight years were necessary to do the main work on the surrounding buildings; and the finishing of the details and ornamentation went on for many years, so that the whole structure, the unrivaled magnificence of which is attested by all contemporary writers, was not completed until A.D. 63. Only a few years later, contrary to the wishes of Titus, who desired to preserve the monument, but in providential fulfillment of the prophecy of Our Lord, a Roman soldier threw a firebrand into the house, which was then burned to the ground (A.D. 70).—C.E. (C. L. S.)



PLAN OF THE TEMPLE OF HEROD
(1) Court of the priests; (2) Stairway of the Temples; (3) Porch and vestibule; (4) The Holy Place; (5) The Holy of Holies; (6) Side chambers; (7) Entrance to the winding stairway; (8) Altar of holocausts; (9) Abattoir; (10) Court of Israel; (11) Gallery; (12) Beautiful Gate; (13) Stairway of fifteen steps; (14) Court of the women; (15) Hypethral room; (16) Gate; (17) Hall; (18) Hel; (19) Stairway of fifteen steps; (20) Court of the gentiles.

Temple of the Holy Ghost. That the just man is a sanctuary or living temple in which the Holy Ghost dwells, is stated by St. Paul in 1 Cor., 3: "You are the temple of God, and the Spirit of God dwelleth in you. But if any man violate the temple of God, him will God destroy. For the temple of God is holy, which you are." And in 1 Cor., 6: "Your members are the temple of the Holy Ghost, who is in you, whom you have from God. . . . Glorify and bear God in your body." The words "one body and one Spirit" indicate that the Spirit dwells especially in Christ, and all just are members of Christ's mystical body. Christ said that all Three Persons of the Trinity abide in the soul of the just (John, 14), though this Divine indwelling is ascribed especially to the Spirit of love and holiness.—Marmion, Christ the Life of the Soul, St. L., 1922. (C. F. C.)

Temporal Power (Lat., *tempus*, time), the rule of the Church in earthly possessions and causes of temporal interest, as differing from its rule in spiritual matters; the authority of the pope over the civil territories once belonging to the Church, the Papal States; the same authority, since the Lateran Treaty, 11 February, 1929, over the Vatican City or State.—Berry, The Church of Christ, St. L., 1927. (ED.)

Temporal Punishment, a limited penalty incurred for sin. It may be remitted in this life; if not remitted, it must be satisfied either in this world or in the next (Trent, sess. VI). (A. C.)

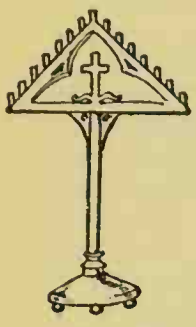
Temptation is a solicitation to sin, whether by persuasion or by the offer of some pleasure. It arises sometimes from the propensity to evil inherent in us as a result of original sin; sometimes it comes from the devil, who places alluring images in our imagination. Temptation is not in itself sin. Attack is not synonymous with surrender. No matter how strong the inclination to transgress the law of God and the law of reason, as long as there is no deliberate consent of the will, there is no sin. Merit is won by resistance. —C.E. (G. A. F.)

Temptation, The. According to Mark, 1, and Luke, 4 (in the Greek text), Our Lord was tempted during the whole period of forty days that He remained in the desert; whereas, according to Matthew, 4, it was only at the end of this period. Probably the three temptations, mentioned in detail by Matthew and Luke, were the final assaults. The devil conjured the whole programme of the false Messianic dream of the Jews, the earthly concept of the temporal kingdom they looked for, owing to their one-sided interpretation of the Messianic prophecies. But Christ, having come to do the will of His Father, does not hesitate for a moment. The cross, not the crown, is His choice. He is tempted as Messias; He firmly answers that He is ready to discharge His mission as a victim. As Abbé Fouard says: "the greatest difficulty comes from the idea, ordinarily entertained, that the temptation of Jesus was like to ours. There is scarcely any appetite for evil in us which does not leave some traces of its passage throughout our souls. There was nought of this in Jesus. He was

but tempted outwardly, by an imagery and eloquence appealing most strikingly to the senses, yet without the possibility of such attractions hurting His soul or staining it." "Christ was tempted," says St. Augustine, "lest the Christian should be vanquished by the Tempter."—C.E.; Le Camus, tr. Hickey, The Life of Christ, N. Y., 1906. (J. M. B.)

Ten Commandments of God, or DECALOGUE (Gr., *deka*, ten; *logos*, word), the ten words or sayings; ten precepts bearing on the fundamental obligations of religion and morality, and embodying the revealed expression of the Creator's will in relation to man's whole duty to God and to his fellow-creatures. Written by God on two tables of stone, they were given directly to Moses on Mount Sinai, and by him made the ground-work of the Mosaic Law (Ex., 20; Deut., 5). The first three concern our love and worship of God; the others, love of our neighbor and the justice due him.—C.E., IV, 153.

Tenebræ (Lat., darkness), the public chanting of a part of the Divine Office, taking place on Wednesday, Thursday, and Friday of Holy Week, the "anticipated" Matins and Lauds of Holy Thursday, Good Friday, and Holy Saturday. It contains passages or "lessons" from the Lamentations of the Prophet Jeremias, chanted to a beautiful and most mournful tune. The service takes its name from a symbolic ceremony, the gradual extinguishing of candles till one only remains lighted; this is hidden for a time behind the altar, and is then brought forth, a symbol of the Risen Saviour. The candles number 15, because one of them is to be extinguished at the end of each of the 14 psalms of the Office, and one is to remain lighted. The triangular candlestick was called, in the Middle Ages, a "harrow," from its shape.—C.E.; Guéranger, tr. Shepherd, The Liturgical Year: Passiontide and Holy Week, Lond., 1886. (J. F. S.)



TENEBRÆ CANDLESTICK

Tennessee, the 34th state of the United States in size, the 19th in population, and the 16th state to be admitted to the Union (1 June, 1796); area, 42,022 sq. m.; pop. (1920), 2,337,885; Catholics (1928), 25,725. Tennessee was for some time a remote and thinly populated part of the Diocese of Bardstown, Kentucky, emigration being retarded by the rugged physiography and by the existence of slave-labor. Early Catholic settlements were visited several times by Rev. Stephen Badin of Bardstown, and in 1821 Bp. Flaget, accompanied by one of his newly ordained priests, Rev. Robert Abell, visited Nashville, Franklin, and Columbia. In Nashville Mass was then first said in the house of Mr. Montbrun, Fr. Abell preached in the Courthouse, and non-Catholics assisted in the erection soon after of a small church on the site of the present Capitol. Fr. Abell served Nashville for several years and was followed by Rev. E. J. Durbin, who also attended Gallatin and Murfreesboro. At Ross Landing (now Chattanooga) Fr. Brown was established. The first Bp. of Nashville, Rt. Rev. Richard Pius Miles, appointed in 1837, and traveling to his see by canoe and on horseback, found only about 100 Catholic families in his diocese, and after his first mission in Nashville there were only nine communicants. However, the church of the Holy Rosary, built earlier in Nashville, was soon enlarged and when it was replaced in 1847 by the Cathedral of St. Mary's of the Seven Sorrows, it was rebuilt as St. John's hospital in charge of the Sisters of Charity. By 1840 a church was begun in Memphis under Rev. William Clancy, and finished in 1844 under Rev. Michael McAleer. Ashport also had its first church in 1840, through the missionary efforts of Rev. Joseph Stokes. By 1843 there were the beginnings of a seminary in Nashville and the Sisters of Charity opened a school for girls. The Diocese of Nashville (q.v.) comprises the state. Catholic influence on the place-names of the state is shown in the following: Loretto, St. Andrews, St. Clair, St. Joseph. The U. S. Religious Census of 1916 gave the following statistics for church membership in Tennessee:

Catholic Church	23,015
Southern Baptist Convention	202,867
Methodist Episcopal Church, South	167,270
National Baptist Convention	108,650
Churches of Christ	63,521
Methodist Episcopal Church	56,484
Colored Methodist Episcopal Church	30,106
Cumberland Presbyterian Church	27,631
Presbyterian Church in the U.S.	25,606
African Methodist Episcopal Church	23,497
Disciples of Christ	21,672
Presbyterian Church in the U.S.A.	17,584
Protestant Episcopal Church	9,910
Primitive Baptists	8,925
African Methodist Episcopal Zion Church	8,786
All Other Denominations	44,609
Total Church Membership	840,133

—C.E.; Shea.

Tenney, WILLIAM JEWETT (1814-83), American author and editor, b. Newport, R. I.; d. Newark, N. J.; convert. Graduated from Yale, 1832, he took up law, but later turned to journalism, and was connected with the Journal of Commerce and the New York Evening Post. He edited and compiled the "Annual Cyclopædia," added a sixteenth volume to the "Abridgement of the Debates of Congress" and indexed the whole work, and wrote a military and naval history of the United States.—C.E.

Terce (Lat., *tertia*), same as Tierce. In the Divine Office, the office of the third hour (about 9 A.M.) comprising an invariable hymn, 3 variable psalms, Little Chapter, Respond and the Collect proper to the day.—C.E. (J. G. K.)

Teresa, SAINT, virgin, mystic (1515-82), b. Avila, Old Castile; d. Alba de Tormes. In 1535 she entered the Carmelite Convent of the Incarnation at Avila, the Letters of St. Jerome having influenced her to embrace the religious life, and made her profession, 1534. Her mystical powers reached a high point, and she was favored with extraordinary graces and visions, among others the transverberation, or piercing, of her heart with a golden arrow. She became associated with St. Francis Borgia and St. Peter of Alcantara, who discerned in her spiritual experiences the special favor of God. In 1562 she founded at Avila the first convent of the Discalced Carmelite Nuns of the Primitive Rule of St. Joseph; in spite of diffi-

culties she founded new houses, and established her reform among the friars, 1568. St. Teresa's autobiography has been compared to the "Confessions of St. Augustine"; she is important for her mystical writings, and a movement is on foot to have her declared Doctor of the Church. Patroness of Valladolid. Emblems: a heart, arrow, and book. Canonized, 1622. Body at Alba. Feast, R. Cal., 15 Oct.—C.E.; Butler.

ST. TERESA

Teresa of Lisieux (LITTLE FLOWER OF JESUS), SAINT (1873-97), virgin, b. Alençon, France; d. Lisieux. Her name before she entered the religious life was Marie Françoise Thérèse Martin. Her mother having died when Teresa was very young, she formed a tender attachment for her sisters, three of whom became religious. In 1888, at the age of fifteen, she entered the Carmelite Order at Lisieux and was made mistress of the novices in 1895. In this Order, renowned for its austerity, she was remarkably for her humility, simplicity, piety, and patience in enduring the acute physical suffering caused by pulmonary hemorrhages. She is invoked with extraordinary confidence as dwelling in heaven to obtain favors for her devotees. Worker of numberless miracles, her cult has spread throughout the world, her autobiography is extensively read, her statue is in many churches, and she is honored publicly, making a particular appeal to priests and missionaries. Relics at Lisieux. Canonized, 1925. Feast, 30 Sept.—C.E., Suppl., 721; Autobiography, tr. Taylor, A Little White Flower, N. Y., 1926; Laveille, tr. Fitzsimons, St. Thérèse de L'Enfant Jésus, Lond., 1928.

ST. TERESA OF THE CHILD JESUS

Teresian Martyrs of Compiègne, THE SIXTEEN BLESSED, fourteen Carmelite nuns and two servants of their convent who were guillotined at the Place du Trône Renversé, now called the Place de la Nation, Paris, 17 July, 1794. Their names were as follows: Madeleine Claudine Ledoine, prioress; Marie Anne Brideau, sub-prioress; Marie Anne Piedcourt; Ann Marie Madeleine Thouret; Marie Antoinette, or Anne, Hanisset; Marie Françoise Gabrielle de Croissy; Marie Gabrielle Trézel; Rose Chrétien de la Neuville; Anne Petras; Marie Claude Cyprienne Brard, or Cathérine Charlotte Brard; Marie Geneviève Meunier; the lay sisters, Angélique Roussel, Marie Dufour, and Juliette Vérolot; and the two servants, Cathérine and Thérèse Soiron. Their bodies were thrown into a sandpit with those of 1298 other victims. Beatified, 1906.—C.E.

Tertiaries, name applied to members of Third Orders (q.v.).

Tertullian (QUINTUS SEPTIMIUS FLORENS TERTULLIANUS) (b. 160), ecclesiastical writer, b. Carthage. He was converted from Paganism to Christianity, and wrote "To the Nations," a refutation of calumnies against Christians; "Apology"; "Against Heretics"; and many tracts on the morals and discipline of the Church. His rigorist or puritanical disposition led him, *c.* 211, to join the heretical Phrygians or Montanists, named after their originator, Montanus, who, claiming to be a prophet, with two prophetesses, Maximilla and Priscilla, advocated extravagant observances with regard to fasting, continence, and martyrdom.—C.E.

Te splendor et virtus Patris, or, O JESU! LIFE-SPRING OF THE SOUL! hymn for Vespers and Matins on the feast of St. Michael the Archangel, 29 Sept. It is attributed to Rabanus Maurus (776-856). There are 18 translations; the English title given is by E. Caswall.—Britt.

Testament, Old and New. The word Testament in the Greek vernacular is the equivalent of last will and testament, but, in the language of the Septuagint and the New Testament generally, it serves in the sense of covenant or compact between God and man (Ex., 30; Num., 14; Matt., 26). The Hebrew Scriptures, as the record containing the agreement between God and Abraham, and God and Moses, came by metonymy to be known in Greek-speaking circles as *diathcke*, testament. When the further revelation came, the final pact between God and His creatures, sealed in the way of earlier covenants, by the blood of a victim, Jesus Christ, it became necessary to distinguish between the collection of early documents referring to this, and those which testified to the earlier covenant which was superseded, but still held in remembrance and regard. This was done by appending to the latter the restricting adjective "old" and, to the former, the antithetical restrictive "new," that is, new as regards man's knowledge of it.—C.E.; Granman; Salmon, Introduction to the New Testament, Lond., 1904. (J. A. C.)

Tetzel, JOHANN (1465-1519), opponent of Luther, b. Pirna, Meissen; d. Leipzig. Entering the Dominican order *c.* 1490, he became prior of Glogau in the Polish province, and Inquisitor for Poland. He made his first appearance as a preacher of indulgences, 1503, and in 1509 he was indulgence commissary at Strasburg, going thence to Nuremberg, Würzburg, and Bamberg. For the next 6 years nothing is known of him; his appearance as indulgence preacher, 1516, to aid the construction of St. Peter's, Rome, thrust him into undue prominence and importance, and brought upon him unmerited odium, which painstaking scholarship is slowly removing. He was at Brandenburg prior to Luther's publication of the 95 theses on the subject of indulgences, 1517, and drew up 106 theses in reply to Luther, 1518, having in the meantime received a doctorate from Frankfort University. His teachings on indulgences for the living were orthodox, but

his views on indulgences for the dead were censured by Cardinal Cajetan, 1517-19, and others. Miltitz, sent from Rome, 1518, severely rebuked him, and, in popular disrepute, he retired, broken, to Leipzig convent where he died, receiving honorable burial. The researches of Dr. Nicholas Paulus have cleared Tetzel of much misrepresentation and derogatory legend; modern historians have also cleared him of the accusation of moral laxity.—C.E.

Teutonic Order, military order of Hospitallers, founded in Acre, 1190, by German pilgrims. Forced to leave Palestine, 1291, they resided in Venice until Conrad of Massovia invited them to conquer and Christianize the pagans of Prussia; in return they were offered Culm and any conquered territory. The Grand Master moved to Marienburg, 1309, was made a prince of the empire, and after a twenty-five years' struggle ruled supreme over an important state, nucleus of the later Prussia. Conflict with the kings of Poland caused a gradual decline, culminating in the loss of Prussia; the order continued in Germany, however, until 1809, when it lost its last possessions, leaving only the bailiwicks in Austria, where it still exists, having resumed its original character. There is a Protestant branch in Utrecht.—C.E.

Tewkesbury Abbey, Gloucestershire, England. In the 8th century the Dukes of Mercia dedicated a monastery to the memory of Theoc, a hermit, which became independent, 1103. The magnificent church was completed and consecrated, 1123. Under John Wakeman, abbot, it was confiscated by Henry VIII; the church was saved from destruction and restored, 1875-79.—C.E.

Texas, the 1st state of the United States in size, the 5th in population, and the 28th state to be admitted to the Union (29 Dec., 1845); area, 265,896 sq. m.; pop. (1920), 4,603,228; Catholics (1928), 702,115. The early Franciscan missions of Texas though not as famous as those of California were equally important in the Christianizing and civilizing of the Indians. Antedating them, as practically the first missionaries of the region, were priests who accompanied La Salle in 1685 when he made a settlement on Matagorda Bay, giving it the name of Fort St. Louis. Here for two years the Recollects, Fr. Zenobius Membré and Fr. Maximus Le Clercq, and the Sulpician, Fr. Chefdeville, labored until after La Salle's departure and death, when they were massacred by the Indians. They were the first of the list of Texas martyrs, to which must be added the names of the Franciscans, José Pita (1721), José Ganzabal (1752), Alonzo Ferreros and José San Esteban (1758). In 1689 the first of the Franciscans, Fr. Damian Mazanet and four others from the Mexican college of Queretaro, came, accompanying the expedition of Don Alonzo de Léon. They founded on the Trinity River the first mission, that of San Francisco de los Tejas. In 1703 occurred the first foundation, on the Rio Grande, of the Mission of San Francisco de Solano, several times removed and renamed, and finally rebuilt in 1744 as the now famous Alamo. After 1714, under the Duke of Linares as viceroy, the missions flourished, especially with the arrival in 1717 of the tireless apostle, Fr. Antonio Margil, of the college of Zacatecas, who personally founded six missions in northeastern Texas, including those of Nuestra Señora de los Dolores, and of Our Lady of Guadalupe, near Nacogdoches. Most of the missions established by him and his associates or followers were grouped about the present San Antonio, first called San Fernando. In 1728 the king of Spain settled there a colony of Spaniards from the Canary Islands. They had a chapel in 1732, and by 1744 the church of San Fernando was begun, a part of which still exists in the sanctuary of the cathedral of San Fernando in San Antonio. In 1793 Mexico ordered the secularization of the missions, and orders of the Spanish Cortes in 1813 led to their final suppression. By 1830 there were priests caring for the Irish settlements at Refugio and San Patricio on the Nueces, the pioneers being Rev. Henry Doyle and Rev. Michael Muldoon. Included in the state are the Archdiocese of San Antonio, and the Dioceses of Amarillo, Corpus Christi, Dallas, Galveston, and part of El Paso (qq.v.). Catholic influence on the place-names of the state is shown in the following: San Saba, Concepcion, Corpus Christi, Guadalupe, Mercedes, Nazareth, St. Hedwig, St. Jo, St. Paul, San Angelo, San Antonio, San Benito, San Diego, San Elizario, San Felipe, San Gabriel, San Jacinto, San Juan, San Leon, San Manuel, San Marcos, San Patricio, San Ygnacio, Santa Anna, Santa Cruz, Santa Maria, Santa Rosa, Trinidad, Trinity. The U. S. Religious Census of 1916 gave the following statistics for church membership in Texas:

SEAL OF TEXAS

Catholic Church	402,874
Southern Baptist Convention	355,251
Methodist Episcopal Church, South	316,812
National Baptist Convention	291,243
Churches of Christ	71,542
Disciples of Christ	54,836
Methodist Episcopal Church	42,003
Presbyterian Church in the U.S.	37,900
African Methodist Episcopal Church	30,857
Presbyterian Church in the U.S.A.	30,329
Colored Methodist Episcopal Church	28,449
Lutheran Synod of Iowa	19,187
Protestant Episcopal Church	17,116
All Other Denominations	86,221
Total Church Membership	1,784,620

—C.E.; Shea.

Thais (THAISIS or THAISIA), SAINT, penitent, d. Egypt, 348. According to legend, she led an evil life in Egypt, was converted probably by St. Paphnutius, brought to a convent, and allotted a cell as a penitent. After 3 years, she was placed among the nuns, but lived only 14 days. Her cult began in the west in the 6th century. Represented burning her treasures and ornaments, or praying in a cell. Feast, 8 Oct.—C.E.; Butler.

Thanksgiving (A.S., *thancian*, thanks). (1) The giving of thanks for favors received. (2) One of the four ends of the Sacrifice of the Mass, specially expressed in the Preface; as God is the giver of all natural and supernatural gifts, we owe Him

an obligation of gratitude, and this obligation is best paid through the Mass. (C. J. D.)

Thanksgiving Day, in the United States, an annual holiday which originated in the persistent propaganda of Sarah Buell Hale (1788-1879). The President invites the nation to devote the last Thursday in November to thanksgiving to God. It is erroneously thought that the idea originated with the Puritans, who made an effort to supplant Christmas by a thanksgiving day. Thanksgiving days long antedated the Puritans. It is also erroneously stated that the Catholic Church first approved the holiday in 1880. The Catholic Church always approved thanksgiving. The first American national Thanksgiving Day was appointed by Washington, on the recommendation of Congress, after the adoption of the Constitution. Since then, often at long intervals, there have been other such calls to thanksgiving. The annual observance goes back no further than Grant. Besides the proclamation by the President, it has become customary for Governors of states also to issue one.—C.E.

Thayer, JOHN (1755-1815), first native priest of New England, b. Boston; d. Limerick, Ireland. Educated at Yale, he became a Congregationalist minister and served as chaplain during the Revolutionary War. After his conversion at Rome, he studied under the Sulpicians at Paris, was ordained and returned to Boston, thence to Alexandria, Va., and later to Kentucky, as a missionary. The last years of his life were spent in Limerick.—C.E.

Theater, MORALITY OF THE. The general tone of gross indecency prevalent in the theater justified the condemnation that it received from the early Christian writers. In Rome itself under the Empire the legal status of an actor was low, and the Theodosian Code, *c.* 395, forbade plays on days of special sanctity. St. Augustine, 354-430, made a distinction between the indecencies of the mimes and the elevating influence of the classics. A pure and wholesome form of the drama arose in reverent imitation of the ceremonies of the Mass, and was fostered by the guilds and the religious orders, especially the Jesuits. The problem of bettering the moral tone of the theater is one of the objects of such organizations as the Catholic Actors' Guild of America and the Catholic Theater Movement (q.v.), and the Catholic Stage Guild (q.v.) in England. Their members cooperate with the clergy in trying to make both actors and producers aware of the moral obligation not to offend decency and virtue. —C.E.

Theatines. See ORDER OF CLERKS REGULAR.

Theban Legion. According to legend, this legion, in the time of Maximianus, refused to punish Christians in the region of Agaunum (St. Maurice-en-Valais), Switzerland, and consequently was massacred. The principal source of the legend is a letter of St. Eucherius, Bishop of Lyons, written in 450; there are also two editions of "Acts" of these martyrs, and entries in calendars and martyrologies. Attention was first called to the massacre in the episcopate of Theodore of Octodurum (369-91). It was generally accepted as a fact until the 16th century, but since has been the subject of controversy on account of the paucity of reliable sources.—C.E., I, 205.

Thébaud, AUGUSTUS (1807-85), educator and publicist, b. Nantes, France; d. Fordham, N. Y. He entered the Society of Jesus, 1835, studied at the Sorbonne, and came to the United States, 1838, where he taught at St. Mary's College, Kentucky, and St. John's, Fordham, being the first Jesuit president of the latter. He served at various times as pastor in Troy, Hudson City, and New York. He wrote the "Irish Race, Past and Present," "The Church and the Moral World," and "The Church and the Gentile World."—C.E.

Thebes, DIOCESE OF (Coptic Rite), Eastern Egypt; established 1895; suffragan of Alexandria. Bishops: Ignace Gladès-Barzi (1896-1926); Marc Kouzam (1926). Residence at Tahtah. Churches, 28; priests, 36; schools, 36; Catholics, 15,000.

Thecla, SAINT, virgin, protomartyr among women, d. Isauria, Seleucia. According to the apocryphal "Acta Pauli et Theclæ" (180), she was a virgin of Iconium, influenced by the preaching of St. Paul to consecrate herself to the religious life, thereby breaking her engagement to a rich young nobleman. She accompanied St. Paul to Antioch in Pisidia, assisting him in his missionary labors; followed him to Myra, and finally to Seleucia. Three times she escaped, unharmed, tortures to which she was subjected; although she apparently died in peace, her sufferings have merited the title martyr. Relics at Isauria and in the church of St. Thecla at Milan. Feast, R. Cal., 23 Sept.—C.E.; Butler.

Theft, the act of stealing; the covert taking of property which the rightful owner is unwilling to allow. The essential element for the notion of theft is the unwillingness of the owner to part with what is rightfully his. Consequently, there is no theft if the owner agree, or if under given circumstances his consent can legitimately be presumed. The owner must be reasonable, however, in his unwillingness, that is, he may not act contrary to any obligation either from justice or charity to allow the alienation of his property, e.g., in extreme necessity of another. The sin of theft is of itself grievous, being the violation of justice and of charity. However, its guilt may be venial, if the value of the object stolen is inconsiderable in itself, and in respect to the condition in life of the owner. —C.E.; Slater, Manual of Moral Theology, N. Y., 1908. (J. J. MCG.)

Theism (Gr., *theos*, God), a philosophical system affirming the existence of God, as against atheism, but not always admitting a personal God, and commonly also rejecting belief in the Christian view of God, in the Trinity for instance, in the moral responsibility of men, in the Incarnation, etc.—Sheen, God and Intelligence, N. Y., 1925. (ED.)

Theobald (TEDBALD), Abp. of Canterbury, d. 1161. He entered the Benedictine Monastery of Bec, and was elected archbishop, 1138. He introduced civil law into England and founded a law school at Canterbury. He figured prominently in the quarrel between the Church and the English king and consequently suffered temporary banishment; later, refusing to crown Eustace, the king's son, he was forced to flee. While in Normandy he reconciled

Henry of Anjou with Stephen, and crowned Henry II.—C.E.

Theocracy (Gr., *theos*, God; *kratos*, power), a form of government in which God is considered ruler, acting usually through a priesthood, and in which every civic and social act becomes religious. This form prevailed to a great extent among the Jews after the first return from exile. It is the mode of government Calvin sought to introduce in Geneva, 1552.—C.E. (ED.)

Theodicy (Gr., *theos*, God; *dike*, justice: justification of God), a scientific treatise which concerns itself with God's existence and attributes as known by reason alone. It develops the arguments which prove the existence of a personal, intelligent God and evolves the findings of human reason about God's nature and attributes. It is also called natural theology.—C.E.; Boedder, Natural Theology, N. Y., 1906. (L. A. A.)

Theodore (*c.* 602-690), Abp. of Canterbury, b. Tarsus in Cilicia; d. Canterbury, England. By uniting the heterogeneous churches of the several English kingdoms, he achieved ecclesiastical unity in England. He filled the vacant bishopries, instituted the teaching of music and of sacred and secular learning, and in 673 convoked the first English synod at Hertford.—C.E.

Theodore I, Pope (642-649). A Greek of Jerusalem, he died at Rome. His firm opposition to Monothelitism led him to condemn the Heraclian *Ecthesis*, to demand a recall of the *Typus* of Constans II, and to excommunicate the Patriarchs Paul and Pyrrhus. During his pontificate occurred the first recorded instance of the translation of the bodies of the saints, those of Sts. Primus and Felicianus, from the catacombs to a basilica on the Cœlian Hill.—C.E.; Mann.

Theodore II, Pope (897), d. Rome. During his pontificate he reinstated the clerics whom Stephen (VI) VII had deposed, and caused the body of Pope Formosus to be reinterred in St. Peter's. He died, renowned for his love of the poor.—C.E. Mann.

Theodore of Amasea, surnamed Tyro (Tiro), Saint, martyr (306), b. Syria, or Armenia; d. Amasea. From the panegyric delivered by St. Gregory of Nyssa on Theodore's feast, we know that he was a recruit in the Roman army and for a time belonged to the *Cohors Tyronum*, whence the name Tyro. He was in winter quarters at Pontus at the outbreak of the persecution, 303; brought to trial for his faith, the judges, pretending compassion for his youth, dismissed him, giving him opportunity to recant. He then set fire to the Temple of Cybele at Amasea. After his third examination he was condemned to death, was torn with whips, placed on a rack, and burned alive. Patron against storms. Buried at Brindisi, Italy: head at Gaeta. His cult originated at Euchais, where his shrine was held in great veneration. He is the titular saint of an ancient church in Venice, built by Narses: a collegiate church at Rome, and numerous churches in the East bear his name. Feast, R. Cal., 9 Nov.—C.E.; Butler.

Theodoric, antipope (1100-02), known to the schismatics as Bp. of Rufina. He was elected in opposition to Paschal II by the followers of Henry IV of Germany and the deceased antipope Guibert of Ravenna. Unable to maintain his claim, he was about to flee to Henry when he was seized and brought before Paschal, who consigned him to the monastery of La Cava, where he died.—Mann.

Theodosius I (Flavius Theodosius), *c.* 346-395, Roman emperor, b. Spain; d. Milan. In 379 the Emperor Gratian called him from private life in Spain and made him his fellow emperor (Augustus), to rule over the East. He triumphed over the Goths, suppressed the Vandals and the Huns, expelled the Arians from Constantinople, and stamped out paganism. In compliance with the direction of Ambrose, Bp. of Milan, he did penance for his massacre of 7000 citizens at Thessalonica, before entering the cathedral there.—C.E.

Theodosius II (401-450), Emperor of the East, son of Arcadius; came to the throne, 408. He fought two wars with Persia, 421 and 441, successfully repelled the invading Huns, ended the piracies of Genseric, and labored to stamp out paganism. He is notable for the Theodosian Code, and the Council of Ephesus which was summoned, 431, under his protection.

Theological Virtues (Gr., *theos*, God; *logos*, science), the virtues which have God directly for their object: Faith, or belief in God; Hope; Charity, or Love of God. The symbol of faith is the cross; of hope, the anchor; and of charity, the heart. (ED.)

Theology (Gr., *theos*, God; *logos*, science), the science of God, that is, the knowledge which we have or can have of God and Divine things. We distinguish between natural theology (also called theodicy), which is acquired by the light of reason alone, and supernatural theology, which is the "science of faith." Though both sciences also include creatures in their discussion, yet their principal object is God, as God. For the main purpose of theology is to understand the Godhead, as far as this is possible in the present life; creatures and God's relation to them are not excluded, but they are secondary. Natural theology proves the existence of God and His various attributes; from them are deduced the various relations existing between God and creatures, especially between God and man. The Vatican Council anathematizes those who deny that human reason, without the aid of faith, can know for certain, God, Our Creator and Lord. Supernatural theology, which is generally understood by theology, supposes faith; it is not faith, but builds on faith.

The first step of theology is to establish clearly which truths it has pleased God to reveal to us. This is the object of so-called positive theology. Examining the two sources of Revelation, viz., Divine tradition and Scripture, positive theology accurately defines the contents of Revelation. Speculative theology, on the other hand, seeks to understand revealed truths, that is to say, their ultimate causes and intimate nature, their mutual connections and the logical conclusions flowing from them. It is only thus that theology becomes a system and a true science. Nor is such an endeavor vain. If reason, guided by faith, searches diligently, reverently, and soberly, it can with the help of God attain to some understanding even of the mysteries

of the Godhead; the Vatican Council itself assures us of it. Scholastic theology is nothing else than a happy combination of positive and speculative theology. It not only establishes what truths have been revealed, but, calling to its aid the principles of philosophy, it seeks to advance to a more perfect grasp of the same truths. Beyond this, Scholastics have always considered it as their special duty to defend the truths of faith against all adversaries: Jews and pagans, heretics and modern rationalists. Hence the unmeasured abuse heaped upon them by all enemies of the Catholic Church; hence, too, the lavish praise given them by the popes, who recognize in them the watchdogs of the household of faith.

The history of theology runs through three fairly well-marked periods. The first may be called the patristic age. From the first century of the Christian era, the efforts of the Fathers of the Church were directed towards explaining the truths of Revelation to the common people, and towards defending them against Jews, pagans, and heretics. There existed then no system of theology; particular truths were explained and defended as occasion offered or necessity demanded. Thus Saint Irenæus (d. 202) and Clement of Alexandria (d. 217) wrote against the Gnostics, who claimed to possess a higher revelation than that preached to the ordinary Christians. Saint Athanasius (d. 373) spent his life in defending the Divinity of Christ against Arius. St. Hilary of Poitiers (d. 366), St. Basil (d. 379), and the two Gregorys sought to penetrate deeper into the mystery of the Blessed Trinity. Fighting against the heresy of Nestorius, St. Cyril of Alexandria (d. 444) pronounced his famous 12 anathemas; which were later accepted as expressing the mind of the Church, by the Councils of Ephesus and Chalcedon. Even St. Augustine (d. 430), an intellectual giant among the Fathers, did not develop a system, but explained and defended many particular truths, especially the relation between man's freedom and grace. With St. John Damascene (d. 754), the last of the Fathers, begins a period of transition. He drew up a careful summary of what the Fathers had written on the various dogmas of faith, thereby rendering a twofold service to theology: he laid the positive foundation on which the Scholastics of a later date could rear their marvelous synthesis; and he taught the tumultuous centuries intervening between him and them to preserve the rich treasures contained in the writings of the Fathers.

The second period, that of the Scholastics, was ushered in by St. Anselm of Canterbury (d. 1109). Choosing for his motto the dictum "fides quærens intellectum" (faith desirous of being understood), he discussed the principal and most difficult dogmas of faith, so that the human mind might, to some slight extent, understand them and thus be enabled to reduce them to a system. The road was now open for the Scholastics. Peter the Lombard (d. 1164), though entitling his great work "Sentences," that is, teachings of Scripture and the Fathers, yet emphasized speculative understanding of the truths of faith. He was followed by Alexander of Hales (d. 1245), St. Bonaventure (d. 1274), and other Doctors of the Franciscan school. But medieval Scholasticism reached its perfection in Albert the Great (d. 1280) and in his pupil, St. Thomas Aquinas (d. 1274), the king of Scholastics. It was not fulsome praise when Pope John XXII said of St. Thomas that he enlightened the Church more than all the other Doctors, and that a year devoted to the study of his works was worth more than a whole life spent under other teachers. St. Thomas was not only thoroughly at home in the sacred writings and in the works of the Fathers; he also possessed an exceptionally brilliant mind, so that he could fathom the most profound problems, find the right answer, and present both problem and answer in language of unrivaled clearness. After him arose the various schools of medieval theology: Thomists, Scotists, Augustinians, Carmelites, each of them boasting some great men who carried on the Scholastic tradition. But there was an evident decline. As the centuries rolled by, a sterile preoccupation with mere subtleties became the vogue. Gabriel Biel (d. 1495), who belonged to the school of the Nominalists, is generally called the last of the Scholastics.

The Protestant Reformation was the occasion for a new awakening and for the beginning of the third period of theology. There was no more time for clever subtleties; fundamental principles were at stake. Luther had denied the authority of the Church and tradition, and the theologians of the 16th century took up the gauntlet. Melchior Cano (d. 1560) wrote his "De locis theologicis," the pioneer work of what is today called fundamental theology. The newly-founded Society of Jesus reared a powerful phalanx to do battle against the new enemies of the Catholic faith: St. Peter Canisius, Lessius, Cornelius a Lapide, above all, the controversialist Robert Bellarmine, and Suarez, perhaps the greatest theologian of modern times. About the middle of the 17th century the efforts of the counter-Reformation began to slacken, and little originality is apparent in the works of the successors of these great men. By the end of the 18th century, owing to the suppression of the Society of Jesus and the ruthless spirit of the French Revolution, Scholastic theology was brought to the verge of extinction. Still, the 19th century witnessed a marvelous revival. While rationalism began to infect more and more the universities of Europe, God also raised an army of His own to meet the new danger. Men like Kleutgen, Palmieri, Franzelin, and a host of other theologians not only sought to reinstate the principles and method of Scholasticism in the modern curriculum, but also applied them to the solution of modern problems. Their intention was officially sanctioned in the encyclical "Æterni Patris," and the new Code of Canon Law obliges the professors of seminaries to follow in their lectures the method, teaching, and principles of the Angelic Doctor (can. 1366, 2). For definitions of the various branches of theology, see Dogmatic Theology; Moral Theology; Ascetical Theology; Mystical Theology; Pastoral Theology.

—C.E.; Koch-Preuss; Boedder, Natural Theology, N. Y., 1906; Hunter, Outlines of Dogmatic

Theology, N. Y., 1894; Brunsmann-Prenss, Fundamental Theology St. L., 1928; Devine, A Manual of Ascetical Theology, N. Y., 1902; Devine, A Manual of Mystical Theology, N. Y. 1903. (A. C. C.)

Théophane Vénard, BLESSED, martyr (1829-61), b. St. Loup, France; d. Tonkin, China. Having studied at the College of Doué-la-Fontaine, Poitiers, and at the Paris Seminary for Foreign Missions, he was ordained, 5 June, 1852, and departed for China, 19 Sept. After fifteen months at Hong Kong, he arrived at West Tonkin where Minh-Menh was persecuting the Christians. In spite of ill-health and a new edict against the Christians, he boldly exercised his ministry until 30 Nov., 1860, when he was betrayed and captured. Tried before a mandarin, he refused to apostatize, and was sentenced to death. Until 2 Feb., when he was beheaded, he lived in a cage, from which he wrote consoling letters to his family. Beatified, 2 May, 1909. Relics at the Missions Etrangères, Paris. Feast, 2 Feb.—C.E.

Theophylact, antipope (757). An archdeacon, he was elected in opposition to Paul I by a small faction, but was unable to maintain his claims and the opposition broke up.—Mann.

Theory (Gr., *theoria*, a speculation), a principle or formula, offered to explain certain facts or conditions, which seems to be verified in a certain number of instances. Quite often a theory may help forward the study of a certain subject and yet have to be rejected because further investigation requires some other explanation of the facts and conditions under consideration. Frequently also, as in the case of evolution, a theory seems so plausible and so readily captivates, or by propaganda is so imposed on the imagination, that it passes for an established law or principle, though the facts needed for its verification be lacking. (ED.)

Theosophical Societies, founded in New York City, 17 Nov., 1875, by Madame Helena Petrovna Blavatsky and Col. Henry S. Olcott, for the study and spread of theosophy. After the organization of these societies dissension among the leaders caused separation. These are the fundamental teachings upon which their work is based: an omnipresent, eternal, boundless, and immutable principle transcending the power of human conception; the identity of all souls with the Universal Oversoul, through the cycle of Incarnation. They have no regular churches, or ministers. THEOSOPHICAL SOCIETY, American section, the original organization, is in 3 sections, American, European, and Indian. The highest stage in this religion is "Occultism" which trains devout and idealistic individuals to become what are known as "masters." They publish one periodical. In 1926 there were in the United States: 223 organizations, and 7448 members. THE THEOSOPHICAL SOCIETY (INDEPENDENT), New York, is insignificant.

Theosophy (Gr., *theos*, God; *sophia*, wisdom), a form of religion based not upon Revelation, but upon a consciousness or intuition of the Divine Essence. Known to the ancient world, particularly in Indian philosophy, theosophy took on a modern turn by the foundation of a Theosophical Society in New York City, in 1875, by Madame Blavatsky. In 1908 Mrs. Annie Besant and M. C. W. Leadbeater, and others who continued her work, baptized a young Hindu, Krishnamurti, gave him the name of Alcyone, and represented him as the Messias. R. Steiner of Germany protested against this kind of Messianism, was excommunicated along with 2400 German members, and founded his own sect of "Anthroposophists." Since 1913 then there have been two groups of theosophists. The fundamental doctrine of theosophy is the brotherhood of man and the toleration of all religious beliefs, Atheism, Buddhism, and Christianity. Pantheistic in outlook, it denies a personal God and personal immortality. A decree of the Sacred Congregation of the Holy Office, 16 July, 1919, confirmed by Benedict XV, stated that theosophy could not be reconciled with the Catholic Faith, and forbade Catholics to assist at their meetings or read their publications.—C.E.; Martindale, Theosophy, Lond., 1914. (F. J. S.)

Theotokos (Gr., *theos*, God; *tikto*, bring forth), title of Our Lady proclaimed at the Council of Ephesus.

There is an everlasting home, hymn by Matthew Bridges.

Thessalonians, EPISTLES TO THE. Paul wrote two letters to the Thessalonians, both from Corinth and both A.D. 51. After reminding them of his work among them and of his affection for them, he urges them to preserve purity and charity, in expectation of the resurrection which will happen when least expected and is, therefore, a motive for being prepared and fortified with the virtues he begs them to cultivate. In the second epistle he again exhorts them to be steadfast against teachers who hold false views of the resurrection and the time of its occurrence, reminds them of his example, and bids them quit the company of those who "walk disorderly, working not at all, but curiously meddling." Passages from the epistle occur in the Divine Office in the Fourth Week after Epiphany. The Biblical Commission, June, 1915, decided that it is not allowed to explain passages of the epistle by saying that the Apostles might use possibly erroneous expressions of their own; that Paul said nothing in disaccord with the ignorance about the time of the Second Coming which Christ Himself had proclaimed; that his words should not be taken to imply a Coming so near at hand that the Apostle expected himself and his hearers to be of the number of the faithful who would survive to meet Christ.—C.E. (ED.)

Thief in the Night, parable in Luke, 12. It follows the parable of the "vigilant servants" (q.v.). In Matt., 24, it belongs to the great eschatological discourse on Mt. Olivet, Tuesday of Holy Week. In both cases it is addressed to the Apostles. Nothing prohibited Christ from using the same short simile twice, the less so where He wanted to emphasize the same point, which is explicitly stated in Matthew: "Watch ye therefore, because you know not what hour your Lord will come." Hence the meaning is: Be ever ready, as a good man who has obtained information that thieves are planning to rob his house. The application to Christian life is simple: the hour of death being uncertain, one must be

ever ready.—Fonck, tr. Leahy, The Parables of the Gospel, N. Y., 1915. (U. F. M.)

Thiers, Louis Adolphe (1797-1877), statesman and historian, b. Marseilles; d. Paris. He aided the downfall of the Bourbons, supported King Louis Philippe, and secured the suppression of the Jesuits in France. Deputy of the opposition, he vainly sought aid for France during the Franco-Prussian War; and as first president of the Third Republic, he negotiated the Treaty of Frankfort. His inconsistent policy is shown by his support of anti-religious liberalism under the Restoration and the monarchy, of Catholic claims under the Second Republic, and of the anti-clerical parties of the Third Republic. He was the author of histories of the French Revolution and of the Consulate and Empire.—C.E.

Third Orders, in general, associations of the laity sponsored by religious orders, dating from the 13th century. The members, called tertiaries, do not of necessity live in community, but they may wear the habit and share in the good works of the parent order. Permission of the Holy See to establish third orders has been granted to the Augustinians, Carmelites, Dominicans, Friars Minor, Minims, Premonstratensians, Servites, and Trinitarians. Third orders may be secular or regular. The former are associations of "persons living in the world who strive after Christian perfection in a manner conformable with their station in life under the direction and according to the spirit of a religious order, abiding by the rules approved for the association by the Apostolic See" (Can. 702). Third orders regular are made up of religious living a community life under vows. They owe their origin, for the most part, to groups of members of the third order secular who left the world and lived a common life in order to devote themselves to works of charity and instruction. Eventually they were allowed to take vows and thus became religious.

Third Order of Our Lady of Mount Carmel was canonically instituted by a papal Bull of 1452, obtained by Bl. John Soreth, General of the Carmelites, when a group of Beguines at Guelders sought to be affiliated with the order. At first following a modified form of the Carmelite Rule, the tertiaries now observe that of Theodor Stratius, General of the Calced Carmelites, drawn up, 1635, and revised, 1678. There are communities of brothers, priests, and nuns in England, Ireland, and several other European countries, India, Syria, and South America. The Third Order Secular of the Order of Our Lady of Mount Carmel is also found in the United States.

Third Order of Saint Dominic, a development from St. Francis's *Ordo de Pœnitentia*. A body of the laity vowed to piety, the Brothers and Sisters of the Penance of St. Dominic, attached itself to the Order of Preachers and was given a rule, 1285, by Muñon de Zamora, seventh master-general of the whole order. The foundation was confirmed by Honorius IV, 1286. The *Militia Jesu Christi*, a military order founded for the defense of the Church against the Albigenses, under the spiritual administration of the Friars Preachers, was amalgamated with it towards the close of the 13th century. St. Catherine of Siena, one of its members, is patron of the Third Order. A number of regular congregations of tertiaries have been established in England, Ireland, and the United States, members engaging in charitable and educational works; Dominican secular tertiaries are also numerous. The Third Teaching Order of St. Dominic, founded in France for men, 1852, by Fr. Lacordaire, has several colleges in other countries, and is considered a special province of the Dominicans. Congregations of regular tertiaries in the United States are:

Congregation of Dominican Tertiaries of the Blessed Virgin, founded, 1830, by the Sisters of St. Dominic of Springfield, Ky. The congregation conducts 30 houses, including colleges, academies, and parochial schools, with mother-house at East Columbus, O. Religious total 432.

Congregation of Saint Catherine di Ricci, founded at Glens Falls, N. Y., 1880, by Sister Maria Catherine di Ricci, for the work of retreats. The sisters have 9 houses, including homes, academies, and a parochial school, with mother-house in Albany, N. Y. Religious total 84.

Congregation of Saint Catherine of Siena (Fall River, Mass.), a congregation of Dominican sisters, founded, 1891, by sisters from Carrollton, Mo. They have 3 houses, and teach in 7 schools. Religious total 104.

Congregation of Saint Dominic (Blauvelt, N. Y.), founded by Dominican sisters from the Holy Rosary Convent, New York, has 24 houses, including schools, high schools, a hospital, orphanage, school for blind children, and a home for adult blind, with mother-house at Blauvelt. Religious total 280.

Congregation of the Sisters of Saint Dominic (Caldwell, N. J.), known as the Congregation of the Sacred Heart of Jesus of the Third Order of St. Dominic, has 32 houses, including the mother-house at Caldwell, an infirmary, rest-house for ladies, academies, and parochial schools. Religious total 312.

Dominican Sisters, Congregation of Saint Thomas Aquinas, founded, 1888, with mother-house at Tacoma, Washington, by sisters from the mother-house of St. Dominic's Academy, Jersey City, N. J. The congregation has 11 houses, including a high school, military academy, and parochial schools. Religious total 98.

Dominican Sisters of the Congregation of Our Lady of the Sacred Heart, established, 1873, by the Sisters of St. Dominic of Springfield, Ky. The sisters conduct 37 houses, including schools and an academy, with mother-house at Springfield, Ill. Religious total 300.

Dominican Sisters of the Congregation of the Queen of the Holy Rosary, founded by the Dominican Sisters of the Congregation of the Holy Cross, 1876, with mother-house at Mission San José, Cal. They have 16 houses, including academies, parochial and high schools, and orphanages. Religious total 416.

Dominican Sisters of the Perpetual Rosary, a cloistered, contemplative community founded at Hoboken, N. J., by sisters from Belgium. They chant the Divine Office in choir, and engage in perpetual devotion to Our Lady Queen of the Most

Holy Rosary. The manufacture of vestments, altar-linens, altar-breads, etc., occupies the sisters. They have 10 houses in the United States. Religious total 275.

Sisters of Saint Dominic, founded, 1860, by sisters from Somerset, O. They have 14 houses, including schools, academies, and an orphanage, with mother-house at Nashville, Tenn. Religious total 103.

Sisters of Saint Dominic, founded, 1822, by Rev. Thomas Wilson, O.P., and approved as an independent congregation, 1918. It has 40 houses, including schools and one hospital, with mother-house at St. Catharine, near Springfield, Ky. Religious total approximately 475.

Sisters of Saint Dominic, founded, 1862, with mother-house at Racine, Wis., by Mother Benedicta Baner and Sister Thomasina Gincker from Ratisbon, Bavaria. Known as the Congregation of Saint Catherine of Siena, the sisters have 46 houses, including schools, homes, and a high school. Religious total 437.

Sisters of Saint Dominic of the Congregation of the Most Holy Rosary, founded by sisters from Newburgh, N. Y., 1878, and constituted an independent province, with mother-house at Adrian, Mich., 1923. It has 77 houses, including a college, high school, academies, and parochial schools. Religious total 750.

Sisters of the Order of Saint Dominic, Congregation of the Most Holy Rosary, with mother-house at Newburgh, N. Y., separated from the Brooklyn Congregation of the Holy Cross, 1869. It has 32 houses, including high schools, academies, commercial and parochial schools, and day nurseries. Religious total 397.

Sisters of the Third Order of Saint Dominic, Congregation of the Most Holy Rosary, founded, 1847, by Rev. Samuel Mazzuchelli, O.P., with mother-house at Sinsinawa, Wis. The congregation has 76 houses, including grade and high schools, academies, and colleges in the United States, and a school of collegiate standing in Fribourg, Switzerland. Religious total 1103.

THIRD ORDER OF SAINT FRANCIS, a branch of the Franciscan Order. The Third Order Secular was founded, probably at Florence, 1221, for men and women living in the world. A rule was drawn up in accord with Franciscan ideals by St. Francis, aided by Card. Ugolino, later Gregory IX. During the pontificate of Nicholas IV direction of the Third Order was confided to the Friars Minor. In 1883 Leo XIII modified the text of the rule as given by Nicholas IV in 1289 and later mitigated, and placed the Third Order under the Friars Minor, Conventuals, Capuchins, and the Regular Third Order. Tertiaries number over 2,000,000 throughout the world.

THE THIRD ORDER REGULAR OF ST. FRANCIS dates from the second half of the 13th century. It arose in different forms in the Netherlands, Southern France, Germany, and Italy, and is now represented in a great many countries. In order to secure uniformity of the numerous congregations, which differed widely in their organization, Leo X gave a new form to their rule, 1521, and subjected them all to the First Order of Saint Francis, a stipulation rejected by some of the congregations. A new rule for regular tertiaries of both sexes was substituted by Pius XI, 1927. Many new congregations arose in the 19th century, most of them engaging in hospital, educational, or missionary labors. They follow the Rule of the Third Order Regular, modified by their own constitutions.

Congregations in the United States include the Franciscan Brothers, introduced from Ireland, 1847, some of whom became regulars and formed the Province of the Sacred Heart of Jesus, 1910, with provincial mother-house at Loretto, Pa. Congregations of women include:

Bernardine Sisters of the Third Order of St. Francis, congregation founded in Reading, Pa., by Mother Veronica Grzedowska, 1894, for the education of youth and the care of orphans. The congregation has 47 schools and 3 orphanages, all in the United States. The mother-house is at Reading. Total number of religious, 510.

Felician Sisters, founded at Warsaw, Poland, 1854, by Sophia Truszkowska, under the direction of Fr. Honorat, O.M.Cap., for work among the poor, the care of orphans, teaching in parochial schools, the conducting of retreats, and other charitable works. Suppressed by the Russian government, 1864, five years later they established themselves in Krakow, Poland, the site of the present mother-house. In 1874 they were called to America and established the first school in Polonia, Wis. A provincial house with novitiate was founded in Detroit, Mich., 1882; a second province was founded in Buffalo, N. Y., 1900; one in Milwaukee, Wis., 1910; Lodi, N. J., 1913; and McKeesport, Pa., 1920. —C.E. Suppl.

Franciscan Missionaries of Mary, founded, India, 1876, especially for foreign missions and the adoration of the Blessed Sacrament on exposition. The congregation conducts hospitals, dispensaries, leper asylums, homes for the aged, schools, orphanages, and sewing workrooms. It has 216 houses in the United States, Canada, China, Africa, India, Japan, Philippine Islands, and elsewhere, with the mother-house in Rome. Religious total 5500.

Franciscan School Sisters, with the mother-house in St. Louis, Mo. They conduct 25 schools in the United States. Religious total 200.

Franciscan Sisters, Daughters of the Sacred Hearts of Jesus and Mary, founded, 1863, at Salzkotten, Germany, where the mother-house is located, and introduced into St. Louis, Mo., 1872. The congregation has 93 houses in Germany, Holland, France, and the United States, where it conducts hospitals, orphanages, and homes for working girls. Approximate number of religious, 1800.

Franciscan Sisters of Blessed Kunegunda, a Polish community founded, 1896, with the mother-house at Chicago, Ill. The congregation has 21 houses, including schools, homes for the aged and working girls, and day nurseries. Religious total 335.

Franciscan Sisters of Christian Charity, congregation founded, 1869, at Manitowoc, Wis., by Rev. Joseph Fessler, and affiliated to the Order of Friars Minor Conventual, 1900. The community conducts

schools, hospitals, and a home for the aged in the United States. The mother-house is in Manitowoc. Religious total 653.

Franciscan Sisters of Perpetual Adoration, founded, Wisconsin, *c.* 1853, by six Bavarian sisters. Perpetual adoration was introduced, 1878. Members of the community are engaged in parochial schools, academies, an Indian school, hospitals, home for the aged, and an orphanage, in the United States, and a school and dispensary in China. The mother-house is at La Crosse, Wis. Religious total 749.

Franciscan Sisters of Saint Joseph, with the mother-house at Hamburg, N. Y. The congregation has 26 houses, including schools, academies, and a home for the aged. Religious total 425.

Franciscan Sisters of the Atonement. See SOCIETY OF THE ATONEMENT.

Franciscan Sisters of the Immaculate Conception of the Blessed Virgin Mary, with the mother-house at Rock Island, Ill. The congregation conducts 2 hospitals, and has 58 members.

Franciscan Sisters of the Order of St. Francis of the Immaculate Conception, with the mother-house at Little Falls, Minn. The sisters have 9 houses in the United States, and conduct hospitals, a high school, orphanages, and home for the aged. Religious total 140.

Franciscan Sisters of the Sacred Heart, with the mother-house at Joliet, Ill., founded, 1867, at Avila, Ind., by sisters from Germany. The community has 27 houses and conducts hospitals, schools, an orphanage, and homes for the aged, in the United States. Religious total 530.

Hospital Sisters of Saint Francis, founded in Springfield, Ill., 1875, by sisters from the general mother-house in Münster, Germany. The sisters have 14 hospitals in the United States and 1 in China, the first modern hospital built there by an American sisterhood, a school of nursing, and a working girls' home. The order is established in Germany and Holland, religious in Europe totaling about 2000, and in the United States 800.

Little Franciscan Sisters of Mary, founded, 1889, by Abbé Ambroise Fafard, at Baie St-Paul, Canada, where the mother-house is located. The community engages in works of mercy such as the care of the sick, poor, aged, and orphans, and in the instruction of the young. It has 22 houses, including hospitals, homes, orphanages, and schools, in Canada and the United States. Religions total approximately 456.

Missionary Franciscan Sisters of the Immaculate Conception, founded, 1873, by Mother Mary Ignatius of Jesus. The order has 25 houses, including schools and orphanages, in the United States, Canada, and Egypt, with mother-house in Rome. Approximate number of religious, 450.

Missionary Sisters of the Third Order of Saint Francis, with mother-house in Gemona, Italy. The congregation has 70 houses, including schools and orphanages, in Italy, Greece, France, Rhodes, Cyprus, Constantinople, and the United States. Religions total 721.

Poor Sisters of Saint Francis Seraph of Perpetual Adoration, founded, 1857, at Olpe, Westphalia, Germany, where the mother-house is located. The sisters have a provincial-house in Lafayette, Ind., and conduct hospitals, schools, orphanages, and a home for the aged, in Germany and the United States. Members total 2642.

Religious of Saint Francis of Assisi, founded at Lyons, France, 1838, and introduced into Canada, 1904. Their work consists in the care of the sick and orphans, and education of the young. The congregation has 13 houses, including academies, schools, and hospitals, in Canada. The mother-house is at Lyons.

School Sisters of Saint Francis, founded by sisters from Schwarzach, Baden, who came to America, 1873. In Germany and the United States the community has 287 houses, including schools, orphanages, kindergartens, and institutions for the care of the sick. The mother-house is in Milwaukee, Wis. Religious total 2495.

Sisters of Saint Francis of Assisi, with mother-house at St. Francis, Wis., founded, 1849, by sisters from Bavaria. They conduct elementary and high schools, an orphanage, school for the deaf, and one for backward youth, and are also charged with the domestic work of two colleges and a seminary. Religious total 612.

Sisters of Saint Francis of the Congregation of Our Lady of Lourdes, founded, 1877, by Mother Mary Alfred Moes, at Rochester, Minn., where the mother-house is located. The sisters have 52 houses in the United States, including high, junior high, and grade schools, a college, school of music, hospitals, schools of nursing, a home for the aged, and one for tuberculous sisters. Religious total 517.

Sisters of Saint Francis of the Immaculate Conception, founded near Bardstown, Ky., 1868. The sisters were transferred to Iowa, 1890, and established their mother-house at Clinton. They conduct hospitals, parochial schools, and a home for the aged. Religious total 300.

Sisters of Saint Francis of the Immaculate Conception, founded, 1890, with mother-house at Peoria, Ill. The sisters conduct parochial schools, homes for the aged, one for working girls, and an orphan asylum. Religious total 174.

Sisters of Saint Mary, a congregation of nursing sisters, founded at St. Louis, Mo., 1872, where the mother-house is located, by five members of the Servants of the Divine Heart of Jesus from Elberfeld, Germany. The sisters conduct 6 hospitals and an infirmary, and number about 325 religious.

Sisters of the Poor of Saint Francis, founded at Aix-la-Chapelle, Germany, 1845, by Mother Frances Schervier, for the care of the sick poor. The provincial-house for America is in Hartwell, Ohio. There are 87 houses of the community in the United States and Germany, including hospitals and homes for the aged and incurable. Religious total 2470.

Third Order of St. Francis of Mary Immaculate, with mother-house at Joliet, Ill. The congregation has 47 houses in the United States, and conducts a junior college, academy, parochial and high schools, and an orphanage. Religious total 570.

—C.E.; Adderly and Marson, Third Orders, Oxford, 1902.

Thirty-Nine Articles, the doctrinal declarations formulated and promulgated by the Estab-

lished Church in England, at London, in 1563, as a creed or articles of faith.

Thirty Years War, THE, a politico-religious conflict which, purely German at first, soon became almost European and lasted from 1618 to 1648. It began in Bohemia, where the inhabitants of Prague, enraged by the suppression of two Protestant temples, threw the emperor's officials through the windows of the city hall. It is divided into four periods: (1) THE PALATINE PERIOD (1618-24), during which the insurgents were crushed at the battle of the White Mountain (1620). The Catholics' reprisals inspired the Czechs with a hatred lasting to this day. (2) THE DANISH PERIOD (1625-29), thus called from the intervention, on the Protestant side, of Christian IV of Denmark; it ended in another Catholic triumph, the Peace of Lübeck, following two victories by Wallenstein over Christian at Dessau and Lutter. (3) THE SWEDISH PERIOD (1630-35), thus called from the prominent part played by Gustavus Adolphus of Sweden against the Catholics of Germany, with the help, strange to say, of Cardinal Richelieu. After a first victory on the Lech (1632), Gustavus Adolphus was killed at Lützen and the Swedes crushed at Nordlingen (1634); the period ended with the Peace of Prague (1635) which made Ferdinand II once more master of all Germany. (4) THE FRENCH PERIOD (1635-48), during which Richelieu tried to profit by the weakening of Germany to carry out his favorite policy, the humbling of the House of Austria. Four French armies invaded Germany, where they remained 13 years. The principal events were the victories of Condé at Rocroy (1643) and Lens (1648), and that of Turenne at Sommerhausen (1647). The war ended with the famous Treaty of Westphalia (1645-48) which marked the irretrievable defeat of Austria, and was so unfavorable to the Church that Pope Innocent X entered a vigorous protest against it.—C.E.; Gardiner, The Thirty Years War, N. Y., 1919. (F. P. D.)

ST. THOMAS, APOSTLE

Thomas, CHARLES LOUIS AMBROISE (1811-96), composer, b. Metz, Alsace-Lorraine; d. Paris. He obtained the *Grand Prix* in Paris, 1832. A member of the Institute, 1851, and professor of composition, from 1852, he was Auber's successor as director of the Conservatoire, 1871, having captured the operagoers of Paris with two great works within two years: "Mignon" (1866), and "Hamlet" (1868). His church music includes a "Messe Solennelle" and a "Marche Religieuse." He was particularly skilful in orchestral effects. The Grand Cross of the Legion of Honor was conferred upon him, 1894. —C.E.

Thomas, SAINT, Apostle. His doubt of Our Lord's Resurrection was satisfied by Jesus showing him the wounds in His hands and side (John, 20). He is mentioned in the apocryphal "Actæ Thomæ" as a missionary in India, which fell to his lot at the division of the Apostles. At his refusal to go, Jesus, appearing in His supernatural way, sold him to Abban, the envoy of Gundafor. Thomas converted Gundafor, and also the wife of the Syriac king and his son. Afterwards he was put to death and buried with the ancient kings. Some belief is attached to this legend, for the existence of Gondophernes (Gundafor) in 46 has been proved; a granite cross in Mylapore marks the place of the martyrdom of Thomas; and the Thomas Christians trace their origin to him. Relics at Edessa. Patron of architects, and the Indies. Emblems: a lance, and ax. Feast, R. Cal., 21 Dec.—C.E.; Butler.

Thomas Abel (ABELL or ABLE), BLESSED, martyr (1497-1540), d. Smithfield, England. He was a graduate of Oxford, and chaplain to Queen Catherine of Aragon. He was put to death for defending the validity of her marriage to Henry VIII, and disseminating the prophecies of the Holy Maid of Kent. Beatified, 1886.—C.E.

Thomas á Jesu (DIAZ SANCHEZ DE AVILA; (1564-1627), writer on mystical theology, b. Baeza, Andalusia; d. Rome. He joined the Discalced Carmelites at Valladolid, 1586, and filled the posts of reader of Divinity at Seville, prior at Saragossa, and provincial of Old Castile. At the expiration of his term he withdrew to the Desert of Las Batueeas, and later became prior of that convent, being the originator of the peculiar kind of religious life followed there. In 1592 he established the first "Desert" at Bolarque and a similar house in Belgium. With the consent of Paul V, he founded a new branch of the order called the Congregation of St. Paul, exclusively for missionary work. Sent to the Low Countries by Paul V, he created convents at Brussels, Louvain, Cologne, Douai, Lille, Liége, Antwerp, Marlagne, and Namur. His principal writings include "Stimulus missionum," "De procuranda salute omnium gentium," "De contemplatione divina," and "Divinæ orationis methodus."—C.E.

THOMAS A KEMPIS

Thomas à Kempis (*c* 1380-1471), author of the "Imitation of Christ," b. Kempen, Germany; d. near Zwolle, Holland. Educated at Deventer, Holland, he entered the Canons Regular of Mount St. Agnes at Windersheim, was ordained priest, 1413, and was appointed subprior. Besides the Imitation, he wrote spiritual treatises of wider application, prayers, and quaint Latin hymns.—C.E.; Scully, Life of the Venerable Thomas à Kempis, Lond., 1901.

Thomas Aquinas, SAINT, Confessor, Doctor of the Church (1225-74), b. Rocca Secca, Naples, Italy; d. Fossa Nuova. His family was related to the Emperors Frederick II and Henry VI, and to

the kings of Aragon, Castile, and France; he studied under the Benedictine monks at Monte Cassino, and entered the University of Naples in 1236. He joined the Dominican Order, 1243, against the will of his family, who held him a prisoner in a fortress at Rocca Secca for almost two years; commanded by the pope and emperor, they were forced to liberate him; he immediately pronounced his religious vows. He was sent to Cologne and Paris, and studied under Albertus Magnus; taught in Paris, 1252-60; and lived at the court of Pope Urban IV, 1261-64. He was placed in charge of the Dominican school at Rome and later at Viterbo. In 1263, he was sent to London as the representative of the Roman province at a general chapter of the order. From 1265-72 he was occupied in writing the "Summa," the masterpiece of his philosophical and theological writings, and the basis of Scholastic philosophy. A revised edition of the English translation by the Dominicans was published in London, 1921. He died on the way to the Council of Lyons, and "on his deathbed, discussed the Canticle of Canticles." Patron of Catholic students, schools, and universities. Emblems: ox, chalice, dove, monstrance, and a person trampled underfoot. Relics in St. Sernin, Toulouse. Feast, R. Cal., 7 March.—C.E.; Butler; Conway, St. Thomas Aquinas, N. Y., 1911.

ST. THOMAS AQUINAS

Thomas Becket, SAINT, martyr (1118-70), Abp. of Canterbury, b. London; d. Canterbury. Having received a fair education, he engaged in secretarial work, and later became a clerk to Theobald, Abp. of Canterbury, who sent him to study law at Bologna and Auxerre, and ordained him deacon in 1154. Upon the accession of Henry II, Thomas was made Chancellor of England, in which position he distinguished himself not only as a statesman but also as a soldier. The king, whose esteem and affection for Becket were remarkable, appointed him Abp. of Canterbury. He was ordained priest the day before he was consecrated archbishop, 1612. From the beginning of his episcopacy he displayed his true nature, and his piety, humility, and penance became even more pronounced. He devoted his energy to the interests of the Church, protecting it from the encroachments of the state. The dissension between the archbishop and the king became so acute that Becket took refuge in France. Reconciled temporarily with the king, he returned to England, but new difficulties over ecclesiastical matters arose. Becket was murdered in the cathedral at Canterbury by four retainers of Henry. He was canonized less than three years afterwards, and his shrine was a center of pilgrimages until the time of Henry VIII. Feast, R. Cal., 29 Dec. —C.E.; Ward(The Canterbury Pilgrimages, Lond., 1904

VESTMENTS OF THOMAS BECKET

Thomas Cottam, BLESSED, martyr (1549-82), b. Lancashire, England; d. Tyburn. He was a graduate of Oxford, 1572. Converted to the faith, he was ordained at Soissons, 1580, and set out for the English mission. Arrested at Dover, he was imprisoned in the Marshalsea, and later in the Tower, and after repeated examinations under torture, was hanged. Beatified, 1888.—C.E.

SEAL OF CANTERBURY SHOWING MARTYRDOM OF THOMAS BECKET

Thomas Ford, BLESSED, martyr (1582), b. Devonshire, England; d. Tyburn. He was educated at Trinity College, Oxford, and at Douai, where he was ordained, 1573, and sent on the English mission. Arrested with Bl. Edmund Campion, he was accused of complicity in the Reims and Rome plot, and hanged. Beatified, 1888. —C.E.

Thomas Green, BLESSED, martyr (1537), d. Tyburn, England. He was a priest of the London Charterhouse. Refusing the Oath of Supremacy, he was imprisoned at Newgate, where he died of starvation. Beatified, 1888.

Thomas Johnson, BLESSED, martyr (1537), d. Newgate prison, London. He was a priest in the London Charterhouse. Arrested with Richard Bere and others, for refusing to take the Oath of Supremacy, he was imprisoned at Newgate, where he died of starvation. Beatified, 1888.—C.E.

Thomas More, BLESSED, martyr (1477-1535), b. London; d. Tower Hill. He was brought up under the tutelage of Cardinal Morton, Abp. of Canterbury, spent two years at Oxford and acquired a foundation in the classics. After leaving the university he became prominent in the legal profession, and distinguished himself in Parliament, attracting the attention of King Henry VIII. In 1529 he was made Lord Chancellor of England. When he found the king's opinion on marriage and the supremacy of the Roman pontiff incompatible with his own, he resigned the chancellorship, 1532. He lived in retirement, and engaged in literary pursuits and the defense of religion. Refusing to acknowledge the ecclesiastical supremacy

which Henry claimed to have received from Parliament, he was arrested on the charge of treason, imprisoned, and beheaded. He left a large collection of writings, best known of which is "Utopia." His life, exemplary for its piety and prayerfulness, was crowned by the courage and calm with which he submitted to his martyrdom. Beatified, 1888. Feast, England, 9 July.—C.E.; Stapleton, tr. Hallett, Life of Sir Thomas More, Lond., 1928; Last Letters of Blessed Thomas More, ed. Campbell, Lond., 1924; Pope, More v. Tyndale, in Dublin Review, Jan., 1928.

Thomas More Society, THE, a London society of Catholic members of the Bar or of Parliament, who meet periodically to study and discuss intellectual and moral problems relating to law and legislature. By invitation, clerics, medical men, and others may attend the meetings to contribute to the discussions. (E. V. W.)

Thomas of Dover (d. 1295), martyred for refusing to disclose the treasures of the Benedictine priory of St. Martin to the French, who were ravaging Dover with fire and sword.—C.E.

Thomas of Eccleston, 13th-century Friar Minor and chronicler. He was a student at Oxford (1230-40), and later stationed at the convent of his order in London. He is famous for his chronicle of what has been called the heroic period of the Franciscan Friars in England, 1224-58. It is a collection of notes, without any dates or chronological order, but accurate, reliable, and valuable as an account of early Franciscan events and ideals. There is an English translation by Fr. Cuthbert, O.S.F.C., "The Friars and how they came to England."—C.E., V, 269.

Thomas of Hereford (THOMAS DE CANTALUPE), SAINT, confessor (1218-82), Bp. of Hereford. b. Hambledon, England; d. Orvieto, Italy. In 1265 he was appointed Lord Chancellor of England, and was consecrated Bp. of Hereford, 1275. He led the bishops in their resistance to the policy of Abp. Peckham, who exiled and excommunicated him. He died while journeying to Rome to plead his cause before the pope. Canonized, 1320. Relics at Hereford. Feast, England, 3 Oct.—C.E.; Butler.

Thomas of Villanova, SAINT (1488-1555), Abp. of Valencia, b. Fuentellana, Spain; d. Valencia. Educated at the University of Alcalá, he occupied the chair of arts, logic, and philosophy, 1514; joined the Augustinians, and was ordained priest, 1520; held various important positions in his Order; and in 1544 was made Abp. of Valencia. He became renowned for charity, and was known by such titles as "Almsgiver" and "Father of the Poor"; he promoted education by establishing schools and colleges, rebuilt the hospital of the city, and inaugurated every manner of charitable works while living in the greatest poverty. The best edition of his works, which consist mainly of mystical sermons, is that of Manila, 1882-84. Patron of Valencia. Canonized, 1658. Buried in Augustinian church, Valencia. Feast, 21 Sept.—C.E.; Butler.

Thomas Percy, BLESSED, martyr (1528-72), Earl of Northumberland, d. York. In reward for his successful capture of Scarborough Castle, he was given the lands and titles lost by his father. However, he led an uprising of the Catholic gentry against Elizabeth, was captured in Scotland, and beheaded. Beatified, 1895.—C.E.

Thomas Plumtree (PLUMPTRE), BLESSED, martyr (1570), d. Durham, England. He was ordained during the reign of Queen Mary, and served as chaplain in the insurgent army of the Earl of Northumberland and Westmoreland. Beatified, 1888.

Thomas Redyng, BLESSED, martyr (1537), d. Newgate prison, London. He was a Carthusian lay-brother of the London Charterhouse. Imprisoned at Newgate with Thomas Johnson and others, he died there of starvation. Beatified, 1888.

Thomas Scryven, BLESSED, martyr (1537), d. Newgate prison, London. He was a Carthusian lay-brother of the London Charterhouse. Refusing to take the Oath of Supremacy, he was imprisoned with Thomas Johnson at Newgate, where he died of starvation. Beatified, 1888.

Thomas Sherwood, BLESSED, martyr (1551-78), b. London; d. Tyburn. He was on his way to Douai College to study for the priesthood at the time of his arrest, 1576. He was hanged and quartered for denying the royal supremacy. Beatified, 1888.—C.E.

Thomassin, LOUIS (1619-95), theologian and French Oratorian, b. Aix-en-Provence; d. Paris. He was a professor of literature at Saumur, and at Saint Magloire in Paris, and the author of a famous treatise on the Incarnation.—C.E.

Thomas Woodhouse, BLESSED, martyr (1573), d. Tyburn, England. He was a secular priest in Lincolnshire. Arrested while saying Mass, 1561, he was kept in custody in Fleet prison, London, until 1572, when he wrote a letter to Lord Burleigh, urging him to seek reconciliation with the pope. Steadfast in his refusal to turn Protestant, he was finally hanged and quartered. Beatified, 1888.—C.E.

Thomism, named after Thomas Aquinas, to signify his teachings in philosophy and theology, and also the teachings of theologians since his time more or less in accordance with his system. The chief characteristic and merit of St. Thomas was his comprehensive synthesis of human knowledge, especially in philosophy and theology, his gleaning from the science of the past, from Aristotle onward, his coordination of the sciences of his day, and judicious discrimination between what was scientifically established and what was only theoretical or speculative, often erroneous. Thought and Being, faith and knowledge, the nature of substance, spiritual and material, the existence and essence of God; the Divine intellect, created essences and the natural law; the human soul and immortality, the intellect and will, the senses and intellect as agencies of knowledge; ethics, political and social philosophy; the Trinity, the Divine attributes, the angels, heaven, grace, Incarnation, Sacraments; all these were treated by Thomas in such a masterly manner that since his day no philosopher or theologian can discuss them without due regard to his opinions. Thomism also means the Thomistic school of philosophers and theologians who follow Thomas in the main but occasionally differ with one another and with the master, or rather develop his teaching and modernize it by the application of his principles

to the solution of present-day problems. Since the past half century, owing principally to the zeal of Leo XIII for Thomistic studies, has witnessed a remarkable renewal of interest in Thomism, the teachings during that period go by the name of Neo-Thomism.—C.E.; Grabmann, tr. Michel, Thomas Aquinas, His Personality and Thought, N. Y., 1928. (ED.)

Thompson, FRANCIS (1859-1901), English poet, b. Preston, Lancashire; d. London. Unknown and alone in London, he was discovered and befriended by Wilfrid Meynell, editor of "Merry England," to whom Francis had sent some of his early poetry. Among his poems, written from 1889 to 1896, the most famous are "The Hound of Heaven," "Ode to the Setting Sun," and "Daisy"; of his prose works, "Shelley," "Life of St. Ignatius," and "Health and Holiness."—C.E.; Mégroz, Francis Thompson, The Poet of Earth in Heaven, Lond., 1927; Meynell, Life of Francis Thompson, N. Y., 1926.

Thompson, SIR JOHN SPARROW DAVID (1844-94), jurist, and first Catholic premier of Canada, b. Halifax; d. Windsor Castle, England. He was a convert in early manhood. He figured prominently in Canadian politics, serving as Minister of Justice, Premier of Canada, and British arbitrator on the Bering Sea Commission. He was a member of the Privy Council at the time of his death in Windsor Castle, where he had been summoned by the queen. —C.E.

Thorney Abbey, Cambridge, England, for three centuries the seat of Saxon hermits or anchorites, before it was refounded, 972, for Benedictine monks by Ethelwold, Bp. of Winchester, and King Edgar. The bodies of St. Botulph and other Saxon saints were enshrined there. Under Robert Blyth, the last abbot, the abbey was confiscated by Henry VIII, 1539. The buildings became the property of John, Earl of Bedford, whose family still owns them.—C.E.

Thorns, HOLY, two of the sacred thorns which pierced Our Lord's head, preserved in the Basilica of Santa Croce in Gerusalemme, at Rome.

Thought, quarterly magazine of the sciences and letters, published in New York City by the America Press, and edited by Jesuits; founded, 1926; circulation, 2188.

Three Chapters Controversy, THE. The Three Chapters were propositions anathematizing: (1) the person and writings of Theodore of Mopsuestia; (2) certain writings of Theodoret of Cyrrhus; (3) the letter of Ibas to Maris. Later, the writings themselves were known as the "Three Chapters." The history of the controversy may be divided into three periods: the first ending with the arrival of Pope Vigilius at Constantinople in 547; the second with his ratification in 554 of the Second Council of Constantinople, in which the Three Chapters were condemned; the third with the final healing of the schisms in the West, caused by the papal ratification of the aforesaid council, which was there interpreted as a criticism of the earlier Council of Chalcedon. About 543-544 the Emperor Justinian had issued an edict anathematizing the Three Chapters, his purpose being to facilitate the return of the Monophysites to the Church. These heretics had accused the Church of Nestorianism, and when assured that Nestorius was regarded as a heretic, pointed to the writings of his teacher, Theodore of Mopsuestia, which were quite as incorrect but had never been condemned. With regard to the merits of the controversy, theological errors, very serious in the case of Theodore who was practically a Nestorian, were found in the incriminated writings; the mistakes of Theodoret and Ibas were chiefly due to a misunderstanding of St. Cyril's language. The last two had been restored to their bishoprics by the Holy See and the Council of Chalcedon, when they anathematized Nestorius.—C.E.

Three Hours, a devotion to honor the Passion of Our Lord, held from noon to three o'clock on Good Friday. Prayers and hymns alternate with a series of short sermons, usually on the Seven Last Words from the Cross. The devotion was started in St. Francis Xavier's Church, New York, in 1885, and is now customary in many churches, Protestant as well as Catholic. (C. J. D.)

Three Kings. See MAGI.

Three Rivers (TROIS RIVIÈRES), DIOCESE OF, Quebec; embraces Champlain, Maskinongé, and St. Maurice Counties; suffragan of Quebec. Bishops: Thomas Cooke (1852-70); L. F. Laflèche (1870-98); Francis X. Cloutier (1899). Churches, 109; priests, secular, 155; priests, regular, 35; religious women, 796; seminary, 1; college, 1; commercial colleges, 11; academies, 25; parochial schools, 360; institutions, 11; Catholics, 121,820.

Three Taverns, station on the Appian Way, about 33 m. from Rome and 10 m. from Appii Forum. It was a general meeting-place for travellers; the Christian brethren came from Rome in two parties to meet St. Paul on his journey to that city, one greeting him at Appii Forum, the other at Three Taverns (Acts, 28).

Throne, in liturgy, the permanent chair or seat of the diocesan bishop in the cathedral church, which is used by him when he presides at solemn functions. Made of wood or stone, it is placed on the Gospel side near the altar; the chair has a high back, rests on a platform having three steps, and is covered with a square canopy. The use of a throne is permitted to a diocesan bishop throughout his diocese, to a metropolitan in his province, to a cardinal everywhere outside Rome and in his titular church at Rome. Its use is also granted to abbots *nullius* in their territory, and to abbots who rule a community of regulars in their churches. The papal throne is the portable *Sedia Gestatoria* (q.v.).—C.E. (R. B. M.)

Thrones, those angels who compose the lowest choir of the highest order of angels (see ANGEL). With the Seraphim and Cherubim, they form the court of God, the Heavenly King, in Whose presence they stand forever, adoring Him and praising Him; hence they are not occupied directly with the world and are rarely sent as messengers to man.—O'Connell, The Holy Angels, N. Y., 1923. (A. J. S.)

Thundering Legion, THE (Lat., *legio fulminata*). When Marcus Aurelius fought the Quadi (174), his army, exhausted by thirst, nearly fell a prey to the enemy. The 12th Legion, entirely Chris-

tian, prayed for help; a thunderstorm arose, which brought relief to the Romans and dispersed the enemy. The emperor then issued a decree forbidding the persecution of the Christians, and gave the Legion the name *fulminata*. Tertullian refers to this occurrence, and Apollinaris of Hierapolis is an authority for the alleged miracle, but modern writers, while admitting the thunderstorm, call the decree a forgery. It is a fact that the persecution of the Christians became even more cruel after this incident.—C.E.

Thurible (Lat., *thuribulum;* from *thus*, incense), a censer, or vessel, hung on chains and used for the burning of incense at church services. See CENSER. (J. F. S.)

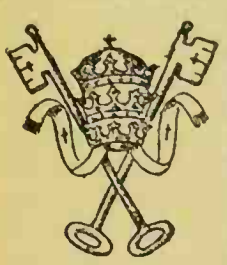
Thurifer (Lat., *thus*, incense; *ferre*, to carry), the cleric in charge of a censer or thurible at church services. (J. F. S.)

Thurles, town, Tipperary, Ireland, on River Suir; episcopal city, Archdiocese of Cashel. It contains the Cathedral of St. Patrick, a seminary, and an Ursuline convent. In the vicinity are ruins of the famous Cistercian Abbey of Holy Cross.

Thursday (Scandinavian god, Thor), day of the week consecrated by the Church for devotion to the Holy Eucharist.

Thyatira, a city of Lydia in Asia Minor, one of the seven churches in Asia, to whose bishop St. John addressed an epistle (Apoc., 2).—C.E.

Tiara, papal crown, a tall head-dress of gold cloth ornamented with precious stones, encircled with three coronets, and surmounted by a cross. The original tiara consisted of a plain, helmet-like cap, of white material, and was provided with its first circlet about 1130, the second being added during the pontificate of Boniface VIII (1294-1303), while the earliest representation of the tiara with three crowns is found on the effigy of Benedict XII (d. 1342). The first circlet symbolizes the pope's universal episcopate, the second his supremacy of jurisdiction, and the third his temporal influence. It is placed on his head at his coronation by the second cardinal deacon, with the words: "Receive the tiara adorned with three crowns and know that thou art Father of princes and kings, Ruler of the World, Vicar of our Saviour Jesus Christ." Its earliest name, *camelaucum* (made of camel's hair), would indicate that it was of Byzantine origin and was probably adopted by the popes in the 7th or 8th century from the Byzantine court head-dress, the *kamelaukion*. It is worn only at non-liturgical ceremonies.—C.E.



TIARA AND KEYS

Tiberias, SEA OF. See GALILEE, SEA OF.

Tiberius, second Roman emperor, A.D. 14-37, d. Capri. He was the son of Tiberius Claudius Nero and Livia, and stepson of the Emperor Augustus who adopted him and with whom he was appointed co-regent (A.D. 10). Described by historians as a cruel tyrant, of recent years the opinion has been that he was a wise and just ruler, who reformed and improved every department of the government, and promoted the prosperity of the Roman Empire. The ministry and death of Our Lord, and of John the Baptist, occurred during the reign of Tiberius, who spent his last years in seclusion on the island of Capri.—C.E.

Tiburtius and Susanna, SAINTS, martyrs (286 and 295), d. Rome. Tiburtius was the son of Chromatius, prefect of Rome, who after condemning many Christians to death, was converted to Christianity and baptized by St. Polycarp. During the persecution of Diocletian Tiburtius declared his faith and was made to walk over red-hot coals, but by a miracle remained uninjured; the miracle being ascribed to magic, he was beheaded on the Via Labicana at a spot called "the two laurel trees." Susanna was a Roman virgin, niece to Pope Caius, beheaded in her father's house by the command of Diocletian; the house which was near the two laurel trees was turned into a church named in her honor, and there her relics are venerated. Relics of St. Tiburtius in St. Peter's in the Vatican. Feast, R. Cal., 11 Aug.—C.E.; Butler.

Tiburtius, Valerian, and Maximus, SAINTS, martyrs, d. 229. They were converted to Christianity by St. Cecilia, to whom Valerian was espoused; Tibertius was the brother of Valerian; and Maximus, their jailer, was converted by their example. Buried first in the cemetery of Prætextatus, Paschal I moved their relics to the church of St. Cecilia. Relics in S. Paolino, Lucca. Feast, R. Cal., 14 Apr.—Butler.

Tieffentaller, JOSEPH (1710-85), Jesuit missionary and noted geographer, b. Bozen, in the Tyrol; d. Lucknow, India. He went to the East Indian mission in 1740, and after the suppression of the Jesuits remained in India, writing and making scientific observations. Among his works are "Descriptio Indiæ," comprising an atlas of the basin of the Ganges, observations of the fauna and flora of India, astronomical and astrological studies of the country, a contemporary history and articles on the various religions of India, and a Sanscrit-Parsee lexicon.—C.E.

Tierney, MARK ALOYSIUS (1795-1862), priest and antiquary, b. Brighton, England; d. Arundel. While chaplain to the Duke of Norfolk, at Arundel Castle, he devoted himself to historical and antiquarian studies. In 1833 he was elected a Fellow of the Society of Antiquaries, in 1841 a Fellow of the Royal Society, serving also as Secretary of the Sussex Archæological Society. After the restoration of the hierarchy he was the first canon penitentiary of Southwark. He brought out five volumes of a new edition of Dodd's "Church History of England" with annotations, and documents which he had discovered. He wrote "History of the Antiquities of the Castle of Arundel," and succeeded Quin for a time as editor of the "Dublin Review." —C.E.

Tigris, SAINT, sister of St. Patrick and the mother of five bishops.—C.E.

Tillemont, LOUIS SÉBASTIEN LE NAIN DE (1637-98), French historian and priest, b. Paris; d. there. Devoted to historical research, he supplied others with much material, collected notes on St. Louis for Lemaistre de Lacy, which were printed after De Lacy's death, and wrote "Histoire des empereurs"

and several volumes of memoirs on early ecclesiastical history.—C.E.

Time is a notion which arises from our experience of the changes occurring among extended bodies, which constitute a continuous succession of events. Time is conceived as an ideal medium in which objective changes and subjective states of consciousness are distinguished as prior and subsequent. Consequently it can be measured and expressed by a number of units of duration, which may be seconds or centuries. Time is an abstraction, hence subjective, but it originates from the objective world. Einstein advanced the famous hypothesis of a curved four-dimensional space, or continuum, in which time is but the fourth dimension. —C.E.; McWilliams, Cosmology, N. Y., 1928.

(J. J. R.)

Timotheus and Symphorian, SAINTS, martyrs (311 and 178). St. Timotheus, a holy man, came from Antioch to Rome; preached Christianity there; was put to death by Maxentius. St. Symphorian was a noble Christian of Autun in Gaul; was seized by the pagan mob for refusing to adore the statue of Cybele as it was carried through the streets; was beaten with clubs, cast into prison, and put to death by the sword. Feast, R. Cal., 21 Aug.—C.E.; Butler.

Timothy, EPISTLES TO. St. Paul wrote to Timothy, as Bishop of Ephesus, two letters, pastoral, as they are called, because they contain instruction and advice about the sacred ministry. Paul converted Timothy on his second journey, and thereafter they were practically inseparable. In the first letter Paul warns him against certain false doctrines, Gnostic for the most part, and erroneous moral tendencies concerning matrimony. The letter is evidence of the existence of bishops, priests or presbyters, and deacons. The first letter was written shortly after Timothy's appointment as bishop. The second letter was written during Paul's second Roman captivity and shortly before his death; it is a classic on the trials and ideals of the pastor's life and an exhortation to combat heresy. The Biblical Commission, June, 1913, declared that the objections against the authenticity of these epistles are groundless.—C.E.; Prat, tr. Stoddard, The Theology of Saint Paul, N. Y., 1926. (ED.)

Timothy, SAINT, martyr (*c.* 97), Bp. of Ephesus, b. Lycaonia, d. Ephesus. A disciple of St. Paul, Timothy became his companion and adjutant in propagating Christianity; St. Paul consecrated Timothy bishop of Ephesus in 64, and addressed the Epistle 1 Tim. to him from Macedonia in that year, and 2 Tim. from Rome, in 65. Assaulted by pagans during celebrations in honor of Diana, Timothy was stoned and later died of his wounds; he is mentioned in the Bible (Acts., 16, 17). Patron against stomach trouble. Relics partly in S. Giovanni in Fonte, Rome. Feast, R. Cal., 24 Jan.—C.E.; Butler.

Tincker, MARY AGNES (1833-1907), novelist, b. Ellsworth, Maine; d. Boston. She was a convert, and the author of "The House of Yorke," "Six Sunny Months," the fruit of her sojourn in Italy (1873-87), and "Grapes and Thorns," all of which struck a new note in Catholic literature.—C.E.

Tintern Abbey, Monmouthshire, England, founded 1137 by Walter de Clare for Cistercian monks from the Abbey of Aumone. Suppressed and confiscated in 1536, it was granted to Henry, Earl of Worcester, 1537, and later acquired by the crown. The ruins are among the most beautiful in England.—C.E.

Tintoretto, IL (JACOPO ROBUSTI; 1518-1594), painter, b. Venice; d. there. He was for a short time apprenticed to Titian but was mainly his own master. In order to realize his ideal, the drawing of Michelangelo and the coloring of Titian, he worked incessantly on anatomy, foreshortening, light and shade. A most prolific artist, he painted with such astonishing rapidity and impetuosity that he was nicknamed "*Il furioso.*" Although he never quite equalled Michelangelo in draughtsmanship, nor Titian in color, his undoubted skill in both is unique. His masterpiece is "The Miracle of St. Mark," of the Academy of Venice, painted in 1548. Other notable achievements are the "Last Judgment" of Santa Maria dell' Orta, the "Crucifixion" of the refectory of San Rocco, the "Forge of Vulcan," and the "Paradiso" of the Doge's Palace, the last the largest painting in the world. He was an acknowledged master of portraiture, one of his finest examples being the "Portrait of a Nobleman" in Christ Church Library, Oxford. —C.E.

Tithes (A.S., *teotha*, a tenth), in canon law, a tenth part of their goods and profits, which the faithful ought to give for the maintenance of religious services and for the support of the clergy. The law of tithes has undergone many changes and a general rule that would apply to all countries cannot be given. The positive law states that the peculiar statutes and laudable customs in each country regarding tithes should be observed (can. 1502). In English-speaking countries generally, the Catholic clergy receive no tithes; they are supported and other ecclesiastical institutions maintained chiefly by voluntary contributions of the faithful.—C.E.; P.C. Angustine. (C. N.)

Tithes, in Scripture, the tenth part of the income, or possessions, which is given as a tax, or offering, to a superior. In the patriarchal age Abraham pays the tithe to Melchisedech (Gen., 14); Jacob promises it to God for safe return to his father's house (Gen., 28). The Pentatench regulates the practise for the nation. Instead of the inheritance of land which was granted to the other tribes, the Levites, as representatives of the Lord, were to receive the tenth part of the produce of the land, and of flocks, and cattle, from the rest of Israel (Num., 18; Lev., 27; Deut., 12). The Levites themselves were to offer to the priests the tenth part of the tithes received by them (Num., 18). Another kind of tithes was that taken from the yearly produce of the land, which was to be consumed at the sanctuary (Deut., 14); and that taken up every third year, and distributed in each place among the Levites and the poor (Deut., 14). Tithes were thus offered in acknowledgment of the dominion of the Lord, and as an expression of gratitude for the blessings received from God.—C.E.

(E. A. A.)

Titian (Tiziano Vecelli; *c.* 1487-1576), greatest of the Venetian painters, b. Pieve di Cadore, Italy; d. Venice. He was the pupil of Giovanni Bellini and was strongly influenced by Giorgione. He lived almost uninterruptedly in Venice and painted until the very end of his long life, his work being as amazing in quantity as in quality. One of his earliest works, "Sacred and Profane Love," of the Borghese gallery in Rome, painted soon after 1512, shows the characteristics which make him one of the supreme artists of all time: mastery of technique, marvelous color, vigorous treatment. The last is one of the essential features of his "Assumption," painted for the church of the Frari in Venice, in 1516-18, and now in the Academy. Two other masterpieces of religious painting are the "Madonna of the Pesaro Family," in the Church of the Frari, and the vast tableau of the "Presentation," in the Academy. Of his mythological paintings two of the best known are the "Bacchus and Ariadne" of the National Gallery in London, painted in 1523 for Alfonso d'Este, and "The Rape of Europa," in the Gardner collection, in Boston. Preeminent as a portrait painter he was frequently employed by Charles V; one of the finest portraits of the latter, and also one of Philip II are in the Prado in Madrid. The "Man with the Glove," of the Louvre, is considered a masterpiece of portraiture.—C.E.; Gronau, Titian, N. Y., 1904.

Titular Bishop, a consecrated bishop who bears the title of an ancient but now extinct episcopal see, in which he exercises neither the power of orders nor jurisdiction. (R. B. M.)

Titular Sees, about nine hundred ancient Catholic bishopries and archbishopries whose titles are now given to those Catholic bishops who do not occupy residential sees, e.g., auxiliary and coadjutor bishops, vicars Apostolic, officials of the Roman Court, honorary bishops, etc. The greater number of the sees are in Asia Minor, Syria, and Palestine, but there are many in Egypt, North Africa, the Balkan Peninsula, and Greece. After Mohammedanism had destroyed the Church in these countries, the extinct Catholic dioceses were usually called sees *in partibus infidelium* (in the lands of the infidels); but in 1882, on the representation of the Lutheran King George of Greece that his Orthodox Christian subjects were offended by the application of this phrase to ancient sees in Greece, Pope Leo XIII ordered that it be discontinued; they are now called titular sees.

The following table of the titular sees is based upon the "Annuaire Pontifical Catholique" of 1929, and also includes the short list of sees "likely to be soon conferred," given in the "Annuaire" of 1927.

The first column gives the correct Latin name of the see; the second, the civil province of the Roman Empire in which it was situated; the third, the metropolitan titular see of which the given see is a suffragan; and the fourth, the present location, when known; where it is not known, the approximate location may be inferred from that of the metropolitan. Capital letters signify that the see itself is a metropolitan, the "metropolitan" column being then left blank, except in a few instances, like Attalia, temporarily made an archbishopric by the Holy See, but still theoretically subject to the metropolitan see of Perge.

List of Titular Sees
(A. M. signifies Asia Minor)

See	*Roman Province*	*Metropolitan*	*Site*
Abbir	Africa Proconsularis	Carthage (modern)	Henchir en Naam, Tunis.
Abelon	Negropont	Athens (modern)	Avlonarion, Greece.
Abdera (Polystylus)	Macedonia	Philippi	Bulustra, Greece.
Abrittum	Mœsia Inferior	Marcianopolis	Dobritch, Rumania.
Abydus	Hellespontus	Cyzicus	Avido or Nagar Kalessi, A. M.
Abyla	Phœnice Secunda	Damascus	Abil-es-Suq, Syria.
Acalissus	Lycia	Myra	Assar-Deressi, A. M.
Acarassus	Lycia	Myra	(In A. M.)
Achantus	Macedonia	Thessalonica	Hierissos, Greece.
Achrida	Epirus (or Albania)		Ochrida, Yugoslavia.
Achyraos	Bithynia	Cyzicus	Bali-Kesri, A. M.
Acmonia	Phrygia Pacatiana	Laodicea (Phrygia)	Ahat-Keui, A. M.
Adada	Pisidia	Antiochia	Karubaulo, A. M.
Adana	Cilicia Prima	Tarsus	Adana, A. M.
Adraha	Arabia Petræa	Bostra	Derat, Syria.
Adramyttium	Asia Proconsularis	Ephesus	Adramyti, A. M.
Adrana	Bithynia	Nicomedia	(In A. M.)
Adrasus	Isauria	Seleucia Trachæa	Dsul-Kala, A. M.
Adulis	Æthiopia		Azuli, N. Africa
Ægeæ	Cilicia Secunda	Anazarbus	Ayas, A. M.
Ægeæ	Tunisia	Carthage (modern)	Henchir Ain Haja, Tunis.
Ænus	Thracia	Trajanopolis (Rhodope)	Enos, European Turkey.
Æzanis	Phrygia Pacatiana	Laodicea (Phrygia)	Chavdir-Hissar, A. M.
Agathopolis	Hæmimontus	Hadrianopolis	Akhtebolu, Bulgaria.
Agbia	Africa Proconsularis	Carthage (modern)	Henchir Ain Edja, Tunis.
Agra	Mauretania Tingitaua		Acrath, Algeria.
Aila	Palestina Tertia	Petra	Kasr-el-Akabah, Palestine.
Alabanda	Caria	Stauropolis	Near Arab-Hissar, A. M.
Alali	Phœnice Secunda	Damascus	(In Syria)
Albanopolis	Epirus	Antivari (modern)	(In Yugoslavia)
Alhicastre	Dalmatia	Zara (modern)	Beograd, Yugoslavia.
Alinda	Caria	Stauropolis	Mesevle, A. M.
Amasa	Armenia	Melitene	(In Armenia)
Amasea	Helenopontus		Amasia, A. M.
Amastris	Paphlagonia	Gangra	Amasra, A. M.
Amath	Syria Secunda	Apamea	Hamah, Syria.
Amatha	Palestina Prima	Cæsarea Palestina	Hamah-el-Hammi, Palestine.
Amathus	Cyprus	Salamis	Palæo-Lumisso, Cyprus.
Amida	Mesopotamia		Diarbekir, A. M.
Amissus	Helenopontus	Amasea	Samsun, A. M.
Ammædara	Byzacium		Haidra, Tunis.

See	*Roman Province*	*Metropolitan*	*Site*
Amorium	Galatia Secunda	Pessinus	Near Hamza-Hagi, A. M.
Amyclæ	Peloponnesus	Patras	Palaeo-Episcopi, Greece.
Amyzon	Caria	Stauropolis	Mazyn-Kalehsi, A. M.
Anæa	Asia Proconsularis	Ephesus	Ania, A. M.
Anastasiopolis	Mesopotamia	Amida	(In A. M.)
Anastasiopolis (Phoba)	Phrygia Pacatiana	Hierapolis (Phrygia)	(In A. M.)
ANAZARBUS	Cilicia Secunda		Ainzarba, A. M.
Anchialus	Hæmimontus	Hadrianopolis	Ankhiolo, Bulgaria.
Ancusa	Byzacium		(In Tunis)
ANCYRA	Galatia Prima		Angora, A. M.
Andrapa	Helenopontus	Amasea	Vezir-Koupru, A. M.
Andravida	Peloponnesus	Patras	(In Greece)
Andros		Athens (modern)	Andros Island, Greece.
Anemurium	Isauria	Seleucia Trachæa	Eski-Anamur, Asia Minor.
Antandrus	Asia Proconsularis	Ephesus	Derveni, A. M.
Antaradus	Phœnice Prima	Tyrus	Tartus, Syria.
Anthedon	Palestina Prima	Cæsarea Palestina	Thedah, Palestine.
Antigonea	Hellespontus	Cyzicus	(In A. M.)
ANTINOE	Thebais Prima		Near Sheikh-Abadeh, Egypt.
Antinoë	Ægyptus	Antinoë (Ægyptus)	Esneh, Egypt.
ANTIOCHIA	Pisidia		Yalo-Bach, A. M.
Antipatris	Palestina Prima	Cæsarea Palestina	Qalaat-Bas-el-Ain or Kafr, Palestine.
Antiphellus	Lycia	Myra	Andifilo, A. M.
Antiphræ	Libya Secunda	Parætonium	Masr-Sciamam, Libia or Egypt.
Antipyrgos	Libya Secunda	Parætonium	Tobruk, Libia or Egypt.
APAMEA	Syria Secunda		Qalaat-el-Mudiq, Syria.
Aphroditopolis	Arcadia	Oxyrrynchus	Atfieh, Egypt.
Apollonia	Epirus Nova	Durazzo (modern)	Pollina, Albania.
Appiaria	Mœsia Inferior	Marcianopolis	Rahova, Bulgaria.
Arabissus	Armenia Secunda	Melitene	Yarpus, Armenia.
Arad	Palestina Tertia	Petra	Tell-Arad, Palestine.
Aradus	Phœnice Prima	Tyrus	Ruad, island, Tripoli.
Arca	Armenia Secunda	Melitene	Arka, Armenia.
Arcadia	Creta	Candia (modern)	Arkadi, Crete.
Arcadiopolis	Europa Proconsularis	Heraclea	Lule-Burgas, Turkey.
Archelais	Palestina Prima	Cæsarea Palestina	Khirbet-el-Arakah, Palestine.
AREOPOLIS	Palestina Tertia	Petra	Ruins at Tabbah, Palestine.
Arethusa	Syria Secunda	Apamea	Er-Rastan, Syria.
Argiza	Asia Proconsularis	Ephesus	Balia-Bazarkeui, A. M.
Argos	Achaia	Corinthus	Argos, Greece.
Ariarathia	Armenia Secunda	Melitene	Aziziyeh, Armenia.
Ariassus	Pamphylia Secunda	Perge	Badem Agatsch, A. M.
Arindela	Palestina Tertia	Petra	Ruins at Gharandel, Palestine.
Arsinoe	Arcadia	Oxyrrynchus	Kiman-Farés, Egypt.
Arycanda	Lycia	Myra	Aruf, A. M.
Arze	Armenia	Sebastea (Armeuia)	Erzerum, Armenia.
Ascalon	Palestina Prima	Cæsarea Palestina	Askalan, Palestine.
Aspendus	Pamphylia Prima	Sida	Balkiz, A. M.
Assuras	Africa Proconsularis	Carthage (modern)	Henchir-Zanfur, Tunis.
Assus	Asia Proconsularis	Ephesus	Behram-Keui, A. M.
Athribis	Augustamnica Secunda	Leontopolis	Ruins at Kom-Athrib, Egypt.
Attæa	Asia Proconsularis	Ephesus	Dikeli-Keui, A. M.
ATTALIA	Pamphylia Secunda	Perge	Adalia, A. M.
Attuda	Phrygia Pacatiana	Hierapolis (Phrygia)	Ipsili-Hissar, A. M.
Atyra	Thracia	Constantinople (modern)	Beuyuk Chekmedje, Turkey.
Augila	Libya Secunda	Darnis	Aujelah, Libia.
Augurus	Numidia		Near Constantine, Algeria.
Augusta	Cilicia Prima	Tarsus	Toprak-Kalé, A. M.
Augustopolis	Phrygia Salutaris	Synnada	Surmene, A. M.
Aulona	Epirus Nova	Durazzo (modern)	Avlona, Albania.
Aureliopolis	Lydia	Sardes	Salihly, A. M.
Auzia	Mauretania		Aumale, Algeria.
Axiopolis	Mœsia Inferior	Marcianopolis	(In Rumania)
Axomis	Æthiopia	Adulis	Axum, Abyssinia.
Azotus	Palestina Prima	Cæsarea Palestina	Eshdud, Palestine.
Bagis	Lydia	Sardes	Chiure, A. M.
Baiana	Numidia		Henchir Settara, Algeria.
Balanea	Syria Secunda	Apamea	Banias, Syria.
Bararus	Byzacium		Henchir Ruga, Tunis.
Barbalissus	Euphratensis	Hierapolis	Kalat Balis. Syria.
Barca	Libya Prima	Ptolemais (Libya)	Medinet-el-Merge, Libia.
Bargala	Macedonia Secunda	Stobi	(In Greece)
Basilinopolis	Bithynia Prima	Nicomedia	Bazar-Keui, A. M.
Basilis	Asia Proconsularis	Constantinople (modern)	(In A. M.)
Bathna	Osroene	Edessa	Tell-Batnan, Syria.
Belgrad	Dalmatia	?	Zaravecchi, Yugoslavia.
Belgrade	Mœsia Superior (?)	Scutari (modern)	Belgrade, Yugoslavia.
Benda	Epirus Nova	Durazzo (modern)	Bena, Yugoslavia.
Berenice	Libya Prima	Ptolemais Libya	Benghazi, Libia.
Berissa	Armenia Prima	Sebastea (Armenia)	Bolus, Armenia.
BERYTUS	Phœnice Prima	Tyrus	Beirut, Syria.
Bethelea	Palestina Prima	Cæsarea Palestina	Bet-Lahya, Palestine.
Bethlehem	Palestina Prima	Cæsarea Palestina	Bethlehem, Palestine.
Bethsaida	Palestina Secunda	Scythopolis	El Mes-Adieh, Palestine.
Bida	Mauretania Cæsariensis	Cæsarea Mauretania	Jemaa-Sahrij, Algeria.
Birtha	Osroene	Edessa	Berejik, Syria.

See	*Roman Province*	*Metropolitan*	*Site*
Bodona	Achaia	Athens (modern)	Bodonitza, Greece.
Bosana	Arabia Petræa	Bostra	Busan, Syria.
Bosporus	Chersonesus Taurica		Cherci, Russia.
Bostra	Arabia Petræa		Bosra, Syria.
Botrys	Phœnice Prima	Tyrus	El-Batrun, Syria.
Briula	Asia Proconsularis	Ephesus	Vurla, A. M.
Bubastis	Augustamnica Secunda	Leontopolis	Tell-Basta, Egypt.
Bulla Regia	Africa Proconsularis	Carthage (modern)	Hammam-Derraj, Tunis.
Busiris	Ægyptus	Alexandria (modern)	Abusir, Egypt.
Byblus	Phœnice Prima	Tyrus	Jebail, Syria.
Cabasa	Ægyptus	Alexandria (modern)	Chabas-Sunkur, Egypt.
Cadi	Phrygia Prima	Laodicea (Phrygia)	Ghediz, A. M.
Cadossia	Bithynia Prima	Nicomedia	Guelma, A. M.
Calama	Numidia		Algeria.
Callinicum	Osroene	Edessa	Rakka, Syria.
Callipolis	Thracia Prima	Heraclea	Gallipoli, Turkey.
Caloo	Asia Proconsularis	Ephesus	Kilis, A. M.
Calydon	Thessalia	Larissa	Chiliadon (?), Greece.
Calynda	Lycia	Myra	It-Hissar (?), A. M.
Camachus	Armenia Prima	Sebastea (Armenia)	Kemakh, Armenia.
Cambysopolis	Cilicia Secunda	Anazarbus	Alexandretta, A. M.
Camuliana	Cappadocia Prima	Cæsarea Pontus	(In A. M.)
Candiba	Lycia	Myra	Kendova, A. M.
Canope	Ægyptus	Alexandria (modern)	Near Abukir, Egypt.
Canotha	Phœnice, or Arabia Petræa	Bostra	Qanawat, Syria.
Cantanum	Creta	Candia	(In Crete)
Capharnaum	Palestina Secunda	Scythopolis	Tell-Hum, Palestine.
Capitolias	Palestina Secunda	Scythopolis	Bet-er-Ras, Palestine.
Capsa	Byzacium		Gafsa, Tunis.
Cardiea	Thessalia	Larissa	Gardiki, Greece.
Caria	Caria		(In A. M.)
Carpasia	Cyprus	Salamis	Rhizocarpaso, Cyprus.
Carpathus	Cyclades	Rhodus	Scarpanto, Greece.
Carrhæ	Mesopotamia	Edessa	Harran, A. M.
Cartenna	Mauretania Cæsariensis		Tenes, Algeria.
Carystus	Achaia	Athens (modern)	Karystos, Greece.
Casium	Augustamnica Prima	Pelusium	El-Cas, Egypt.
Cassandria	Macedonia Prima	Thessaloniea	Kasandra, Greece.
Cassiope	Epirus Vetus		(In Greece)
Castabala	Cilicia Secunda	Anazarbus	Kastal, A. M.
Castoria	Achaia	Thebes	Castoria, Greece.
Caunus	Lycia	Myra	Dalian, A. M.
Celenderis	Isauria	Seleucia Trachæa	Kelindria, A. M.
Centuriæ	Numidia		Ain-Harjar-Allah, Algeria or Tunis.
Ceramus	Caria	Stauropolis	Keramos, A. M.
Cerasus	Pontus Polemoniacus	Neocæsarea	Keras-sunde, A. M.
Cercina	Byzacium		Kerkenna Islands, Tunis.
Cæsarea Mauretania	Mauretania Cæsariensis		Cherchel, Algeria.
Cæsarea Palestina	Palestina Prima		Kaisarieh, Palestine.
Cæsarea Philippi	Phœnico Prima	Tyrus	Banias, Syria.
Cæsarea Pontus	Cappadocia Prima		Kaisarieh, A. M.
Cæsaropolis	Macedonia Tertia	Philippi	Sarli, Greece.
Cestrus	Isauria	Seleucia Trachæa	Aksu, A. M.
Chalcedon	Bithynia Prima		Kadi-Keui, A. M.
Chalcis	Greece	Athens (modern)	Euripos, Greece.
Chalcis	Syria Prima	Antiochia	Kennesrin, Syria.
Charadrus	Isauria	Seleucia Trachæa	Charadran, A. M.
Chariopolis	Europa Proconsularis	Heraclea	Khairebolu, Turkey.
Cherson	Chersonesus Taurica	Bosporus	Korsun, Russia.
Chersonesus	Creta	Gortyna	Khersonici, Crete.
Choma	Lycia	Myra	Choma, A. M.
Chonæ	Phrygia Pacatiana	Synnada	(In A. M)
Christopolis	Macedonia	Philippi	Cavala, Greece.
Chrysopolis	Macedonia Prima	Philippi	Orfano, Greece.
Chytri	Cyprus	Salamis	Kythraia, Cyprus.
Cibyra	Caria	Stauropolis	Horzum, A. M.
Cidyessus	Phrygia Pacatiana	Laodicea (Phrygia)	Gheukche-Euyuk, A. M.
Cillium	Byzacium		Kasrine, Tunis.
Cina	Galatia Prima	Ancyra	Kina, A. M.
Cios	Bithynia Prima	Nicomedia	Kios, A. M.
Circesium	Osroene	Edessa	Abu-Serai, Syria.
Cisamus	Creta	Gortyna	Kissamos, Crete.
Citharizum	Mesopotamia	Amida	Keteriz, A. M.
Citrus	Macedonia	Thessalonica	Kitros, Greece.
Claudiopolis	Honorias		Eski-Hissar, A. M.
Claudiopolis	Isauria	Seleucia Trachæa	Mut, A. M.
Clazomenæ	Asia Proeonsularis	Ephesus	Kelisman, A. M.
Clysma	Augustamniea Secunda	Leontopolis	Kom-el-Kolzum, Egypt.
Colouia	Armenia Prima	Sebastea (Armenia)	Karahissar, Armenia.
Colophon	Asia Proeonsularis	Ephesus	Deirmen-Dere, A. M.
Colosses	Phrygia Pacatiana	Laodicea (Phrygia)	Khonas, A. M.
Colybrassus	Pamphylia Prima	Sida	Near Sida, A. M.
Comana Cappadociæ	Armenia Secunda	Melitene	Chiar, Armenia.
Comana Pontiea	Pontus Polemoniacus	Neoeæsarea	Gumenek, A. M.
Conana	Pisidia	Antiochia	Goenen, A. M.
Constantia	Arabia	Bostra	Brak, Syria.
Constantia	Mœsia Inferior	Marcianopolis	Constantza, Rumania.
Coptus	Thebais Secunda	Ptolemais Ægyptus	Kuft, Egypt.
Coracesium	Pamphylia Prima	Sida	Alaia, A. M.
Corinthus	Peloponnesus		Palæo-Corinthos, Greece.

See	Roman Province	Metropolitan	Site
Corna	Lycaonia	Iconium	Din-Qorna, Asia Minor.
Corone	Achaia	Patras	Koron, Greece.
Corycus	Cilicia Prima	Tarsus	Ghorghos, A. M.
Corydalla	Lycia	Myra	Kumnudcha, A. M.
Cotenna	Pamphylia Secunda	Sida	Godena, A. M.
Cotyæum	Phrygia Salutaris	Synnada	Kutaiah, A. M.
CRAYNA	Albania		(In Albania)
Croæ	Epirus Nova	Durazzo (modern)	Krua, Albania.
Cucusus	Armenia Secunda	Melitene	Guksun, Armenia.
Curium	Cyprus	Salamis	Piscopi, Cyprus.
Curubis	Africa Proconsularis	Carthage (modern)	Kurba, Tunis.
Cusæ	Thebais Prima	Antinoë (Thebais)	El-Cussieh, Egypt.
Cybistra	Cappadocia Prima	Tyana	Eregli, A. M.
Cydonia	Creta	Gortyna	Khania, Crete.
Cyme	Asia Proconsularis	Ephesus	Lamurt, A. M.
Cynopolis	Ægyptus	Alexandria (modern)	Banâ, Egypt.
Cynopolis	Arcadia	Oxyrrynchus	El-Keis, Egypt.
CYRENE	Libya Prima	Ptolemais Libya	Grennah, Libia.
CYRRHUS	Syria Euphratensis	Hierapolis (Euphratensis)	Kurosch, Syria.
CYZICUS	Hellespontus		Balkis-Kalé, A. M.
Dadima	Mesopotamia	Amida	Dadim, A. M.
DAMASCUS	Phœnice Secunda		Damascus, Syria.
Danaba	Phœnice Secunda	Damascus	Hafer, Syria.
Danium	Europa Proconsularis	Heraclea	Eregli, European Turkey.
Dansara (Dausara)	Osroene	Edessa	Dausar, A. M.
DARA	Mesopotamia	Amida	Dara, A. M.
Dardanus	Hellespontus	Cyzicus	Maltepe, A. M.
DARNIS	Libya Secunda	Ptolemais (Libya)	Derna, Libia.
Daulia	Achaia	Athens (modern)	Davlia, Greece.
Demetrias	Thessalia	Larissa	Goritsa, Greece.
Derbe	Lycaonia	Iconium	Gudelissin, A. M.
Dercos	Europa Proconsularis	Heraclea	Derkos, European Turkey.
Diana	Numidia	Constantine (modern)	Ain Zana, Algeria.
Dibon	Palestina Tertia	Petra	Dhiban, Palestine.
Diocæsarea	Palestina Secunda	Scythopolis	Sefuriyeh, Palestine.
Diocæsarea	Cilicia	Seleucia	(In A. M.)
Dioclea	Phrygia Prima	Laodicea (Phrygia)	Doghla, A. M.
Diocletianopolis	Palestina Prima	Cæsarea Palestina	(In Palestine)
Dionysiana	Byzacium		(In Tunis)
Dionysias	Arabia	Bostra	Es Suweda, Syria.
Dionysopolis	Phrygia Prima	Hierapolis (Phrygia)	Orta Keui, A. M.
Doara	Cappadocia Tertia		Hagi Bektase, A. M.
Doberus	Macedonia	Thessalonica	Doiran, Yugoslavia.
Docimium	Phrygia Secunda	Synnada	Istcha Kara Hissar, A. M.
DOCLEA	Epirus		Duklja, Yugoslavia.
Dodona	Epirus Vetus	Nicopolis (Epirus)	Dramisi, Greece.
Doliche	Euphratensis	Hierapolis	Tell Duluk, A. M.
Dometiopolis	Isauria	Seleucia	Dindebol, A. M.
Dora	Palestina Prima	Cæsarea Palestina	Tanturah, Palestine.
Dorylæum	Phrygia Secunda	Synnada	Eski-Shehr, A. M.
DRAMA	Macedonia	Philippi	Drama, Greece.
Drivaste	Epirus	Antivari (modern)	Drivost, Yugoslavia.
Drusiliana	Africa Proconsularis	Carthage (modern)	Khanguet el Kedim, Tunis.
Drusipara	Thracia Prima	Heraclea	Karishtiran, Turkey.
Dulma	Dalmatia (?)	Spalato (modern)	Duvno, Yugoslavia.
Dusa	Numidia		Duz (?) Tunis.
Echinus	Thessalia Prima	Larissa	Akhinos, Greece.
EDESSA	Osroene		Urfa, A. M.
Eguga	Africa Proconsularis	Carthage (modern)	(In Tunis)
Elæa	Asia Proconsularis	Ephesus	Kilisse Keui, A. M.
Elearchia	Ægyptus Secunda	Cabasa	On Lake Borollos, Egypt.
Eleutheropolis	Palestina Prima	Cæsarea Palestina	Beit Jibriu, Palestine.
Elusa	Palestina Tertia	Petra	Khalasa, Palestine.
EMESA	Phœnice Secunda	Damascus	Homs, Syria.
Emmaus	Palestina Prima	Cæsarea Palestina	'Amwâs, Palestine.
EPHESUS	Asia Proconsularis		Ayasaluk, A. M.
Epiphania	Cilicia Secunda	Anazarbus	Goez Khaneh, A. M.
Eretria (Erythrum)	Libya	Cyrene	(In Libia or Egypt)
Eriza	Caria	Stauropolis	Dere Keui, A. M.
Erythræ	Asia Proconsularis	Ephesus	Rithri, A. M.
Esbus	Arabia	Bostra	Hesban, Transjordan.
Eucarpia	Phrygia Secunda	Synnada	Emin Hissar, A. M.
EUCHAITA	Helenopontus	Amasea	Afkaat, A. M.
Eudoxias	Galatia Secunda	Pessinus	Yurme, A. M.
Eumenia	Phrygia Prima	Hierapolis (Phrygia)	Ishekli, A. M.
Eurœa	Epirus Vetus	Nicopolis (Epirus)	Paramythia, Greece.
Europus	Euphratensis	Hierapolis (Euphratensis)	Jerabis, Syria.
Evaria	Phœnice Secunda	Damascus	El-Hauarin, Syria.
Ezerus	Thessalia	Larissa	Nozero, Greece.
Famagusta	Cyprus	Salamis	Mankosta, Cyprus.
Faustinopolis	Cappadocia Secunda	Tyana	Zeive, Asia Minor.
Fessei	Numidia		(In Algeria)
Flavias	Cilicia Secunda	Anazarbus	Baghras, A. M.
Flaviopolis	Honorias	Claudiopolis (Honorias)	Guerede, A. M.
Furni Majus	Africa Proconsularis	Carthage (modern)	Henchir Ain Furnu, Tunis.
Fussala	Numidia		(In Algeria)
Gabala	Syria Prima	Seleucia Pieria	Jebeleh, Syria.
Gadara	Palestina Secunda	Scythopolis	Um Keiss, Palestine.
Gangra	Paphlagonia		Chiangre, A. M.

See	*Roman Province*	*Metropolitan*	*Site*
Garba	Numidia		Henchir Ain Garb, Algeria.
Gargara	Asia Proconsularis	Ephesus	Akrili, A. M.
Gaza	Palestina Prima	Cæsarea Palestina	Gaza, Palestine.
Gerasa	Arabia	Bostra	Jerash, Transjordan.
Germa	Galatia Secunda	Pessinus	Germa, A. M.
Germanicia	Euphratensis	Hierapolis	(In A. M.)
Germaniciana	Byzacium		(In Tunis)
Germanicopolis	Isauria	Seleucia	Ermenek, A. M.
GERMIA	Galatia Secunda	Pessinus	Yurme, A. M.
Gerra	Augustamnica Prima	Pelusium	Gerrha, Egypt.
Gibba	Numidia		Ksar Kalaba, Algeria.
Gindarus	Syria Prima	Seleucia Pieria	Jendaris, Syria.
Girba	Tripolitana		Jerba, Tunis.
Gordos	Lydia	Sardes	Guerdiz, A. M.
GORTYNA	Creta		Hagioi Deka, Crete.
Gratianopolis	Mauretania Cæsariensis		(In Algeria)
Gurza	Byzacium		Akuda, Tunis.
Hadriana	Pamphylia Secunda	Pergo	Adirnas, A. M.
Hadriani ad Olympum	Bithynia Prima	Nicomedia	Edrenos, A. M.
HADRIANOPOLIS	Claudiopolis		Adrianople, Turkey.
Hadrianopolis	Hæmimontus Honorias		Zanfran-Boly, A. M.
Hadrumetum	Byzacium		Susa, Tunis.
Halicarnassus	Caria	Stauropolis	Budrum, A. M.
Halmyrus	Thessalia	Larissa	Halmyros, Greece.
Harpasa	Caria	Stauropolis	Arpas, Kalehsi, A. M.
Hauara	Palestina Tertia	Petra	Petra, Palestine.
Hebron	Palestina Prima	Cæsarea Palestina	El-Khalil, Palestine.
HELENOPOLIS	Palestina Secunda	Scythopolis	Nazareth (?), Palestine.
Helenopolis	Bithynia Prima	Nicomedia	Yalova, A. M.
HELIOPOLIS	Phœnice Secunda	Damascus	Baalbek, Syria.
Hephæstus	Augustamnica Prima	Pelusium	Sanhur, Egypt.
HERACLEA	Thracia Prima		Eregli, European Turkey.
Hermopolis Magna	Thebais Prima	Antinoë (Thebais)	Ashmunein, Egypt.
Hermopolis Parva	Ægyptus Prima	Alexandria (modern)	Damanhur, Egypt.
Hetalonia	Phœnice Secunda	Damascus	(In Syria)
HIERAPOLIS (Euphratensis)	Euphratensis		Membij (Mabug), Syria.
HIERAPOLIS (Phrygia)	Phrygia Secunda		Tambuk-Kalessi, A. M.
Hierissos		Same as	Achantus (q.v.)
Hierocæsarea	Lydia	Sardes	Thyatira, A. M.
Hieropolis (Hierapolis)	Phrygia Secunda	Synnada	Kotch Hissar, A. M.
Himeria	Osroene	Edessa	Near Europos, A. M.
Hippo-Diarrhytus	Africa Proconsularis	Carthage (modern)	Bizerta, Tunis.
Hippus	Palestina Secunda	Scythopolis	Kal'at el Husn, Palestine.
Hirina	Byzacium		Kasr el Hira, Tunis.
Hypæpa	Asia Proconsularis	Ephesus	Tapu, A. M.
Ibora	Helenopontus	Amasea	Iver Oenu, A. M.
ICONIUM	Lycaonia		Konieh, A. M.
Ilium (Troy)	Hellespontus	Cyzicus	Hissarlik, A. M.
Ipsus	Phrygia Secunda	Synnada	Ipsili Hissar, A. M.
IRENOPOLIS	Isauria	Seleucia Trachæa	Irnebol, A. M.
Irenopolis	Cilicia Secunda	Anazarbus	(In A. M.)
Isauropolis (Isaura)	Lycaonia	Iconium	Dorla, A. M.
Isba	Pamphylia Prima	Sida	Kiesme (?), A. M.
Isinda (Isionda)	Pamphylia Secunda	Perge	Istanoz, A. M.
Issus	Cilicia Prima	Tarsus	Ayaz, A. M.
Jabruda	Phœnice Secunda	Damascus	Jabnid, Syria.
Jassus	Caria	Stauropolis	Asin Kaloh, A. M.
Jericho	Palestina Prima	Cæsarea Palestina	Eriha, Palestine.
Jonopolis	Paphlagonia	Gangra	Ineboli, A. M.
Joppa	Palestina Prima	Cæsaroa Palestina	Jaffa, Palestine.
Juliopolis	Bithynia Secunda	Nicæa	(In A. M.)
Justinianopolis	Armenia Prima	Sebastea (Armenia)	Erzingian, Armenia.
Lacedæmon	Peloponnesus	Corinthus	Sparta, Greece.
Lagania	Galatia Prima	Ancyra	Bey Bazar, A. M.
Lambæsis	Numidia		Lambessa, Algeria.
Lamia	Thessalia	Larissa	Lamia or Zeitun, Greece.
Lampa	Creta	Gortyna	Lampini, Crete.
Lampsacus	Hellespontus	Cyzicus	Lapsaki, A. M.
Lamus	Isauria	Seleucia Trachæa	Lamas-Kaleusi, A. M.
LAODICEA (Phrygia)	Phrygia Prima		Eski-Hissar, A. M.
LAODICEA (Syria)	Syria Prima		Latakia, Syria.
Laranda	Lycaonia	Iconium	Karaman, A. M.
Lares	Africa Proconsularis	Carthage (modern)	Henchir-Lorbeus, Tunis.
LARISSA	Thessalia		Larissa, Greece.
Lebedus	Asia Proconsularis	Ephesus	Xiugi, A. M.
Legio	Palestina Secunda	Scythopolis	Lejun, Palestine.
LEONTOPOLIS	Augustamnica Secunda		Tell Mokdam, Egypt.
Leptis Major	Tripolitana		Lebda, Libia.
Lerus		Rhodus	Leros, Cyclades, Greece.
Lesbi	Mauretania Sitifensis		Ued Bu-Sellam, Algeria.
Letopolis	Arcadia	Oxyrrynchus	Ussim, Egypt.
Leuce	Thracia Secunda	Philippopolis	Lefke, Bulgaria.
LIMISA	Byzacium		Henchir-Buja, Tunis.
Limyra	Lycia	Myra	Bunar-Baschi, A. M.
Linoe	Bithynia Secunda	Nicæa	Bilejik, A. M.
Lipara	Lydia	Sardes	Acrassus, A. M.
Lita (Lete)	Macedonia	Thessalonica	Aivalik, Greece.
Livias	Palestina Prima	Cæsarea Palestina	Tell-er-Rameh, Palestine.

See	*Roman Province*	*Metropolitan*	*Site*
Lorea	Arabia Petræa	Bostra	(In Syria or Transjordan)
Loryma	Caria	Stauropolis	Aplothiki, A. M.
Lunda	Phrygia Prima	Laodicea (Phrygia)	Isabey, A. M.
Lycopolis	Thebais Prima	Antinoë (Thebais)	Assiut, Egypt.
Lydda	Palestina Prima	Cæsarea Palestina	Ludd, Palestine.
Lyrba	Pamphylia Prima	Sida	Lirba, A. M.
Lysias	Phrygia Secunda	Synnada	Aresli, A. M.
Lystra	Lycaonia	Iconium	Khatun-Serai, A. M.
Macra	Rhodope	Trajanopolis (Rhodope)	Makri, Greece.
Macri	Mauretania Sitifensis		Henchir Remada, Algeria.
Mactaris	Byzacium		Mactar, Tunis.
Madaurus	Numidia		Mdauruch, Algeria or Tunis.
MADYTUS	Europa Proconsularis	Heraclea	Maidos, Turkey.
Magnesia	Asia Proconsularis	Ephesus	Moratli on the Meander or Guzel-Hissar, A. M.
Magydus	Pamphylia Secunda	Perge	Laara, A. M.
Mallus	Cilicia Prima	Tarsus	Kara-Tash, A. M.
Marciana	Lycia	Myra	(In A. M.)
MARCIANOPOLIS	Mœsia Inferior		Devna, Bulgaria.
Marcopolis	Osroene	Edessa	Sinjar, Iraq.
MARIAMME	Syria Secunda	Apamea	Mariames, Syria.
Marianopolis	Euphratensis	Hierapolis (Euphratensis)	(In Syria)
Maronea	Rhodope	Trajanopolis (Rhodope)	Maronia, Greece.
Martyropolis	Mesopotamia	Amida	Mejafarkin, A. M.
Mastaura	Asia Proconsularis	Ephesus	Mastauro, A. M.
Matera	Byzacium	Carthage (modern)	Mateur, Tunis.
Maximiana	Numidia		Henchir Mexmeia, Algeria.
Maximianopolis	Palestina Secunda	Scythopolis	Rummaneh, Palestine.
Maximopolis	Arabia	Bostra	(In Syria)
Maxula	Africa Proconsularis	Carthage (modern)	Rades, Tunis.
Medea	Europa Proconsularis	Heraclea	Midiah, European Turkey.
Megara	Achaia	Athens (modern)	Megara, Greece.
MELITENE	Armenia Secunda		Malatia, Armenia.
Memphis	Arcadia	Oxyrrynchus	Bedrashen, Egypt.
Messene	Achaia	Corinthus	Mavromati, Greece.
Metellopolis	Phrygia Prima	Hierapolis (Phrygia)	Medele, A. M.
Methone	Achaia	Patras	Medua, Greece.
METHYMNA	Achaia	Rhodus	Molivo, Greece.
Metropolis	Asia Proconsularis	Ephesus	Near Torbali, A. M.
Midila	Numidia		Mdila, Algeria.
Miletopolis	Hellespontus	Cyzicus	Melde, A. M.
Miletus	Caria	Stauropolis	Palatia, A. M.
MILEVUM	Numidia		Milah, Algeria.
Milo	Achaia	Rhodus	Melos, Greece.
Miloita	Lycia	Myra	(In A. M.)
Milopotamus	Creta	Gortyna	Castel Mylopotamo, Crete.
Mina	Mauretania Cæsarieusis		Near Relizaue, Algeria.
Mitylene	Achaia	Rhodus	Metelliu, Greece.
MOCISSUS	Cappadocia Tertia		Kir-Sheir, A. M.
Modra	Bithynia Secunda	Nicæa	Mudurlu, A. M.
Mopsuestia	Cilicia Secunda	Anazarbus	Missis, A. M.
Mosynopolis	Rhodope	Trajanopolis (Rhodope)	Mesoropi, Greece.
Mulia	Numidia		Milia (?), Algeria.
Musti	Africa Proconsularis	Carthage (modern)	Henchir-Mest, Tunis.
Mylasa	Caria	Stauropolis	Melasso, A. M.
Myndus	Caria	Stauropolis	Gumushlu-Liman, A. M.
MYRA	Lycia		Dembre, A. M.
Myrina	Asia Proconsularis	Ephesus	Kalabassary, A. M.
Myriophytus	Europa Proconsularis	Heraclea	Myriophytum, Turkey.
NACOLIA	Phrygia Secunda	Synnada	Seyyid el Ghabi, A. M.
Nara	Byzacium		Bir-el-Hafei, Tunis.
Naupactus	Epirus Vetus		Lepanto, Greece.
NAZARETH	Palestina Secunda		Nasira, Palestiue.
NAZIANZUS	Cappadocia Tertia	Tyana	Nenizi, A. M.
NEOCÆSAREA	Pontus Polemoniacus		Niksar, A. M.
NEOCÆSAREA	Palestina	?	(In Palestine)
Neocæsarea	Euphratensis	Hierapolis	Balkiz, A. M.
Neve (Nebo)	Arabia	Bostra	Nawa, Syria.
NICÆA	Bithynia Secunda		Isnik, A. M.
NICOMEDIA	Bithynia Prima		Ismidt, A. M.
Nicopolis	Epirus Vetus		Palaio-Prevesa, Greece.
Nicopolis	Armenia Prima	Sebastea (Armenia)	Purkh, Armenia.
NICOSIA	Cyprus		Leucosia, Cyprus.
Nilopolis	Arcadia	Oxyrrynchus	Delas, Egypt.
NISIBIS	Mesopotamia		Nisibin, A. M.
Nitria	Ægyptus	Alexandria (modern)	Nadi-el-Natrun, Egypt.
Numidia	Mauretania Cæsariensis	Cæsarea Mauretania	Near Sufasar, Algeria.
Nysirus	Cyclades	Rhodes	Nisyro, Greece.
Nyssa	Cappadocia Prima	Cæsarea Pontus	Mugiur, A. M.
Obba	Africa Proconsularis	Carthage (modern)	Ebba, Tunis.
ODESSUS	Mœsia Secunda	Marcianopolis	Varna, Bulgaria.
Olba (Oropa)	Isauria	Seleucia	Ura, A. M.
Olena	Achaia	Patras	Olena, Greeco.
Olympus	Lycia	Myra	Fineka, A. M.
Ombi	Thebais Secunda	Ptolemais (Ægyptus)	Kom Ombo, Egypt.
Orcistus	Galatia Secunda	Pessinus	Alikel Yaila, A. M.
Oreus	Achaia	Athens (modern)	Orei, Greece.
Oropa	Isauria	Seleucia Trachæa	Oura, A. M.
Orthosias	Phœnice Prima	Tyrus	Ard-Arlusi, Syria.
Ostracine	Augustamnica Prima	Pelusium	Straki, Egypt.

See	*Roman Province*	*Metropolitan*	*Site*
OXYRRYNCHUS	Arcadia		Behnesa, Egypt.
Palæopolis	Asia Proconsularis	Ephesus	Baliamboli, A. M.
PALMYRA	Phœnice Secunda	Damascus	Tadmor, Syria.
Paltus	Syria Prima	Antiochia	Belde, Syria.
Panemotichus	Pamphylia Secunda	Perge	Badem Aghatch, A. M.
Panopolis	Thebais Prima	Antinoë (Thebais)	Akhmim, Egypt.
Paphos	Cyprus	Salamis	Baffo, Cyprus.
Papia	Africa Proconsularis	Carthage (modern)	(In Tunis)
Paræcopolis	Macedonia	Thessalonica	(In Greece)
Parætonium	Libya Secunda		Mirsa Berek, Egypt.
Paralus	Ægyptus	Cabasa	Burollos, Egypt.
PARIUM	Hellespontus	Cyzicus	Kamares, A. M.
Parlais	Pisidia	Antiochia	Parisbeloeni-Cioluk, A. M.
Parnassus	Cappadocia Tertia	Mocissus	Parlassan, A. M.
Patara	Lycia	Myra	Jelemish, A. M.
Patras	Achaia		Patrasso, Greece.
Pednelissus	Pamphylia Secunda	Pergo	Syrt, A. M.
Pella	Palestina Secunda	Scythopolis	Tabakat-Fahil, Palestine.
PELUSIUM	Augustamnica Prima		Tell Faramah, Egypt.
Pentacomia	Palestina Secunda	Petra	(In Palestine)
Pergamus	Asia Proconsularis	Ephesus	Bergama, A. M.
PERGE	Pamphylia Secunda		Murtana, A. M.
Perrhe	Mesopotamia	Hierapolis (Euphratensis)	Pirum, Syria.
PESSINUS	Galatia Secunda		Balahissar, A. M.
Petinessus	Galatia Secunda	Pessinus	Gihan Beyli, A. M.
PETRA	Palestina Tertia		Uadi-Mussa, Palestine.
Phacusa	Augustamnica Secunda	Leontopolis	Fakus, Egypt.
Pharbætus	Augustamnica Secunda	Leontopolis	Horbet, Egypt.
PHARSALUS	Thessalia Prima	Larissa	Fersala, Greece.
Phaselis	Lycia	Myra	Tekir-Ova, A. M.
PHASIS	Lazia		Poti, Russia.
Philadelphia	Lydia	Sardes	Alashehr, A. M.
PHILIPPI	Macedonia Prima		Filibejik, Greece.
PHILIPPOPOLIS	Thracia Secunda		Plovdiv, Bulgaria.
Philippopolis	Arabia	Bostra	Shohba, Syria.
Philomelium	Pisidia	Antiochia	Ak-Sheher, A. M.
Phoba	Phrygia Prima	Hierapolis (Phrygia)	(In A. M.)
Phocæa	Asia Proconsularis	Ephesus	Eski-Focha, A. M.
Pinara	Lycia	Myra	Minara, A. M.
Pityus	Pontus Polemoniacus		Pitsunda, A. M.
Trocmadœ	Galatia	Thebes	Platina, Greece.
Podalia	Lycia	Myra	Podalia, A. M.
Pogla	Pamphylia Secunda	Perge	Fugla, A. M.
Polemonium	Pontus Polemoniacus	Neocæsarea	Vatija, A. M.
Polybotus	Phrygia Secunda	Synnada	Bulavadin, A. M.
Polystylus		Same as	Abdera (q.v.)
Pomarium	Mauretania Cæsariensis		Tlemcen, Algeria.
POMPEIOPOLIS	Paphlagonia	Gangra	Tach-Keupru, A. M.
Porphyrium	Phœnice Prima	Tyrus	Ed-Gija, Palestine or Syria.
Porthmus	Achaia	Corinthus	(In Greece)
Possala	Lycaonia	Iconium	Bossola-Khan, A. M.
Prieno	Asia Proconsularis	Ephesus	Kelebès, A. M.
Proconnesus	Hellespontus	Cyzicus	Marmora, A. M.
Prusa	Bithynia Prima	Nicomedia	Brusa, A. M.
Prusias	Honorias	Claudiopolis	Uskub, A. M.
PTOLEMAIS ÆGYPTUS	Thebais Secunda		El Menshiyeh, Egypt.
PTOLEMAIS LIBYA	Libya Prima		Tolometa, Libia.
PTOLEMAIS PHŒNICE	Phœnice Prima	Tyrus	Acre, Syria.
Raphanea	Syria Secunda	Apamea	Raphia, Syria.
RATIARIA	Dacia		Arcar, Bulgaria.
Remesiana	Dacia	Serdica	Mustapha-Palanka, Yugoslavia.
Resaina	Osroeno	Edossa	Ras-el-Ain, A. M.
Rhithymna	Creta	Gortyna	Retimo, Crete.
Rhinocurura	Augustamnica Prima	Pelusium	Kasr-el-Arish, Egypt.
Rhizus	Pontus Polemoniacus	Neocæsarea (Pontus Polemoniacus)	Rizeh, A. M.
Rhodiapolis	Lycia	Myra	Chechkeui, A. M.
RHODUS	Cyclades		Rhodes, Cyclades, Greece.
Rhœdestum	Thracia	Heraclea	Rodosto, Turkey.
Rhosis (Rosea)	Cilicia Secunda	Anazarbus	Arsus, A. M.
Rusadir	Mauretania Tingitana		Melilla, Morocco.
Rusicade	Numidia		Stora, Algeria.
Ruspe	Byzacium		Henchir Sbia, Tunis.
Sabadia	Europa Proconsularis	Heraclea	(In European Turkey)
Sabrata	Tripolitana		Henchir Sabrat, Libia.
Sagalassus	Pisidia	Antiochia	Aghlassun, A. M.
Sala	Lydia	Sardes	Kepegik, A. M.
Saldæ	Mauretania Sitifensis		Bougie, Algeria.
SALAMIS	Cyprus		Hagios Sergios, Cyprus.
Salona	Achaia	Athens (modern)	Salona or Amphissa, Greece.
Samos	Cyclades	Rhodus	Island of Samos, Greece.
Samosata	Euphratensis	Hierapolis (Euphratensis)	Samsat, A. M.
SARDES	Lydia		Sarth, A. M.
Sarepta	Phœnice Prima	Tyrus	Sarfend, Syria.
Sasima	Cappadocia Secunda	Tyana	Zamzama, A. M.
Sata	Augustamnica Prima	Pelusium	El-Sceik-Sci-
Satala	Armenia Prima	Sebastea (Armenia)	Sadagh, Armenia.
Savatra	Lycaonia	Iconium	Severek, A. M.
Scilli	Africa Proconsularis	Carthage (modern)	Chemtu, Tunis.

See	*Roman Province*	*Metropolitan*	*Site*
SCYTHOPOLIS	Palestina Secunda		Beisan, Palestine.
Sebastea	Phrygia Prima	Laodicea (Phrygia)	Sivasli, A. M.
SEBASTEA	Armenia Prima		Sivas, Armenia.
Sebastea (Samaria)	Palestina Prima	Cæsarea Palestina	Sebastieh Palestine.
Sebastopolis	Armenia Prima	Sebastea (Armenia)	Suluserai, Armenia.
Sela	Augustamnica Secunda	Leontopolis	El-Kantara, Egypt.
SELEUCIA PIERIA	Syria Prima	Antiochia	Suediah, Syria.
SELEUCIA TRACHÆA	Isauria		Selefkeh, A. M.
Selge	Pamphylia Prima	Sida	Ruins at Surk, A. M.
Selinus	Isauria	Seleucia Trachæa	Selinti, A. M.
Selymbria	Europa Proconsularis	Heraclea	Silivri, Europeau Turkey.
Semta	Africa Proconsularis	Carthage (modern)	Henchir Dzemda, Tunis
Serdica	Dacia		Sofia, Bulgaria.
SERGIOPOLIS	Syria Euphratensis		Resafa, Syria.
SERRHÆ	Macedonia		Seres, Greece.
Sicca-Veneria	Africa Proconsularis	Carthage (modern)	Shikka, Benar, Tunis.
SIDA	Pamphylia Prima		Eski-Adalia, A. M.
Sidon	Phœnice Prima	Tyrus	Saida, Syria.
Sidyma	Lycia	Myra	Dodurgar-Assari, A. M.
Sila	Numidia		Borj-el-Ksar, Algeria.
Silandus	Lydia	Sardes	Selendi, A. M.
Sinda	Pamphylia Secunda	Perge	Alan Keui, A. M.
Siniandus	Pisidia	Antiochia	Kysyl Oeren (?), A. M.
Sinis	Armenia Secunda	Melitene	(In Armenia)
Sinope	Helenopontus	Amasea	Sinope, A. M.
Sion	Asia Proconsularis	Ephesus	Sionne, A. M.
SIRACE	Armenia		(In Armenia)
Sitifis	Mauretania Sitifensis		Setif, Algeria.
Siunia	Armenia Prima	Sebastea (Armenia)	(In Armenia)
Soli	Cyprus	Salamis	Palæokhora, Cyprus.
SOLTANIA	Armenia		Sultanieh, Persia.
Sophene	Mesopotamia	Amida	(In A. M.)
Sophene	Armenia Secunda	Melitene	(In Armenia)
Sora	Paphlagonia	Gangra	Zorah, A. M.
Sozopolis	Hæmimontus	Adrianopolis	Siseboli, Bulgaria.
Sozusa	Palestina Prima	Cæsarea Palestina	Arsuf, Palestine.
Spigæ (Pegæ)	Hellespontus	Cyzicus	Kara-Bigha, A. M.
Stadia	Caria	Stauropolis	Datschia, A. M.
STAUROPOLIS	Caria		Ghera, A. M.
STOBI	Macedonia Secunda		Sirkovo, Yugoslavia.
Stratonicea	Caria	Stauropolis	Eski Hissar, A. M.
Sufetula	Byzacium		Sbeitla, Tunis.
Sululi	Africa Proconsularis	Carthage (modern)	Henchir Bir el Hench, Tunis.
Sura	Syria Euhpratensis	Hierapolis (Euphratensis)	El Hammam, Syria.
Syene	Thebais Secuuda	Ptolemais Ægyptus	Assuan, Egypt.
Synaus	Phrygia Prima	Laodicea (Phrygia)	Soma, A. M.
SYNNADA	Phrygia Secunda		Schifout Kassaba, A. M.
Tabæ	Caria	Stauropolis	Davas, A. M.
Tabala	Lydia	Sardes	Burgas Kaleh, A. M.
Tacapæ	Byzacium		Gabes, Tunis.
Tadamata	Mauretania Cæsariensis		Perhaps Tadmint, Algeria.
Tamasus	Cyprus	Salamis	Hagios Herakliti, Cyprus.
TAMIATHIS	Augustamnica Prima	Pelusium	Damietta, Egypt.
Tana	Chersonesus Taurica	Bosporus	Azof, Russia.
Tanagra	Achaia	Thebes	Grimada, Greece.
Tanis	Augustamnica Prima	Pelusium	San el Haggar, Egypt.
TARON	Armenia		Daron, Armenia.
TARSUS	Cilicia Prima		Tarsus, A. M.
Tavium	Galatia Prima	Ancyra	Nefez Keui, A. M.
Tegea	Achaia	Corinthus	Nicli, Greece.
Telmissus	Lycia	Myra	Makri, A. M.
Temnus	Asia Proconsularis	Ephesus	Menemen, A. M.
Tenedos	Cyclades	Rhodus	Tenedos, Greece.
Tentyris	Thebais Secunda	Ptolemais Ægyptus	Denderah, Egypt.
Teos	Asia Proconsularis	Ephesus	Sighajik, A. M.
Terenuthis	Ægyptus	Alexandria (modern)	El-Tarraneh, Egypt.
Termessus	Pamphylia Secunda	Perge	Karabunar Keui, A. M.
Teuchira	Libya	Ptolemais Libya	Tokra, Libia.
Thabbora	Africa Proconsularis	Carthage (modern)	Henchir Tembra, A. M.
Thabraca	Numidia		Island of Tabarka, Tunis.
Thacia Montana	Africa Proconsularis	Carthage (modern)	Borj Messaudi, Tunis.
Thænæ	Byzacium		Henchir Tina, Tunis.
Thagaste	Numidia		Suk Ahras, Algeria.
Thagora	Numidia		Tapira, Algeria.
Thapsus	Byzacium		Ras Dimas, Tunis.
Thasus	Macedonia	Philippi	Thasos, Greece.
Thaumacus	Thessalia	Larissa	Domokos, Greece.
THEBES	Achaia		Thiva, Greece.
Thebes	Thebais Secunda	Ptolemais Ægyptus	Luxor and Karnak, Egypt.
Thelepte	Byzacium		Medinet el Kedima, Tunis.
Themiscyra	Helenopontus	Amasea	Therme, A. M.
Themisonium	Phrygia Prima	Laodicea (Phrygia)	Kara Eyuk Bazar, A. M.
Thennesus	Augustamnica Prima	Pelusium	Tell Tenis, Egypt.
Theodorium	Europa Proconsularis	Trajanopolis (Rhodope)	Badona, Turkey.
Theodoropolis	Europa Proconsularis	Heraclea	Istrangia, A. M.
THEODOSIA	Thebais Prima	Antinoë (Thebais)	Taha, Egypt.
THEODOSIOPOLIS	Thracia Prima	Heraclea	Kestrije, European Turkey.
Theodosiopolis	Cappadocia Prima	Cæsarea Pontus	Erzerum, A. M.

See	*Roman Province*	*Metropolitan*	*Site*
Thermæ	Cappadocia Prima	Cæsarea Pontus	Terzili Hammam, A. M.
Thermopylæ	Achaia	Athens (modern)	Termopili, Greece.
Thespia	Achaia	Thebes	Erimocastro, Greece.
THESSALONICA	Macedonia Prima		Saloniki, Greece.
Theveste	Numidia		Tebessa, Algeria.
Thibaris	Africa Proconsularis	Carthage (modern)	Tibar, Tunis.
Thignica	Africa Proconsularis	Carthage (modern)	Ain Tunga, Tunis.
Thmuis	Augustamnica Prima	Pelusium	Tell Tmai el Amdid, Egypt.
Thubunæ	Numidia		Tobna, Algeria.
Thuburbo Minus	Africa Preconsularis	Carthage (modern)	Tebura, A. M.
Thugga	Africa Proconsularis	Carthage (modern)	Dugga, A. M.
Thyatira	Lydia	Sardes	Ak Hissar, A. M.
Thynias	Bithynia Prima	Nicomedia	Kefken, A. M.
Tiberias	Palestina Secunda	Scythopolis	Tabarieh, Palestine.
Tiberiopolis	Phrygia Prima	Laodicea (Phrygia)	Egri Gueuz, A. M.
Ticelia	Libya Prima	Cyrene	(In Libia)
Tiddi	Numidia		El Kheneg, Algeria.
Tingis	Mauretania Tingitana		Tangiers, Morocco.
Tinum	Dalmatia Inferior	Kalocsa (modern)	Knin, Yugoslavia.
Tipasa Mauretania	Mauretania Cæsariensis		Tipaza, Algeria.
Tipasa Numidia	Numidia		Tifech, Algeria.
Titopolis	Isauria	Seleucia Trachæa	Dindebol, A. M.
Tium	Honorias	Claudiopolis	Filias, A. M.
Tlos	Lycia	Myra	Duvar, A. M.
Tœnara (Thenara)	Achaia	Corinthus	Matapan, Greece.
Toron	Macedonia	Thessalonica	Toroni, Greece.
Trajanopolis	Phrygia Prima	Laodicea (Phrygia)	Charik Keui, A. M.
TRAJANOPOLIS	Rhodope		Tusla, European Turkey.
Tralles	Asia Proconsularis	Ephesus	Aidin Guzel Hissar, A. M.
Trapezopolis	Phrygia Prima	Laodicea (Phrygia)	Bolo, A. M.
TRAPEZUS	Pontus Polemoniacus	Neocæsarea (Pontus Polemoniacus)	Trebizond, A. M.
Trebenna	Pamphylia Secunda	Perge	Evde Khan, A. M.
Tremithus	Cyprus	Salamis	Trimethusia, Cyprus.
Tricca	Thessalia	Larissa	Trikala, Greece.
Tricomia	Palestina Prima	Cæsarea Palestina	Terkumieh, Palestine.
Tripoli (Oea)	Tripolitana		Tripoli, Libia.
Tripolis	Phœnice Prima	Tyrus	Tarabulus, Syria.
Trisipa	Africa Proconsularis	Carthage (modern)	Ain el Hammam, Tunis.
Troas	Hellespontus	Cyzicus	Eski Stambul, A. M.
Trocmadæ	Galatia Secunda	Pessinus	Kaimes, A. M.
Turuzi	Africa Proconsularis	Carthage (modern)	(In Tunis)
Tuscamia	Mauretania Cæsariensis		(In Algeria)
TYANA	Cappadocia Prima		Kilisse Hissar, A. M.
Tymbrias	Pisidia	Antiochia	(In A. M.)
TYRUS	Phœnice Prima		Sur, Syria.
Ubaza	Numidia		Terrebaza, Algeria.
Uccula	Africa Proconsularis	Carthago (modern)	Henchir Ain Durat, Tunis.
Usada	Lycaonia	Iconium	Kestel Dagh, A. M.
Usilla (Usula)	Byzacium		Inchilla, Tunis.
Uthina	Africa Proconsularis	Carthago (modern)	Henchir Udna, Tunis.
Utica	Africa Proconsularis	Carthago (modern)	Chateur, Tunis.
Uzalis	Africa Proconsularis	Carthage (modern)	El Alia, Tunis.
Uzita	Byzacium		Henchir el Makheeba, Tunis.
Uzzipari	Africa Proconsularis	Carthago (modern)	(In Tunis)
Vaga	Africa Proconsularis	Carthage (modern)	Beja, Tunis.
Vallis	Africa Proconsularis	Carthage (modern)	Sidi Medien, Tunis.
Vera	Africa Proconsularis	Carthage (modern)	Borj Bu Jadi, Tunis.
Verbo	Pamphylia Secunda	Perge	Zivint, A. M.
Verinopolis	Galatia Prima	Ancyra	Keunhe, A. M.
Vada	Numidia		Henchir Metkides, Algeria.
Vatarba	Numidia		Amar Ben Hamada, Algeria.
VERISSA	Rhodope		Ferejik, Greece.
VIMINACIUM	Mœsia Prima		Kosto, Yugoslavia.
Vinda	Africa Proconsularis	Carthage (modern)	Henchir Bandou, Tunis.
Zabi	Mauretania Sitifensis		Bechilga, Algeria.
Zama Major	Africa Proconsularis	Carthage (modern)	Jama, Tunis.
Zapara	Macedonia Secunda	Stobi	(In Greece, or Yugoslavia)
Zarai	Numidia		Henchir Zraia, Algeria.
Zattara	Numidia		Kef bu Ziun, Algeria.
Zela	Helenopontus	Amasea	Zileh, A. M.
Zenenopolis	Lycia	Myra	(In A. M.)
Zenopolis	Isauria	Seleucia Trachæa	Isnebol, A. M.
Zephyrium	Cilicia Prima	Tarsus	Mersine, A. M.
Zerta	Numidia		Merkeb Talha, Algeria.
Zeugma	Syria Euphratensis	Hierapolis (Euphratensis)	Balkiz, A. M.
Zoara	Palestina Tertia	Petra	Safie, Palestine.
Zuri	Africa Proconsularis	Carthage (modern)	Perhaps Ain Jur, Tunis.

Titus, EPISTLE TO. Titus, a native of Antioch, of pagan-Christian origin, was converted by Paul, and became one of his faithful associates. He was named Bp. of Crete, and Paul wrote to him about the heresies, Gnostic for the most part, which he had to combat, and about methods of church organization. The letter was written as Paul journeyed east after his first Roman imprisonment. The objections to its authenticity were pronounced unfounded by the Biblical Commission, June, 1913.—

C.E., XIV, 727; Prat, tr. Stoddard, The Theology of Saint Paul, N. Y., 1926. (ED.)

Titus, SAINT, disciple of St. Paul, and Bishop of Crete, d. *c.* 96. The Apostle sent him, *c.* 56, on a mission to Corinth to reform the Church there; he also ordained him Bp. of Crete, and in 64 addressed his Epistle to him, instructing him in the care of his flock. The See of Gortyna, occupied by Titus, was later transferred to Candia. Feast, 6 Feb.

Titus Oates. See OATES, TITUS.

Tlaxcalteca Indians, also Tlascaltecans, tribe of Nahuatl branch of Aztecs. At the time of the Spanish invasion of Mexico they had a republic and were at war with Montezuma, Aztec king. They formed an alliance with Cortés. From them the first Mexican bishopric was called Tlaxcala.

Tobias, BOOK OF, a canonical book of the O.T. The Book of Tobias is a most interesting story about Tobias, an Israelite who was taken from Nephtali to Ninive by the Assyrians in the 8th century B.C., his son Tobias, and Sara, whom the younger Tobias marries at Ecbatana. The book is not recognized as a part of the Sacred Scriptures by the Jews and Protestants; but the Church has defined its inspiration. A few Catholic authors have treated the story as wholly or partly fictitious. Like the parable of Lazarus in the Gospel, they claim it was meant by its author only to convey religious and moral instruction. They find difficulty in reconciling certain data of the book with Assyrian history; and the discovery that Achior or Ahikar (Tob., 11) was a personage in a fictitious story of the Orient seems to them to indicate that the author gives warning that he is not dealing with real facts. However the common view of Catholics has not varied; nearly all Catholic scholars maintain that the book is strictly historical. The principal personages of the book offer fine examples of paternal and filial love, honesty, and gratitude. Prayer, fasting, and almsgiving are strongly inculcated. Commentators differ regarding the date of the book of Tobias; some place it shortly after the events narrated, others are inclined to place it as late as 200 B.C.—C.E.; Gigot; Seisenberger, tr. Buchanan, Practical Handbook for the Study of the Bible, N. Y., 1911.

(W. S. R.)

Tobias the Elder (Heb., Jehovah is good), chief character in the Book of Tobias. He was a Jew of the tribe of Nephtali, and was carried to Ninive by Salmanasar, 722 B.C. Remarkable for his piety, his mercy to his fellow captives, and his resignation in trials, he lived to the age of 112 years and foretold the ruin of Ninive (Tob., 14).

(F. P. D.)

Tobias the Younger, son of the above. The story of his journey to Media under the guidance of the angel Raphael is well known; he married his cousin Sara during the journey, and upon his return cured his father of his blindness (Tob., 4-11). He migrated to Ecbatana where he died.

(F. P. D.)

Tocqueville, CHARLES ALEXIS HENRI MAURICE CLEREL DE (1805-59), writer and statesman, b. Verneuil, Department of Seine-et-Oise; d. Cannes. He was the great-grandson of Malesherbes, the defender of Louis XVI. He studied law, and was admitted to the bar in 1825. In 1830 he accepted a government position which took him to America to study the workings of the penitentiary system. His letters show that he foresaw what strides the Church was destined to make in America. The result of his visit was the work, "Democracy in America," which won for him admission to the Academy of Moral Science (1838), and the French Academy (1841). De Tocqueville held that democracy could exist only by seeking a moral support in religion, and that religion could prosper only by accommodating itself to democracy; he is inclined to regard as too severe the doctrinal, disciplinary, and liturgical exactions of Catholicism, leaving the impression that he is only half Catholic. He took an active part in French politics, but returned to private life under the Empire, and wrote "L'ancien régime et la révolution," of which only the first part appeared (1856), an interesting document on the evolution of the Liberal ideas of the middle of the 19th century.—C.E.

To Jesus' Heart, all burning, hymn written by Aloysius Schlör, and translated by Fr. A. Christie.

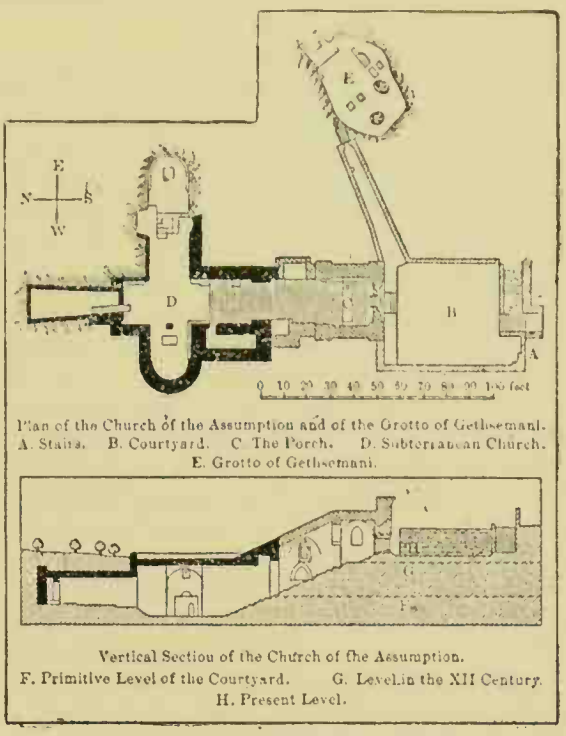
Toledo, DIOCESE OF, Ohio, established in 1910; comprises that part of the state north of the southern limits of Richland, Crawford, Wyandot, Hancock, Allen, and Van Wert counties; area, 8222 sq. m.; suffragan of Cincinnati. Bishops: Joseph Schrembs (1911-1921); Samuel Alphonsus Stritch (1921). Churches, 149; priests, secular, 190; priests, regular, 59; religious women, 1121; college, 1; high schools, 24; elementary schools, 109; pupils in elementary schools, 23,744; institutions, 10; Catholics, 161,473.

Toleration (Lat., *tolerari*, to bear with), disposition to permit or bear with views, actions, teachings, policies, different from one's own in political, social, educational, and, especially, in religious matters; the opposite of intolerance; the proper attitude to be maintained with regard to others, no matter how they may differ from ourselves, except when their tenets or conduct are a menace to the public welfare or to individual rights. (ED.)

Toleration in Religion. Tolerance, in general, is an attitude of reasoned patience towards evil, and a forbearance which restrains us from showing anger or inflicting punishment. Tolerance has for its object an evil: a physical disease, an intellectual error, or a moral deformity. Tolerance when applied to religion does not mean indifference to creed, nor scepticism about religion, nor even an erroneous subjectivism which admits that one religion is just as good as another. There is no such thing as religious tolerance towards error, for truth is one, necessary, and immutable. Mathematicians, for example, must be intolerant about two and two making four, and by no stretch of imagination could a man be called "broad-minded" or tolerant because he held that two and two make five. If this is true in the natural order it is equally true in the supernatural order of revealed religion. It follows therefore that dogmatic tolerance is an impossibility, for truth and error cannot be put on

an equal basis. The Catholic Church then cannot be called intolerant because she upholds the sacredness of truth, for truth admits of no compromise. In this sense the words of Leo XIII are to be understood: "The gravest obligation requires the acceptance and practise, not of the religion which one may choose, but of that which God prescribes and which can be known by certain and indubitable marks to be the only true Church" (Immortale Dei, 1 Nov., 1885).

Religious tolerance, though it does not apply to doctrines or truths, does apply to the persons who hold the doctrines, or the erring. For that reason the Catholic Church refuses to impose her faith on others by force. On 18 Feb., 1705, the Holy Office expressly declared the illegality of baptizing the children of infidels against the will of the parents, and can. 750 of the New Code of Canon Law bears out this teaching. So far as the Church is concerned in the question of religious tolerance, we must distinguish between the heresy and the heretic. She is absolutely intolerant about the heresy, but tolerant about the heretic, for heresy affects, not personal matters on which charity may yield, but a Divine Right on which there is no yielding. Truth is Divine; the heretic is human, hence violence may be shown for the first and meekness for the latter. Due reparation made, the Church will receive any heretic back into the treasury of her souls, but not his heresy into the treasury of her wisdom.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Plan of the Church of the Assumption and of the Grotto of Gethsemani.
A. Stairs. B. Courtyard. C. The Porch. D. Subterranean Church.
E. Grotto of Gethsemani.
Vertical Section of the Church of the Assumption.
F. Primitive Level of the Courtyard. G. Level in the XII Century.
H. Present Level.

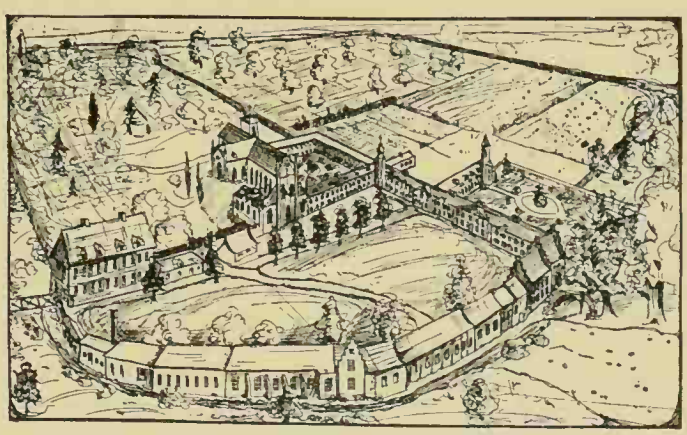
TOMB OF THE BLESSED VIRGIN

Besides tolerance in religion on the part of the Church, there may be always tolerance in religion on the part of the State. The Catholic doctrine on this point has been well stated by Leo XIII as follows: "The Church indeed, deems it unlawful to place the different forms of worship on the same footing as the true religion. But it does not on that account condemn those rulers, who, for the sake of securing some great good, and hindering some great evil, patiently allow custom or usage to be a kind of sanction for each religion having its place in the State. And the Church is wont to take care that no person shall be forced to embrace the Catholic faith against his will, for Augustine wisely remarks: 'Man cannot believe otherwise than of his own free will'" (Immortale Dei, 1 Nov., 1885). —C.E.; Vermeersch, tr. Page, Tolerance, Lond., 1913. (F. J. S.)

Tomb, a memorial for the dead at the place of burial. Tombs may be divided into four classes: the oldest Christian monuments, tombs with horizontal tombstones, including the stones or metal plates in the flooring of churches; the raised altar-tombs, with the deceased represented at full length; the mural tombs, set in a niche in the wall or raised upon some support; and hanging sepulchral monuments, especially prominent in the baroque and rococo periods.—C.E.

Tomb of the Blessed Virgin Mary, venerated in the Valley of the Cedron, near Jerusalem. Although a few writers point to the city of Ephesus as the burial place of the Blessed Virgin, yet all the early apocryphal works, touching on this, confirm the tradition that Our Blessed Lady died at Jerusalem and that there her Immaculate body rested until taken to Heaven in her glorious Assumption.—C.E. (N. M. W.)

Tongerloo Abbey, near Antwerp, Belgium; founded for the Norbertine monks, 1128, in honor of the Blessed Virgin, by De Giselbert. It became one of the most important abbeys in Belgium. In 1796 the religious were expelled and the abbey confiseated; after 1830 the community was revived. In April, 1929, fire destroyed the abbey church and other portions of the buildings. The monks have always engaged in educational work. In 1907 there were 43 religious, engaged in parish work, working in England and in the Congo missions.—C.E.



TONGERLOO ABBEY

Tonsure (Lat., *tondere*, to shear), an ecclesiastical ceremony, by which a baptized and confirmed layman is made a cleric, admitted to the privileges of the clerical state, and prepared for the reception of Orders. A lock of hair is cut; in some countries a circle of hair is shorn regularly from the top of the head.—C.E. (R. B. M.)

Topcliffe, Richard (1532-1604), persecutor of Catholics, and priest-hunter, b. near Gainsborough, Lincolnshire, England; d. Padley, Derbyshire. He was a student at Gray's Inn, and at Magdalene College, Cambridge. For 25 years or more he was

most actively engaged in hunting out Jesuits and seminary priests, which procured him so much notoriety that he was called "the cruellest Tyrant of all England." He is especially noted for torturing Robert Southwell in his own home.

Torah (Heb., instruction), the teaching and judicial decisions given by the ancient Hebrew priests as a revelation of the Divine Will, the Mosaic or Jewish law, hence a name for the first five books of the law, the Pentateuch. Besides the written Torah, the Judaism which holds to tradition speaks of an oral Torah, the commentaries and ordinances which put into effect the laws contained in the Pentateuch. This oral Torah, it is claimed, was revealed to Moses and has been preserved in Israel by tradition.—C.E.

Toronto, ARCHDIOCESE OF, Ontario; diocese, 1841; archdiocese, 1870; comprises Lincoln, Ontario, Peel, Simcoe, Welland, York, and Dufferin Counties; suffragans: Hamilton and London. Bishops: Michael Power (1842-47); Armand François Marie de Charbonnel (1850-60). Archbishops: John Joseph Lynch, C.M. (1860-88); John Walsh (1889-98); Denis O'Connor, C.S.B. (1899-1908); Fergus Patrick McEvay (1908-11); Neil McNeil (1912). Churches, 119; priests, secular, 143; priests, regular, 50; religious women, 906; colleges, 3; seminaries, 2; convents and academies, 15; elementary schools, 59; institutions, 9; Catholics, 125,000.

Torquemada, TOMÁS DE (1420-98), first Grand Inquisitor of Spain; b. Valladolid; d. Avila. He became a Dominican in early youth, and later steadfastly refused ecclesiastical honors. His thorough organization of the Inquisition and his relentless persecution of the Marranos and Moriscos brought upon him the charge of cruelty, but he saved Christianity in Spain when it was seriously threatened by Mohammedans and Jews. As inquisitor he was instrumental in expelling the Jews from Spain.—C.E.

Torricelli, EVANGELISTA (1608-47), Italian mathematician and physicist, b. Faenza; d. Florence. He was the successor of Galileo at the Florence Academy. He found the arc and center of gravity of the cycloid, invented the barometer, and discovered the law of efflux of a liquid through a small aperture in the wall of a vessel.—C.E.

Toscanelli, PAOLO DAL POZZO (1397-1482), mathematician, astronomer, and cosmographer, b. Florence; d. there. His services to astronomy are shown in his painstaking and exact observations and calculations of the orbits of various comets, including Halley's. To his cosmographical knowledge and advice Columbus owed largely the discovery of America.—C.E.

Totemism, which is widespread and which developed among the American Indians and the aborigines of Australia, constitutes the group of superstitions and customs of which the totem is the center. It is defined as the intimate relation supposed to exist between an individual or a group of individuals and a class of natural objects, i.e., the totem. The former regard the latter as identified with them in a mystical manner, and in a peculiar sense their own possession, so that they bear the name of the totem and show this belief in certain customs. The conviction of the intimate union constitutes the religious aspect of totemism; the customs which result therefrom form its sociological aspect. If the union exists between an individual and a class of natural objects, it is known as individual totemism; when it exists between a clan and a natural class it is known as clan totemism.—C.E.; Frazer, Totemism and Exogamy, Lond., 1910.

Toties Quoties (Lat., as often as), an expression used in grants of indulgences, signifying that the indulgence can be gained as often as one wishes, by performing the required works. (C. J. D.)

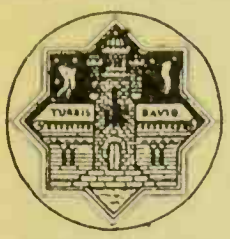
Totonac Indians, one of the smaller cultured nations of Mexico in the ancient province of Totonicapan. The first natives with whom Cortés came into contact, they became allies of the Spaniards against the Aztecs and supplied 50,000 warriors. They helped to build Vera Cruz; at the command of Cortés their idols were destroyed and Mass was celebrated in their great temple. In 1529 a bishopric was erected and the work of evangelization was given to the Dominicans. A mysterious pestilence ravished them with the other tribes of southern Mexico, 1575-77. Although they have preserved some of their old customs, they are all Catholics and strongly attached to their religious teachers. Their language is probably of independent stock with borrowings from Huastec and the Aztec. Fr. Andres de Olmos (d. 1571) was noted for his mastery of the Totonac language.—C.E.

Toungoo, VICARIATE APOSTOLIC OF (formerly EASTERN BURMA); divided into two parts by the Salween River; entrusted to the Foreign Missionaries of Milan; established, 1870, by detachment from the former Vicariate of Burma; name changed in 1927. Vicar Apostolic: V. Emmanuel Segrada (1909). Churches and chapels, 161; priests, 23; religious women, 35; parochial schools, 70; pupils in academies and schools, 3001; orphanages, 15; Catholics, 224,503.

Tower of Babel. It is related in Gen., 11, how the descendants of Noe finally settled in the plain of Sennaar or Babylonia and there built of brick a city and a tower supposedly to reach heaven, as a monument to preserve their fame and as a center of social union. The building of this tower is placed between 101 and 870 years after the Flood. The exact site of the tower is uncertain; the more common opinion identifies it with the Birs-Nimrud ruins west of the Euphrates and originally within the city limits of Babylon. Today these ruins still reach a height of about 300 feet. The form of the tower most probably resembled that of other Babylonian constructions: square, with the corners facing the points of the compass, and each succeeding story being somewhat smaller so as to make the structure pyramidic. The Birs-Nimrud tower had seven such stories, each one dedicated to one of the seven planet-gods and painted in a different color. As to the confusion of languages at Babel, the Bible mentions expressly a Divine intervention, the cause of which was human pride. Some authors hold that the confusion of languages was effected by God miraculously, and thence arose misunderstanding

and separation; while according to others, God sent discord among the builders and thence naturally arose separation and different languages. —C.E. (M. S.)

Tower of David, a title given to the Blessed Virgin Mary in the Litany of Loreto. It is significant of the part Mary plays in the Church, defending her Son against all heresies. David used the tower for defense against his enemies, and David is a figure of Christ. The title, "Mother of God," is a defense of Christ's Divinity and Humanity. (N. M. W.)



TOWER OF DAVID

Tower of Ivory, expression applied to Mary, the Mother of God, from the Canticle of Canticles, 7. It suggests not only impregnable strength, but also the exquisite beauty of ivory. Ivory may also be symbolic of Mary's spotless purity. It is an invocation in the Litany of Loreto.

Tract. (1) Verse or verses from Scripture recited in the Mass following the Gradual and taking the place of the Alleluia on days of sorrow or penance, e.g., in ferial Masses of Lent; so named because it is usually long or drawn out. (2) A brief treatise, commonly a leaflet or throw-away, on some religious subject, in common use among Protestants. (C. J. D.)

Tractarian Movement, a name usually used interchangeably with that of the Oxford Movement (q.v.), but in reality only a part of it. The Oxford leaders, desiring to bring to the mind of the Anglicans the principles for which they stood, issued a series of "Tracts for the Times" (hence the name). These dealt with various theological and ecclesiastical subjects. There were 90 in all. The last one (No. 90), by J. H. Newman, strove to reconcile the Thirty-nine Articles with the decrees of the Council of Trent, and gave impetus to Newman's change of religion. It also put a stop to the publication of the Tracts. The influence of the Oxford Movement continued, but the Tractarian Movement as such ceased, 1845. (F. K.)

Tracy, ALEXANDRE DE PROUVILLE, MARQUIS DE (1603-70), viceroy of New France, b. France; d. there. As viceroy over all French possessions in the New World, he redeemed Cayenne from the Dutch; restored order in the Antilles, and in Canada; warred successfully on the Mohawks; abolished the West India monopoly; concluded peace with the Iroquois; and facilitated several brilliant discoveries in the Canadian interior.—C.E.

Tradition (Lat., *tradere,* to give up), the oral handing down of information, doctrines, practises, etc., through successive generations. Christian tradition in a broad sense means the handing down from mouth to mouth of truths which have been revealed by God but which are not manifested in Holy Scripture. That there are such truths is evident, for on many vital points of the Christian faith the Bible is either silent or does not speak with sufficient clearness, e.g., the baptism of infants, exact number of the sacraments, etc. Moreover, before our four Gospels and the other books of the New Testament were written, a whole generation of Christians knew the teachings of Christ and the duties of a Christian life through the preaching of the Apostles and their co-workers. Much of this teaching was not committed to writing, for it is patent that neither the Evangelists nor St. Paul meant to write a complete and exhaustive exposition of the Christian faith and practise. Hence, in the first centuries of Christianity, Christians continued to do what had been done during Apostolic times, that is, to depend on the oral teachings of their bishops and priests in order to know the truths revealed by God. It is worthy of note that in all the controversies with heretics the first defenders of the Faith took their stand on Tradition even more than on the Bible. A goodly part of this oral teaching was gradually given expression in the writings of the Fathers of the Church, the Liturgical books containing prayers and ceremonies used in the celebration of the Eucharist, the administration of the Sacraments, and in inscriptions in churches, tombs and other Christian monuments. From these it is possible in many cases to ascertain with certainty the belief of the Church of the first four centuries. When Catholic theologians seek to prove the doctrines of the Church from tradition, the word is taken in a restricted sense and means what we find in the existing records concerning the faith of the early Church. However, these documents do not contain a complete and fully developed exposition of all the truths of faith. The Holy Ghost assisted the Church from the beginning, and assists her still, in preserving faithfully the deposit of faith and in drawing out its full meaning. It has ever been and will always remain the office of the Living Church with the assistance of the Holy Spirit to hand down to the end of time the doctrines revealed by God.—C.E. (L. A. A.)

Traditionalism (Lat., *traditio,* a handing down), a philosophical system which, in its strictest form, denies unaided human reason power to attain certain knowledge of truth, or at least extends this impotence to the metaphysical, moral, and religious order. The sole source and criterion of truth is a primitive Divine Revelation transmitted through the universal traditions of all mankind. In this form the system was maintained by De Bonald (1754-1840), and De Lamennais (1782-1854). According to the former, language is a necessary prerequisite to thought, and hence was bestowed by the Creator, with the thoughts and truths which it expresses; later Bautain claimed that human reason could substantiate this traditional truth. Historically this system was a reaction against 18th-century rationalism and individualism, as well as a desperate attempt to secure a firm foundation for such truths as the immortality of the soul, and existence of God. It was condemned by the Church, and is today generally rejected as arbitrary in its assumptions, and offering an unsound motive of certitude.—C.E.; Rickaby, First Principles of Knowledge, Lond., 1901. (J. A. B.)

Traditores (Lat., traitors), term applied to those Christians (mostly clerics), who, during the persecution of Diocletian and in obedience to his edict, surrendered "the Holy Scriptures or the vessels of the Lord, or the names of their brethren"

(Council of Arles, A.D. 314, can. 13) to the authorities. The above-mentioned canon commanded that all clerical traditores should be divested of their office, but permitted those ordained by traditores to retain their jurisdiction.

Traducianism (Lat., *tradux*, a vine-cutting for transplanting), a philosophical error which holds that the soul of the offspring originates by transmission from the parent. The doctrine takes a multitude of forms. Material traducianism claims that the soul is the result of a material seed, either identical with or largely akin to the material principle of corporeal generation. Spiritual traducianism, on the other hand, holds that a spiritual seed, excised perhaps from the spiritual souls of the parents, is the germ whereby the soul is produced. In neither of these forms does traducianism square with the principles of sound philosophy. The Catholic doctrine of direct creation by God Himself of each individual soul diametrically opposes the pernicious tenets of traducianism.—C.E. (H. A. S.)

Trajan (53-117), Emperor of Rome, b. Italica, Spain; d. Selinus, Cilicia. Elected emperor, 98, by his wars with the Germans, Dacians, and Parthians he extended the Roman Empire, strengthened its boundaries, and spread established Roman civilization by organizing municipal communities. He built the Trajan Forum and encouraged commerce and industry. His correspondence with Tacitus, Juvenal, and the younger Pliny, shows his attitude toward the Christians, and although there were several martyrs under Trajan, there was no general persecution.—C.E.

Transcendentalism (Lat., *trans*, across; *scandere*, to climb), any philosophical system differentiating knowledge from experience. Kant (1724-1804) originated this viewpoint by making the universal and necessary elements of our thought consist in mental forms prior to all particular phenomenal experience. He called the systematic study, application, and development of these concepts transcendental philosophy; and he limited their validity to the world of sense. His successors went beyond this to apply them to supra-sensual reality: the ego (Fichte), absolutism (Schelling), and idealistic transcendentalism (Hegel). In a looser sense the term signifies any philosophy of the spiritual, or mystical, e.g., Emerson and the New England School.—C.E.; Turner, History of Philosophy, N. Y., 1903; Frothingham, Transcendentalism in New England, N. Y., 1876. (J. A. B.)

Transept (Lat., *transire*, to go across), a large division of a building at right angles to the main axis; in a Christian basilica, the wide and lofty structure on the entrance side of the apse. In a cruciform church it is usually of the same width as the nave and is composed of three sections: north transept, south transept, and the bay or crossing. Double transepts appear in both Gothic and Romanesque periods, especially in Romanesque churches in which east and west ends are of the same plan. During the Renaissance and Barocco periods the transept was enlarged and the bay often crowned with a cupola.—C.E.

Transfiguration. As St. Leo said (Sermon 49): "Christ meant above all to take away the scandal of the Cross from the hearts of His disciples." The latter were downcast at the prediction of Christ's sufferings and death. It was necessary to comfort them. Our Lord wished to impress upon their minds the fact that the Divine programme was made of two parts: the Cross, indeed, but also the glory of the Resurrection. In the Transfiguration, He gives them a glimpse of His Glory, allowing His Divine condition to appear through the lowly condition of servant, and showing thereby that even now He has a right to the heavenly glory which will be later His normal state. They should therefore be reconciled with the idea of His sufferings, since it is not to be the definitive state of the Messias, but the necessary prelude to His glory. On that occasion also, the two most illustrious representatives of the O.T., Moses and Elias, adore the Son of Man: the Law and the Prophets pay their homage to the New Covenant. Jesus, Moses, and Elias speak together of the Death and the Resurrection, the two stages "of His decease that He should accomplish in Jerusalem" (Luke, 9). It was proper that the Cross, a scandal to the Jews, should be hailed by the greatest representatives of Judaism. A tradition, which is first mentioned by St. Cyril of Jerusalem, places the scene of the Transfiguration on Mount Tabor. Recently, however, biblical scholars generally have rejected this tradition, saying the site was probably in the vicinity of Cæsarea Philippi, and so belonged to the Hermon range. Still, Père Lagrange stands for the Cyrillic tradition, and finds no really solid reason against it. The Evangelists attach but little importance to the exact location of this new Sinai.

THE TRANSFIGURATION

The feast of the Transfiguration is celebrated 6 August. It originated in the 4th or 5th centuries in Asia, and is still one of the great Armenian feasts, lasting for three days and preceded by a six-day fast. In the Greek Church it has a vigil and an octave. It was adopted by the Latin Church about 850, was included in the liturgy during the 10th century and extended to the universal Church by Pope Callistus III, 1456, in memory of the Turkish defeat at Belgrade in that year. On this day the Pope uses new wine at Mass, or presses a bunch of wild grapes into the chalice; raisins are also blessed at Rome on this day. Among the many masters who have represented the subject in art are: Alberti, Bagnacavallo, Bellini, Caracci, L., Fra Angelico, Holbein the Elder, Perugino, Piombo, Raphael, and Titian.—C.E. (J. B.)

Transubstantiation (Lat., *trans*, over; *substantia*, substance), the word officially approved by the Council of Trent as aptly expressing the mar-

vellous and singular changing of the entire substance of bread into the entire substance of the Body of Christ, and of the entire substance of the wine into His Blood, the accidents only of bread and wine remaining in the Sacrament of the Eucharist. Hildebert of Tours (*c.* 1097) seems to be the first writer to employ the word. See EUCHARIST. —Pohle-Preuss, The Sacraments, II, St. L., 1922. (L. P. F.)

Transvaal, VICARIATE APOSTOLIC OF, Union of South Africa; comprises the Districts of Benoni, Bloemhof, Boksburg, Germiston, Heidelberg, Johannesburg, Krugersdorp, Lichtenburg, Marico, Potchefstroom, Pretoria and Rustenburg; entrusted to the Oblates of Mary Immaculate; prefecture, 1889; vicariate, 1904. Vicar Apostolic: David O'Leary, O.M.I. (1925), residence at Johannesburg. Churches, 33; chapels, 10; priests, 54; religious women, 365; schools, 64; pupils, 6054; Catholics, 23,000.

Trappists. See ORDER OF REFORMED CISTERCIANS OF OUR LADY OF LA TRAPPE.

Treasury of the Church, or TREASURY OF MERIT, consists of the superabundant merits of Jesus Christ and His Saints. Since the merits of Christ are infinite, they constitute an inexhaustible fund over which the Church has full powers. It is out of this treasure that indulgences are granted. (A. C.)

TREE OF JESSE

Tree, GOOD AND BAD, figure used in several parables (Matt., 7, 12; Luke, 6). The image of a tree and its fruits, to represent character and works, was familiar to the Jews from Scripture. In the Sermon on the Mount (Matt., 7), the parable is a warning against false prophets. Christ particularizes: "Do men gather grapes of thorns, or figs from thistles?" In Matt., 12, the parable is directed against the Pharisees. Two ways of exegesis are equally old: (1) Person and work correspond as do tree and fruit; How dare you say that I do good deeds (casting out devils) by Beelzebub? "Either make the tree good and its fruit good: or make the tree evil and its fruit evil." (2) According to St. Augustine; "O generation of vipers, how can you speak good things whereas you are evil?" means: You cannot find my threats too severe ("he that shall speak against the Holy Ghost, it shall not be forgiven him"); your fruit shows that God is justified in refusing further graces (Serm. 72). The conclusion is similar to Luke, 6: "A good man out of the good treasure of his heart bringeth forth that which is good," and vice versa; but the application in Luke is somewhat different. Here Christ means that nobody should undertake to teach who cannot point to his own example, the lesson being strengthened by the parable of the mote and beam which immediately precedes, and by the query which follows: "Why call you me, Lord, Lord; and do not the things which I say?"—Fonck, tr. Leahy, The Parables of the Gospel, N. Y., 1915. (U. F. M.)

Tree of Jesse, symbolical representation of the Blessed Virgin Mary, inspired by the prophecy, "And there shall come forth a rod out of the root of Jesse, and a flower shall rise up ont of his root. . . ." Jesse was a patriarch of the royal family; the rod symbolizes Mary. The Tree of Jesse first appeared in art at the end of the 11th century. Medieval artists combined the verses of Isaias with the genealogy of St. Matthew's Gospel, and represented a tree sprouting from the side of sleeping Jesse. In the branches are figures of the kings of Juda, the Blessed Virgin, and Christ with seven doves. The gallery of the kings, in many 13th-century cathedrals, is another form of the Jesse Tree. Suger, Abbot of St. Denis, coordinated the Tree from a 10th-century mystery play, and to him we owe the representations at Chartres, York, Rouen, Hildesheim, St. Denis, and in countless manuscripts. Gradually the tree terminated in a symbolic lily, as is seen in the church of Saint Etienne de Beauvais.

Tree of Knowledge, the particular tree in the Garden of Paradise, of whose fruit, by God's formal and clearly understood protest, Adam and Eve were forbidden to eat. God's precept was the test of their obedience as creatures. By violating His law and eating of the forbidden fruit, they committed grievous personal sin, and realized in the terrible consequences that ensued the bitter futility of sin and the priceless heritage they had lost. (R. J. MCI.)

Trent, COUNCIL OF, the Nineteenth Œcumenical Council, opened 13 December, 1545, in the pontificate of Pope Paul III, at Trent, a city in SW. Tyrol, and closed there 4 December, 1563, in the pontificate of Pope Pius IV. The aim of the council was to define the Catholic doctrine against the heresies of the Protestants, and to bring about a genuine reform within the Church by removing the abuses which had crept in. Decrees were passed, among others, on the dogmas of original sin, justification, the sacraments; on the veneration of the saints; and on indulgences. The decrees of reform concerned episcopal jurisdiction, the obligation of residence of bishops and occupants of ecclesiastical offices, the legal affairs of the clergy, their morals, and the education of seminarists. It would be hard to exaggerate the importance of the Council of Trent. The subsequent history of the Church, especially the Catholic Revival, shows how well it succeeded.—C.E. (T. H. Q.)

Trenton, DIOCESE OF, New Jersey; embraces Atlantic, Burlington, Camden, Cape May, Cumberland, Gloucester, Hunterdon, Mercer, Middlesex, Monmouth, Ocean, Salem, Somerset and Warren

counties; area, 5756 sq. m.; suffragan of New York. Bishops: Michael Joseph O'Farrell (1881-1894); James A. McFaul (1894-1917); Thomas J. Walsh (1918-1928); John J. McMahon (1928). Churches, 219; stations and chapels, 113; priests, secular, 202; priests, regular, 46; religious women, 1072; college, 1; academies, 4; high schools, 16; parochial schools, 91; pupils in parochial schools, 36,010; institutions, 8; Catholics, 231,351.

Treves. See TRIER.

Tribe, JEWISH. According to Genesis, 49, the 12 sons of Jacob are the founders of the Israelitie nation. Their descendants formed 12 social units, known as the 12 tribes of Israel. Strictly speaking there were 13 tribes: Ruben, Simeon, Levi, Juda, Issachar, Zabulon, Dan, Nephtali, Gad, Aser, Benjamin, and the two sons of Joseph, Ephraim and Manasses, whom Jacob adopted as his own (Gen., 48), and who consequently became founders of tribes; but in the distribution of territory in the Promised Land, the tribe of Levi received no possession (Jos., 13), and probably for that reason it is not counted as a tribe (Num., 26). Each tribe was divided into kindreds or clans, named after the grandsons of Jacob (Num., 26), and the kindreds were subdivided into houses (Num., 1; Jos., 7), and the houses into families. In the family, the father exercised full authority over his wife (or wives, or concubines), children and slaves. The fathers of families elected, or accepted by common consent, heads of families (1 Par., 29), or heads of houses (Ex., 6; 1 Par., 5), whose injunctions they obeyed. The kindred or clan was subject to the authority of the prince of the tribe, also called a prince of Israel (Num., 1; 7). These various heads or leaders were called by a common name: ancients of Israel or ancients of the people (Ex., 3; Lev., 4). In the desert, the Children of Israel camped and marched by tribes and subdivisions of tribes (Num., 2); and in the conquest of Chanaan, they waged war in the same way, usually each tribe for itself (Jos., 15; Judges, 1), sometimes, however, in union with neighboring tribes. Against a common enemy, various tribes would unite under a common leader (Judges, 6); but generally speaking, each tribe was independent of the others, and was governed by its own ancients (Judges, 10; 1 Kings, 4). Under the monarchy, this independence gradually disappeared, and the tribes became once more mere social units.—C.E.; Gigot. (H. W.)

Tribunals, ROMAN, three in number: the Penitentiaria, Rota, and Apostolic Signatura. (ED.)

Trichinopoly, DIOCESE OF, India; prefecture Apostolic (of Madura) 1836; vicariate, 1846; diocese, 1886; bounded N. by the Dioceses of Kumbakonam and Coimbatore, NW. by Coimbatore, E. by Tuticorin, W. by Verapoly and Quilon with the western Ghauts lying between, NE. by Mylapore; it reaches the sea on the east near the Island of Pamban; suffragan of Bombay; entrusted to the Jesuit Fathers. Bishops: Alexis Canoz, S.J. (1846-88); John Mary Barthe, S.J. (1890-1913); Augustine Faisandier, S.J. (1914). Churches, 985; priests, secular, 12; priests, regular, 152; religious women, 461; seminary, 1; colleges and high schools, 6; parish schools, 59; pupils in parish schools, 8761; institutions, 15; Catholics, 213,490.

Trichur, DIOCESE OF (Syro-Malabar Rite); India; situated in Cochin, on the southwestern coast of India; suffragan of Ernaculam; vicariate, 1887; diocese, 1923. Vicars Apostolic: A. E. Medlycat (1887-96); John Menacherry (1896-1919). Bishop: Francis Vizhapilly (1921). Churches, 71; chapels, 43; priests, 103; religious women, 366; colleges and high schools, 5; industrial schools, 7; elementary schools, 156; pupils in latter, 14,796; orphanages, 4; Catholics, 120,087.

Triduum (Lat., *tres*, three; *dies*, day), time chosen for prayer or other devotions, private or public, especially in preparation for a feast.—C.E.

Trier (Lat., AUGUSTA TREVIRORUM; Fr., TRÈVES), city in Rhine Province, Prussia, and former principality of the Holy Roman Empire. Originally the home of a Celtic tribe, then a Roman colony A.D. 50, it was the capital of Belgica Prima in the 3rd and 4th centuries and a favorite residence of Constantine the Great. The first bishop, St. Agricius (d. 332), was succeeded by several saints, Maximinus, Paulinus, and Nicetius (527-66), and in the 9th century Trier was raised to metropolitan rank. Confirmed as temporal rulers in 931, the archbishops enlarged their territory until it extended over an area of 3210 sq. m. along the Saar and the Moselle, with a district on the right bank of the Rhine, including the towns of Coblenz, Beilstein, Oberwesel, and Sayn. In the 18th century this electorate had a population of about 300,000. Besides this temporal jurisdiction the archbishop was one of the seven electoral princes (1263), and archchancellor of Gaul and Burgundy (Arles), holding third place in the electoral college. Trier was captured by France in 1794 and secularized in 1803, France, Nassau, and Prussia receiving large parts of the territory. It is noted for its Roman relics, including an amphitheater, Roman baths, the Porta Nigra, a fortified gate, now a church, and a basilica erected by Valentinian I, which is the nucleus of the cathedral begun in the 4th century by St. Nicetius. This is the foremost pre-Carolingian church in Europe and contains the famous Holy Coat of Christ said to have been given to the city by St. Helena. The Archdiocese has 1,421,035 Catholics; 1759 churches, chapels, and missions; 1126 priests, secular; 196 priests, regular; 3855 religious women.—C.E. Suppl., 740.

Trincomalee, DIOCESE OF, India; established 1893 by division of the Diocese of Jaffna; includes the civil province called the Eastern Province and the District of Tamankaduwa in the North Central Province; suffragan of Colombo. Bishops: Charles Lavigne (1898-1913); Gaston Robichez, S.J. (1917). Residence at Batticaloa. Churches, 46; priest, secular, 1; priests, regular, 18; religious women, 24; colleges, 2; schools, 4; parochial schools, 36; pupils in parochial schools, 2300; institutions, 3; Catholics, 10,502.

Trinidad, island of the British West Indies, forming with Tobago a crown colony of the British Empire, administered by an executive and a legislative council; area, 1862 sq. m., est. pop., 387,470. Christianity was introduced by the Spanish dis-

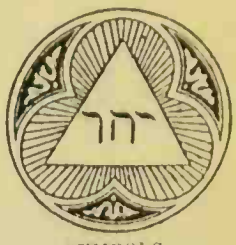
coverers and Catholicity was first preached in Trinidad by two Dominicans, Frs. Francisco de Cordova and Juan Garcés, who were slaughtered by the Indians, 1513. They were followed by the Franciscans, who arrived in 1596, and remained until the British occupation in 1797. The year 1699 saw the martyrdom of Frs. Esteban de San Felix, Marco de Viqne, and a lay brother Ramon de Figuerola, Franciscans, who were killed by the natives. The governor of the colony, Don José de Leon, and a Dominican, Fr. Juan de Mosin Sotomayor, were murdered defending the remains of these martyrs. Missionary work was continued by the Dominicans until they were replaced by secular clergy. Under British rule the Catholic Church remained unmolested and the government contributes to the support of the clergy. Until 1820 the island was under the jurisdiction of the Bp. of Guiana, Venezuela, but in that year Mgr. James Buckley was consecrated the first bishop. In 1864 the Dominicans returned to resume their work of evangelization. Ecclesiastically Trinidad belongs to the Archdiocese of Port of Spain (q.v.), which has its episcopal seat on this island.

Trinitarians. See ORDER OF THE MOST HOLY TRINITY.

Trinity, BLESSED (Lat., *trini*, three each, or threefold), the term used as early as the days of Tertullian (*c.* A.D. 200) to denote the central doctrine of the Christian religion. God, who is one and unique in His infinite substance or nature, or Godhead, is three really distinct Persons, the Father, the Son, and the Holy Ghost. Each of these Persons is truly the same God, and has all His infinite perfections, yet He is really distinct from each of the other Persons. The one and only God is the Father, the Son, and the Holy Ghost; yet God the Father is not God the Son, but begets the Son eternally, as the Son is eternally begotten. The Holy Ghost is neither the Father nor the Son, but a distinct Person having His Divine nature from the Father and the Son by eternal procession. To illustrate this inscrutable mystery of God's inner life (made known by Christ and Christian Revelation, and defined by the Church of Christ) the Father engenders the Son as His spiritual image, or Word, conceived by His infinite and eternal thought, while the Holy Ghost issues forth eternally as the personal term of the infinite act of mutual love of the Father and the Son. Thus the unique and indivisible Godhead subsists in three Persons, Who are constituted by distinct internal Divine relations. These Persons are co-equal, co-eternal, and consubstantial, and deserve co-equal glory and adoration, which the Church expresses in the often repeated prayer: "Glory be to the Father, and to the Son, and to the Holy Ghost."—C.E.; Pohle-Preuss, The Divine Trinity, St. L., 1922. (C. F. C.)

Trinity, CONFRATERNITY OF THE MOST HOLY, pious association of laymen, founded by St. Philip Neri, to care for pilgrims and convalescents. Its members meet for Communion, prayer, and other spiritual exercises, and the saint himself introduced exposition of the Blessed Sacrament once a month. The badge of the Confraternity of the Most Holy Trinity is a small white scapular with a blue and red cross and must be worn constantly.

Trinity, SYMBOLS OF THE. A triangle containing an eye is a symbol of the Triune God and of the all-seeing eye of the Deity. A shamrock is also an emblem of the Trinity, from the legend of St. Patrick, who is said to have instructed the Irish people concerning the three Persons in one God by the three leaves of this plant. (J. F. S.)



SYMBOLS
(*Triune: Trinity*)

Trinity College (DUBLIN UNIVERSITY), Dublin, founded, 1591, on the land of the Augustinian monastery of All Hallows, now governed by members of the Protestant Church. It has a divinity school, and schools of physics, engineering, law, and commerce, a library, containing among its valuable collections the famous Book of Kells; an observatory situated at Dunsink, botanical gardens, and museums. Its strong Protestant influence in Ireland has been on the wane since the establishment of the National University. Students, 1174.

Trinity College, Washington, D. C., founded 1897; conducted by the Sisters of Notre Dame de Namur; college of arts and sciences; professors, 47; students, 396; degrees conferred in 1929, 79.

Trinity Sunday, the first Sunday after Pentecost, instituted to honor the Most Holy Trinity. The early Church did not honor the Trinity by a special Office or day. When the Arian heresy was at its height, an Office with canticle, responses, a Preface, and hymns was composed by the Fathers, and recited on Sundays. Bp. Stephen of Liége (903-20) wrote an Office of the Holy Trinity which was recited in some places on the Sunday after Pentecost, in others on the Sunday preceding Advent. St. Thomas Becket, consecrated Abp. of Canterbury on the Sunday following Pentecost, obtained for England the privilege of honoring the Holy Trinity on that day, and Pope John XXII (1316-34) made this practise universal. A Plenary Indulgence is gained by those who receive the Holy Eucharist on this day. The Gospel of the Mass is the charge of Christ to His Apostles to teach all nations "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." It is the last day in the United States for the observance of what is known as the Easter duty, so called because it is of obligation for all Catholics to confess and partake of Holy Communion once a year, usually between the first Sunday of Lent and Trinity Sunday.—C.E.; Kellner, Heortology, Lond., 1908. (ED.)

Triple Candle. After the "blessing of the new fire" at the church door on Holy Saturday, during the procession to the altar, a triple-branched candle is lighted from it, the deacon chanting three times in ascending tones, "Lumen Christi" (The Light of Christ), the choir chanting in response, "Deo gratias" (Thank God). From this candle the paschal candle is afterward lighted.—C.E. (J. F. S.)

Triptych. See DIPTYCH.

Tristes erant Apostoli, or, WHILE CHRIST'S DISCIPLES, GRIEVING, SAD, hymn for Vespers and Matins for the Common of Apostles and Evangelists in Paschal time; Ambrosian school, 4th or 5th

eentury. It has about 15 translations; the English title given is by T. Potter.—Britt.

Tritheists (Gr., *treis*, three; *theos*, God), heretics who divide the Substance of the Blessed Trinity, so that each of the Divine Persons has a nature not specifically but numerically distinct from the nature of both the other Persons. This doctrine was held by a group of Monophysites of the 6th century under the leadership of two bishops, Conon of Tarsus and Eugenius of Seleucia, with John Philoponus as the principal writer of the school. The Catholic patriarch, John Scholasticus (565-77), condemned the doctrine and banished the two bishops who then proeeeded to propagate the heresy in Corinth, Athens, Rome, and Africa. In later times, this heresy was revived, notably by Roscellin in the Middle Ages, by Canon Oembs of Trier in the 18th century, and by Günther in the last century. Oemb's book was condemned by Pius VII in a brief of 14 July, 1804, and Günther's false views by Pius IX in a Brief of 15 June, 1857.—C.E. (M. J. SM.)

TRIPTYCH

Triune (Lat., *tres*, three; *unus*, one), a title applied to God by reason of His threefold Personality. This term emphasizes the unity of the Divine nature, as the plurality of Persons is stressed by the term Trinity. (C. F. C.)

Trophimus, disciple and companion of the Apostle of the Gentiles, b. Ephesus. He was converted from paganism to Christianity through the efforts of Saint Paul; and was the unsuspecting cause of the tumult at Jerusalem in which Saint Paul was taken prisoner. The Jews erroneously thought that Paul had brought Trophimus into the Temple. Later Trophimus being ill was left by Saint Paul at Miletus. (Acts, 21; 2 Tim., 4). (J. M. N.)

Truce of God, temporary suspension of hostilities, as distinguished from the Peace of God, which is perpetual. It dates from the 11th century and was imposed by the Church under threat of excommunication upon the armed bands engaged in fighting private wars. Hostilities were forbidden from Saturday night to Monday morning, and subsequently on certain days of the week, viz., Thursday, in memory of the Ascension, and Friday, the day of the Passion, and in Advent and Lent.—C.E.; Guggenberger, General History of the Christian Era, I, St. L., 1919.

Trudo (TRON, TROND, TRUDON, TRUTJEN), SAINT, confessor (*c.* 630-95), apostle of Hasbein in Brabant. He was the son of Blessed Adela. Educated and ordained by St. Chlodulph, 655, he returned to his native land and built a church and abbey at Sarchinium, also a convent for men at Odeghem near Bruges. Feast, 23 Nov.—C.E.; Butler.

True Cross, THE, cross on which Our Lord suffered, very probably discovered by the aged Empress St. Helena, mother of the Emperor Constantine, in the year 326. Sts. Ambrose, Augustine, and Cyril of Jerusalem testify to the finding, and therefore it may be considered a historical fact; but the accounts of miracles and other occurrences are merely traditional and probably only legendary. A part of the True Cross was brought by the empress to Rome, and is said to be preserved there in the church of Santa Croce. The Church celebrates two festivals of the True Cross, the Finding, on 3 May, and the Exaltation, on 14 Sept. (J. F. S.)

True Voice, THE, weekly newspaper published in Omaha, Neb., by priests of the diocese; founded, 1903; circulation, 6100.

Trust, confidence; an act or habit of the soul resulting from the practise of the three theological virtues, faith, hope, and charity. By faith we know God as Creator, Redeemer, Father, His love and mercy; loving Him for His Goodness we learn to rely on Him with firm hope and so become confident or trustful of His grace while on the way of life's pilgrimage, and of His reward when our time of trial is over.—Loyola, Trust, Lond., 1928. (ED.)

Trustee System, a means frequently made use of by the Church whereby deputies are appointed for the proper administration of property belonging to a benefice or any moral person. These deputies or trustees may be of the clergy or laity and together with the legitimate ecclesiastical superior, form what is canonically known as the council for the "fabric" of the church. This board of trustees must give an account of their stewardship periodically to those to whom they are responsible. According to the new law the bishop is the administrator of the temporalities of the diocese, and the pastor, under the bishop, those of the parish. Each may create a board of trustees, but those pertaining to the parish church are to be appointed by the bishop, or his delegate, unless it is otherwise stated by local law (Can. 1520; 1183). The Third Plenary Council of Baltimore forbids pastors to appoint trustees without the consent of the bishop, and lays down other regulations regarding meetings, reports, etc. (n. 284-287). Canon 1184 commands trustees to take due care of church funds, but in no way to interfere in the spiritual administration of the parish. In the United States during the past the enlistment of the aid of laymen as sole trustees has been the source of much dissension at times, but the Holy See has declared that the vesting of church property in a board of trustees comprising, e.g., the bishop, his vicar general, the pastor, and two laymen, is a preferable legal form. Civil laws pertaining to the trustees of a church here in the United States differ little in the various states.—C.E.; P.C. Augustine. (W. J. M.)

Truth, a term of several meanings, all of which imply the relation of something extramental to something mental. Logical truth is a quality of judgments, and consists in the conformity of a mental representation to an objective reality. Thus, a man's judgment is true, or correct, when it corresponds to a fact or thing as it is. Ontological truth is a quality of things, and consists in the conformity of an object to something mental, such as a definition or an abstract type. We speak of true gold, i.e., genuine gold, which corresponds to the

chemist's formula. So, also, we refer to a true saint, a true Rembrandt, meaning that these things conform to a certain mental standard or ideal. Ethical truth, veracity, is the conformity of expression, either of statement or of action, with thought.—C.E.; Rickaby, First Principles of Knowledge, Lond., 1901. (L. C.)

Truth Magazine, a monthly magazine published in New York by Truth Magazine, Inc., to disseminate the truth concerning the history, doctrines, and practises of the Church; founded 1897; circulation, 58,354. It is the organ of the Catholic Truth Society, and the subscribers as a rule pass their copies on to places where there is a dearth of reading on Catholic topics.

Tryphon, SAINT, martyr (*c.* 250), b. Kampsade, Phrygia; d. Nicæa. He was a gooseherd in his native village, and after converting the prefect Lycius, he was brought to Nicæa, subjected to cruel tortures, and put to death. The account of his martyrdom, written by the monk, Theodoric of Fleury, 1005, names the officer Respicius as Tryphon's companion. They are venerated with Nympna, a virgin of Palermo, martyred for the faith (4th century). Tryphon is patron of gardeners; invoked against evil spirits and insects. The relics of the three saints are said to be in the Hospital of the Santo Spirito in Sassia, Rome; the Church of Cattaro in Dalmatia also claims to possess the relics of Tryphon. Feast, R. Cal., 10 Nov.—C.E.; Butler.

Tuam, ARCHDIOCESE OF, Ireland, comprises half of Mayo, nearly half of Galway, and part of Roscommon; suffragan sees: Achonry, Clonfert, Elphin, Galway and Kilmacduagh, and Killala. St. Patrick established about 12 churches in the district, in several of which he placed bishops. The original diocese of Tuam was founded by St. Jarlath, *c.* 520, who established the noted school of Tuam, a Celtic art center in the 11th century. Of the ancient dioceses which were united with Tuam five constitute the territory of the modern archdiocese. The Protestant cathedral occupies the site of the original cathedral. Of interest in the diocese were the monasteries of Annaghdown, Cong, Mayo, Aran (St. Enda), Knockmoy, the oratory of Tempull Benain on Aran, and the Benedictine convent of Kilcreevanty. Hugh O'Hession became first Abp. of Tuam (1152). Noted among his successors were Cathal O'Duffy (d. 1202), William de Bermingham (appointed, 1289), Malachy O'Queely (17th century), John MacHale (1834-81), John MacEvilly (1881-1902), John Healy (1903-18), Thomas Gilmartin (1918). Churches, 123; priests, secular, 144; priests, regular, 7; college, 1; high schools, 7; numerous primary schools; institutions, 9; Catholics, 184,419; others, 3570.

Tübingen, UNIVERSITY OF, in Würtemberg, founded by Count Eberhard in Bart, 1477, after a Bull of authorization was granted by Pope Sixtus IV, 1476, who endowed it from church property. It was composed of the four faculties of theology, law, medicine, and philosophy. Despite its stubborn resistance, the Reformation was introduced into the university, 1535. In 1817 the Catholic university for Würtemberg was transferred from Ellwangen to Tübingen where it was established as the Catholic theological faculty, and a Catholic house of studies was founded to counterbalance the Lutheran seminary. Notable among the Catholic theologians was Johann Adam Möhler. Students, 2679.—C.E.

Tucson, DIOCESE OF, Arizona; embraces the State of Arizona; area, 133,058 sq. m.; vicariate Apostolic, 1868; diocese, 1897; suffragan of Santa Fé. Bishops: J. B. Salpointe (1868-84), Peter Bourgade (1885-99), Henry Granjon (1900-22), Daniel J. Gercke (1923). Churches, 111; priests, secular, 24; priests, regular, 43; religious women, 296; academies, 6; parochial schools, 6; pupils in parochial schools, 2426; Indian schools, 15; pupils, 1046; institutions, 5; Catholics (including Indians), 93,881.

Tuguegarao, DIOCESE OF, Philippine Islands; comprises the Provinces of Cagayan, Isabela, Nueva Vizcaya, and the Batanes Island; area, 11,841 sq. m.; established, 1910; suffragan of Manila. Bishops: Maurice P. Foley (1910-16), Santiago C. Sancho (1917-27), Constancio Jurgens (1928). Priests, secular, 38; priests, regular, 30; religious women, 16; seminary, 1; Catholics, 250,543.

Tu natale solum protege, tu bonæ, or, BE THOU THE GUARDIAN OF THY NATIVE LAND, hymn for Lauds on the feast of St. Martina, 25 Jan. It was written by Pope Urban VIII (1568-1644), and has four translations; the English title given is by W. Wallace.—Britt.

Tunic, the long outer vestment of the subdeacons, worn when they assist the priest at solemn functions, e.g., solemn Mass. It reaches below the knee, and is of the same material and color as the chasuble of the celebrant. It is also worn by the bishop at pontifical functions; the bishop's tunic is of silk and of the same color as the chasuble.—C.E. (R. B. M.)

CUTHBERT TUNSTALL

Tunstall, CUTHBERT (1474-1559), Bp. of London, later of Durham, b. Hackforth, Yorkshire, England; d. Lambeth Palace. He began his diplomatic career as ambassador at Brussels with Sir Thomas More and Erasmus. In 1523 he was made keeper of the privy seal, and in 1529 translated to Durham. His policy of passive obedience and acquiescence under Henry VIII changed, and for his opposition to the Act of Uniformity, he was removed to the Tower and deprived of his bishopric. After a brief period of power under Mary, he refused to take the Oath of Supremacy under Elizabeth, and was put in prison where he died. Exclusive of his sermons and published letters, he wrote several treatises.—C.E.

Turibius (ALFONSO MOGROVEJO DE TORIBIO), SAINT (1538-1606), Abp. of Lima, b. Mayorga, Spain; d. near Lima, Peru. Of a noble family, he was well educated, and was made professor of laws at Salamanca. In 1575 Philip II appointed him Grand Inquisitor of Spain and in 1580 Abp. of Lima. During his missionary work in Peru he traversed 50,000 miles in his diocese, baptizing,

teaching, and confirming the natives. He founded the first American seminary, and assembled 13 diocesan synods, and 3 provincial councils. Represented giving alms. Canonized, 1726. Feast, 26 April. —C.E., XIV, 781; Butler.

Turkey, republic of Asia Minor and Europe; area, 494,538 sq. m.; pop. (1927), 13,649,945. Sts. Peter, Paul, John, Ignatius of Antioch, and other very early missionaries preached in Asia Minor, and the Church here became illustrious for countless martyrs as well as for eminent theologians, e.g., Sts. Polycarp, Irenæus, Gregory Thaumaturgus, Methodius of Olympus, Basil the Great, and Gregory of Nyssa. In general the churches used the liturgy of Antioch. When Byzantium (Constantinople) was made capital of the Roman Empire, 330, by Constantine the Great, it was the see of a diocese suffragan to Heraclea in Thrace. With the increasing importance of the city, the newly created Patriarchate of Constantinople became more and more influential; its patriarch held the first place of honor after the Bp. of Rome. By the end of the 9th century the patriarchate included 624 dioceses, more than the number belonging directly to the Patriarchate of Rome; but throughout its history successive heresies and schisms involved conflict among its own churches or with Rome. In 1054 it separated from Rome and the Eastern Church became the state church of the Byzantine Empire. It was weakened by internal dissension, and the entire country suffered from invasions by Persians, Arabs, and Turks. From the end of the 11th century many Crusaders passed this way, setting up temporary governments in some places and having slight success in their efforts to unite the Eastern Christians with Rome. Before the end of the 15th century the Byzantine Empire was finally conquered by Turks. Most of the churches of Constantinople were made into mosques. The Turkish Empire continued to grow by conquests in Asia, Europe, and Africa, reaching its widest extent late in the 16th century. Until recent years Turkey has been ruled absolutely by a sultan who, until 1922, was also caliph, i.e., spiritual head, claiming authority over the Mohammedans of the world. Toleration of other religions has varied greatly; at some times Christians, particularly Armenians, have been severely persecuted. In recent times the non-Moslem inhabitants of Turkey were organized into millets, i.e., communities in which the spiritual heads had considerable civil authority. In 1923 the heads of the millets were deprived of all but their spiritual authority; the status of non-Moslems has changed and is still uncertain. At the same time the Christian population is becoming greatly reduced by emigration, especially of Armenians and Greeks, and replacement of them by Turks from Greece. The Constitution of 1924 declares Islam the state religion. The non-Moslem population includes chiefly Jews and Christians, schismatic or Uniat, of several rites. Those of different rites, while living in the same place, are subject to different bishops. As some of these bishops are not resident in Turkey, and as some of the bishops in Turkey, whose sees only are listed below, administer territory extending into other countries, the following Catholic statistics do not correspond exactly to the population included within the present boundaries of Turkey.

	Year	Chs.	Pp.	Srs.	Caths.
Latin Rite					
Smyrna, A.	1818	11	52	..	16,000
Asia Minor, V.A.	1818 administered by the A. of Smyrna				
Constantinople, V.A.	1868	86	204	..	45,400
Trebizond, M. ..	1896	21	12	22	5,600
Kadikoi, M.	1898	..	..	..	.....
Armenian Rite					
Constantinople, A.	1928	..	..	..	.....
Sivas and Tokat, A.	1892	4	12	..	3,000
Adana, D.	1827	7	8	..	3,100
Angora (Ancyra), D.	1850	9	2	10	• 500
Artvin, D.	1850	30	25	..	12,000
Brusa, D.	1850	16	1	..	38
Erzerum, D.	1850	..	..	..	.....
Kaisariyeh (Cæsarea), D.	1850	4	..	..	200
Malatia (Melitene), D.	1861	10	9	..	5,100
Marash, D.	1842	4	11	..	1,600
Mush, D.	1883	7	9	..	6,500
Chaldean Rite					
Akreh, D.	1910	15	16	..	3,000
Sert, D.	16th cent.	38	22	..	5,430
Van, D.	1902	..	..	..	.....

Turks Islands, dependency of Jamaica, in the British West Indies, administered by the governor and councils of Jamaica; area (with Caicos Islands), 224 sq. m.; pop., 6512. The religious history of these islands is indissolubly connected with that of Jamaica, to the vicariate Apostolic of which they belong ecclesiastically.

Tuticorin, Diocese of, India; bounded E. by the Pearl Fishery Coast, along which it extends from Cape Comorin in the south almost to Pamban Island on the north, W. by the Cardamon Hills, and N. by the Diocese of Trichinopoly; erected by division from Trichinopoly in 1923; suffragan of Bombay. There are six exempted churches under Mylapore jurisdiction. Bishop: Francis T. Roche, S.J., (1923). Churches, 232; priests, secular, 28; priests, regular, 2; religious women, 153; high schools, 2; parochial schools, 135; pupils in parochial schools, 9700; institutions, 12; Catholics, 75,030.

Tu Trinitatis Unitas [Nam], or, O Three in One, and One in Three, hymn for Matins on Friday. It is attributed to Pope St. Gregory the Great (540-604), and has 13 translations; the English title given is by G. Palmer and J. Chadwick.—Britt.

Tu Trinitatis Unitas [Ortus], or, O Thou, who dost all nature sway, hymn for Lauds on Trinity Sunday. It is composed of stanzas from other hymns. The English title given is by E. Caswall.—Britt.

Twelve Brothers, The, Sts., martyrs (*c.* 258), b. Adrumetum, Africa; d. Benevento, Italy. Their names were Felix, Donatus, Arontius, Honoratus, Fortunatus, Sabinianus, Septimius, Januarius, Felix, Vitalis, Satyrus, and Repositus; according to legend they were the sons of Sts. Boniface and Thecla; were subjected to cruel torments, brought to Italy, and executed. Relics at Benevento. Feast, 31 Aug.—Butler.

Twilight Sleep, an anæsthetic treatment employed in obstetrical cases, which features an initial hypodermic injection of solutions of scopolamine and morphine, and successive injections of scopolamine during childbirth. The method was inaugurated at Freiburg by August Karl Krönig and Karl

Friedrich Gauss. The treatment in cases of normal childbirth is morally wrong, as the alleviation of pain entails danger to the life of mother and child, or permanent injury to either. In exceptional cases where organic troubles seriously threaten the life of the mother it may be employed, although the child may be indirectly threatened. Other methods reduce pain but endanger neither mother nor child. —C.E. Suppl.

Tyburn and Smithfield Compared, an estimate of Protestant and Catholic claims of persecution as typified by Protestant emphasis on Smithfield, the scene of executions of Protestants in the old city of London, England, and ignoring Tyburn, where, among other places, Catholics suffered for the Faith. The site of Tyburn is some distance from the ancient city, at the intersection of Oxford Street and Edgware Road, the modern names of two ancient Roman roads. Such ancient crossroads have been used as places of execution immemorially. The exact spot is indicated by a brass plate in the surface of the roadway, of what is probably the busiest street-crossing in the world. According to Lingard, the "reformed" writers have emphasized the sufferings and exaggerated the number of Mary's Protestant victims (at Smithfield), chief among whom were Cranmer, Latimer, and Ridley, many actual felons and traitors being dubbed martyrs (Lingard, V, 238). Elizabeth's and Henry's conduct is shown to be mereiless and deliberately unjust; Elizabeth murdered (at Tyburn and in the Tower) Catholics, Puritans, and Anabaptists without end, and the inhuman brutalities of Henry are described by Protestant writers merely as "severe punishments" ("Britain and Her Neighbors"), whereas there is nothing comparable to them in Mary's reign. In most histories the atrocities of Elizabeth have been glazed over, and the executions under Mary exaggerated and misjudged. According to Lingard, Mary lived in an age of religious intolerance; she had provocation in abuse; priests, under Mary, were assaulted in the pulpit, and at the communion rail; whereas Catholics, under Elizabeth, accepted their fate for the most part meekly. On the other hand, if the reign of Mary was not free from the abuses of the time those of Henry, of Elizabeth, and of Cromwell were characterized by an excess of brutality in which the ground was, literally, saturated with Catholie blood. So non-partisan a historian as Lingard emphasizes the comparison between Protestant and Catholic persecution in the fact that many, who, in the words of Cardinal Gibbons, have been familiar with the name of Smithfield from boyhood, have never even heard of Tyburn, know Mary only as "bloody Mary," and remember Elizabeth only as "the virgin queen."—Gibbons, The Faith of Our Fathers, N. Y., 1929; Chandlery, From Tower to Tyburn, Lond., 1924; Lingard, History of England, abridged by Birt, V, VI, Lond., 1914; Historical Text-Books and Readers, Lond., 1927.

Tychicus, Saint, a disciple of St. Paul, b. probably Ephesus, Asia Minor. He accompanied St. Paul on his third missionary journey, shared his first Roman captivity, and was sent to Asia as the bearer of the Epistles to the Colossians and Ephesians. Nothing certain is known of his subsequent career, although many cities claim him as their bishop. Feast, 29 April.—C.E.

Tynemouth Priory, Northumberland, England, occupied the site of an earlier Saxon church; granted to the Benedictine monks of Yarrow, 1074, and annexed to Durham Abbey. Later it became a cell of St. Albans. The last prior was Robert Blakeney, under whose rule the priory was confiscated by Henry VIII, 1539. The roofless chancel, one of the most beautiful fragments of 13th-century architecture in England, is all that is now left.—C.E.

Types in Scripture are based upon the relation of biblical persons, objects or events, to new truths, which they foreshadow, called antitypes. The typical sense is often called the spiritual or mystical sense of the Scriptures. The Holy Ghost expresses it by means of the literal or immediate sense of Holy Writ, i.e., the words of Scripture signify persons, objects or events, and in turn these persons, objects, or events, signify others. A type has historical existence independent of the antitype; e.g., the priesthood of Melchisedech would be a fact, even if Christ had not become the Priest of the New Law. Type differs in this from allegory, which is only imagery, and from symbolic action, which is done solely to symbolize. A likeness must exist between a type and its antitype, although the latter is the greater. St. Matthew uses the typical sense when he quotes: "Out of Egypt have I called my son" (Osee, 11), as fulfilled in Christ's return from Egypt. The literal sense of the prophet's words is that God called the Israelites, His adopted sons, out of the Egyptian bondage. The historical fact of their release from bondage typifies the return of the Son of God from His flight into Egypt (Matt., 2).—C.E.; Schumacher. (H. J. G.)

Tyrannicide (Lat., *tyrannus*, tyrant; *cædere*, to kill), the killing of a tyrant by a private person for the common good. There are two kinds of tyrants: a tyrant by usurpation, and a tyrant by oppression. The former actually attacks the established powers of a community, acting against the commonweal. Like any other criminal, therefore, a tyrant by usurpation may be put to death by legitimate authority. If possible, the legitimate authority must use the ordinary process of law in putting a tyrant to death, but if this is not possible, the legitimate authority can grant individuals the mandate and the right to inflict capital punishment on the tyrant. Without such a mandate, either taeit or expressed, no private person can lawfully kill a usurper unless he becomes an actual unjust aggressor. If a usurper has already established a rule, and peacefully reigns, the lawful ruler may nevertheless expel him by force, if he can do so, and punish him with death for his previous offense. If a legitimate ruler can evidently not overthrow a usurping tyrant he must submit to the actual state of affairs and refrain from warfare. Subjects are bound under such circumstances to obey the just laws of the realm and can lawfully take an oath of allegiance to the ruling tyrant, if the oath is not of such a nature as to acknowledge the legitimacy of his authority. A tyrant of oppression, according to eminent older theologians like St. Thomas, Bañez, and Suarez,

could, if no other means were available, be vigorously opposed by rebellion, provided the safety of the state and communities was in constant jeopardy. Suarez held that the state, but not private persons, could, if necessary, put such a tyrant to death. Catholic authors of recent times, however, deny that subjects have the right to rebel against and depose an unjust ruler, unless he were elected or appointed under the condition of forfeiting his office in case of unjust ruling and abuse of power. Many Catholic writers, such as Cathrein, Zigliara, Crolly, admit the right of subjects to offer passive and also active defensive resistance to actual aggression and unjust laws even of a legitimate, but oppressive, ruler. Luther, Melanchthon, Junius Brutus (a Calvinist writer), John Knox, and many other reformers were more or less in favor of tyrannicide. The Catholic Church condemns tyrannicide as opposed to the natural law. The personal opinion of the Jesuit Mariana in his book, "De rege et regis institutione" (Toledo, Spain, 1599), was never sanctioned by the Church nor by the Society of Jesus. John of Salisbury in the 12th century and John Parvus (Jehan Petit) in the 15th were overruled by the Council of Constance (1415), which condemned as contrary to faith and morals the killing of a tyrant by a vassal or subject, openly or secretly (Sess. 15).—C.E.; Rickaby, Moral Philosophy, Lond., 1909. (M. P.)

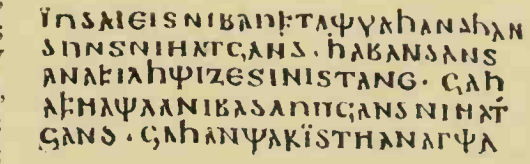
Tyre (Heb., *zor*, rock), an ancient city of Phenicia, 50 m. S. of Beirut, dating from about the 28th century B.C. Proverbial for its wealth and pride among the prophets of Israel and Moab, Tyre was captured in 332 by Alexander, and during the Roman period was a colony under Septimius Severus. Later as the capital of Phenicia, it became famous for its purple cloth. Our Lord visited it and cast an evil spirit out of a woman (Mark, 7). A Christian community was formed there which Sts. Paul and Luke visited, remaining seven days (Acts, 21), but bitter persecution retarded the Faith until the conversion of Eusebius of Cæsarea, about the 4th century. Three councils were held at Tyre, in 335, 449, and 515. A Frankish possession during the Crusades, in 1516 the Turks occupied it, and have held it ever since. Among the celebrated natives of Tyre are: Ulpianus, the jurisconsult (d. 228); Porphyry (Malchus); Origen; St. Theodorius; St. Frumentius; and William II, archbishop, and historian of the Crusades. It is now a caza in the vilayet of Beirut, Syria, and a see of three rites: a Latin titular see; a Melchite archdiocese (11th century) having 5270 Catholics, 16 priests and 14 churches and chapels; and a Maronite diocese (1906) with 10,000 Catholics, 20 priests, and 20 churches.

Tyrrell, GEORGE (1861-1909), writer, b. Dublin. Educated at Rathmines School and Trinity College, he became a Catholic in 1879. In 1880 he entered the Society of Jesus, passed his novitiate at Manresa and other houses of the Order, and taught philosophy at Stonyhurst. In his writings, which include "Hard Sayings," "Lex Orandi," "Lex Credendi,' "The Faith of the Millions," "Oil and Wine," and "Christianity at the Cross Roads," he always artfully veiled his heretical tendencies. His "Medievalism," was a reply to Cardinal Mercier, who called him the chief exponent of modernism. To attempt to pervert his Jesuit companions and his friends outside the Order was characteristic, and his superiors felt compelled to expel him. In Sept., 1907 he was excommunicated for an arrogant criticism of the Encyclical, "Pascendi Gregis," condemning modernism. His biography is a strange exposure of abnormal dispositions shrewdly concealed even from those who had opportunities of knowing him.

U

Ubaldus, SAINT, confessor (*c.* 1100-68), Bp. of Gubbio, b. Gubbio, Italy; d. there. He entered the Monastery of St. Secondo and remained there for a number of years. He was made prior of the cathedral monastery at Gubbio, where he introduced the rule of Blessed Peter de Honestis of Vienna. He was elected Bp. of Gubbio in 1128. Numerous miracles were wrought by him in life and after death; canonized 1192. Feast, R. Cal., 16 May.—C.E.; Butler.

Uganda, VICARIATE APOSTOLIC OF, Africa (British possession), comprises the greater part of Uganda Protectorate; entrusted to the White Fathers; established in 1894 by division from the former Vicariate of Victoria Nyanza, and called until 1915 Vicariate of Victoria Nyanza Northern; illustrious because of the 22 blacks martyred for the faith and beatified in 1920. Vicar Apostolic: Henri Streicher (1897); residence at Roubaga. Churches, 31; oratories, 58; chapels, 1005; priests, 118; priests, native, 21 (with 7 parishes); religious women, 125; seminary, 1; schools, 829; pupils, 21,770; institutions, 55; Catholics, 189,204.



ULFILAS'S TRANSLATION OF THE GOSPELS

Ukrainian Greek Catholic Diocese, see at Philadelphia, Pa.; established 1913; has jurisdiction over all Catholic Uniats of the Ruthenian Rite in the United States, wherever domiciled, and is thus not a territorial diocese; immediately subject to the Holy See. Bishops: Stephen Soter Ortynsky (1907-16); Constantine Bohachevsky (1924). Churches, 129; priests, secular, 84; priests, regular, 2; religious women, 109; parochial schools, 137; pupils in parochial schools, 12,585; institutions, 3; Ukrainian Catholics, 244,118.

Ukrainian Greek Catholic Diocese, see at Winnipeg, Manitoba: has jurisdiction over all Catholic Uniats of the Ruthenian Rite in Canada, wherever domiciled, and is thus not a territorial diocese. Bishop: Nicetas Budka (1912). Churches and missions, 245; priests, secular, 30; priests, regular, 21; religious women, 81; parochial schools, 10; institution, 1; Catholics, 200,000.

Ulfilas (ULPHILAS; *c.* 311-c. 380), apostle of the Goths, d. Constantinople. Educated in Constantinople and consecrated bishop by Eusebius, he worked as a missionary in Dacia and Mœsia. He invented a Gothic alphabet and translated all the books of the Bible except the Books of the Kings, which he considered too martial for his already martial people, the O.T. from the Septuagint and the N.T. from the original Greek. He always favored Arianism.—C.E.

Ullathorne, WILLIAM BERNARD (1806-89), Bp. of Birmingham, b. Pocklington, England; d. Oscott, Warwickshire. A Benedictine monk at Downside, he volunteered for the Australian mission, and worked there for eight years with the powers of vicar Apostolic. Returning to England he became Bp. of Hetalona and vicar Apostolic of the Western District and later of the Central District. He negotiated the restoration of the English hierarchy with success, was appointed Bp. of Birmingham, 1850, and Abp. of Cabasa, 1888. He attended the Vatican Council.—C.E.; Butler. Life and Times of Bishop Ullathorne, N. Y., 1926.

Ulloa, ANTONIO DE (1716-95), scientist, b. Seville, Spain; d. near Cadiz. For two years he was governor of Lonisiana (1766-68), and later lieutenant-general of the naval forces (1779). Earlier he had accompanied a scientific expedition sent by the French Academy to Peru, and, after ten years there, published with Jorge Juana a geographical account of South America, its people, and natural history, as well as another work on the early religious orders. To him is due the first museum of natural history and the first metallurgical laboratory in Spain, and the observatory of Cadiz.—C.E.

Ultan of Ardbraccan, SAINT, confessor (d. 657), Abbot-Bp. of Ardbraccan. He was the maternal uncle and biographer of St. Brigid. He also wrote a life of St. Patrick and an exquisite hymn to St. Brigid, and was an accomplished illuminator of books. St. Ultan's Well is still in existence at Ardbraccan. Feast, 4 Sept.—C.E.; Butler.

Ultramontane (Lat., *ultra,* beyond; *montes,* mountains; beyond the Alps, viz., Italy, and particularly Rome as the home of the pope), name given to Catholics who agreed with the pope on matters of doctrine, discipline, and policy. It came into vogue after the Vatican Council. Cisalpine (this side of the Alps) was the name adopted by those who differed.—C.E., V, 125. (ED.)

Unbelief means a lack of faith, a refusal to accept the teachings of revealed religion. (L. A. A.)

Unclean, a term which implies the presence of impure elements. According to biblical usage, this condition is contracted, in the main, through contact with such defiling substances as corpses, sexual effluvia, and leprosy. The physical state can be conceived as symbolic of a moral condition (Is., 1) which, in turn, is in marked contrast to the dignity of the Chosen People in relation with the holiness of God (Lev., 11). (J. A. N.)

Uniat Churches. Uniats are Eastern Christians who hold the same doctrine as the Western Church (i.e., Catholics of Western Europe, America, and countries depending on them), but have very dif-

ferent rites and discipline. Their liturgies follow one or other of the great Eastern rites (those of Antioch, Alexandria, Byzantium, or their derivatives), and they usually have a married clergy. All the main groups of Non-Uniat churches have corresponding groups of Uniats, i.e., those of their former members who have in the course of centuries (particularly in the 16th and 17th) reacknowledged their allegiance to the Pope; their names are different in some cases, but the reference letters, A, B, C, etc., in the following list show the connection with the Non-Uniat Churches (q.v.):

A. Byzantine Uniats, so called because they all use the Rite of Constantinople (Byzantium), are subdivided into 6 groups:
   1. Greeks (in Constantinople, Athens, etc.);
   2. Melchites (q.v.; in Syria and Egypt);
   3. Georgians (Constantinople);
   4. Rumanians;
   5. Italo-Greeks (q.v.; in Southern Italy; never schismatic);
   6. Ruthenians (q.v.; in Western Russia, Hungary; many in the United States).

B. Chaldees (Iraq).
C. Copts (Egypt).
D. Abyssinians.
E. Catholic Syrians.
F. Uniat Church of Malabar (India).
G. Uniat Armenians.
H. Uniat Bulgarians.

To these must be added:

J. Maronites (q.v.; in Syria; apparently they never were schismatics).

Unicorn, a legendary animal mentioned in the Bible (Is., 34; Ps., 22); sometimes translated by rhinoceros or aurochs (wild ox). The latter corresponds to the *re'em* of the Hebrews, a two-horned animal, untamed and unfit for domestic use.

Uniformity Acts. These statutes, passed at different times, were vain efforts to secure uniformity in public worship throughout England. The first stated that after Pentecost, 1549, all ministers would be bound to follow the same uniform rite in all public services, but did not enforce attendance at the same. The second, passed in 1549, suppressed and forbade all books and writings in Latin or English, used for church services, other than such as were appointed by the king. The third, passed in 1552, was the first Act of Uniformity to be called by name, and enforced church attendance on Sundays and holy days. No new Act appeared until the one passed when Protestantism returned under Elizabeth: the "Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments"; this Act proved a weapon against the Catholics, who could not conscientiously obey it, and it was used to harass and impoverish them. Relief from the Acts of Uniformity was granted to them by the second Catholic Relief Act, though its benefits were limited to those who made the declaration and took the oath under the Act. For Catholics, the provisions of the Uniformity Acts have been gradually repealed and now apply only to the Established Church of England. —C.E.

Unigenitus (Lat., *unus*, one; *genitus*, begotten), the first word of the text of a famous papal Constitution issued by Pope Clement XI, 8 Sept., 1713, condemning the Jansenistic doctrines of Quesnel. Besides its importance in determining that certain doctrines are heretical, this Constitution was a central incident in the struggle between the Church and the French kings over the "Gallican Liberties," that is, the claim that the French hierarchy was not subject to the Pope.—C.E.

(E. F. MACK.)

Union, MYSTICAL, consists in the experimental love of God, so intimate that the soul, without losing anything of its physical and natural being, is divested of its own affection and is wholly lost in God. This union is communicated not in an ordinary way, but in a peculiar way, and is extraordinary. The holy soul does not perceive itself, but only God. God is present by His power, and this is realized by sanctifying grace which supposes knowledge and love. St. John of the Cross makes this union consist in perfect acts of faith, hope, and love. (M. J. W.)

Union of Churches (wrongly termed Union of Christendom), name for various movements which have been started from the time of the Reformers in the 16th century to bring about union among the various sects, or divisions, of Christians. Union of Christendom would mean the reunion of the nations once grouped together under this term and this would seem impossible. Even union among Churches is impossible except on the condition that those which claim freedom to determine their own belief, discipline, and mode of worship, come to perceive that all this is not a matter of choice but something that has been determined only by the Founder of the Church of God. With Protestant Churches the tendency heretofore has been to divide and start new groups. Of late there is a reaction which has led to many movements for reunion among Churches, among Methodists, for instance, and Presbyterians, which in the United States had broken up into sectional bodies. The Catholic Church encourages attempts to unite all Christians in one body according to the prayer of Christ at the Last Supper and His prophecy as the Good Shepherd (John, 10). Those who have had experience in counseling advocates of such union well know that it is vain to attempt union of Churches as such. Individual Christians, or small groups, very often with success seek and find the "one fold and one Shepherd," but if there are great difficulties in the way of bringing any Church into union with another, no matter how much the two may seem to agree, the difficulty of leading the members of any non-Catholic body into the Catholic Church would seem insurmountable. Still, as the light of Faith is a grace, and this can be obtained by prayer, the Church has appointed various Sundays and week days also of prayer for this great object: "That they may be all one, as thou, Father, in me, and I in thee" (John, 17).—C.E., XV, 132; Maturin, The Price of Unity, Lond., 1912. (ED.)

Union of South Africa, self-governing dominion of the British Empire, comprising the provinces of the Cape of Good Hope, Natal, the Transvaal, and the Orange Free State; area, 472,347 sq. m.; pop., 7,234,753. Catholicity was introduced into South Africa in 1660, when a French bishop and a few priests were saved from shipwreck off the Cape of Good Hope. In 1803 the first Mass was said in Cape Colony. Frs. Joannes Lausink, Jacobus Melis-

sen, and Lambertus Prinsen arrived at Cape Town in 1803, but they were banished the following year. The first missionary who ministered to the Catholics of Natal was Fr. Murphy. Until 1852 there was no resident priest there, and at the advent of Fr. Allard and his five companions, in that year, the Catholic population comprised only a few whites. Fr. Allard founded the mission of St. Michael, exclusively for the natives. The work of evangelization was very slow, yet the missionaries worked with indefatigable zeal and they were soon able to organize stations as far as Basutoland. More missions, chapels, and schools were added by Fr. Jolivet; the Dominican Sisters and the Marist Brothers were brought to the Cape of Good Hope by Fr. Grimley, and Trappists came to South Africa in 1880, later forming the "Congregation of the Missionaries of Mariannhill." From 1874 to 1882 the Central Prefecture of Good Hope was entrusted to the Missionary Fathers of Lyons, and on their withdrawal it was committed to the Oblates of St. Francis de Sales. Prior to 1877, when a mission was established in Pretoria, the Catholics of Transvaal were visited by a priest from Natal. During the past 50 years missionary work has been carried on among the natives on a large scale and the number of converts has increased annually.

The Union of South Africa in 1929 included the following ecclesiastical divisions: Vicariates Apostolic: Basutoland, Cape of Good Hope (Eastern), Cape of Good Hope (Western), Eshowe, Kimberley, Mariannhill, Natal, Orange River, Transvaal, Windhoek. Prefectures Apostolic: Cape of Good Hope (Central), Gariep, Great Namaqualand, Kroonstad, Lydenburg, Rhodesia, Swaziland, Transvaal (Northern. According to latest available statistics there are 346 churches, 114 secular priests, 312 regular priests, 12 universities and colleges, 3 seminaries, 45 high schools, 586 primary schools, 205 charitable institutions, and a Catholic population of 469,132.

Unions of Prayer. A tendency among the faithful to form unions of prayer has been manifested in the establishment of organizations like the following: (1) The Association of Prayer and Penitence in Honor of the Heart of Jesus, founded at Dijon in 1879, made an archconfraternity by Leo XIII, 1894. Its purpose is to offer reparation for sin and for outrages against the Church and the pope, to obtain the welfare of the former, the freedom of the latter, and the salvation of the world. (2) The Archconfraternity of Our Lady of Compassion for the Return of England to the Catholic Faith, founded at Saint-Sulpice, Paris, by a Brief of Leo XIII, 1897. (3) The Pious Union of Prayer to Our Lady of Compassion, for the Conversion of Heretics, founded at Rome, 1896. (4) Archconfraternity of Prayers and Good Works for the Reunion of Eastern Schismatics with the Church, founded at Constantinople, and made an archconfraternity by Leo XIII in 1898.—C.E.

Union That Nothing Be Lost, the missionary agency of the Society of the Atonement (q.v.) which developed after the reception of the latter into the Catholic Church. Practically every part of the mission field has benefited by its ministrations; its benefactors number over 40,000.—C.E. Suppl.

Unitarians. They were organized at Boston in 1785 as the Liberal Christians, the name Unitarian being adopted later. They do not believe in the Trinity, accepting but one God in one Person. Their distinguishing marks are "insistence upon absolute freedom in belief," "reliance upon the supreme guidance of reason," "tolerance of difference in religious opinion," "devotion to education and philanthropy," and "emphasis upon character, as the principle of fundamental importance in religion." In government they are entirely congregational. They publish two monthly and two weekly periodicals. In the United States, in 1925, there were 476 ministers, 440 churches, and 58,024 communicants.—C.E.

United Brethren, two Protestant bodies which, in 1925, in the United States, had 2219 ministers, 3559 churches, and 441,956 communicants.

The United Brethren in Christ, religious denomination founded by William Otterbein, in the latter part of the 18th century, bearing a general resemblance to the Methodist Church. They are Arminian in doctrine and adhere to a confession of faith consisting of 13 articles, which sets forth "the generally accepted view of the Trinity, the authority of the Scriptures, justification and regeneration, the Christian Sabbath, and the future state." They observe the sacraments of Baptism and the Lord's Supper. In government they are in close accord with the Methodist Episcopal Church. Four periodicals are published by them. Foreign missionary work is carried on in Japan, West Africa, China, the Philippines, and Porto Rico, where in 1916 there were 17 stations; 63 missionaries, with 188 native helpers; 102 churches, with 7515 members; and 33 schools, with 2022 scholars. In 1925, in the United States, there were 1877 ministers, 3162 churches, and 392,155 communicants.

The United Brethren in Christ (Old Constitution), a group who withdrew from the preceding body at the General Conference of 1889 and held to the old constitution of 1841. In the United States, in 1925, there were 342 ministers, 397 churches, and 19,801 communicants.

United Presbyterian Church of North America, a union of the Associate Synod and the Associate Reformed Synod of Presbyterians in 1858 at Pittsburgh. They accept the Westminster Confession of Faith and Catechisms "and its doctrinal standards, modifying somewhat the chapters on the power of civil magistrates." A "judicial testimony" consisting of 18 articles, "contains the declaration of doctrine and order on which the United Presbyterian Church justifies its separation from other Presbyterian churches." They are in accord with the other Presbyterian bodies in organization and government. They publish two weekly periodicals. Foreign missionary work is carried on in India, Egypt, and the Sudan, where in 1916 there were 455 stations and outstations; 236 missionaries, with 1449 native workers; 152 organized churches, with 45,235 communicants; and 398 schools with 30,799 pupils. In 1925 in the United States there were 964 ministers, 922 churches, and 168,638 communicants.

United Society of Believers (commonly called SHAKERS), a development of a religious movement which originated in the middle of the 18th century in England, and organized in New York, near Niskayuna or Watervliet, 1776. Jane Wardley was the English leader, and her associate, Ann Lee, founded them in America. She urged her neighbors to practise right living; so strong was their emotion at their meetings that their bodies were agitated and as a result they were called "Shaking Quakers." Shakerism is said to be "a kind of Christian socialism, whose basis is the spiritual family, founded on the type of the natural family." The most important tenets of Shakerism are "virgin purity, peace or non-resistance, brotherhood, and community of goods." The Shakers are noted for their inspirational singing. In the United States, in 1925, there were 6 churches, and 250 members.

United States, republic in North America, whose government is based on a Constitution and entrusted to executive, legislative, and judicial authorities; area, 3,738,371 sq. m.; pop., 117,823,165. Catholicity in the United States dates from the landing of the first explorers, and the history of the Catholic Church lies in three distinct channels, emanating from England, France, and Spain, the three European nations which in the early period claimed the different sections of the country. Spanish missionaries were the first to preach the Gospel in the United States. Beginning with the discovery of Florida in 1512, secular priests and missionaries accompanied practically every Spanish expedition, and played an important part in every Spanish settlement. Missions were established in Florida by the Dominicans, but owing to constant persecution by the Indians they were forced to seek the aid of the Jesuits and later the Franciscans. California was evangelized by the Franciscans during the Spanish occupation. In the 17th century the evangelization of the country around the Great Lakes and the entire Mississippi Valley was accomplished by the Jesuits, with the assistance of Recollects, and Priests of the Foreign Missions. The English Catholic colony of Maryland, founded in 1634, was first served by the Jesuits, who ministered to the settlers and converted the natives. With the exception of Maryland, the original thirteen colonies engaged in the persecution of Catholics and the early settlers underwent the same struggles which beset England at this time. After the Revolutionary War and the establishment of the federal government, religious toleration was extended, and one of the first amendments to the Constitution declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Since that time the Church and State have been free and independent bodies, and there has never been any display of hostility between the two. Catholics are on an equal footing with the members of all other churches, and they enjoy equal rights and privileges with their fellow-citizens.

The United States in 1929 included the following ecclesiastical divisions: Archdioceses: Baltimore, Boston, Chicago, Cincinnati, Dubuque, Milwaukee, New Orleans, New York, Philadelphia, Portland in Oregon, St. Louis, St. Paul, San Antonio, San Francisco, Santa Fé. Dioceses: Albany, Alexandria, Altoona, Amarillo, Baker City, Belleville, Bismarck, Boise, Brooklyn, Buffalo, Burlington, Charleston, Cheyenne, Cleveland, Columbus, Concordia, Corpus Christi, Covington, Crookston, Dallas, Davenport, Denver, Des Moines, Detroit, Duluth, El Paso, Erie, Fall River, Fargo, Fort Wayne, Galveston, Grand Island, Grand Rapids, Great Falls, Green Bay, Harrisburg, Hartford, Helena, Indianapolis, Kansas City, La Crosse, Lafayette, Lead, Leavenworth, Lincoln, Little Rock, Los Angeles and San Diego, Louisville, Manchester, Marquette, Mobile, Monterey-Fresno, Nashville, Natchez, Newark, Ogdensburg, Oklahoma, Omaha, Peoria, Pittsburgh, Portland, Providence, Raleigh, Richmond, Rochester, Rockford, Sacramento, St. Augustine, St. Cloud, St. Joseph, Salt Lake, Savannah, Scranton, Seattle, Sioux City, Sioux Falls, Spokane, Springfield (Ill.), Springfield (Mass.), Superior, Syracuse, Toledo, Trenton, Tucson, Wheeling, Wichita, Wilmington, Winona, Belmont Abbey, Ukrainian Greek Catholic, Pittsburgh (Greek Rite). Vicariates Apostolic: Alaska, Hawaiian Islands. Statistics: 17,936 churches; 18,722 secular priests; 7631 regular priests; 237 universities and colleges; 136 seminaries; 703 high schools; 7063 primary schools; 1131 charitable institutions; 20,112,758 Catholics.

Catholic population in large cities of the United States (1916).

New York City, New York	1,545,562
Chicago, Illinois	718,114
Philadelphia, Pennsylvania	436,700
Boston, Massachusetts	294,914
St. Louis, Missouri	281,627
Cleveland, Ohio	261,427
Pittsburgh, Pennsylvania	225,362
Detroit, Michigan	204,796
Buffalo, New York	193,220
New Orleans, Louisiana	147,696
San Francisco, California	139,676
Baltimore, Maryland	137,730
Milwaukee, Wisconsin	126,921
Newark, New Jersey	113,950
Providence, Rhode Island	111,525
Jersey City, New Jersey	109,436
Cincinnati, Ohio	101,931
Rochester, New York	87,171
New Haven, Connecticut	78,840
Fall River, Massachusetts	78,570
Worcester, Massachusetts	69,550
Lowell, Massachusetts	65,098
St. Paul, Minnesota	63,321
Bridgeport, Connecticut	61,369
Syracuse, New York	57,058
Scranton, Pennsylvania	54,443
Louisville, Kentucky	53,474
Minneapolis, Minnesota	51,776
Washington, D. C.	51,421
Toledo, Ohio	51,002
Los Angeles, California	49,107
Paterson, New Jersey	44,033
Albany, New York	39,769
Oakland, California	42,997
Omaha, Nebraska	37,894
Kansas City, Kansas	32,311
Columbus, Ohio	31,948
Indianapolis, Indiana	31,601
Seattle, Washington	29,862
Denver, Colorado	28,772
Cambridge, Massachusetts	28,206
Dayton, Ohio	26,923
Grand Rapids, Michigan	25,074
Portland, Oregon	20,113
Birmingham, Alabama	12,651
Richmond, Virginia	10,776
Memphis, Tennessee	10,160
Spokane, Washington	9,955
Nashville, Tennessee	5,845
Atlanta, Georgia	4,802

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44
a
42
b
BAY OF BISCAY
ATLANTIC OCEAN
FRANCE
PYRENEES MTS.
MEDITERRANEAN
LONG. FROM GREENWICH 7 WEST 6
33
MADEIRA ISLES (TO PORTUGAL)
32
LONGITUDE 18 16 WEST FROM GREENWICH 14
29
LANZAROTE I.
SAN CRISTOBAL DE LAGUNA
PALMA I.
GRAN CANARIA I.
TENERIFFE I.
FUERTEVENTURA I.
FERRO I.
CANARY ISLANDS (TO SPAIN)
28
MONDOÑEDO
OVIEDO
SANTANDER
LUGO
Compostella
R.
MINHO R.
TUY
ORENSE
ASTORGA
LEON
EBRO R.
VITORIA
PAMPLONA
JACA
Burgos
CALZADA
CALAHORRA
ANDORRA
URGEL
HUESCA
TUDELA
BARBASTRO
PALENCIA
Braga
BRAGANZA
Valladolid
TARAZONA
SOLSONA
VICH
GERONA
LERIDA
Saragossa
VILLA REALE
PORTO
ZAMORA
DUERO R.
OSMA
BARCELONA
Tarragona
LAMEGO
SALAMANCA
EBRO R.
SIGUENZA
VISEU
SEGOVIA
TORTOSA

A 130 B C 120 D E 110 F G 100 H I 90 L M 80 N O 70 P
b
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45
d
CANADA
PACIFIC OCEAN
ATLANTIC OCEAN
WASHINGTON
SEATTLE
SPOKANE
PORTLAND
OREGON
OREGON CITY
BAKER CITY
IDAHO
BOISE CITY
HELENA
GREAT FALLS
MONTANA
MISSOURI R.
NORTH DAKOTA
FARGO
BISMARCK
CROOKSTON
DULUTH
SUPERIOR
L. SUPERIOR
SAULTE STE. MARIE
MARQUETTE
L. MICHIGAN
L. HURON
L. ONTARIO
L. ERIE
WISCONSIN
ST. PAUL
ST. CLOUD
WINONA
LA CROSSE
GREEN BAY
MILWAUKEE
GRAND RAPIDS
DETROIT
TOLEDO
SOUTH DAKOTA
LEAD
SIOUX FALLS
SIOUX CITY
DUBUQUE
IOWA
CHICAGO
ROCKFORD
WYOMING
CHEYENNE
NEBRASKA
OMAHA
GRAND ISLAND
DES MOINES
DAVENPORT
PEORIA
FORT WAYNE
INDIANA
INDIANAPOLIS
OHIO
CLEVELAND
COLUMBUS
CINCINNATI
COVINGTON
OHIO R.
LOUISVILLE
WEST VA.
WHEELING
GREAT SALT LAKE
SALT LAKE CITY
NEVADA
UTAH
COLORADO
DENVER
CONCORDIA
KANSAS
KANSAS CITY
ST. JOSEPH
LEAVENWORTH
SPRINGFIELD
BELLEVILLE
ILLINOIS
ST. LOUIS
MISSOURI
KENTUCKY
SAN FRANCISCO
SACRAMENTO
MONTEREY
FRESNO
LINCOLN
ARKANSAS R.
WICHITA
BUFFALO
ROCHESTER
SYRACUSE
ALBANY
NEW YORK
ERIE
SCRANTON
PITTSBURG
ALTOONA
HARRISBURG
NEWARK
TRENTON
BROOKLYN
PHILADELPHIA
N. JERSEY
WILMINGTON
DEL.
BALTIMORE
MD.
CHESAPEAKE BAY
WASHINGTON
RICHMOND
VIRGINIA
NORTH
SPRINGFIELD
WORCESTER
PORTLAND
BOSTON
FALL RIVER
PROVIDENCE
R.I.
MAINE

Percentage of Catholics, in the above cities, in recorded church membership (1916).

	Percentage
Fall River, Massachusetts	86.0
San Francisco, California	79.9
New Orleans, Louisiana	75.5
New Haven, Connecticut	75.3
Jersey City, New Jersey	74.7
Bridgeport, Connecticut	74.7
Providence, Rhode Island	74.2
New York City, New York	73.6
Boston, Massachusetts	73.5
Cleveland, Ohio	73.2
St. Louis, Missouri	71.8
Lowell, Massachusetts	71.2
Buffalo, New York	69.7
Worcester, Massachusetts	69.1
Oakland, California	68.4
Chicago, Illinois	67.8
Newark, New Jersey	67.3
Albany, New York	64.9
Paterson, New Jersey	64.8
Milwaukee, Wisconsin	63.1
Cambridge, Massachusetts	62.4
Syracuse, New York	62.4
Detroit, Michigan	61.9
St. Paul, Minnesota	61.4
Cincinnati, Ohio	61.0
Rochester, New York	60.9
Pittsburgh, Pennsylvania	59.7
Philadelphia, Pennsylvania	56.2
Scranton, Pennsylvania	55.9
Omaha, Nebraska	55.4
Toledo, Ohio	50.5
Baltimore, Maryland	46.4
Grand Rapids, Michigan	43.5
Minneapolis, Minnesota	42.3
Dayton, Ohio	41.6
Louisville, Kentucky	41.3
Seattle, Washington	40.9
Denver, Colorado	40.0
Los Angeles, California	40.0
Columbus, Ohio	33.7
Portland, Oregon	33.4
Indianapolis, Indiana	32.8
Spokane, Washington	32.4
Washington, D. C.	31.3
Kansas City, Missouri	31.1
Memphis, Tennessee	16.9
Birmingham, Alabama	16.4
Richmond, Virginia	13.0
Nashville, Tennessee	9.7
Atlanta, Georgia	6.1

—C.E.; Shea.

Unity of the Church is established in general on this point, that there are not many churches of Christ, but one only. This general concept, however, may very well lead to confusion, because no one denies it. In order that the Church may be said to be one and unique, there is required the union of all those who belong to it, a union of such a nature that all those involved evidently and truly constitute one Church. In order that this union, and consequently the true notion of the unity of the Church, may be rightly understood, it must be remembered that the Church is the society of the faithful. Therefore, the unity of the Church must be of such a kind that it really constitutes one religious society of the faithful. Hence we say that this unity must include three elements essential to such a society: unity of faith, social unity, and ritual unity.

Unity of faith means that the faithful, scattered throughout the world, all believe and profess the same truths according to the teaching which the Church proposes to their belief. It is easy to see that such a form of unity includes two elements: the belief of all in the same truths; and the adhesion of all to one common principle which determines this belief, viz., the magisterium of the Church. Hence, unity of faith not only involves the fact of consent, but also the principle by which that fact is perpetually produced and preserved. Social unity is constituted in the unity of legitimate subordination under the same ruling power, or in the mutual agreement of all with common interests under the direction of one ruling power. In this way, one body or one society is constituted. Ritual unity consists in common participation in all those sacred rites which are of divine institution. The Church, as a religious society intended to offer God a true cult, ought to unite in those sacred rites by which men are dedicated to God, by which they offer Him worship, and are, in turn, perfected by Him. However, since the Church is one religious society, it is necessary that these rites be common to all belonging to that society. Ritual unity is both material and formal. Material ritual unity is the communication itself of all the members of the Church in these rites. Formal ritual unity is the principle in the Church determining this communication, as well as its stability and perpetuity. This principle is the ministry of the Church, instituted by Christ, to guard and administer the sacred rites.

The Catholic Church, according to the analysis given above, is one. It has unity of faith, because all the faithful, believing what the Church teaches, believe, at least implicitly, all the truths handed down by the Apostles, and only those truths; they accept the same creed, interpreted in the same way by the one magisterium of the Church. It enjoys social unity, because the faithful and the clergy are subject to one head, the pope, who by his supreme authority, is the center of unity in the vast society which makes up the Church. It has ritual unity, because all in the Church have the same Sacrifice, the same Sacraments, administered under the direction of the one head of the Church, acting through the bishops, the successors of the Apostles, and the lower clergy. The principle of union and of unity in the Church is membership in the Mystical Body of Christ, by which we are all members of the Body of which He is the Head (Paul, 1 Cor., 12, 27).—C.E.; Berry, The Church of Christ, St. L., 1927. (C. D. McI.)

Universal Bishop, The, title of the pope as chief pastor of the Universal Church. (ED.)

Universalists, a Protestant denomination founded in England, 1750, and brought to America in 1770. It was not until 1870 that a plan of organization and a manual of administration were adopted. They believe that "it is the purpose of God through the grace revealed in our Lord Jesus Christ to save every member of the human race from sin." They emphasize the Fatherhood of God, authority of Christ, retribution for sin in this life, and belief in Scripture. They are now practically Unitarian in so far as "the person, nature, and work of Christ are concerned." Though a small sect, their doctrines are common among Protestants. The local parishes are independent in management of temporal affairs, worship, selection of officers, and administration. They publish four periodicals. Foreign missionary work is carried on in Japan, where in 1916 there were 8 stations; 7 missionaries, with 5 native helpers; and 4 churches, with 503 members. According to the last census, there were in the United States 575 ministers, 498 churches, and 54,957 communicants.—C.E.

Universal Knowledge, a Dictionary and Encyclopedia of Arts and Sciences, History and Biography, Law, Literature, Religions, Nations, Races, Customs and Institutions; edited by Edward A. Pace, Condé B. Pallen, Bishop Thomas J. Shahan, James J. Walsh, John J. Wynne; in twelve volumes; vols. I and II already published, by the Universal Knowledge Foundation, New York. (ED.)

Universe, THE, a Catholic weekly newspaper published in London, England, which owes its inception to Card. Wiseman, who, inspired by the work of "L'Univers" in Paris, suggested the foundation of a popular English paper to counteract the anti-Catholic propaganda carried on extensively at that time by the British press. First issued 8 Dec., 1860, under the editorship of Archibald Dunn, it was later controlled by Denis Lane. Politically a non-party paper, while maintaining its popular character "The Universe" does not fail to deal frankly with political issues when Catholic principles are involved; a special feature is its world-wide news service; now owned by a private limited liability company. Editor, Herbert S. Dean; news editor, George Barnard. (E. V. W.)

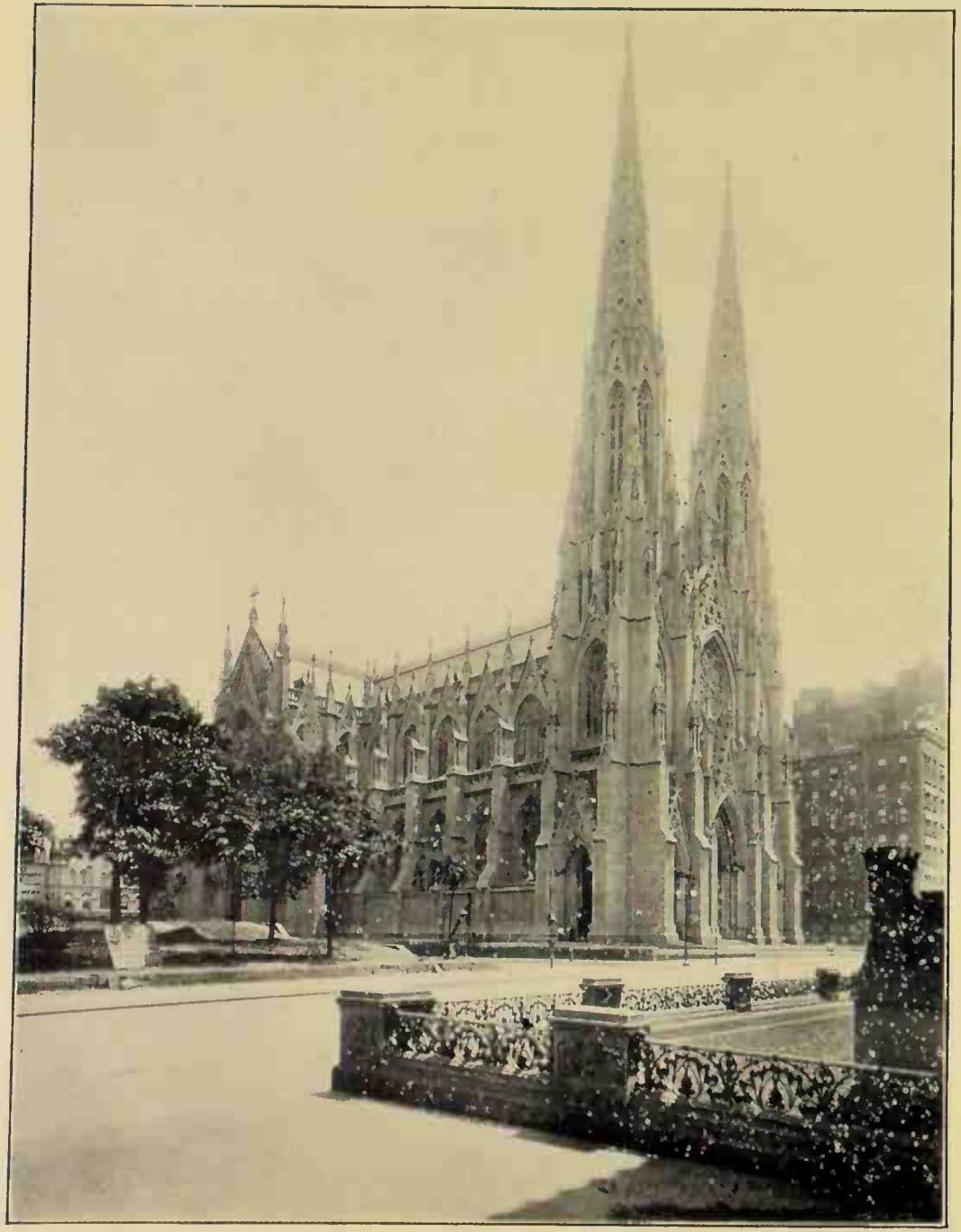
Universities. At various times in the 11th century civil and ecclesiastical authorities of Christian Europe decreed that each church and monastery maintain a school; institutions of higher learning which rose to importance in the 13th century were a natural development of these. University then meant the aggregate body (*universitas*) who taught or studied there, rather than the buildings or equipment, which for centuries were non-existent. Paris, famed for its theology, and Bologna, renowned for law, were the most celebrated universities of the Middle Ages, and served as models for others, in the north and south, respectively. Though civil rulers guaranteed the universities protection and privileges, the ruler whose favors and charters were most valued was the pope, who, because of the Church's universality, could guarantee the cherished right to teach everywhere; civil charters often localized this privilege. The four faculties were usually the fine arts, theology, law, and medicine. All teaching was done in Latin, as the principal aim was training for the Church. The chancellor, representing the papacy and conferring degrees, the rector, dean of the arts' faculty and real head of the university, the deans of the respective faculties, and the proctors, representing the interests of the "Nations" into which the cosmopolitan body of students was divided, administered the university. Previous to the Reformation, 81 universities were established; 13 had no charter, developing *ex consuetudine* (by custom); 33 had papal charters; 15 were of royal or imperial foundation; and 20 founded by both papal and imperial authority. The essential reason for papal authorization was, as St. Thomas said, "In the matter of universities, authority belongs to the chief ruler of the commonwealth, and especially to the Apostolic See, the head of the Universal Church, whose interest is furthered by the university." There is no ground for the inference that foundation of universities by civil powers was a symptom of antagonism to Rome; the spirit and cause of medieval universities could not have existed but for the unity of faith and jurisdiction which held the West together; Russia and countries of the schismatic Orthodox church contributed nothing to the university movement. The effect of the Renaissance in universities was not revolt, as the popes were its patrons, but the Reformation, changing their very essence, localized the old international universities and narrowed the new ones to the creed of their founder. Famous universities of northern Europe, e.g., Oxford, Cambridge, Aberdeen, Heidelberg, were all "reformed"; many universities, notably Louvain, of the more southerly countries, some of them later taken by the state, resisted Protestantism. But the Church did not lose interest in her old, nor cease to establish new universities. For the establishment of a Catholic university now, the pope's authorization alone is necessary, if the foundation is made with ecclesiastical or private funds; if public funds are also used, authorization from the civil power must likewise be obtained, and the state's right to establish purely secular faculties is recognized.—C.E.; Graves, History of Education, N. Y., 1910; Marique, History of Christian Education, N. Y., 1924.

Universities Catholic Education Board, THE, maintains at Oxford and at Cambridge a University Catholic Chaplain for the exclusive benefit of Catholic undergraduates; his duty is to minister to the spiritual needs of such students and to provide conferences on historical, religious, and philosophical topics, in accordance with the conditions on which alone the Holy See was willing, in 1895, to countenance the presence of Catholics at these universities. (E. V. W.)

University Catholic Societies' Federation. Since numbers of Catholic young men and women attend universities in Great Britain, a Catholic Society has been formed within each university to help the students to preserve their faith, to develop their knowledge of it, and to assist in forming an educated Catholic opinion. The need for contact between these societies led to the formation of a central body, University Catholic Societies' Federation. This Federation holds occasional regional or other meetings as well as an annual general meeting; it is also attached to the "Pax Romana," or international secretariate, which links together similar groups in other countries of Europe and elsewhere. The U.C.S.F. issues a periodical entitled "The University Catholics' Review." (E. V. W.)

University College, Dublin, a constituent college of the National University of Ireland, opened by the Irish Jesuits at St. Stephen's Green, Dublin, 1883, for the training of young Irish Catholics. It won 79 of the distinctions awarded by the Royal University, 1884. The faculties include art, philosophy, Celtic studies, science, law, medicine, engineering and architecture, and commerce.—C.E., XV, 200.

Unjust Judge, principal character in a parable recounted only in Luke, 18. It tells the story of an iniquitous judge who feared nothing in heaven nor on earth. For a long time he refused to hear the just cause of a destitute widow, but at last, worn out by her unwavering perseverance, he consents. The force of Christ's teaching here is that if this



UNITED STATES

NEW YORK: ST. PATRICK'S CATHEDRAL

BOSTON: CATHEDRAL OF THE HOLY CROSS

UNITED STATES

CINCINNATI: ST. PETER'S CATHEDRAL

SEATTLE: CATHEDRAL OF ST. JAMES

judge, although wicked and harsh and criminally careless of duty, nevertheless finally surrenders to the unceasing petitions of the poor widow, surely God, who is goodness and justice itself, will hear the persevering prayers of His elect. The parable belongs to that series spoken towards the end of Christ's mortal life, possibly in Perea, though the precise time and place are not certainly known. The immediate listeners were the disciples of The Lord. They had previously heard of the temptations and trials which would usher in the last days, and the Lord wished to caution them that they should not grow weary, but be ever instant in prayer: "that we ought always to pray and not to faint." The parable shows plainly the dignity, the necessity, and the power of prayer, and that perseverance is one of the necessary conditions of prayer.—Callan, The Four Gospels, N. Y., 1917; Fonck, tr. Leahy, Parables of the Gospel, N. Y., 1915.

(R. K.)

Unjust Steward, title of a parable related only in Luke, 16. The Evangelist tells very little about the circumstances surrounding this similitude. From the text it appears that besides the Apostles and disciples there were Pharisees, publicans, and sinners among the audience. It was probably given during the last term of Christ's public life. In this parable Our Lord tells the story of a wealthy man whose steward, a high official, has been called to account because of his dishonesty, and given notice of dismissal. The embarrassment of the steward is shown in a typical Lucan monologue, wherein the servant, soliloquizing, states his unfitness to dig and his shame at the thought of begging. He then conceives a shrewd though dishonest plan of action which will provide for his future, when he shall be deprived of both means and his stewardship. Pending the time of his actual removal he calls the various debtors of his employer and greatly reduces their bills of indebtedness, thus securing their friendship and help for the future. This transaction comes to the knowledge of the rich master, who while proceeding with the punishment and the removal, passes a favorable comment on the clever astuteness of the cunning knave who so prudently looked to his own interests. The parable closes with this commendation: Jesus observes that the children of this world are wiser in their generation than the children of light, and He adds—"make unto you friends of the mammon of iniquity; that when you shall fail, they may receive you into everlasting dwellings." This is one of the most difficult of all the parables, a "*crux interpretum.*" As far back as the days of Julian the Apostate, and down to the present time, Christ has been reproached for proposing a thief and rascal to his disciples as an instructive example. It is called a "strange part in the rich treasure of the Bible," and is said "not to have the least resemblance to the spirit of Our Lord Jesus," etc. The true and correct interpretation rests on the rule which ordains that "in general only the point of comparison in the simile is to be taken into consideration." In the parable it is the rich owner and not Christ who speaks the praise. Neither Our Lord nor the wealthy employer pronounces on the morality of the proceedings. The prudence itself is what is praised, independent of the "moral or immoral principles in the interests of which it is employed." Christ simply tells this story, taken from daily life, to illustrate how worldlings and the wicked manifest so much more wisdom and prudence in their worldly affairs and the interest of time than "the children of light" do to provide for their interest and welfare eternal. The scope of the parable is widened by the second admonition, to employ wealth, "the mammon of iniquity," in making friends for eternity, so when the end of life comes provision shall have been made for one's future. The applications are very numerous: the relations of every man to God; the account that must be rendered at death; the use of wealth; restitution; examination of conscience, etc. This Gospel is read on the Eighth Sunday after Pentecost.—Fonck, tr. Leahy, The Parables of the Gospel, N. Y., 1915; Ollivier, tr. Leahy, The Parables of Our Lord, Lond., 1927. (R. K.)

Unknown God, The. When St. Paul passed through Athens on his way to the Areopagus to speak to the Athenians, he saw their idols, and also an altar on which was written: "To the unknown God"; he made this the text of his speech, and proved that they worshiped the Almighty without knowing it (Acts, 17). The importance of the inscription lay in the fact that it was monotheistic.

Unleavened Bread, Feast of. See Azymes, Feast of.

Unmerciful Servant, appellation given to a parable recounted only in Matthew, 18. It was called forth by St. Peter's question: "Lord, how often shall my brother offend against me, and I forgive him? Till seven times?" After giving the response "till seventy times seven times," Jesus speaks this similitude, likening the kingdom of Heaven to a king who would take an account of his servants. The story is presented in three scenes. In the first scene, one high official of the government is found and brought before the king, owing the enormous sum of 10,000 talents ($10,000,000). As he is unable to pay the debt, orders are given that he and his wife, and his children, and all that he possesses, be sold and the proceeds be put into the state treasury. The servant falls on his knees and piteously begs for mercy. "Have patience with me, and I will pay thee all." The king is moved with pity, and with royal generosity not only sets him free but makes him a present of the whole debt. The second scene depicts the pardoned official leaving the presence of the royal master and encountering a fellow servant who owed him the small sum of 100 pence (about $15). He seizes this fellow servant, throttles him, and demands the payment of the debt. The fellow servant falls on his knees and begs for mercy: "Have patience with me, and I will pay thee all." The official pitilessly refuses and has the debtor cast into prison until he should pay the whole debt. In the last scene, other servants having witnessed this heartless conduct, report it to the king, and just retribution and punishment immediately follow. The servant was delivered to the torturers until he should have paid the whole debt. Jesus Himself gives the lesson the parable is to illustrate: "So shall my heavenly Father do to you,

if you forgive not every one his brother from your hearts." The chief idea of the parable is clear and easily understood. Mercy and forgiveness must be extended one to another in order to obtain mercy and forgiveness from God. The application is obvious: the king is God; the ten thousand talents, man's sins against God; the hundred pence, man's offenses against his fellow men; the merciless servant, the unforgiving man; punishment of the wicked servant, the spiritual punishment awaiting the unmerciful man. The king's revoking the former pardon by no means signifies the revival of former sins. Sin once remitted never returns. The unmerciful servant is not punished for his old debt, but for his new and greater sin of heartlessness to his fellow servant. No particulars are given as to the time and place of this instruction. It was spoken before the last journey to Jerusalem, perhaps while Christ was still in Galilee. The parable is appointed to be read on the Twenty-first Sunday after Pentecost.—Madame Cecilia, St. Matthew, Lond., 1906; Fonck, tr. Leahy, The Parables of the Gospel, N. Y., 1915; Ollivier, tr. Leahy, The Parables of Our Lord, Lond., 1927. (R. K.)

Upper Egypt, Mission, extends from Cairo to Assouan; subject to the Vicariate Apostolic of Egypt; entrusted to the Friars Minor, by whom it was founded in 1687. Superior: Marien Libri, F.M. (1922); residence at Assiout. Stations, 11; schools, 11; pupils, 1150; institutions, 2; Franciscan nuns.

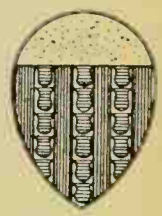
Upper Nile, Vicariate Apostolic of, Uganda Protectorate, Africa (British possession), comprises the eastern portion of Uganda, on the Nile; entrusted to the Foreign Missionaries of Mill Hill; established 1894. Vicar Apostolic: John Campling (1925); residence at Kampala or Mengo, Nysambya. Churches, 25; oratories, 8; chapels, 765; priests, 63; pupils in primary schools, 37,901; Catholics, 43,738.

Upsala, city in northeastern Sweden. Before the introduction of Christianity by St. Ansgar (829), Upsala was famous in Scandinavia for its heathen temple. In 1164 Upsala was established as an archdiocese, the see being transferred to Aros in 1274. During the Middle Ages it became a kind of ecclesiastical capital and numerous religious orders cooperated in training the people. The Reformation entirely wiped out Catholicism in Upsala, and in all Sweden, which is today a vicariate apostolic. The Gothic cathedral, begun in 1287, the largest church in Scandinavia, and the celebrated university, founded in 1477 through the efforts of Archbishop Ulfsson, are now Protestant. Eric, the national saint, St. Bridget (d. 1373), foundress of the Brigittines, and her daughter, St. Catherine, are among the glories of Upsala.

Upsala, University of, founded by a Bull of Pope Sixtus IV, 1477, at the request of Abp. Jacob Ulfsson, primate of the Swedish church (1470-1515). It was modeled on the University of Bologna, had the same privileges and liberties, and faculties of theology, canon and civil law, medicine, and philosophy. The Abp. of Upsala was appointed chancellor and empowered to grant the degrees of bachelor, licentiate, doctor, and master. Religious schism appeared during the rectorate of Laurentius Petri, who had studied under Luther, and who, as the first Protestant Abp. of Upsala, introduced the Reformation into Sweden. The university was closed, 1580, but its place was taken for Catholics by the *collegium regium* at Stockholm, for a while under Jesuit control. It was reopened as a government institution by order of the General Council of Sweden, 1593. At present it numbers 2806 students. —C.E.

Urban I (Lat., *urbanus*, of the city), Pope (222-230), b. Rome; d. there. Little is known of his pontificate beyond the fact that he continued the papal opposition to Hippolytus of Rome and the schismatic party.—C.E.

Urban II (Odo of Lagery), Blessed, Pope (1088-99), b. Châtillon-sur-Marne, France, *c.* 1042; d. Rome. He was a Benedictine, Archdeacon of Reims, Card.-Bp. of Ostia; and legate to Germany, 1082-85. The beginning of his pontificate saw the antipope Guibert and his adherent Henry IV in power at Rome, and Urban was forced to wander through southern Italy until 1094. As pope he excommunicated Henry IV and his antipope Guibert, and Philip I of France, who had been unfaithful to his wife; summoned the Council of Bari, 1098, to attempt a reconciliation with the Greeks on the *Filioque* question. As a result of a plea from the Eastern emperor, Alexius I, he summoned the Council of Clermont (1095), which made plans for a Crusade to capture Jerusalem. The city was won for Christendom but Urban died before the news reached him. Feast, 30 July.—C.E.; Mann.


URBAN II

URBAN III

Urban III (Uberto Crivelli), Pope (1185-87), b. Milan, Italy; d. Ferrara. He was a cardinal and Abp. of Milan before his election at Verona. Early in 1187 he dispatched two legates to England to crown Prince John as King of Ireland. He refused to crown Frederick's son Henry, emperor, and was about to excommunicate Barbarossa when he died.—C.E.; Mann.

Urban IV (Jacques Pantaléon), Pope (1261-64), b. Troyes, France; d. Perugia, Italy. The son of a French cobbler, he became nuncio to Silesia, Poland, Russia, and Pomerania; Bp. of Verdun, 1253; Patriarch of Jerusalem, 1255. After his election at Viterbo he reestablished papal sovereignty in Rome by placing the papal finances on a firm basis and by his diplomatic policy in utilizing the rivalries of unfriendly states. His appointment of Frenchmen to the cardinalate led to the control of the Sacred College by that country in the 14th century. The feast of Corpus Christi was instituted by him, 1246.—C.E.

URBAN IV

Urban V (Guillaume de Grimoard), Blessed, Pope (1362-70), b. Grisac, France, 1310; d. Avignon. A noted Benedictine canonist, he was legate to Milan, and to Naples before his election. Although an abbot only, he was elected by the Sacred College when they were unable to choose one of their own

number. The most important acts of his pontificate were: (1) the return to Rome, 1367, where he restored the papal buildings and reconciled the Eastern Emperor John V Palæologus to the Church; (2) the alliance between the emperor Charles IV and the Church. He excommunicated the *condottieri* and the tyrant Bernabò Visconti; founded the Universities of Cracow, 1364, and Vienna, 1365; gave aid to the Universities of Orange, Orléans, Avignon, and Toulouse. French opposition and political conflicts forced him to return to Avignon, 1370.—C.E.; Pastor.

URBAN V

Urban VI (Bartolomeo Prignani), Pope (1378-89), b. Naples, Italy; d. Rome. He was Abp. of Acerenza, and of Bari, manager of the papal chancery, and first Roman pope during the Western Schism. His lack of tact later caused his electors to declare falsely that they had chosen him under intimidation, and to elect the antipope Robert of Geneva, thus opening the Western Schism. A canonist of note and an able financial manager, he improved the business affairs of the papacy, but his severity led him to depose Queen Joanna of Naples and to estrange most of his cardinals. The result was, that although his election was valid, Christendom was divided by the conflict into two obediences of almost equal strength.—C.E.; Pastor.

URBAN VI

URBAN VII

Urban VII (Giambattista Castagna), Pope (1590), b. Rome, 1521; d. there. Noted as a canonist, he was prior to his election, Abp. of Rossano; governor of Perugia and Umbria; attendant at the Council of Trent, 1562-63; nuncio to Spain; governor of Bologna; legate to Cologne; Consultor of the Holy Office and the Ecclesiastical State; cardinal-priest; and Inquisitor-General of the Holy Office. He accomplished no important acts during his short pontificate.—C.E.

Urban VIII (Maffeo Barberini), Pope (1623-44), b. Florence, Italy, 1568; d. Rome. Educated at the Roman College, he was governor of Fano, legate to France, Abp. of Nazareth, nuncio to Paris, cardinal-priest, and legate to Bologna, prior to his election. He opened his reign, which embraced the period of the Thirty Years' War, by issuing Bulls of canonization of Philip Neri, Ignatius Loyola, and Francis Xavier. A patron of the foreign missions, he aided them with subsidies, extended the sphere of activity of the College of Propaganda, founded the Urban College, 1627, and opened China and Japan to all missionaries, 1633. He had little success in aiding Catholicism in England; issued a Bull against slavery, 1639; built the Barberini Palace and Library; founded the Vatican Seminary; and erected the baldachinum over the high altar in St. Peter's.—C.E.; Mann.

URBAN VIII

Urban College, Rome, for the evangelization of the East, founded, 1627, by P. Ghislieri, Theatine, and G. Batta Vives, with the approval of Urban VIII, is dependent on the Sacred Congregation of the Propaganda. In 1798 the college was closed, but reopened 1817; it has courses of classics, philosophy, and theology.

Urbi et Orbi (Lat., for the city and for the world), blessing given by the pope, after his election, from the balcony of Saint Peter's to the visible multitude before him and invisible multitudes throughout the world; a like blessing given several times a year. Also, decrees binding the rest of the world as well as Rome.—C.E. (J. D.)

Urbs Sion aurea, patria lactea, cive decora, or Jerusalem the Golden, hymn not found in the Breviary. It was written about 1140, by Bernard of Morlaix. The English title given is by J. Neale.—Britt.

Urim and Thummim, two mysterious objects, mentioned in A. V., Ex., 28. From 1 Kings, 14, it is evident that they were lots and were used to obtain information from God; but the material, shape, size, color, and manner of using are unknown. They were carried in the pectoral of the High Priest, and their use seems to have been reserved to him. After the Babylonian Captivity they were no longer in use, as is evident from 1 Esd., 2, and 2 Esd., 7. The Vulgate translates the words, "Doctrine and Truth," the Syriac, "Light and Perfection"; but the oldest references to them suggest that the words expressed two sharply contrasted ideas, like light and darkness, yes and no, life and death.—C.E. (M. S.)

Ursicinus, or Ursinus (Lat., *ursinus*, belonging to a bear), antipope (366-367). He was elected in opposition to Damasus I, and consecrated by the Bp. of Tivoli, contrary to the Church ordinance which demands three bishops for the papal consecration, and custom, which includes in this number the Bp. of Ostia who performs the consecration act. He had been a deacon and Abbot of Ligugé but sympathized with the Luciferians and the Arians. Emperor Valentinian I banished him, 367, but he continued to harass the pope and again put forth his claims, unsuccessfully, at the election of Pope Siricius, 384.

ST. URSULA

Ursula and Companions, Saints, virgins, martyrs (Cologne, 383). According to the legend recorded in the Vatican Library, St. Ursula was the daughter of a Christian king of Great Britain. Being sought in marriage by a great pagan king, she obtained a delay of three years; this time was spent in traveling, eleven ships having been supplied by Ursula's betrothed to accommodate her and 10 companions, each attended by 1000 virgins. They were driven by storm up the Rhine as far as Basle, whence they journeyed on foot to Rome, and visited the holy places; returning to Cologne, they were killed by the Huns in hatred of the faith. Various conflicting legends have arisen concerning the time, place, and manner of their martyrdom. Emblems: a ship, a cloak, and an arrow. Relics at Cologne. Feast, R. Cal., 20 Oct.—C.E.; Butler.

Ursulines, a religious order of women founded by St. Angela Merici in 1535 at Brescia, Italy, for the education of girls. The Rule of St. Augustine was adopted in 1544 when the first approbation was received from Pope Paul III. As many important details remained unsettled at this time, several congregations differing widely in customs, but all calling themselves Ursulines, were formed. Final approbation was received from Paul V, 1618. Among the important congregations were those of Paris (developed from the first foundations), introduced into Ireland, 1771, by Nano Nagle, foundress of the Order of the Presentation; of Bordeaux, 1606; of Lyons, 1610; of Dijon, 1619; of Quebec, 1639. The first establishment in the United States was made at New Orleans, 1727.—C.E.

Ursulines of Quebec, a branch of the Ursuline Order, founded at Quebec, 1639, by Madeleine de Chauvigny de la Peltrie, and Marie Guyart de l'Incarnation, for the education of youth. The Quebec monastery, which is the oldest institution of learning for women in North America, established houses at Roberval, Stanstead, Rimouski (the latter founding a convent at Gaspé), and another at Quebec. The sisters conduct boarding and normal schools. The mother-house is at Quebec; the total number of religious is 334. A branch founded at Three Rivers (1697) is now independent and has established other foundations in Canada and the United States. —C.E.

URSULINE NUNS

Uruguay, republic in South America, administered by a President assisted by a National Administrative Council and a Parliament; area, 72,153 sq. m.; pop., 1,720,468. Catholicity was introduced into Urugnay by Franciscan missionaries who converted the native Chanas. In the 17th century the Jesuits took up the task of evangelizing and civilizing the aboriginal tribes. At their expulsion, in 1767, the Indians lost their teachers and protectors; and, oppressed by the Spaniards, they diminished rapidly, until finally all the native Charruas were slaughtered. With the return of the Jesuits and the arrival of other religious orders, the preaching of the Faith was again undertaken; churches, schools, and hospitals were founded; and according to the Constitution, Catholicity is now the state religion. The church and State however are entirely separate and there is complete religious liberty.

In 1929 Urugnay included the following ecclesiastical divisions:

	Year	*Chs.*	*Pp.*	*Caths.*
Montevideo, A.	1897	500	122	964,577
Melo, D.	1897	...	...	.....
Salto, D.	1897	...	...	161,000

—C.E.

Uses, Liturgical, laws that regulate the performance of liturgical functions and services. From the earliest times we find minor changes and slight differences in the liturgy of various places and localities. They were in no sense independent rites; they were merely local modifications of the parent Roman rites. These slight changes were in keeping with local customs and characteristics, e.g., they had their own saints' days, minor variations in the calendar, and some extra Epistles and Gospels. Many liturgical uses were suppressed in the 16th century, by Pope Pius V (1570). (J. A.)

Ushaw College, England, founded, 1794, at Crook Hall to continue the work of Douai; removed to Ushaw, 1808. Mgr. Newsham who became president, 1837, enlarged and improved the buildings and is regarded as the founder of modern Ushaw. John Lingard, Cardinals Wiseman, Bourne, De la Puente, and Merry del Val were among its alumni. —C.E.

Usuard (d. 875), Benedictine monk of the Abbey of St. Germain-des-Prés, Paris. In 858 he was sent to Spain to procure certain important relics. He is famous chiefly for his "Martyrology," a compilation upon which the existing Roman Martyrology depends very closely, and which is preserved to us in innumerable manuscripts.—C.E.

Usury (Lat., *usura*, a use), an exorbitant rate, or the improper use, of interest; specifically, in law, interest in excess of the legal rate. A fair rate of interest nearly corresponds to the average gain that those engaged in business may generally expect in a determined center. Such a rate covers the risks and ordinary inconveniences of lending. Lending money at interest is subject to abuse. The abuse constitutes the sin of usury. In some countries are found instances of the exaction of interest at thirty, fifty, and even higher per cent. Church and state combined in the Middle Ages to check the abuse, and after the Reformation Luther for a time strove to prevent it. As a remedy for such evil, associations for mutual lending have been instituted. In practise, interest should be exacted according to the usages established amongst honest men, precisely as prices are set. Particular circumstances influence the just rate of interest by either increasing or lowering it.—C.E.; Slater, A Manual of Moral Theology, Lond., 1908. (M. P.)

Utah, the 10th state of the United States in size, the 40th in population, and the 45th state to be admitted to the Union (4 Jan., 1896); area, 84,990 sq. m.; pop. (1920), 449,396; Catholics (1928), 12,147. The earliest preaching to the Indians living within the present Utah was done by two Franciscans, Fr. Silvestre de Escalante and Fr. Atanasio Domingnez, who traveled north from Santa Fé, in 1776, as far as Great Salt Lake. In 1841 Fr. Pierre de Smet, S.J., journeyed through Utah on his way to the Yellowstone, and it is thought that his description of the Salt Lake valley

influenced Brigham Young, whom the missionary met in 1846 near Council Bluffs, to settle there. When Rev. Jean Baptiste Raverdy of Denver visited Salt Lake City, 1863, he found no Catholic settlers but he ministered to the Catholic soldiers at Fort Douglas, as the guest of the commander, Gen. Patrick Edward Connor. The first Mass in Salt Lake City was said in 1866, by Rev. Edward Kelly of Sacramento, in the Assembly Hall of the Mormons, through the courtesy of Brigham Young. In 1869 the first church, a little adobe chapel easily accommodating the handful of Catholics, was built by Rev. James P. Foley, made rector of Salt Lake by Bp. Machebœuf of Denver. The state forms a part of the Diocese of Salt Lake (q.v.). Catholic influence on place-names of the state is shown in the following: Mount Carmel, St. George, St. John, Santa Clara. The U. S. Religious Census of 1916 gave the following statistics for church membership in Utah:

Catholic Church	10,000
Church of Jesus Christ of Latter Day Saints	257,719
All Other Denominations	13,129
Total Church Membership	280,848

—C.E.; Shea.

Utilitarianism (Lat., *utilis*, useful), an ethical theory making the ultimate norm of morality that which conduces to the greatest happiness by giving pleasure or avoiding pain. According to its greatest exponent, John Stuart Mill (1806-1873), social utility is to be preferred to individual; moral and intellectual to the merely sensual; but with other members of the school, utilitarianism differs little from hedonism (q.v.). Herbert Spencer proposes an evolutionist form of the system, emphasizing fulness and intensity of human life as the basic ethical aim. Utilitarianism is not in accord with Christian principles, since it is fundamentally and logically an egoistic and subjectivistic moral system, based on the assumption that whatever is useful is right. —C.E.; Cronin, Science of Ethics, N. Y., 1920; Readings in Ethics, Chi., 1926. (J. A. B.)

Utopia (Gr., *ou*, not; *topos*, place: nowhere), the name given by Bl. Thomas More to the imaginary ideal state described in his book by that name. In general, any imaginary state whose inhabitants are pictured as living under the most perfect possible circumstances. Such ideal commonwealths have been described by Plato, Bacon, Campanella, and others. In an invidious sense, Utopia and Utopian are used for any visionary scheme of social reform, particularly one which fails to recognize the defects inherent in human nature.—C.E. (E. F. MACK.)

Ut queant laxis resonare fibris, or O, FOR THY SPIRIT, HOLY JOHN, TO CHASTEN, hymn for Vespers on 24 June, feast of the Nativity of St. John the Baptist. It was written by Paul the Deacon (720-799). There are about 20 translations. The English title given is found in "The Hymner," and is a cento based on the translation by W. Blew.—C.E.; Britt.

V

V. = Vespers.

Vaast (Vedast), Saint, confessor (*c.* 453-540), Bp. of Arras, b. western France; d. Arras. He baptized Clovis after the battle of Tolbiac and labored with St. Remi converting the pagan Franks. Consecrated Bp. of Arras, St. Vaast was also entrusted with the Diocese of Cambrai. He erected the chapel of St. Peter at Arras, which later became a Benedictine abbey, and now serves as the cathedral. Patron of Arras. Relics in the cathedral of Arras. Feast, 6 Feb.—Butler.

Vacancy, the condition of an office destitute of an incumbent: (1) the Holy See becomes vacant at the death or resignation of the pope; (2) other ecclesiastical offices and benefices, by resignation, deprivation, removal, transfer, and lapse of time for which conferred; not, however, by the mere fact that the grantor goes out of office, unless otherwise specified in the law (e.g., Vicar General) or in the appointment papers.—C.E.; Ayrinhac, General Legislation in the New Code of Canon Law, N. Y., 1923. (S. B.)

Vagi, in Church law, wanderers, persons who have no fixed abode or are far from home. They may be married anywhere by proper authority, with the approval of the bishop.—Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (J. F. S.)

Valentine, Pope (827), b. Rome; d. there. Of noble birth, he entered the service of the Church at an early age, and under Paschal I became head of the Roman diaconate. No information concerning his pontificate is extant.—C.E.; Mann.

Valentine (Lat., well, healthy), Saint, presbyter, martyr, name given to three different persons: a Roman priest and physician beheaded for the Faith on the Via Flaminia, 269, buried in the cemetery named for him there; the second, a bishop of Interamna, is said to have been beheaded at Rome, *c.* 273, and his body was brought to Interamna by his disciples; the third, a martyr in Africa about whom nothing is known except that he died with several companions. The consecration of St. Valentine's day to lovers apparently has no connection with the lives of any of these saints, but is traced more accurately to the belief prevalent in the Middle Ages that birds begin to mate at that time. Patron of greetings. Feast, R. Cal., 14 Feb.—C.E.; Butler.

Valentinian I (Flavius Valentinianus), Roman emperor (364-375), b. Cibalis, Pannonia, Hungary; d. Bregetio, near Pressburg. He accompanied Julian the Apostate to Antioch, whence he was exiled to Gaul for refusing to honor idols. Proclaimed emperor in 364, he appointed Valens ruler of the East, fought the Allamani at Châlons, drove the Picts and Scots from Britain, and was negotiating for peace with the Quadi and Sarmatians when he died. Though a sincere Christian, in his effort to be impartial he at times appeared to favor the Arians and heathens.—C.E.

Valentinian II (Flavius Valentinianus), Roman Emperor (375-392), b. Gaul; murdered, Vienne, Dauphiny, Gaul. Little more than a nominal ruler, his territory included only Italy where he was overshadowed by his mother, Justina, the real ruler with whom he resided at Milan. Upon his mother's death, he abandoned Arianism which she had favored. Just, but weak, he fell under the influence of Arbogast who finally caused his assassination. He cooperated with Pope Siricius in the erection of the Basilica of St. Paul.—C.E.

Valentinian III, Roman emperor (425-455), b. Ravenna; d. Rome. During his reign, the decay of the Western Empire was hastened by the abandonment of Britain, 446, the failure of Ætius to hold Gaul against the Franks and Huns, and the loss of Africa. In 425 all schismatics were ordered to leave Rome. Valentinian strongly opposed the Manichæans, and ardently supported papal supremacy. At the approach of Attila he fled from Ravenna to Rome, where he was later assassinated. —C.E.

Valerian (Publius Aurelius Licinius Valerianus), Roman emperor (253-260), proclaimed emperor by the army at Rhætia, he proved weak and vacillating and, influenced by Macrinus, originated the persecution of Christians under Decius. He was finally captured by the Persians and spent the rest of his life in torture and humiliation as a prisoner.—C.E.

Valiant Woman, the strong woman of the Scriptures (Prov., 31); among the best analyses of character in the O.T. (ED.)

Validation, the making valid of a matrimonial contract which was null on account of a diriment impediment. It is necessary that the impediment cease or be dispensed from, and that the marriage consent be renewed at least by the party who knows of the impediment. If the impediment is public, consent must be renewed by both in the usual form; if the impediment is occult, not generally known, the renewal of consent may be in secret. If the impediment is known to only one of the parties, it is enough that he renew his consent, provided that the other party's consent perseveres. —C.E. (J. F. S.)

Valladolid, city in northern Spain, built on the site of an ancient Roman city, and a probable Moorish foundation with the name Ulid or Walid. The first mention of Valladolid is found in the "Crónica de Cardeña," its real founder being the Castilian Count Ansúrez (1074) who conferred upon the abbot and chapter of the collegiate church vast territories. Erected as a diocese in 1595, with D. Bartolomé de la Plaza as first bishop, Valladolid was not created an archdiocese until 1857. It possesses a magnificent cathedral (1595), the church

of S. Pablo, founded in 1276, and a famous university, originating, c. 1260, and authorized in 1346. The archdiocese comprises 150,000 Catholics, 241 churches and chapels, 251 priests, 205 religious, 837 sisters.

Valladolid, UNIVERSITY OF. The date of its foundation is uncertain although it probably was founded between 1260-64. It was flourishing in 1293 and was approved by Pope Clement VI, 1346; noted for its school of surgery. It came under the control of the state in the time of King Charles III (1759-88).—C.E.

Valleyfield, DIOCESE OF, Canada; embraces Beauharnois, Chateauguay, Huntingdon, Soulanges, and Vaudreuil counties; suffragan of Montreal. Bishops: Joseph Médard Emard (1892-1922); Raymond-Marie Rouleau, O.P. (1923-26); Joseph A. Langlois (1926). Churches, 49; priests, secular, 100; priests, regular, 16; religious women, 375; colleges, 2; normal school, 1; academies, 25; parochial schools, 274; institutions, 7; Catholics, 57,937.

Valleyfield College, Valleyfield, Quebec, Canada; founded 1893; conducted by the diocesan clergy; classical and commercial courses; students, 305.

Valverde, VINCENT DE (d. 1541), Dominican missionary, b. Oropesa, Spain; d. Island of Puná, near Guayaquil. He accompanied Pizarro as a missionary on his intended voyage of conquest to Peru, instructed and baptized Atahualpa, the Incan monarch, and was made first Bishop of Cuzco. At the assassination of Pizarro, he fled from Peru and on his way to Panama was killed by the Indians at Puná.—C.E.

Vancouver, ARCHDIOCESE OF, British Columbia; Vicariate Apostolic of British Columbia, 1863; Diocese of New Westminster, 1890; Archdiocese of Vancouver, 1908; comprises the Province of British Columbia, south of 53° N. lat. and east of Georgia Strait. Suffragans: Victoria, and the Vicariate Apostolic of the Yukon and Prince Rupert. Bishops: Louis Joseph D'Herbomez, O.M.I. (1864-90); Paul Dubrieu, O.M.I. (1890-99). Archbishops: Augustin Dontenwill, O.M.I. (1900-08); Neil McNeil (1910-12); Timothy Casey (1912). Churches, 74; chapels, 61; priests, secular, 36; priests, regular, 52; religious women, 481; academies, 6; parochial schools, 14; Indian schools, 5; institutions, 5; Catholics, 38,000.

Vancouver College, Vancouver, B. C.; conducted by the Christian Brothers of Ireland; pupils, 375.

Vase, emblem in art associated with St. Mary Magdalene, commemorative of the vase or box of ointment with which she anointed the feet of Our Lord.

Vatican (perhaps Etruscan place-name, VATICUM), collection of buildings in Rome, grouped around the palace of the pope. Pope Symmachus (498-514) was the first to build a residence near the ancient Basilica of St. Peter. By extensive purchases of land the medieval popes acquired possession of the entire Vatican Hill. From time to time the Vatican was enlarged, until it has become the largest palace in the world. Only a comparatively small portion is residential, the remainder serving the purposes of art and science, or being employed for the administration of the official business of the Church and the management of the palace. There are a large number of chapels, the most famous of these being the Sistine Chapel (q.v.). All these buildings are surrounded by fine gardens decorated with marble statues and other works of art. Among the important buildings included in this group are the Cappella Paolina, the Vatican Library (q.v.), the Vatican Archives, the Museo Pio-Clementino, the Vatican Pinacotheca, the Galleries Chiaramonti, the Braccio Nuovo, the Vatican Observatory (q.v.), and a printing office.—C.E.

Vatican Council, the twentieth œcumenical council, opened, 8 Dec., 1869, in the pontificate of Pope Pius IX, in what is now the Vatican City; adjourned indefinitely, 20 Oct., 1870, six weeks after the Piedmontese troops entered the States of the Church. Two important dogmatic Constitutions result from the council. The first defends the Catholic doctrine on faith against the heresies of modern rationalism, materialism, and atheism. The second defines the Catholic doctrine on the institution, perpetuity, and nature of the primacy of the Roman pontiff. This Constitution contains the famous definition of papal infallibility: "Faithfully adhering, therefore, to the tradition inherited from the beginning of the Christian Faith, we, with the approbation of the sacred council, for the glory of God Our Saviour, for the exaltation of the Catholic religion, and the salvation of Christian peoples, teach and define, as a Divinely revealed dogma, that the Roman pontiff, when he speaks ex cathedra, that is, when he, in the exercise of his office as shepherd and teacher of all Christians, by virtue of his supreme Apostolic authority, decides that a doctrine concerning faith or morals is to be held by the entire Church, he possesses, in consequence of the Divine aid promised him in St. Peter, that infallibility with which the Divine Saviour wished to have His Church furnished for the definition of doctrine concerning faith or morals; and that such definitions of the Roman pontiff are of themselves, and not in consequence of the Church's consent, irreformable."—C.E. (T. H. Q.)

Vatican Library, the fourth papal library. The foundation of this collection was laid by Martin V (1417-31) when he took up his residence at Rome. It was enlarged by Eugene IV, but Nicholas V (1447-55) may be regarded as the real founder; he acquired the imperial library of Constantinople, scattered by the Turks, and upon his death bequeathed 824 codices. It continued to grow under Sixtus IV (1471-84), and Julius II (1503-13), and during the pontificate of Sixtus V (1585-90) a new building was erected and the library assumed its present name. Leo XIII (1878-1903) made important additions, and in 1928 Pius XI accepted the offer of the Carnegie Endowment for International Peace, to assist in the work of compiling a modern catalogue of the possessions in the Library. At present it contains some 60,000 manuscripts, 7000 incunabula, and 500,000 printed books. Its most famous collections are: that of Fulvio Orsini; the Palatine Library; those of the Dukes of Urbino, Queen Christina of Sweden, the Cardinals Ottoboni,

Zelada, and Mai; Giovanni de Rossi; and those of the Borghese, Barberini, and Chigi families. Among its librarians were Bussi, Card. Cervini (Marcellus II), Platina, Inghirami, Leone Allacci, Carini, Card. Ehrle, and Card. Ratti (Pius XI). The Library maintains manuscript-repairing, book-binding, and publishing departments, and in its present capacity of a scientific institution for the use of students it is making one of the greatest contributions to the progress of human thought.—C.E., XV, 290.

Vatican Observatory or SPECOLA ASTRONOMICA VATICANA. It had its inception in the so-called "Tower of the Winds," erected by Gregory XIII (1502-1585) as a convening place for the scholars delegated to reform the calendar. It was equipped with the best instruments available for observing aerial phenomena, and in 1796 the upper part of the tower was devoted to an observatory with the addition of several instruments. Here from 1800-21 Gilii made his noted series of meteorological observations, with instrument readings twice daily. The instruments were later removed to the Roman College, but on the loss of this to the Church they were retransferred to the Vatican and augmented by the collection of instruments presented to Leo XIII in 1888. A second tower, 435 yds. from the Gregorian, a part of the ancient Leonine Fortress, was ceded by Leo XIII to the Vatican Observatory for the purpose of continuing Argelander's observations to fainter magnitudes by means of photography, and a number of volumes were published on the subject. This work was carried on under the direction of Francesco Denza, Barnabite, who founded the Italian Meteorological Society. With the appointment of Cardinal Maffi to the presidency of the Specola, in 1904, the Gregorian Tower was abandoned to historical archives, and the second round tower of the old Leonine Fortress, with the adjoining summer residence of Leo XIII, was devoted to astronomy. The two old towers were joined by a bridge over the fortification wall, along which various astronomical instruments are now stationed. The second tower, now called Torre Pio, contains a sixteen-inch visual teleseope. The observatory has been further enlarged by the addition of a valuable astronomical library.—C.E.

Vatican State (VATICAN CITY), the territory in which the Holy See possesses full property rights, and over which it exercises exclusive and absolute power and sovereign jurisdiction. Its boundaries were determined by the Lateran Treaty, 11 Feb., 1929. In extent it embraces little more than the grounds used by the pope since 1870, and the following extra-territorial possessions: the Basilicas of St. John Lateran, St. Mary Major, and St. Paul, with the buildings attached to these; the edifice of San Callisto near Santa Maria in Trastevere; the papal palace of Castel Gandolfo; the property sites on the Janiculan Hill of the Congregation for the Propagation of the Faith, and other properties in this neighborhood, formerly belonging to the State, the ex-convent buildings annexed to the Basilica of the Twelve Apostles, and to the churches of Sant' Andrea della Valle and San Carlo ai Catanari; the palaces of the Dataria, the Cancellaria, the Propagation of the Faith in the Piazza di Spagna, the Holy Office, the Convertendi, and the palace of the Vicariate: about 160 acres in all. The Vatican State was restricted to this small area at the express wish of the pope, in order to manifest to the world that the object in acquiring territory was to safeguard the independence of the Holy See, and not the attainment of political power and kingly splendor. Its position in the international sphere is that of a neutral and inviolable territory. Its subjects, numbering about 300, for the most part employees of the Vatican and their families, are voluntary subjects, free to depart at will. There is no army, and practically no paraphernalia of a civil government. Its spiritual affairs are in charge of a special Vicar General assisted by a parish priest.—Treaty and Concordat between The Holy See and Italy, Official Documents, Wash., 1929. (M. E. D.)

Vaudreuil, PHILIPPE DE RIGAUD, MARQUIS DE (d. 1725), Governor of Canada, b. Languedoc, France; d. Quebec. He served as colonel in the king's musketeers before his arrival in Canada, 1687, in charge of a marine detachment. Made governor of Montreal, 1698, he was loved by the people, and feared by the Indians; he fortified the country and encouraged agriculture and commerce.—C.E.

Vedanta, the name of an ancient philosophy of India. As interpreted by three organizations, established in the United States, numbering less than 200 members, it means literally "end of all wisdom."

Vedas (Skt., *veda*, knowledge, sacred book), in a specific sense, the sacred books of ancient India; in a general sense it includes, in addition to these books, the theological and philosophical literature attached thereto. Usually, however, it refers to the four collections of hymns and prayers for ritualistic purposes, the fourth of which was not originally regarded as canonical. THE RIG-VEDA (veda of verses), the oldest and most important, is the earliest record of the mythology of an Indo-European people. Its 1028 hymns, invocations to the deities, contain strong elements of nature worship. Its poetry shows a background of sacerdotal refinement and culture. THE SAMA-VEDA (veda of chants) has 1549 stanzas, all of which were taken from the Rig-Veda. It served as a text-book for the priest at the Soma sacrifice. THE YAJUR-VEDA (veda of sacrificial prayers) is made up largely of verses from the Rig-Veda. It was used for the entire sacrificial rite and was therefore to the Hindus the most important of all the Vedas. THE ATHARVA-VEDA (veda of the atharvans or fire priests) is not essentially religious in character and not connected with the ritual of the Soma sacrifice. It consists chiefly of spells and incantations intended to curse as well as to bless.—C.E.

Veil, RELIGIOUS, covering for the head and shoulders worn by women. Among the religious orders several kinds are in use: the veil of probation, usually white, given to novices; the veil of profession, given at the pronunciation of the vows; the veil of virginal consecration given to virgins twenty-five years of age; the veil of ordination given to a nun at the age of forty, with the privilege of intoning the office and reading the homilies in choir; the veil of prelature, a reward given to

abbesses when they reach their sixtieth year; the veil of continence, given to widows. The bridal veil, or covering worn by a person about to be or being married, dates from ancient times and has been used both in the Orient and in Europe. In some sections of early Greece it covered both the bride and groom as they proceeded to their new abode. The veil of the Romans was large and flame-colored or yellow; it covered the bride's head and fell behind to her feet. At the end of the ceremony it was removed by the bridegroom. Christians employed this style until the 5th century, although a little later it might be purple or white, and was sometimes worn during the time of betrothal. In the 9th century a veil was held over the married couple while they were solemnly blessed; until recently this practise existed in parts of France, and continues to be used in Spain according to the Mozarabic Rite. Some rituals have prescribed that the veil completely cover the bride and only the shoulders of the groom, in accordance with the particular consecration of the bride. Today the veil is usually white and long.—C.E.

Veils, LITURGICAL. The ciborium veil is a white silk veil with which the ciborium is draped when it contains the small Hosts used for the Communion of the people. The humeral veil (Lat., *humerus*, shoulder) is a long, wide, oblong piece of silk or gold cloth, suitably ornamented, worn over the shoulders by a priest when he blesses the people with the Blessed Sacrament or carries it in procession. He covers his hands with the ends of the veil so that it, and not his hands, touches the monstrance which contains the Blessed Sacrament. He also wears the veil when transferring the Blessed Sacrament from one place to another. At these times the veil is always white silk or gold cloth. When the subdeacon carries the chalice or holds the paten during a solemn Mass, he uses a humeral veil of the same color as the vestments. The *lintheum* was an ancient veil covering the chalice and paten; the *lintheum pectorale* is used at pontifical Mass to cover the hands of the subdeacon.—MacMahon, Liturgical Catechism, Dublin, 1926.

(J. C. T.)

Velasquez, vā-läs'kĕth, DIEGO RODRIGUEZ DE SILVA Y (1599-1660), famus Spanish painter, b. Seville; d. Madrid. At thirteen he was the pupil for a short time of the irascible Francisco de Herrera, and studied afterwards with Francisco Pacheco for five years, learning the essentials of art from both, but working much from nature. On his second visit to Madrid, in 1623, he was named painter of the household by Philip IV, the two becoming intimate friends for life. On the advice of Rubens, who visited Madrid in 1628, he went to Italy for two years. He spent half of the time in Rome, where he painted the well-known "Forge of Vulcan." To the two decades after his return belong numberless portraits of the king and the royal family, the "Christ on the Cross" of the Prado, and the famous "Surrender at Breda" or "The Lances," considered one of the greatest historical paintings in the world. On a second visit to Rome, in 1649, he painted the fine "Innocent X," of the Doria Pamphili palace. To the last decade of his life belong the "Spinners," and "Las Meniñas" (Prado), the last a portrait of the Infanta Margarita and her maids. In 1659 he received the Order of Santiago, the legend being that Philip IV himself painted the decoration on the portrait of the artist in "Las Meniñas." Other well-known pictures of this superb portrait-painter and early master of naturalism are the spirited little "Don Baltasar Carlos," "The Coronation of the Virgin," "Æsop," "The Topers," and the "Venus with a Mirror."—C.E.; Lucas, Velasquez, N. Y.

Ven. = *venerabilis, venerabiles* (venerable).

Venantius (WIGAND), SAINT, martyr, d. Camerino, Italy, 250. He professed his faith publicly at the age of fifteen, was thrown to the wild beasts, but was miraculously preserved. He was then thrown down a precipice and his head was struck off. Buried at Camerino. Feast, R. Cal., 18 May.—C.E., XV, 619; Butler.

Venerable, title given to Servants of God after the Congregation of Rites decides that they have practised virtue to an heroic degree. (ED.)

Veneration of the Saints. Recognizing the work of God manifested in the saints by abundant grace, their cooperation with it, and their position in the Communion of Saints according to the Divine plan, the Christian soul is led to admire them, to beg for their prayers with God, and to desire to imitate them. See DULIA. (A. Z.)

Venezuela, republic in South America, administered by a president and Congress; area, 393,874 sq. m.; est. pop., 3,053,497. The religion of Venezuela has always been Catholic. Missionary work was begun by the Capuchins, but the civilization of the natives was accomplished chiefly by the Franciscans and Dominicans, with the secular clergy. At the constitution of the Colombian nationality, 1824, the State assumed the same control of the churches of America which the pope had formerly granted to Catholic monarchs; this *patronato*, as it was known, was retained by Venezuela, despite the clergy's protests, when it left the Colombian union. The earliest conflict between Church and State was over the refusal of Abp. Méndez to subscribe to the Constitution of 1830, because it did not mention Catholicity as the state religion. Later the conflict between Abp. Guevara and Guzmán Blanco caused systematic persecutions and the introduction of a reprehensible element into the clergy, until Guevara resigned, 1875. The revival was slow, but since Guzmán Blanco's fall, the Church's position has been more favorable. In 1886 the government invited the Sisters of Charity of St. Joseph of Tarbes to take charge of hospitals, and to open girls' schools and colleges. The Spanish Sisters of Charity of St. Anne, the Little Sisters of the Poor of Maiquetia, the Servants of the Most Holy Sacrament, and the Franciscan Sisters followed at intervals. Capuchin monks were introduced by the government, 1891, and the Salesians arrived, 1894. Augustinian Recollects came, 1899, and in 1903 the Sons of Mary Immaculate and the Dominican Fathers established themselves throughout the republic. These missionaries converted savages, ministered to settlers, founded churches and schools, and helped the Church regain her former position. Religious instruction in schools and col-

leges is authorized by the State, and today Catholicity is the state religion, but there is toleration of all others. In 1929 Venezuela included the following ecclesiastical divisions:

	Year	*Chs.*	*Pp.*	*Srs.*	*Caths.*
Mérida, A.	1923	150	100	..	450,000
St. Christopher, D...	1922	..	..	..	.....
Zulia, D.	1897	..	..	67	160,000
St. James of Venezuela, A.	1803	257	183	224	600,000
Calabozo, D.	1863	70	38	..	210,430
Carabobo, D.	1907	49	..	..	60,000
Coro, D.	1922	..	..	..	.....
Cumana, D.	1922	..	..	..	.....
St. Thomas of Guiana, D.	1790	20	26	..	400,500
Valencia, D.	1922	..	..	..	.....
Caron, V.A.	1922	..	2	..	14,000

—C.E.

Vengeance. See ANGER.

Venial Sin (Lat., *venia*, pardon), an offense against God which does not deprive us of His friendship and which merits only temporal punishment. It is called venial because it is more easily pardoned than mortal sin. Venial sin, however slight it may be, is, nevertheless, an injury done to God. It diminishes the fervor of charity, and causes us to tend to God with less affection than He deserves. It dims the light of the intellect, weakens the will, and so disposes to mortal sin. It deprives man of many degrees of grace and glory. Unless expiated, it will merit the pains of purgatory in the world to come.—C.E., XIV, 9; Cassilly, Religion, Doctrine, and Practice, Chi., 1926. (R. G. B.)

Venice, city in northern Italy, and former state. When Attila ravaged Italy in 452, the Venetians took refuge in Venice, which had already been inhabited in Roman days. In 697 they united under the rule of the Doge, and in 775 the establishment of an episcopal see on the island of Olivolo marked the foundation of the state of Venice, which did not become fully independent until 1084. During the next five centuries Venice acquired territory in all the countries of the Mediterranean, became the rival of Genoa, and during the Crusades was the leading commercial and maritime state in Christendom. Her decline began after the fall of Constantinople (1453); the Venetian republic was extinguished by Napoleon (1797), and after many changes of government, Venice was incorporated into the Kingdom of Italy (1866). Although under Byzantine influence, the Venetians were loyal to Rome during the Great Schism. In 1457, the Patriarchate of Venice was established and was given jurisdiction over a number of sees. The city is famous for its Byzantine cathedral, begun in 829 when the relics of St. Mark were procured, and remodeled in 1047, for its numerous churches, which contain many relics transported from the East, and for innumerable art treasures, including the works of Bellini, Titian, Tintoretto, Veronese, Donatello, Verrocchio, etc. The Patriarchate of Venice, which includes the city and the surrounding territory, has about 160 churches and chapels; 250 secular, and 280 regular priests; 44 religious houses, and 200,000 inhabitants.—C.E.

Veni Creator Spiritus, or CREATOR-SPIRIT, ALL-DIVINE, hymn for Vespers and Terce on the feast of Pentecost and throughout the octave. Styled "the most famous of hymns," it is sung at the election of popes, consecration of bishops, ordination of priests, dedication of churches, at councils and synods, and before sermons. It was written probably by Rabanus Maurus (776-856) and is the only Breviary hymn retained in the Anglican prayer-book. Approximately 60 translations are in existence; the English title given is by J. Aylward. The fourth verse reads:

> Kindle with fire brought from above
> Each sense, and fill our hearts with love;
> And grant our flesh, so weak and frail,
> The strength of Thine which cannot fail.

—C.E.; Britt.

Veni Sancte Spiritus. See COME, HOLY GHOST, SEND DOWN THOSE BEAMS.

Verapoly, ARCHDIOCESE OF, India; vicariate, 1853; archdiocese, 1886; bounded N. by the Ponany River, E. by the western Ghauts, W. by the Diocese of Cochin, and S. by that of Quilon, the Rani River forming the boundary between them; suffragan: Quilon; entrusted to the Discalced Carmelite Fathers (Spanish Province). First vicar Apostolic: Joseph of S. Maria de Sebastiani, O.D.C. (1660-63); last vicar Apostolic: Bernardino Baccinelli of St. Teresa, O.D.C. (1859-68; received titular archbishopric). Archbishops: Leonard Mellano of St. Louis, O.D.C. (1868-97); Bernard of Jesus Arguinzonis, O.D.C. (1897-1919); Angel Mary Perez y Cecilia, O.D.C. (1919); residence at Ernakulam (Cochin State). Churches and chapels, 86; stations, 18; priests, secular, 50; priests, regular, 31; religious women, 71; seminary, 1; college, 1; high schools, 3; middle schools, 13; primary schools, 133; pupils in schools, 19,410; institutions, 9; Catholics, 118,100.

Verbiest, FERDINAND (1623-88), Jesuit missionary and astronomer, b. Pitthem, Belgium; d. Peking. In 1658 he accompanied Father Martini to China and after a year at Macao assisted and later replaced Father Schall in his astronomical labors at Peking. By demonstrating the superiority of European astronomy over the ancient astronomy of China, he succeeded in winning the favor of the emperor and secured the return of the missionaries imprisoned during the persecution of 1664, thereby gaining for the Church greater security than it had had before the outbreak. He was the author of several astronomical works in Chinese. —C.E.

Verbum supernum prodiens [E Patris], or CELESTIAL WORD, TO THIS OUR EARTH, hymn for Matins on Sundays and week-days during Advent; Ambrosian school, 5th or 6th century. About 30 translations are in existence; the English title given is by W. Courthope.—C.E.; Britt.

Verbum supernum prodiens [Nec Patris], or THE HEAV'NLY WORD PROCEEDING FORTH, hymn for Lauds on the feast of Corpus Christi. It was written by St. Thomas Aquinas (1227-74) and has about 25 translations; the English title given is by J. Neale. The fifth and sixth verses, known as the "O Salutaris Hostia" (q.v.), are often sung at Benediction. The fourth verse reads:

> By birth, our fellow-man was He;
> Our meat, while sitting at the board;
> He died, our ransomer to be;
> He ever reigns, our great reward.

—C.E.; Britt.

Verdi, GIUSEPPE (1813-1901), operatic composer, b. Le Roncole, Parma, Italy; d. Villa S. Agata, near Busseto. He manifested more than ordinary musical ability from early youth, mastering composition under Provesi at Busseto, 1826-29, and Lavigna at Milan, 1831-33. His first opera, "Oberto," was performed in 1839. The first period of development includes "Ernani" (1844) and ends with "Luisa Miller" (1849). A new phase began in 1851 with "Rigoletto," followed by "Il Trovatore" (1853), "La Traviata" (1853), "Un Ballo in Maschera" (1859) and "La Forza del Destino" (1862). "Don Carlos" (1867) and "Aïda" (1871) represent a third style, while the "Otello" and "Falstaff" of 1887 and 1893 reveal the mature insight of his later mellow years, the last-named being the remarkable work of an octogenarian. He was not without power in sacred composition, his "Messa da Requiem" (1874) and "Pater Noster" (1880) placing him with distinction among church musicians.—C.E.

Vergilius of Salzburg, SAINT, confessor (700-89), Abp. of Salzburg, b. Ireland; d. Salzburg. He was distinguished in Ireland as an astronomer, and is mentioned in the "Annals of Ulster" as Abbot of Aghaboe. Leaving Ireland in 745, on a pilgrimage to Palestine, he settled in France and finally in Bavaria, where he became abbot of St. Peter's, Salzburg, and later its bishop. He was condemned by St. Boniface for his theory of the antipodes (q.v.), but acquitted himself satisfactorily. Canonized, 1233. Feast, 27 Nov.—C.E.; Butler.

Vermont, the 42nd state of the United States in size, the 44th in population, and the 14th state to be admitted to the Union (4 March, 1791); area, 9564 sq. m.; pop. (1920), 352,428; Catholics (1928), 86,966. The first Mass offered in Vermont was said in 1666, by the Sulpician, Fr. Dollier de Casson, in the little chapel built for the French soldiers stationed at Fort Anne on the Isle La Motte. In 1668 Mgr. Laval, Bp. of Quebec, administered Confirmation there. Before long the chapel was a ruin, but very appropriately the locality furnished the marble for the Burlington cathedral in 1863. Jesuits from Canada had missions for the Indians at several settlements near Lake Champlain early in the 17th century, and there were chapels at Swanton and Ferrisburg. A few Canadian French families at Alburg, near the border, had a chapel by 1734. Catholic settlers were few, however, as in all the New England settlements on account of Puritan prejudice, the discriminations against them in the Vermont Constitution of 1777 being only finally removed in 1793. An early convert to the Church, in 1808, was Frances Allen, daughter of Ethan Allen, who died a nun in the Hôtel-Dieu of Montreal in 1819. In 1815 Canadian and Irish Catholics were visited by Rev. François Matignon of Boston, a former professor in the Collège de Navarre, and in 1818 Rev. P. M. Migneault of Chambly, Canada, began to pay regular visits to the settlements near Lake Champlain. In 1821 Mass was said in the house of a Mr. White at Burlington by Rev. Paul McQuade, and finally a church was built in Burlington, 1832, by Rev. Jeremiah O'Callaghan, appointed first resident priest by Bp. Fenwick. The site was given by Col. Archibald Hyde, a convert. The Diocese of Burlington (q.v.) comprises the state. Catholic influence on place-names of the state is shown in the following: St. Albans, St. Brides, St. George. The U. S. Religious Census of 1916 gave the following statistics for church membership in Vermont:

Catholic Church	78,178
Congregational Churches	22,912
Methodist Episcopal Church	16,808
Northern Baptist Convention	9,797
Protestant Episcopal Church	6,000
Universalists	2,270
Unitarians	1,833
Advent Christian Church	1,040
All Other Denominations	6,844
Total Church Membership	145,682

—C.E.; Shea.

Vernier, PIERRE (*c.* 1580-1637), inventor and mathematician, b. Ornans, Franche-Comté; d. there. Originator of a small movable scale, the *vernier*, which, attached to a sextant, barometer, or any graduated instrument, makes possible the reading of very small subdivisions.—C.E.

Veronese, PAOLO (PAOLO CALIARI; 1528-88), painter, b. Verona, Italy; d. Venice. He may be considered the Venetian painter *par excellence*, since his greatest paintings are representations of the glory of Venice, no matter what their titles may be. Loving color, pageantry and spacious architectural background, he is famous for great banqueting scenes, such as "The Marriage at Cana," done in 1562 for the Church of San Giorgio Maggiore in Venice, now in the Louvre, and "The Feast at the House of Levi" (1570), in the Academy of Venice. He chose these subjects repeatedly, quite frankly ignoring the religious element, but filling his canvas with a gorgeous wealth of decoration and introducing portraits of historical persons most incongruously. As a colorist he is supreme. The church of San Sebastiano, in Venice, where he is buried, glows with his work, a beautiful example there being the "Martyrdom of St. Sebastian." "The Vision of St. Helena" of the National Gallery, in London, gives an idea of a different side of his genius. Other well-known works are the frescoed figures of the Doge's Palace, and "The Rape of Europa" in the Capitoline Gallery in Rome.—C.E., III, 196.

ST. VERONICA

Veronica, SAINT, a pious matron of Jerusalem, who accompanied Christ to Calvary and offered Him a towel on which He left the imprint of His face. In the Italian legend, she cures Emperor Tiberius by the sacred image, which she bequeaths to Pope Clement and his successors. In the French, she marries Zacheus, a convert, in France, accompanies him to Rome, leaves him as a hermit at Rocamadour, assists Martial and brings relics of the Blessed Virgin to Soulac, where she preaches and dies. In many places she is identified with the "woman with an issue of blood" who was cured in the Gospel. Feast, 12 July.—C.E.

Verrazano, GIOVANNI DA (1485-1527), navigator, b. Val di Greve, Italy; d. Puerto del Pico,

Spain. On a voyage of discovery in behalf of Francis I, he explored the coast of North America, and from his note book, in which he gives the first description of New York bay and harbor, and the Hudson River, his brother drew the first map of the North Atlantic coast.—C.E.

Verrocchio, vā-rôk'kē-ō, Andrea Del (1435-88), sculptor and painter, b. Florence; d. Venice. He was a pupil of Donatello, and a teacher of Leonardo da Vinci and Perugino. His masterpiece, the bronze equestrian statue of Bartolommeo Colleoni, in Venice, is considered the finest in the world. Other well-known pieces are the "David" of the Bargello, and the "Boy with a Fish" in the Palazzo Vecchio. The only example of his work as a painter is "The Baptism of Christ" in the Academy of Florence. —C.E.

Versicle (Lat., *versieulum*, short verse), a part of the Responses in the Divine Offiee, usually very brief or only part of a verse. (ED.)

Versions of the Bible. *Greek:* Septuagint or Alexandrine Version, the first and foremost translation of the Hebrew Bible, made in the 3rd and 2nd centuries B.C., the official text of the Greek Church; Version of Aquila, which Origen and St. Jerome found of value in the study of the original text; Versions of Theodotion, Symmachus, and others. *Versions from the Septuagint:* Vetus Itala or Old Latin; Egyptian or Coptic; Ethiopic and Amharic; Gothic; Armenian; Georgian or Grusian; Syriac; Slavic; and Arabic. *Versions directly from the Hebrew:* Chaldaic versions or Targums; Syriac, including the Peschitto; Arabic; Persian; Samaritan Pentateuch; Vulgate; and other Latin versions. *Hebrew Versions of the N.T.:* in 1537 Sebastian Münster published an old translation of the Gospel of St. Matthew; the four Gospels were done into elassie Hebrew by a converted Jew, Giona, at Rome (1668); the first eomplete N.T. in Hebrew was made by Elias Hutter and published in the Nuremberg Polyglot (1600); a corrected N.T. in Hebrew was given out by Caddock (Lond., 1798); a number of Bible Society versions have appeared since 1818; and in 1866 Reichhardt and Biesenthal edited a text with accents and vowels. *Versions from Mixed Sources:* Italian; Spanish; Portuguese; Basque; French; German; Dutch and Flemish; Scandinavian (Danish, Swedish, Norwegian, Icelandic); Finnish (Esthonian, Laplandish); Hungarian; and Celtic (Irish, Scotch, Breton, and Welsh). *Miscellaneous versions:* Aleutian; Aniwa; Anetumese; Battak; Benga; Bengali; Chinese; Gipsy or Romany; Hindu; Hindustani; Japanese; Javanese; Mexican; and Modern Greek. *English Versions* may be classified chronologically as follows: (1) Before Eighth Century: Cædmon. (2) Eighth to tenth Century: Bede's translation of John; Glossed Psalters, including the Vespasian Psalter; Paris Psalter, called, by some, King Alfred's; Lindisfarne Gospels (Durham Book; Book of St. Cuthbert; Northumbrian Gloss); Rushworth Gospels; West-Saxon Gospels; Ælfric's Version. (3) Eleventh to Fourteenth Century: in French. (4) Fourteenth Century and after: (a) Pre-Wyclifite: West Midland Psalter; Rolle's Psalter; and others. (b) Wyclifite: Early Version; Later Version. (c) Printed Bibles: Tyndale; Coverdale; Matthew; Taverner; Great Bible; Whittingham (?); Genevan Bible ("Breeches" Bible); Bishops' Bible; Reims ("Rhemes") N.T., 1582, and Douai ("Doway") O.T., 1609, revised later by Challoner, Kenrick (F.P., Abp. of Baltimore), and Shea (J.G.); Authorized or "King James" (a rare edition of 1717 is called the "Vinegar" Bible because of a misprint for "vineyard"); Revised (1881-84); American Revised Version (1900-01).

Manuscripts of the Bible are written, as opposed to printed, eopies of the original text, or of a version, either of the whole Bible or of a part thereof. There are: Hebrew, Greek, Latin, Syriac, Armenian, and Coptic MSS.; other versions are not important. MSS. may be divided into two kinds, papyrus and vellum. In the Roman Empire of the first three centuries papyrus was the ordinary writing-material; it was made out of strips of pith of the Egyptian water-plant, and was very fragile and impractieable for book form. It is likely that the N.T. writers or their scribes used ink and rolls of papyrus (2 John, 12), but these probably perished towards the end of the 1st or the opening of the 2nd century. Vellum had been used before the time of Christ and during the time of the Apostles (2 Tim., 4); in the 3rd century, vellum and the codex, or book form, were used instead of papyrus and the roll form. *Hebrew MSS.* These are the pre-Massoretic (Massorah, the textual tradition of the Hebrew Bible) and the Massoretic texts. Of the former, the earliest Hebrew MS., and the oldest extant Bible MS., is the Nash papyrus; four fragments, which, when pieced together, give 24 lines of a pre-Massoretic text of the Ten Commandments and the *Shemá* (a eollection of passages recited as a eonfession of faith). Another pre-Massoretic text is the Samaritan Pentateuch, but the earliest Samaritan MS. extant is that of Nablûs (12th or 13th century). Mention must be made of the non-Massoretic Hebrew MSS. of Ecclesiasticus (10th or 11th century). Probably the earliest Massoretic MSS. are "Prophetarum Posteriorum Codex Babylonicus Petropolitanus" (A.D. 916), the St. Petersburg Bible (A.D. 1009), and "Codex Oriental. 4445." *Greek MSS.* These are divided into two kinds, according to their style of writing, uncials and minuscules. The former were written between the 4th and 10th centuries, with large and disconnected letters; the latter show a form of writing so fully developed as to leave no doubt about its length of use. After the 10th century, minuscules were used, until, in the 15th century, MSS. were superseded by print. Of the O.T. there are three families of Septuagint MSS., the Hexaplaric, Hesychian, and Lucianic. MSS. of Origen's Hexapla and Tetrapla were preserved at Cæsarea by his disciple Pamphilus. Two other editions of the Septuagint were published, those of Hesychius at Alexandria and Lucian at Antioch; from these three the extant MSS. of the Septuagint have descended. There are also about 16 fragments on papyrus, 311 vellum MSS. of the Septuagint, and 24 codices; Cod. Sinaiticus (4th century; Cod. Ephraemi Rescriptus (5th century palimpsest); Cod. Vaticanus (4th century), and Cod. Alexandrinus (5th century). The

last two contain the complete Bible, the Cod. Vat. lacks parts of Genesis, 1 and 2 Machabees, portions of 2 Kings, 2, Psalms, 105-137, parts of Hebrews, 1 and 2 Timothy, Titus, and the Apocalypse; the Cod. Alex. lacks only Psalms, 1, 20 to 80, 11. There are 2328 N.T. Greek MSS. extant, but only about 40 contain, either entire or in part, all the books of the N.T. There is only one papyrus MS. important to the text-critic, the Oxyrrhyncus Pap. 657 (3rd-4th century); it preserves about a third of the Epistle to the Hebrews. There are about 160 vellum uncials of the N.T.; 110 contain the Gospels or a part thereof. The chief of these are the four great codices of the Greek Bible. There are 31 codices of the N.T. MSS. *Latin MSS.* These are divided into the Old Latin and the Vulgate. The Old Latin are 40 in number, including: Cod. Vercellensis (4th century), Cod. Palatinus (5th century), Cod. Corbeiensis (5th century), and Cod. Monacensis (6th or 7th century), which contain the Gospels; Cod. Veronensis (5th century) and Cod. Brixianus (6th century), which contain the Gospels on purple vellum; Cod. Gigas (13th century), a complete Bible; and Cod. Bobiensis (4th or 5th century), which contains Mark, 8 to 16, 8, and Matt., 1 to 15. There are more than 8000 MSS. of the Vulgate extant. The principal ones are: Cod. Amiatinus (8th century), Cod. Cavensis (9th century), Cod. Sangermanensis (9th century), Cod. Hubertianus (9th century), Cod. Theodulfianus (9th century), Cod. Karolinus (9th century), Cod. Vallicellianus (9th century), all of which contain a complete Bible; Cod. Dunelmensis (7th or 8th century), Cod. Oxoniensis (7th century), Cod. Kenanensis or Book of Kells (8th century), and Cod. Lindisfarnensis (7th century), containing the Gospels; Cod. Fuldensis (A.D. 541-546), a complete N.T.; Cod. Oxoniensis or Selden Acts (8th century), containing the Acts; Cod. Stonyhurstensis (7th century), containing John; and Cod. Harleianus (6th or 7th century), containing the Epistles and the Apocalypse. *Syriac MSS.* (1) Old Syriac: The Curetonian Syriac, containing five chapters of John, large portions of Matthew and Luke, and Mark, 16, 17-20; the Sinaitic Syriac, containing the Gospels in great part, though not entire; both these are assigned to the 5th century. (2) The Diatessaron, a harmony of the Gospels, written by Tatian *c.* A.D. 170. (3) The Peschitto, MSS. numbering 125 of the Gospels, 58 of the Acts and Catholic Epistles, and 67 of St. Paul's Epistles. (4) The Philoxenian Syriac Version of the N.T., coming down to us only in the four minor Catholic Epistles, not included in the original Peschitto. (5) The Harklean Syriac Version of the N.T., represented by some 35 MSS. dating from the 7th century and later. (6) The Palestinian Syriac Version of the N.T. *Armenian MSS.* These date from 887 and are numerous. *Coptic MSS.* (1) Sahidic: the Apocalypse is the only book of the O.T. which has come down complete in a single MS. of this dialect of Upper Egypt. (2) Bohairic: the Curzon Catena is the earliest extant Bohairic MS. of the Gospels; it is dated 889. (3) Middle Egyptian fragments: the largest of these is a 6th-century palimpsest of John, 3 and 4.—C.E., XV, 367; IX, 627; Grannan; Pope.

Verstegan, RICHARD (*alias* ROWLANDS), (*c.* 1548-*c.* 1636), publisher of Catholic books of devotion, and antiquarian; b. London; d. Antwerp. He was the author of a book of English martyrdoms confiscated by the government. He was one of the first to emphasize the value of the Anglo-Saxon element in the English language, customs, and laws.—C.E.

Vesp. = Vespers (Breviary).

Vespasian (TITUS FLAVIUS VESPASIANUS) (A.D. 9-79), Roman emperor (69-79), b. Reate (Rieti); d. there. He served with the army in Germany and commanded the Second Legion in Southern Britain, where he became consul in 51. He was appointed to conduct the war against the Jews, and upon the fall of Jerusalem destroyed the Temple. Proclaimed emperor by the army in 69, he inaugurated an era of reform, and the infant Church enjoyed a period of tranquillity. He protected the historian, Josephus, his prisoner of war; he was the first Roman emperor to bequeath the throne to his son.—C.E.

Vespers (Lat., *vespera*, evening), in the Divine Office, the sixth of the canonical hours, recited between 4 and 6 p.m. It is one of the most ancient offices of the Church and derives its origin from the first part of the nocturnal vigil of the primitive Christian assemblies (that part called in Greek *lychnikon*, in Latin *lucernarium*, the time of evening when lamps were lit). The monastic form of Vespers differs in some detail from the early Roman form; e.g., it contains a hymn and a litany. The normal structure of Vespers in the present Roman Breviary comprises five psalms with their antiphons; a short lesson, versicle and respond, hymn, the Magnificat with its antiphon, and the prayer of the day. At certain seasons the ferial prayers are said. The Byzantine Office contains psalms, the hymn, "Joyful Light," and Nunc Dimittis. The old English term for Vespers is "Evensong."—C.E.; MacMahon, Liturgical Catechism, Dublin, 1926; Wuest, tr. Mullaney, Matters Liturgical, N. Y., 1926.

Vespers, SICILIAN, a popular uprising which began in Palermo on Easter Tuesday, 31 March, 1282. So-called because of a 15th-century legend which speaks of the church bells ringing in the evening of their own accord, to call the people to arms. Charles of Anjou, Count of Provence and brother of St. Louis, King of France, was then King of the Two Sicilies; and the revolt, in which 8000 French were massacred, was caused by the vexatious searches which the French governor of Palermo carried on to prevent the inhabitants from bearing arms. As a result of it Charles was forced to give up his plans for a crusade against Constantinople and subsequent control of the Mediterranean. He marched with all his troops to Messina, only to become involved in a long struggle with the House of Aragon, whose king, Pedro III, aided the Sicilians in freeing themselves from French domination. At this period the Greek Emperor, Michael Paleologus, was carrying on negotiations with Pedro of Aragon, in which a Sicilian, Giovanni da Procida, seems to have acted as agent; but there is no evidence that either the king or the emperor

was in any way responsible for the uprising.—C.E. (M. P. H.)

Vespucci, AMERIGO. See AMERIGO VESPUCCI.

Vessel of Election, expression applied to St. Paul by Our Lord, meaning a chosen instrument to carry the Gospel to the whole world. The metaphor may be that St. Paul is as a potter's vessel moulded by the Great Artificer for a special work (Acts, 9; Rom., 9). (C. J. D.)

BRASS EFFIGY

Vessel of Singular Devotion, title applied to Mary, the Mother of God, as a vase made to contain things of great spiritual worth. It is an invocation in the Litany of Loreto.—Henry, Catholic Customs and Symbols, N. Y., 1925.

Vestments (Lat., *vestimentum*, covering), garments worn by the clergy according to the regulations of the Church, in performing sacred ceremonies, especially at the celebration of Mass, administration of the Sacraments, blessings, processions, etc. Those of the priest at Mass consist of the amice, alb, cincture, maniple, stole, and chasuble; for blessings, the surplice and cope, also at Benediction of the Blessed Sacrament, at the Asperges before High Mass on Sundays and at the Miserere before and after the Absolution at Requiem Mass; in addition, the dress of a bishop includes the tunic, dalmatic, sandals, buskins, gloves, and mitre, while that of an archbishop further comprises the pallium. The vestments of the pope include all these and the succinctorium and fanon. The subdeacon wears the amice, alb, cincture, maniple, and dalmatic, while the deacon wears also the stole. The liturgical colors are white, red, green, violet, and black. Each of these vestments is described under its title.—C.E.; MacMahon, Liturgical Catechism, Dublin, 1926.

EFFIGY, 15TH CENTURY, OF AN ECCLESIASTIC, IN DORCHESTER CHURCH, OXFORDSHIRE.

Veto, ROYAL, the right of rejecting the nominees to Catholic bishoprics in Ireland and England which the British government sought to vest in the king, ostensibly as a guarantee of Catholic loyalty, and as a condition of the repeal of the Penal Laws and of Catholic Emancipation. With the exception of expressions of opinion in 1795 and 1799, tolerating the proposal under proper restrictions, every future pronouncement of the Irish bishops absolutely rejected the proposal. In England it was more favorably received and became a cause of contention between the Irish bishops and the English Catholic Board, who obtained from the Secretary of Propaganda, Mgr. Quarantolli, the rescript of Feb., 1814, declaring that the securities for the loyalty of bishops, which the government claimed, might be allowed. Pius VII disapproved of the rescript; but on 26 Apr., 1815, Cardinal Litta, Prefect of Propaganda, gave qualified approval of the Veto, and the pope sustained him, pointing out its reasonableness under the trying circumstances. The proposal remained in abeyance until through O'Connell and the Catholic Association, Emancipation was won in 1829 without concession of the veto.—Butler, Historical Memoirs of the English, Irish and Scottish Catholics, Lond., 1822; Milner, Supplementary Memoirs of English Catholics.

Veuillot, vē'yō, LOUIS (1813-83), journalist, b. Boynes, France; d. Paris. Son of a poor cooper, after a primary education he went to work early, in a lawyer's office. There he showed signs of a literary vocation, read literature and history, and when only seventeen years of age became editor of a newspaper at Rouen, and then at Périgueux. He then entered Parisian journalism and during the course of a journey to Rome (1838) was converted, and from that time on devoted all his energies to the cause of Catholic journalism. He became editor-in-chief of the moribund "Univers" and made it a powerful organ, dreaded by the enemies of the Church. In 1860 the paper was suppressed for having published an Encyclical Letter of Pius IX, but for seven years Veuillot continued his task in pamphlets and books. In 1867 the "Univers" reappeared and resumed its fight against the combined forces of Atheism and Liberalism. Even bishops opposed Veuillot at times, but Pius IX always stood by him, while recommending him to moderate the tone of his polemics. He was a powerful writer, a master of clear, incisive, witty French, now recognized even by his enemies as one of the five or six great prose writers of France in the 19th century. His "Mélanges" (collected articles in 15 vols.) are invaluable for the religious history of 40 years; his works comprise more than 50 volumes, including "Rome et Lorette," "Histoirettes et Fantaisies," "Les Libre-Penseurs," "Les Odeurs de Paris," "Le Parfum de Rome," "Çà et là," "Vie de Notre Seigneur Jésus-Christ," "Le Droit du Seigneur." His letters (8 vols.) are a delight.—C.E. (F. P. D.)

Vexilla Regis prodeunt, or ABROAD THE REGAL BANNERS FLY, hymn for Vespers from Passion Sunday to the Wednesday of Holy Week, and on the feasts of the Finding (3 May) and of the Exaltation (14 Sept.) of the Holy Cross. It is also used on Good Friday when the Blessed Sacrament is taken from the Repository to the High Altar. Written by Venantius Fortunatus (530-609), it has approximately 40 translations; the English title given is by W. Blount. The fifth verse reads:

> Blest Tree, whose happy branches bore
> The wealth that did the world restore;
> The beam that did that Body weigh
> Which raised up hell's expected prey.

—C.E.; Britt.

V.F. = *vicarius foraneus* (vicar-forane).

V.G. = *vicarius generalis* (vicar-general).

Prima heb. Ter. Heb. Deut. Capvtxii.

לְעֵת תָּמוּט רַגְלָם כִּי קָרוֹב יוֹם אֵידָם וְחָשׁ עֲתִדוֹת לָמוֹ כִּי יָדִין יְהוָה עַמּוֹ וְעַל עֲבָדָיו יִתְנֶחָם כִּי יִרְאֶה כִּי אָזְלַת יָד וְאֶפֶס עָצוּר וְעָזוּב וְאָמַר אֵי אֱלֹהֵימוֹ צוּר חָסָיוּ בּוֹ אֲשֶׁר חֵלֶב זִבְחֵימוֹ יֹאכֵלוּ יִשְׁתּוּ יֵין נְסִיכָם יָקוּמוּ וְיַעְזְרֻכֶם שָׁתָה עֲלֵיכֶם סְתָרָה רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי אֲנִי אָמִית וַאֲחַיֶּה מָחַצְתִּי וַאֲנִי אֶרְפָּא וְאֵין מִיָּדִי מַצִּילוּ כִּי אֶשָּׂא אֶל שָׁמַיִם יָדִי וְאָמַרְתִּי חַי אָנֹכִי לְעֹלָם אִם שַׁנּוֹתִי בָּרָק חַרְבִּי וְתֹאחֵז מִשְׁפָּט יָדִי אָשִׁיב נָקָם לְצָרָי וְלִמְשַׂנְאַי אֲשַׁלֵּם אַשְׁכִּיר חִצַּי מִדָּם וְחַרְבִּי תֹּאכַל בָּשָׂר מִדַּם חָלָל וְשִׁבְיָה מֵרֹאשׁ פַּרְעוֹת אוֹיֵב הַרְנִינוּ גוֹיִם עַמּוֹ כִּי דַם עֲבָדָיו יִקּוֹם וְנָקָם יָשִׁיב לְצָרָיו וְכִפֶּר אַדְמָתוֹ עַמּוֹ וַיָּבֹא מֹשֶׁה וַיְדַבֵּר אֶת כָּל דִּבְרֵי הַשִּׁירָה הַזֹּאת בְּאָזְנֵי הָעָם הוּא וְהוֹשֵׁעַ בִּן נוּן וַיְכַל מֹשֶׁה לְדַבֵּר אֶת כָּל כָּלָה הַדְּבָרִים הָאֵלֶּה אֶל כָּל יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם שִׁיתוּ לְבַבְכֶם לְכָל הַדְּבָרִים אֲשֶׁר אָנֹכִי מֵעִיד בָּכֶם הַיּוֹם אֲשֶׁר תְּצַוּם אֶת

Prima chal. Interp. chal.

נָבָל דון בָּרַע תַּבָּךְ עָמָא הַוָה טִיל אָסַר הָוָה שָׁתָה קוּם חָזֵה מוֹת חַיֵה מָמָא אָמַא שָׁנַז תְּבַן קוּם חָזֵה נָלָה תַּבָּךְ דון תוּב שַׁלַם רָוָה מַטַל שָׁטָה עָדָה בָּרַע תוּב כְּפַר שַׁבַּת שָׁצָא שָׁוָה סָהַד כְּפַד

in tpe qñ labat pes eox. qñ iuxta dies p
δικαιοῦ ὅταν σφαλῶ ὁ πούς μου. ὅτι ἐγγὺς ἡμέρα ἀπ
ditas eox. ꝛ adſint parata vob: qui indicabit ab ipo
ωλείας αὐτῶν, καὶ πάρεστιν ἕτοιμα μοι ἃ ἔπαθον
pulū ſuū. ꝛ in ruina ſua cōſolabit. vidit enī
ὁ λαός. καὶ ἐπὶ τοῖς δούλοις αὐτοῦ παρακληθήσεται. ὅτι ἐγγὺς
eos cōſolutos ꝛ defectiones in captiuitate ꝛ
αὐτῶν τοὺς παρακλήτους καὶ ἐκλελοιπότας ἐν αἰχμαλωσίᾳ καὶ
remiſſos. ꝛ dixit deus vbi ſūt dii eox: qb⁹ ꝛ
τοὺς θεοὺς αὐτῶν, καὶ εἶπεν ποῦ ἐστιν ὁ θεὸς αὐτῶν, ἐφ' οἷς ἐπε
nū ſuū in tpe. quos adipe ſacrificioꝝ eox cōedebāt:
ποίησαν ἐν αὐτοῖς τὸ στέαρ τῶν θυσιῶν αὐτῶν ἔπινε
ꝛ bibebāt vinū libamina eox. ſurgāt ꝛ
καὶ σπονδὰς αὐτῶν. ἀναστήσαν καὶ
optimēt vobis: ꝛ ſint vt protectores. videte
βοηθὸς ἔστωσαν ὑμῖν, καὶ γενέσθωσαν ὑμῖν σκεπασταί. ἴδετε
videte q ego ſū: ꝛ nō eſt deus pter me. ego occi
ὅτι ἐγώ εἰμι, καὶ οὐκ ἔστιν θεὸς πλὴν ἐμοῦ. ἐγὼ ἀποκτε
dā ꝛ vtaciā: plagā: ꝛ ego ſanabo. ꝛ nō eſt q eru
νῶ, καὶ οὐ σώσω· πατάξω καὶ ἰάσομαι· καὶ οὐκ ἔστιν ὃς ἐξε
at de manibus meis. qñ leuabo in celū manū
λεῖται ἐκ τῶν χειρῶν μου. ὅτι ὑψώσω εἰς οὐρανὸν τὴν χεῖρά
mea: ꝛ dicā: viuo ego in eternū.
μου, καὶ ἐρῶ ζῶ ἐγὼ εἰς τὸν αἰῶνα.
qñ acuā vt fulgur gladiū meū: ꝛ arripiet
ὅτι παροξυνῶ ὡς ἀστραπὴν τὸ μάχαιράν μου, καὶ ἀντέξεται
iudiciū manus mea. ꝛ reddā vltiōes hoſtibus:
κρίματος ἡ χείρ μου. καὶ ἀποπαύσω δίκην τοῖς ἐχθροῖς
ꝛ odiētib⁹ me retribuā. inebriabo ſagittas meas ſā
καὶ τοῖς μισοῦσί με ἀνταπο
guine: ꝛ gladi⁹ meus deuorabit carnes de cruore occi
ματι, καὶ μάχαιρά μου φαγέται κρέα ἀφ' αἵματος τραυ
ſoꝝ ꝛ captiuitate a capite ꝓncipū inimicoꝝ. le
ματιῶν καὶ ἀπὸ μαλακίας ἀπὸ κεφαλῆς ἀρχόντων ἐχθρῶν·
tamini cēli ſimul cū eo. ꝛ adorēt eū vt
φράνθητε οὐρανοὶ ἅμα αὐτῷ, καὶ προσκυνησάτωσαν αὐτῷ πάν
nerū angeli dei. letamini gētes cū pplo eius: ꝛ robo
τες ἄγγελοι θεοῦ· εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ· καὶ ἐνι
rēt̄ tui eo⁹ oēs filii dei. qñ ſāguinē filioꝝ e
σχυσάτωσαν αὐτῷ πάντες υἱοὶ θεοῦ· ὅτι τὸ αἷμα τῶν υἱῶν αὐ
mo vlciſcet. ꝛ vltiōē reddet vindictā inī
τοῦ ἐκδικᾶται καὶ ἐκδίκησιν ἀποδώσει τοῖς ἐχ
micis: ꝛ odiētibus ei retribuet. ꝛ expurgabit
θροῖς, καὶ τοῖς μισοῦσιν αὐτὸν ἀνταποδώσει· καὶ ἐκκαθαριεῖ
dñs ꝛ ā populū ſuū. ꝛ ſcripſit moſes cātica hoc
κύριος γῆν λαοῦ αὐτοῦ· καὶ ἔγραψε μωυσῆς τὴν ᾠδὴν ταύτην
in illa die. ꝛ docuit illud filios iſrael. ꝛ
ἐν τῇ ἡμέρᾳ ἐκείνῃ· καὶ ἐδίδαξεν αὐτὴν τοὺς υἱοὺς ἰσραήλ· καὶ
accepit moſes ꝛ locutus eſt oia
ἔλαβε μωυσῆς καὶ ἐλάλησεν πάντας τοὺς λόγους τ
ſba hu
ταῦτα ἐνώπιον παντὸς
ius in auribꝰ populi: ipe ꝛ ioſue filius nun.
λαοῦ τούτου τοὺς λόγους τοῦ ᾠδῆς, αὐτὸς καὶ Ἰησοῦς ὁ τοῦ Ναυῆ.
ꝛ cōplerūt moſes loquēs ſermōes iſtos vniuerſo
καὶ συνετέλεσεν μωυσῆς λαλῶν τοὺς λόγους τούτους πᾶσιν

Trāſla. B. Iero.

vltio: & ego retribuā e
is in tpe vt labatur pes
corū. iuxta eſt dies pa
ditōis & adeſſe feſtināt
tpa. iudicabit dñs po
pulū ſuū: & in ſeruis ſu
is miſerebitur. videbit
q ifirmata ſit manꝰ & ſ
clauſi quoq; defecerūt:
ꝛ ſeſdimq; cōſumpti ſūt.
Et dicet. vbi ſunt dii
corū in quib⁹ habebant
fidūciā. de quorū victi
mis comedebāt adipes:
& bibebāt vinū libaminū
eox: ſurgāt & opitulen
tur vobis: & in neceſſita
te vos protegāt. videte
q ego ſū: & nō eſt deus
ſi nō ego. ego occidā: & ego vi
uere faciā: percutiā & ego
ſanabo: & nō eſt qui de
mānu mea poſſit eruere.
leuabo ad celū manū
meā & dicā. viuo ego
in eternū. ſi acuero
vt fulgur gladiū meum
& arripiet iudicium
mānus mea: reddā vl
tionē hoſtibus meis: &
his q oderūt me retribu
am. inebriabo ſagittas
meas ſāguine: & gladius
meus deuorabit carnes
de cruore occiſorum &
de captiuitate nudati
mmicorū capitis. laus
date gētes populi eius
quia ſāguine ſeruorū
ſuoꝝ vlciſcetur. Et vidi
ctā retribuet hoſtes eo
rum. & ꝓpitius erit terre
populi ſui. Venit ergo
moyſes & locutꝰ eſt oia
verba hui⁹ cātici in au
ribꝰ populi: ipſe & Io
ſue filius nun. Cōplenī
q oēs ſermōes istos lo
quꝰ ad vniuerſum Iſra
el: & dixit ad eos. Pōi
te corda vra in oib⁹ ver
ba quę ego teſtificor
vobis hodie vt mādē

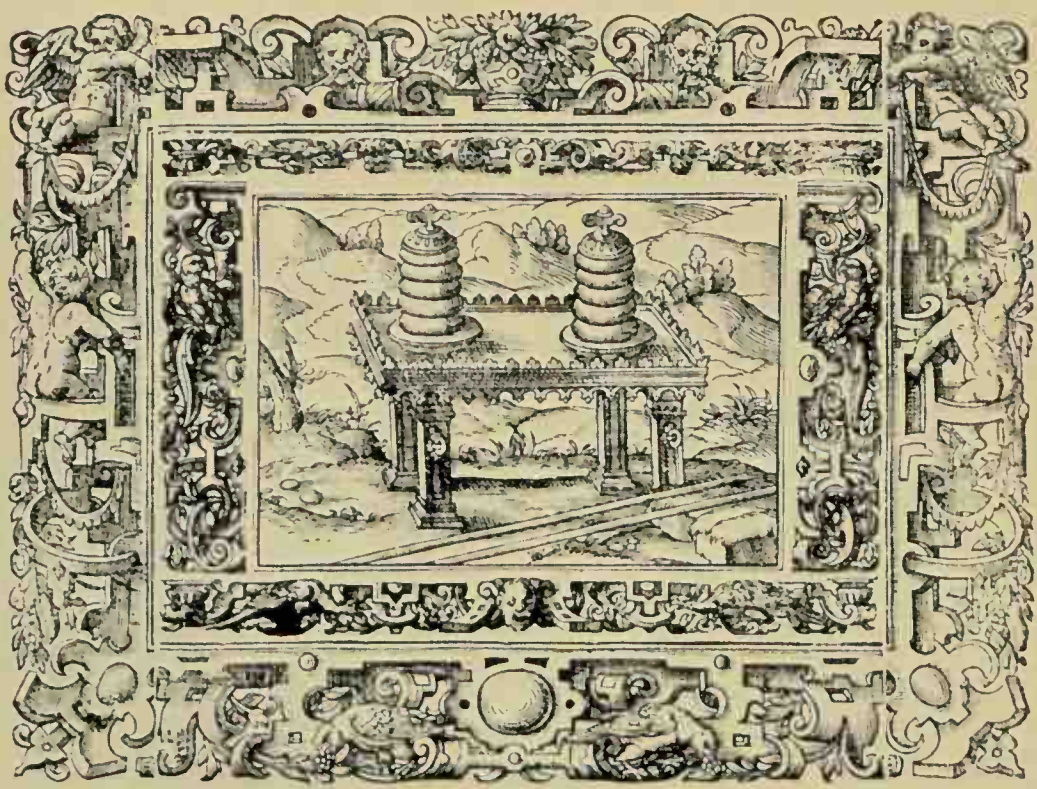
Trāſla. Gre. lxx. cū interp. latina.

in tpe qñ labat pes eox. qñ iuxta dies p
δικαιοῦ ὅταν σφαλῶ ὁ πούς μου. ὅτι ἐγγὺς ἡμέρα ἀπ
ditas eox. ꝛ adſint parata vob: qui iudicabit dñs po
ωλείας αὐτῶν, καὶ πάρεστιν ἕτοιμα μοι ἃ ἔπαθον
pulū ſuū. ꝛ in ruina ſua cōſolabit. vidit enī
ὁ λαὸς αὐτοῦ· καὶ ἐπὶ τοῖς δούλοις αὐτοῦ παρακληθήσεται· ἐπειδὴ
eos cōſolutos ꝛ defectiones in captiuitate ꝛ
αὐτῶν τοὺς παρακλήτους καὶ ἐκλελοιπότας ἐν αἰχμαλωσίᾳ καὶ
remiſſos. ꝛ dixit deus vbi ſūt dii eox: qb⁹ ꝛ
τοὺς θεοὺς αὐτῶν· καὶ εἶπεν ποῦ ἐστιν ὁ θεὸς αὐτῶν, ἐφ' οἷς ἐπε
nū ſuū in tpe. quos adipē ſacrificioꝝ eox cōedebāt:
ποίησαν ἐν αὐτοῖς τὸ στέαρ τῶν θυσιῶν αὐτῶν ἔπινε
ꝛ bibebāt vinū libaminū eox. ſurgāt ꝛ
καὶ σπονδὰς αὐτῶν. ἀναστήσαν καὶ
optimēt vobis: ꝛ ſint vt protectores. videte
βοηθὸς ἔστωσαν ὑμῖν, καὶ γενέσθωσαν ὑμῖν σκεπασταί. ἴδετε
videte q ego ſū: ꝛ nō eſt deus pter me. ego occi
ὅτι ἐγώ εἰμι, καὶ οὐκ ἔστιν θεὸς πλὴν ἐμοῦ. ἐγὼ ἀποκτε
dā ꝛ vtaciā: plagā: ꝛ ego ſanabo. ꝛ nō eſt q eru
νῶ, καὶ οὐ σώσω· πατάξω καὶ ἰάσομαι· καὶ οὐκ ἔστιν ὃς ἐξε
at de manibus meis. qñ leuabo in celū manū
λεῖται ἐκ τῶν χειρῶν μου. ὅτι ὑψώσω εἰς οὐρανὸν τὴν χεῖρά
mea: ꝛ dicā: viuo ego in eternū.
μου, καὶ ἐρῶ ζῶ ἐγὼ εἰς τὸν αἰῶνα.
qñ acuā vt fulgur gladiū meū: ꝛ arripiet
ὅτι παροξυνῶ ὡς ἀστραπὴν τὸ μάχαιράν μου, καὶ ἀντέξεται
iudiciū manus mea. ꝛ reddā vltiōes hoſtibus:
κρίματος ἡ χείρ μου. καὶ ἀποπαύσω δίκην τοῖς ἐχθροῖς
ꝛ odiētib⁹ me retribuā. inebriabo ſagittas meas ſā
καὶ τοῖς μισοῦσί με ἀνταπο
guine: ꝛ gladi⁹ meus deuorabit carnes de cruore occi
ματι, καὶ μάχαιρά μου φαγέται κρέα ἀφ' αἵματος τραυ
ſoꝝ ꝛ captiuitate a capite ꝓncipū inimicoꝝ. le
ματιῶν καὶ ἀπὸ μαλακίας ἀπὸ κεφαλῆς ἀρχόντων ἐχθρῶν· εὐ
tamini cēli ſimul cū eo. ꝛ adorēt eū vt
φράνθητε οὐρανοὶ ἅμα αὐτῷ, καὶ προσκυνησάτωσαν αὐτῷ πάν
nerū angeli dei. letamini gētes cū pplo eius: ꝛ robo
τες ἄγγελοι θεοῦ· εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ· καὶ ἐνι
rēt̄ tui eo⁹ oēs filii dei. qñ ſāguinē filioꝝ e
σχυσάτωσαν αὐτῷ πάντες υἱοὶ θεοῦ· ὅτι τὸ αἷμα τῶν υἱῶν αὐ
mo vlciſcet. ꝛ vltiōē reddet vindictā inī
τοῦ ἐκδικᾶται καὶ ἐκδίκησιν ἀποδώσει τοῖς ἐχ
micis: ꝛ odiētibus ei retribuet. ꝛ expurgabit
θροῖς, καὶ τοῖς μισοῦσιν αὐτὸν ἀνταποδώσει· καὶ ἐκκαθαριεῖ
dñs ꝛ ā populū ſuū. ꝛ ſcripſit moſes cātica hoc
κύριος γῆν λαοῦ αὐτοῦ· καὶ ἔγραψε μωυσῆς τὴν ᾠδὴν ταύτην
in illa die. ꝛ docuit illud filios iſrael. ꝛ
ἐν τῇ ἡμέρᾳ ἐκείνῃ· καὶ ἐδίδαξεν αὐτὴν τοὺς υἱοὺς ἰσραήλ· καὶ
accepit moſes ꝛ locutus eſt oia
ἔλαβε μωυσῆς καὶ ἐλάλησεν πάντας τοὺς λόγους τ
ſba hu
ταῦτα ἐνώπιον παντὸς
ius in auribꝰ populi: ipe ꝛ Ioſue filius nun.
λαοῦ τούτου τοὺς λόγους τοῦ ᾠδῆς, αὐτὸς καὶ Ἰησοῦς ὁ τοῦ Ναυῆ.
ꝛ cōplerūt moſes loquēs ſermōes iſtos vniuerſo
καὶ συνετέλεσεν μωυσῆς λαλῶν τοὺς λόγους τούτους πᾶσιν

Trāſla. Chal.

לְעֵידָנָן יְזוּעַ רַגְלָן בְּיוֹם מֵיעָקָן אֲרֵי קָרִיב יוֹם תְּבָרְהוֹן וּמְזָמְנִין לְהוֹן אֲזְלֵי יָדִין יְיָ דִינָא
דְּעַמֵּיהּ וּפִיּוּרָעָנוּת עַבְדּוֹהִי מְרַחֵם אֲרֵי חֲזָא אֲרֵי אֲזַל חֵילָא דְּהוּ וְאִתְכְּנִישׁוּ וְאִתְבְּזָעוּ
עֲתִידִין לְמֵימַר אֵיכָא אֱלָהּ דְּהוּ סָמִיכִין עֲלֵיהּ דְּיִתְפְּרַע עֲלֵיהוֹן דְּאָכְלִין תַּרְבֵּי נִכְסַת
קֻדְשַׁיָּא דְּהוּ וְשָׁתִין חֲמַר נִסְכֵּיהוֹן יְקוּמוּן וְיִסְעֲדוּנְכוֹן וְיֵהֵי עֲלֵיכוֹן מִטַּלְלָא דְּמִשְׁחָא
דִּי תְרַבֵּי נִסְכַּת תּוֹרִין הוּא אִלֵּין שֵׁקֶץ מַרְחֵיהוֹן וְיִסְתַּיְּעוּן בְּכוֹן וְיֵהֵי עֲלֵיכוֹן עֵיזִי יוֹבָן
מַגָּן הַוֹן בְּעֵן אֲרֵי אֲנָא הוּא וְלֵית אֱלָהּ רַב מִנִּי אֲנָא קַטֵּיל וַאֲחַיֵּי מְחֵיתִי וְאָסְיֵי
וְלֵית מַן דְּיִשֵׁיזִבִינֵי אֲרֵי אֲסַתֵּנִית בִּשְׁבוּעְתָא יְתִי וַאֲמָרִית חַיַּיִם אֲנָא לְעָלְמֵי עָלְמִין
אִם עַל דְּחַדְתִּי בְּרָקָא סְיִפִי וְתִתְגְּלִי דִּינָא בְּרָמָא סְמִיכָא וְתִתְקְפָא בִּדְתָא
וְדִי אֶתְיַב זוּעָנוּתָא לְבַעֲלֵי דְּבָבַי וּלְבָעֲלֵי דְּסַנְאֵי אֲשַׁלֵּם אֲרֵי גַּיִר יְדָאִי חִצַּי מִדְּמָא
פְּגַמֵּיהוֹן מִדַּם קְטִילִין וְשִׁבְיָנוּתָא לְאַעֲנָא דְּכַתְרִין קַרְשֵׁי חַמָּאֵי וְקַיָּמֵי דְּבָבָא שַׁבְחוּ עַמְמַיָּא
דִּינָא דְּעַמֵּיהּ אֲרֵי פּוּרְעָנוּת עַבְדּוֹהִי מְתְרַחֵם וּפוּרְעָנוּתָא מְתִבְּלְסְנוּתְהוֹן וְיַכֵּפֵּר
יְדֵי אַתְרֵיהּ דְּעַמֵּיהּ וְיַעֲבֵיד כִּפּוּרִין לְעַמֵּיהּ וְיָתֵיב לְהוֹן חֲלָפָא דְּאִתְבְּזָעוּ וְיִתְקְטְלוּן
וְיֵהֵי מֵימְרָא דַּייָ מְסַיַּע לְמֹשֶׁה וְעִמֵּיהּ וְיֵהֵי מַמְלְלָא כָּל פִּתְגָמַיָּא הָאִלֵּין קֳדָם כָּל יִשְׂרָאֵל
הוּא וְהוֹשַׁעַ בַּר נוּן וְשִׁרְיָו מֹשֶׁה לְמַמְלָלָא כָּל פִּתְגָמַיָּא הָאִלֵּין עִם כָּל יִשְׂרָאֵל וַיֹּאמֶר
לְהוֹן שַׁוּוּ לִבְּכוֹן לְכָל פִּתְגָמַיָּא דְּאָנָא מְסַהֵיד בְּכוֹן יוֹמָא דֵּין לְתַפָּקְדוּנוּן יָת

Translated Chal.



16. in illa.

28. Vnd solt die stangen von foernholtz machen / vnd sie mit golde vberzihen / das der tisch damit getragen werde.

28. Facies q. vectes illos e lignis Sittim, & operies eos auro, & feretur eo illis mensa.

28. Ipsos quoque vectes facies de lignis Setim, & circumdabis auro ad subvehendam mensam.

28. Καὶ ποιήσεις τοὺς ἀναφορεῖς ἐκ ξύλων ἀσηπτῶν, καὶ καταχρυσώσεις αὐτοὺς χρυσίῳ καθαρῷ. καὶ φερθήσεται ἐν αὐτοῖς ἡ τράπεζα.

27. quibus tegentur in ea (i. in quibus, vel quib) aurum mund. facies ea.

29. Du solt auch seine schüsseln / becher / kannen / schalen / aus feinem golde machen / damit man aus vnd einschencke.

29. Facies etiam scutellas ejus, & cochlearia ejus, & opercula ejus, & crateres ejus, 27 quibus tegetur: ex auro mundo facies ea.

29. Parabis & acetabula, ac phialas, thuribula, & cyathos, in quibus offerenda sunt libamina, ex auro purissimo.

29. Καὶ ποιήσεις τὰ τρύβλια αὐτῆ, καὶ τὰς θυίσκας, καὶ τὰ κατάβαθρα, καὶ σπονδεῖα, ἐν οἷς σπείσεις ἐν αὐτοῖς, χρυσίου καθαροῦ ποιήσεις αὐτά.

28. aurum purum. 29. femur ejus.

30. Vnd solt auff den tisch allezeit schawbrot legen für mir.

30. Et pones super mensam illam panem facierum coram me jugiter.

30. Et pones super mensam panes propositionis in cōspectu meo semper.

30. Καὶ ἐπιθήσεις ἐπὶ τὴν τράπεζαν ἄρτους ἐνωπίου μου διαπαντός.

30. pomα ejus.

31. Du solt auch einen leuchter von feinem lautern golde machen / daran sol der schafft mit röhren / schalen / knewffen vnd blumen sein.

31. Facies item candelabrum 28 ex auro puro ductile: hoc candelabrum illud: 29 hastile ejus, & calamus ejus, scyphi ejus, 30 sphærulæ ejus, & flores ejus ex ipso erunt.

31. Facies & candelabrum ductile de auro mundissimo, hastile ejus, & calamos, scyphos & sphærulas, ac lilia ex ipso procedentia.

31. Καὶ ποιήσεις λυχνίαν, ἐκ χρυσίου καθαροῦ τρόπον τινὰ ποιήσεις τὴν λυχνίαν· ὁ καυλὸς αὐτῆ, καὶ ὁ καλαμίσκος, καὶ ὁ κρατὴρ, καὶ οἱ σφαιρωτῆρες, καὶ τὰ κρίνα ἐξ αὐτῆς ἔσται.

31. calami (i. rami, vel brachia) egredientes. sc. erunt. 32. secundo.

32. Sechs röhren sollen aus dem leuchter zun seiten ausgehen / aus jglicher seiten drey röhren.

32. Et ex 31 calami egredientur e lateribus ejus tres calami candelabri ex latere ejus uno, & tres calami alii candelabri ex latere ejus altero.

32. Sex calami egredientur de lateribus, tres ex uno latere, & tres ex altero.

32. Καὶ ἓξ καλαμίσκοι ἐκπορεύονται ἐκ πλαγίων, τρεῖς καλαμίσκοι ὁ λυχνὸς ἐκ μιᾶς κλίτους αὐτῆ μιᾶς· καὶ τρεῖς καλαμίσκοι τῆ λυχνίᾳ ἐκ μιᾶς κλίτους ἑτέρας.

33. amygdalati (sc. erāt. sic inf.) in cal. uno.

33. Ein igliche röhre sol drey offen schalen / knewffe vnd blumen haben / Das sollen sein

33. Tres calyces 31 in speciem nucis amygdalinæ deformati erunt in calamo uno, sphærula, & flos & tres calyces in speciem nucis amygdalinæ deformati

33. Tres scyphi quasi in nucis modum per calamos singulos, sphærulæque simul, & lilia: & tres similiter scyphi instar nucis in calamo altero,

33. Καὶ τρεῖς κρατῆρες ἐκτετυπωμένοι καρυώδεις ἐν τῷ ἑνὶ καλαμίσκῳ, σφαιρωτὴρ καὶ κρίνον· καὶ τρεῖς κρατῆρες ἐκτετυπωμένοι καρυώδεις ἐν τῷ ἑτέρῳ καλαμίσκῳ σφαιρωτὴρ καὶ

die | in | sphe- | κρίνον.

Via (Lat., way, road), designation of various ancient roads radiating from Rome. VIA ÆMILIA (Æmilian Way), constructed by Consul M. Æmilius Lepidus, 187 B.C. From Rimini it strikes northwestward in almost a perfectly straight line for 176 m. to Piacenza. This part of the road is a modern highway, paralleled by a railroad; some of the original bridges still exist. It passes through Cesena, Forli, Faenza, Imola, Bologna, Modena, Reggio, Parma, and Borgo San Donnino. From Piacenza one branch goes by Pavia, Vercelli and Ivrea to Aosta, and crosses into Switzerland at the monastery of the Great St. Bernard. Another branch from Piacenza passes through Turin, and crosses Mt. Cenis into France. All the above-mentioned cities are the seats of Catholic dioceses, and there is thus a straight line of 11 ancient Catholic cathedrals stretching across northern Italy for 176 m.; the greatest distance apart being 25 m. (Bologna to Modena), and the shortest, two of 10 m. each (Forli to Faenza; and Faenza to Imola). VIA APPIA (Appian Way), oldest and most celebrated of the Roman roads, 363 m. long, built by the censor Appius Claudius Cæcus, 312 B.C., from the Porta Capena, Rome, to Capua, through Aricia, Tres Tabernæ, Appii Forum, Terracina, Fundi, Formiæ, Minturnæ, and Sinuessa. It was extended to Beneventum through Calatia and Caudium, and c. 244 B.C. to Brundusium by way of Venusia, Tarentum, and Uria. Near Rome, the road is lined with remains of sepulchral monuments. Here are the Casale Rotondo, the tomb of Cæcilia Metella, and the Hebrew catacombs of Vigna Randanini. Just outside the Porta Appia was a temple of Mars, and beyond were the Baths of Caracalla, the Arch of Trajan, still standing, and the Porta Capena. By this gate and road Paul entered Rome on his way from Appii Forum (Acts, 28). VIA FLAMINIA (Flaminian Way), northern road from Rome to Rimini, 222 m. long, constructed by Caius Flaminius, 222 B.C. It leaves Rome by the Flaminian Gate, crosses the Milvian Bridge, passes through Aquaviva, Narni, Foligno, Nocera, and Fossombrone. Though not the shortest, the Flaminian Way was the usual route of the Roman legions into Gaul, and thence to Britain; hence Card. Wiseman's famous pastoral letter to the English Catholics on the restoration of the hierarchy, 1850, dated "From the Flaminian Gate," had a sinister significance to certain bigoted Protestants in high places in England, and was one of the causes of the absurd Ecclesiastical Titles Act of 1850. VIA NOMENTANA (Nomentanian Way), road 14 m. long, running north-eastward from Rome to Nomentum (Mentana). Here are situated the cemetery of St. Nicomedes in the Villa Patrizi; the basilicas of St. Agnes and St. Constantia, the former containing the famous crypt of St. Emerentiana; and the burial-place of the martyrs Alexander and Eventius. It was originally called Via Ficulensis, from the Latin town of Ficulea, near Rome. Later it was extended to Nomentum, and shortly beyond there became the Via Salaria. A modern highway follows it as far as Nomentum. VIA OSTIENSIS (ŏs-tē-ĕn-sis), ancient road between Rome and Ostia, where are buried Commodilla, St. Paul (at Lucina), St. Timothy, martyrs under Diocletian, St. Thecla, and formerly St. Cyriacus. VIA SALARIA (Salarian Way), ancient road, 151 m. long, from Rome to Castrum Truentinum (Porto d'Ascoli), by way of Reate and Asculum. The Sabines used this highway to carry salt from the beds in the Tiber. Portions of the road still exist.

Via Media, a term used to describe the position taken by leaders of the Oxford Movement (q.v.) to describe the Anglican ideal. The term was first used by Newman in his book of that name. The gist of the position is that the Church of England was placed as a middle road between Rome and Protestantism. Retaining Catholic worship, an hierarchical clergy, and historic connection with the past, yet not accepting modern developments in doctrine or practise, and at the same time holding to the Evangelical principles of personal holiness and private interpretation, the promulgators of the *Via Media* regarded it as a link which might reunite all Christendom. The position, though historically unsound, and a mere fiction, can be made very attractive and has won many followers. (F. K.)

Viaticum (Lat., *viaticus*, pertaining to a journey), the reception of Holy Communion in any probable danger of death which is Divinely commanded for all the faithful who have reached the years of discretion. Viaticum is recommended for those who have already communicated the same day before coming into the danger of death. It should not be deferred too long in sickness, but received, if possible, when the individual is fully conscious. It may be given more than once, even daily, as long as the danger of death lasts. Not only is the recipient dispensed from the Eucharistic fast, but a priest may binate or say Mass, not fasting, in the night, if necessary, in order to consecrate for Viaticum.—C.E.; Kaiser, Spiritual Service to the Sick and Dying, N. Y., 1929. (L. P. F.)

Viator, SAINT, confessor (*c.* 360-389), d. monastery of Scété, Egypt. He was a lector of the cathedral at Lyons. After the Council of Aquileia, 381, he retired to Egypt with St. Just. The Cleries of Saint Viator, founded 1835, were named for him. Feast, 21 Oct.—C.E.

Vicar (Lat., *vicis*, interchange), in general, a representative or substitute of an ecclesiastical person. The term vicar in a strict sense is applied only to such representatives as have ordinary jurisdiction in the external forum. Thus are to be understood, e.g., the terms vicar Apostolic, vicar general. The term is used, however, also in a broad sense, as when applied to vicars parochial. The office of vicarious substitution is a logical requisite of every well-organized government. Its history in Church Law varies according to the development of the respective agency to which it is attached. The canonical notion of vicarship in ordinary governmental jurisdiction (i.e., in the external forum) has been much advanced by the Code of Canon Law in its distinct legislation on ordinary vicarious jurisdiction, on vicarious participants in papal and in episcopal jurisdiction, and on the office of vicar general.—C.E. (H. L. M.)

Vicar Apostolic, a delegate with episcopal consecration appointed by the Holy See to govern the

Church in regions where the ordinary hierarchy is not yet established. They generally have the same powers as bishops in their own dioceses and the Congregation of Propaganda usually concedes them special privileges. They are appointed to a titular see.—C.E.; P.C. Augustine. (J. P. D.)

Vicar Capitular (Lat., *capitularis*, pertaining to chapter), a priest, or higher cleric, elected by the cathedral chapter to govern the diocese during the period of vacancy. In dioceses that have no cathedral chapter, the Board of Consultors elect an administrator. In the early centuries the presbytery governed the vacant diocese. From the 4th century on, metropolitans sent intercessors or visitators to govern vacant sees. Cathedral chapters began to administer dioceses during vacancy about the 8th century, which practise was generally legalized by the authentic collections of Decretals of the 13th century. Chapters exercised this power either in turn, or by delegated vicars. The Council of Trent modified previous legislation along the lines adopted by the present law.—C.E.; P.C. Augustine. (H. L. M.)

Vicar-Forane (L.L., *foraneus*, foreign), see DEAN.

Vicar-General, a priest, or higher cleric, legitimately deputed to assist the bishop, with ordinary jurisdiction, in the government of the whole diocese. Only one vicar-general should be appointed by the bishop unless diversity of rites or the size of the diocese demand more than one. He should be a priest, at least thirty years of age, well versed in theology and canon law, of sound doctrine, probity of life, and possess prudence and practical experience. His office expires with that of the bishop. About the middle of the 4th century the bishop was assisted by an archdeacon. The latter's office became very important, especially from the 8th to the 12th centuries. From the 13th century on we find the bishop assisted also by vicars-forane and vicars-general. The Council of Trent (1545-63) reduced the office of archdeacon to a mere dignity. The office of the vicar-general since that time gained in jurisdictional importance, and was finally regulated by definite legislation in the present Code of Canon Law.—C.E.; P.C. Augustine. (H. L. M.)

Vicariate Apostolic is a territory in a mission country, or other lands, where the hierarchy is not established. Such a vicariate is usually governed by a titular bishop appointed by the Holy See. He usually has the same powers and faculties as bishops in their own dioceses. The superior of a vicariate Apostolic is called vicar Apostolic and he exercises his rights and privileges at the direction of the Congregation of the Propaganda. (D. R.)

Vicar of Christ (Lat., *vice*, in place of), title of the pope, acting on earth as Head of the Church, for and in place of Christ, its Founder, Who is in Heaven.—C.E. (ED.)

Vice (Lat., *vitium*, any sort of defect), the contrary of virtue (q.v.), and, like virtue, a habit inhering in man, the result of repeated acts of sin, and in turn disposing one to further sin. Unlike virtue, however, vice does not exist in its own name; it is not a reality superadded to the soul or its faculties; it is merely the soul inhibiting itself, habitually limiting itself from the perfection to which it should move. Virtue, then, is dominant, and vices are classified only by their opposition to it. Culpability attaches, not to the vice, but to the act from which it originates or to which it gives rise.—C.E.; Rickaby, Ethics and Natural Law, Lond., 1908. (F. B.)

Vicegerent (Lat., *vice*, in place of; *gero*, carry on), an auxiliary bishop appointed by the pope to assist the cardinal vicar of the diocese of Rome, with powers equal to his, in matters of jurisdiction and in episcopal ceremonies. By decree of Pius X (1 Jan., 1912) the office was to be suppressed as soon as vacant.—C.E., III, 342. (S. B.)

Vic. For. = *vicarius foraneus* (vicar-forane).

Vico, FRANCESCO DE (1805-48), Jesuit astronomer, b. Macerata, Italy; d. London, England. As director of the observatory at Rome, he discovered six comets. Forced to leave Rome in 1848, he came to Georgetown University, U. S. A., to take charge of the observatory, but died in a few weeks. Among his astronomical writings are: "The Discovery of six Comets" and "The Discussion of the Rotation-period of the Planet Venus.—C.E.

Victimæ Paschali, or CHRIST THE LORD IS RISEN TO-DAY, Sequence for the Mass from Easter Sunday to the following Saturday. It is attributed to Wipo, 11th century, and has about 25 translations; the English title given is by J. Leeson. —C.E.; Britt.

Victor I, SAINT, POPE (189-198 or 199), b. Africa; d. Rome. In regard to the Easter Controversy he summoned a meeting of Italian bishops, the first Roman synod known, in order to bring about unity in the observance of this festival. Christianity made great advances during his pontificate. He condemned the heresy of Theodotus, which declared that Christ was merely a man endowed with supernatural power by the Holy Ghost at baptism. Jerome calls Victor the first Latin writer in the Church, but the only extant writings are his letters on the Easter controversy. Feast, R. Cal., 28 July.—C.E.; Butler.

Victor II (GEBHARD), POPE (1055-57), b. Duchy of Swabia, 1018; d. Arezzo, Italy. Bp. of Eichstätt, 1042, he accepted the papacy on condition that Emperor Henry III restore the lawful possessions of the Holy See. During his pontificate he reformed the clergy through the able Hildebrand; sent greetings to Edward the Confessor; bestowed the pallium on the Abp. Kynsie (Cynesige) of York; and acted as regent to Henry IV, King of Germany. He died upon the conclusion of a council summoned to settle a dispute between the Bps. of Arezzo and Siena in regard to various parishes.—C.E.; Mann.

VICTOR II

Victor III (DAUFERIUS), BLESSED, POPE (1086-87), b. probably Benevento, Italy, 1027; d. Monte Cassino, Italy. A Benedictine, he received the name of Desiderius, became abbot of Monte Cassino and is renowned as one of its greatest abbots. He was a champion of learning and caused 70 books to be copied, among them the works of Bede, Sts. Augustine, Jerome, Basil, and the histories of Josephus,

and Gregory of Tours. He renewed and beautified Monte Cassino and numerous churches. He effected an alliance, 1078, between Robert Guiscard and Gregory VII, and secured Norman troops for the pope, 1080. During his short pontificate he confirmed the ban on Henry IV and the antipope Guibert, and sent an army to northern Africa to force the Mohammedan ruler of Tunis to promise tribute to the Holy See and to free Christian slaves. Feast, R. Cal., 16 Oct.—C.E.; Mann.

VICTOR III

Victoria, DIOCESE OF, British Columbia; established 1846; archdiocese, 1903; diocese again 1908; comprises Vancouver Island, B. C., and adjacent islands; suffragan of Vancouver. Bishops: Modeste Demers (1847-71); Charles John Seghers (1873-78); Jean-Baptiste Brondel (1879-84); Charles John Seghers (1885-86); J. N. Lemmens (1888-97); Alexander Christie (1898-99); Bertram Orth (1900-08); Alexander MacDonald (1909-23); Thomas O'Donnell (1924). Churches, 27; priests, secular, 13; priests, regular, 9; religious women, 159; college, 1; academies, 3; parochial schools, 5; industrial schools, 2; institutions, 6; Catholics, 12,500.

Victor IV, name of two antipopes. See CONTI, GREGORIO; and OCTAVIAN.

Vidi Aquam, the name of the antiphon for Psalm 117 recited during the sprinkling of the people with holy water before the Mass during Paschal Time. (J. F. S.)

Vienna, capital of Austria. Originally Celtic (500 B.C.), then an important Roman city (Vindobona), Vienna was probably evangelized in the 3rd century as is evident from the martyrdom of Florian, *c.* 303. In the 8th century it passed into the possession of the Franks; in the 12th century was the residence of the Babenberg dukes of Austria; and, in the 13th, the capital of the Hapsburg rulers. In 1481, the city, formerly under the jurisdiction of the Bp. of Passau, was erected into a separate diocese. It was governed by many distinguished prelates, who, in 1621, became known as princes of the empire. Vienna is now the seat of an archdiocese, erected in 1722, having 2,596,212 Catholics; 1089 churches; 982 secular, and 700 regular priests; 337 religious houses; 533 parishes.—C.E.

Vienne, COUNCIL OF, 15th General Council, 16 Oct., 1311-6 May, 1312. It was convened after postponement by Clement V at Vienne in France. Upon the insistence of the King of France the pope suppressed the Knights Templar. The Kings of France and England promised to lead a new Crusade but never fulfilled the promise. A number of decrees on morals and for the protection of the independence of the Church were also passed.—C.E. (M. P. H.)

Vieta (VIÈTE), FRANÇOIS, Seigneur de La Bigottière (1540-1603), father of modern algebra; b. Fontenay-le-Comte (Poitou), d. Paris; master of requests and privy councillor to Henry IV. In algebra he made the use of letters as symbols of quantity, a general custom, and applied algebra to geometry and trigonometry.—C.E.

Vig. = vigil of a feast (Breviary).

Vigil (Lat., *vigilia,* a watching or keeping watch), in the language of the Church, a term used to designate the day falling before a more or less prominent feast or solemnity. This day is set apart by the Church as a preparation for the greater day following it. In the early centuries of Christianity the faithful were accustomed to gather in or near a church on the evening preceding great feasts, there giving themselves to prayer, in honor of the mystery of religion, or saint venerated on such feasts. The observance of a fast on the entire day before these feasts became part of the discipline of Christianity. It was in this way Christian tradition was confirmed and perpetuated. It was done in accordance with Our Lord's counsel, "Watch and pray." Not all the greater feasts of the year have these vigils. At present the obligation to fast exists only on four vigils, namely, those of Christmas, Pentecost, the Assumption of Our Blessed Lady, hence Aug. 14, and All Saints, or Oct. 31. If the feast having a vigil fall on Monday, its vigil is anticipated on Saturday. The vigils of Christmas and Epiphany are exceptions to this rule, hence get recognition on Sunday. If a vigil with a fast is anticipated on Saturday, the fast for that year is dropped.—C.E., V, 647; Wuest, tr. Mullaney, Matters Liturgical, N. Y., 1926. (W. C. H.)

Vigilant servants, two parables of the N.T. which though different, intend the same moral. In Luke, 12, the parable follows the admonition of detachment from the world, that is, to be ready for service if the master return from a feast at an unsuspected hour. Then Christ passes, as often, from the parable to reality: the reward promised, no earthly master would give; but Christ is ready to serve His faithful servant. It explains that the uncertainty of Christ's second coming (in death and at the end of the world) demands that His Apostles be found engaged in the Master's work, if they want to receive the reward. In Mark, 13, the parable concludes the great eschatological discourse. It starts with the moral stated first: "Watch and pray." Then the example is cited of a man who going abroad arranges the work among his servants. The duty of the doorkeeper is to watch, lest his master returning, find him asleep. The consequence of neglect is not stated, but implied. Christ Himself adds that this doctrine is not for the Apostles only, but for all. The parable of Mark is read at Mass of a confessor-bishop, and the anniversary of a bishop's consecration; that of Luke at the Mass of a confessor, and the feast of Pope Sylvester.—Fonck, tr. Leahy, The Parables of the Gospel, N. Y., 1915. (U. F. M.)

Vigilius, POPE (537-555), d. Syracuse. He was a deacon, and papal representative at Constantinople before his election. During his pontificate he opposed the Monophysites and refused to acknowledge Justinian's condemnation of the "Three Chapters" (q.v.). To force the Eastern bishops to uphold the Council of Chalcedon he journeyed to Constantinople, discovered the errors of the Council and ratified the imperial condemnation by supporting the Acts of the Fifth Œcumenical Synod, 553. His death occurred during his journey to Rome.—C.E.

Vigilius, SAINT, martyr (*c.* 353-405), Bp. of Trent, b. Rome; d. Rendena. Educated at Athens, he went to Trent, 380, where he was chosen bishop

by popular acclaim. He preached the Gospel in Brescia and Verona, and labored diligently for the conversion of the Arians and idolaters of his diocese. He was stoned to death at Rendena, by the idolaters of Saturn, for throwing the statue of the god into the Sarka River. Patron of Trent and Tyrol. Buried in the cathedral of Trent. Feast, 26 June.—C.E.; Butler.

GIACOMO VIGNOLA

Vignola, GIACOMO BAROZZI DA (*c.* 1507-73), architect, b. Vignola, Italy; d. there. He wrote two standard architectural works, "Regole delle cinque ordini d'architettura" (Rules for the Five Orders of Architecture) and "Due regole della prospettiva practica" (Two Rules of Practical Perspective), presenting with skill and accuracy the harmonious principles of ancient architecture and a standard easily grasped by persons of lesser ability. He illustrated his own rules in a small palace near the Piazza Navona in Rome, and erected the Farnese castle at Viterbo, church of Santa Maria degli Angeli in Assisi, church of S. Spirito in Rome, and the Gesú, the first Jesuit church in Rome, which with its enlarged nave surmounted by a dome prepared the way for the Barocco period. From 1564 he continued the work of Michelangelo in St. Peter's, constructing the two subordinate domes.—C.E.

Villanova College, Villanova, Pa., founded 1842; conducted by the Augustinian Fathers; schools of arts, philosophy, letters; science; commerce, and finance; technology; extension and summer schools; professors, 61; students, 1115; degrees conferred in 1929, 163.

Vincent de Paul, SAINT, confessor (1576-1660), founder of the Vincentians and the Sisters of Charity, b. Gascony, France; d. Paris. After finishing his study of theology at Saragossa and Toulouse, he was ordained, 1600. Seized by Mohammedan pirates while sailing from Marseilles to Narbonne, for two years he lived as the slave of a fisherman, a physician, and finally of an apostate Christian, whom he won back to the faith and with whom he returned to France. He served as almoner to Queen Margaret of Valois; curate of Clichy, near Paris; and tutor to the children of the Count of Gondi-Joigny. He became aware of the deplorable ignorance of the peasants, and with the aid of the countess he established missions for their relief; from which organizations arose the "Congregation of the Mission," usually called Vincentians. Louis XIII appointed him to aid the convicts condemned to the galleys. From the societies of lay women who devoted themselves to helping the poor he formed the religious order of the Sisters of Charity. Patron of charitable societies. Emblem: children. Canonized, 1737. Body at Liège. Feast, R. Cal., 19 July.—C.E.; Butler; Hist. of St. Vincent de Paul, tr. Brady, N. Y., 1908.

ST. VINCENT DE PAUL

Vincent of Lérins, SAINT, confessor (*c.* 400-*c.* 450), priest and monk in the celebrated monastery on the Island of Lérins, b. Toul, France; d. Island of Lérins. About the year 435 he composed, as an aid to his memory, two "Commonitoria" (memoranda), the first of which only has come down to us. His object in writing it was to provide himself with a general rule whereby to distinguish Catholic truth from heresy. The little work has always been highly esteemed as a splendid justification of the Catholic principle of tradition. In the third chapter Vincent propounds an oft-cited principle, in the words: "Magnopere curandum est ut id teneamus quod ubique, quod semper, quod ab omnibus creditum est" (Care must especially be had that that be held, which was believed everywhere, always, and by all). Chapter 28 contains a fine account, in elegant Latin, of the organic development of doctrine. The importance of Vincent, however, must not be exaggerated. He was a Semi-pelagianist before that sect was condemned, and an opponent of St. Augustine. The "Commonitorium" itself has been characterized as a piece of "veiled controversy" directed against Augustinian doctrine. Neither has the Church ever officially approved of his rule of faith in its exclusive sense. Relics at Lérins. Feast, 24 May.—C.E.; Butler; Tixeront, Handbook of Patrology, St. L., 1920. (P. K.)

Vincent Ferrer, SAINT, confessor (1350-1419), b. Valencia, Spain; d. Vannes, Brittany. He was educated at the Dominican school in Barcelona and, 1367, entered the Order. He taught at Valencia, 1384-91, and then became counselor to King John of Aragon. He became attached to Pedro de Luna, later the antipope Benedict XIII, and served him at Avignon as adviser. He believed in the legitimacy of Benedict's pontificate and, at first, supported him. However, urged by King Ferdinand of Castle, he withdrew his allegiance from Benedict and propagated the king's declaration withdrawing the states of Castile from the jurisdiction of Benedict. In 1399 he began his mission of preaching throughout Europe, which lasted 20 years. He visited France, Italy, Switzerland, Flanders, Spain, and Austria. Among his converts he numbered Jews, Moors, Waldenses, and Cathari, and brought thousands of peasants into closer union with the Church. He is said by some to have had the gift of tongues, so amazing was the rapidity with which he

ST. VINCENT FERRER

acquired fluency in the various dialects of western Europe. The utter simplicity of his life, the laborious nature of his work, and the rigorous fasts which he practised are a source of inspiration. Canonized, 1455. Emblems: a pulpit, cardinal's hat, trumpet, captives. Relics in the cathedral at Vannes. Feast, R. Cal., 5 April.—C.E.; Butler.

Vincentians. See CONGREGATION OF THE MISSION OF ST. VINCENT DE PAUL.

Vincent (Lat., conquering), SAINT, martyr (304), deacon of Saragossa, b. Huesca, Spain; d. Valencia. He was a pupil of Bp. Valerius of Saragossa, whom he served as deacon. Seized by order of the governor, Dacian, he was cruelly tortured and put to death. Patron of wine-growers. Emblems: gridiron, boat, pruning-knife. Relics in Lisbon. Feast, R. Cal., 22 Jan.—C.E.; Butler.

ST. VINCENT

Vincent of Beauvais (*c.* 1190-*c.* 1264), priest and encyclopedist. He joined the Dominicans in Paris, 1218, and was the author of a colossal book "Speculum majus," treating of all branches of human knowledge.—C.E.

Vinci, LEONARDO DI SER PIERO DA (1452-1519), painter, sculptor, architect, engineer, and scholar, b. Vinci, near Florence, Italy; d. Cloux, near Amboise, France. He was for a time the pupil of Verrocchio and a co-worker with Perugino, but was mainly self-taught through an intensive study of the various branches of knowledge. He was among the first to make an intelligent investigation of the principles of flying. He made innovations in bridges and war-machines for Ludovico Sforza, whom he served as engineer and artist in Milan (1482-99), and having been invited to France as a painter, by Francis I, in 1516, he died while planning the canalization of the Loire. In art he may be called the first of the moderns. He combined exact scientific knowledge with fine idealism. One of his earliest works was "The Virgin of the Rocks," of which he made two slightly different originals, one now in the Louvre and one in the National Gallery of London. There are also two well-known versions of his "St. Anne and the Virgin," the painting in the Louvre, and the cartoon in the London Academy. The famous "Last Supper," painted 1498, for the refectory of the Dominican convent in Milan, is now much defaced through his method of painting it and later mutilations. The baffling "Mona Lisa," or "La Gioconda," bought by Francis I for Fontainebleau and taken later to the Louvre, is the only existing example of his skill in portraiture. Only sketches are left of his noble equestrian statue of Francesco Sforza, set up in clay, but never cast in bronze. His "Treatise on Painting" was printed in Paris in 1651.—C.E.; Taylor, Leonardo the Florentine, N. Y., 1927.

Vine, the symbol of the intimate union between the members of the Church and Christ, as described in John 15; symbol also of the Blood of Christ in the Holy Eucharist.—Pius, tr. Addison, In Christ Jesus, N. Y., 1923. (ED.)

Vine, THE, a parable of the N.T. (John, 15). It is a discourse after the Last Supper to console the Apostles, saddened over the coming separation from their Master, by showing them how to remain vitally united to Him. Jesus is the Vine: His Humanity makes possible an organic living communion with men; His Divinity makes it possible for Him to supply the life-giving sap that animates and makes fruitful the branches. Baptism actually attaches us to the vine, but we are living branches only when animated by the virtues and sanctifying grace. The sap by which the living branches produce fruit are actual graces that enable them to live according to Christ's precepts and to make their lives conform to His. The Father is the husbandman, who purges the fruitful branches of faults of character, ignorance, and moral weaknesses. This He does by means of trials, temptations, and suffering which detach them from this world, which exercise and thereby strengthen them in virtue. Jesus exhorts us to abide in Him, i.e., to make use of the spiritual sap He gives; otherwise we become useless, even dead branches fit only to be cast into the fire. Those who abide in Him need only pray for help to keep progressing; by bringing forth much fruit they glorify the Father, a work than which Jesus and His true Disciples know none greater or more honorable. This parable is read for the Gospel on the vigil of Sts. Simon and Jude. —Fonck, tr. Leahy, The Parables of the Gospel, N. Y., 1915. (N. G.)

Violence, IMPEDIMENT OF. See ABDUCTION.

Violet, liturgical color, signifying penitence. It was introduced in the vestments of the Church during the 13th century, and through tradition and symbolic usage has come to be employed at certain specified times in the liturgy. It is used during Advent and from Septuagesima to Easter; on vigils that are fast days and on ember days, except the vigil of Pentecost, and the ember days which follow that feast; Masses on rogation days, votive Masses of the Passion and of a penitential character, the blessing of candles and of holy water, the administration of the Sacraments of Penance and Extreme Unction, the first part of the baptismal ceremony, and Masses on All Souls' Day during the Forty Hours' Devotion require the use of violet vestments. By special privilege, domestic prelates wear violet dress and biretta.—Henry, Catholic Customs and Symbols, N. Y., 1925.

Viollet Le Duc, EUGÈNE EMMANUEL (1814-79), architect, b. Paris, d. Lausanne. He devoted his efforts to the restoration of medieval Gothic buildings, evolving the complete structure from his comprehension of the spirit of the medieval builders, which he exhibited also in his numerous writings and drawings. Among his restorations are the abbey of St. Denis, the church at Vézelay, that of Our Lady at Châlons-sur-Marne, the cathedrals of Paris, Amiens, and Laon, and the château of Pierrefonds. In 1853 he was made inspector-general of the ancient buildings of France, in 1863 professor at the Ecole des Beaux Arts where he lectured on the development of medieval architecture in France.

His valuable critical works include "Dictionnaire raisonné de l'architecture française du onzième au seizième siecle" (Analytical dictionary of French architecture from the 11th to the 16th century), "Essai sur l'architecture militaire au moyen age" (Treatise on military architecture of the Middle Ages), "Dictionnaire du mobilier français jusqu'à la Renaissance" (Dictionary of French furniture to the Renaissance), and descriptions of Pierrefonds, Coucy, and Carcassonne.—C.E.

Virg. = *virgo* [virgin (Breviary)].

Virgin Birth of Christ. This article of faith is expressed in the Creed, professing that Jesus Christ "was conceived by the Holy Ghost, born of the Virgin Mary." Clearly and emphatically the Church always taught and defended this belief against heretics. It implies a miracle, but though the Son of God could have assumed a human body formed according to the laws of nature, it was more fitting that Jesus, to whom the Father says: "I have begotten Thee," be conceived and born of a virgin mother. St. Luke makes it very clear, in the narrative of the Annunciation, that Mary told the angel Gabriel her wish was to remain a virgin and that she gave her consent to the proposal that she should be the mother of the Messias only when she had ascertained that a miracle, attributed to the action of the Holy Ghost, would make her a virgin mother. With admirable reserve, St. Luke in the narrative of Christ's birth, tells us simply: "She brought forth her firstborn." The "Light from Light" proceeded from His mother's womb after the manner of spirits, as a light through a most pure crystal. The fact that Christ is called the firstborn does not prove at all that Mary had other children, but St. Luke prepares us for the narrative of the Presentation in the Temple when, according to the Law, the Virgin Mother offers or redeems her firstborn.—C.E.; Pohle-Preuss, Mariology, St. L., 1922. (J. B.)

Virginia, the 33rd state of the United States in size, the 20th in population, and the 10th state to be admitted to the Union (26 June, 1788); area, 42,627 sq. m.; pop. (1920), 2,309,187; Catholics (1928), 37,556. A Spanish settlement in Virginia antedated the English one by almost a century. In 1526 Lucas Vásquez de Ayllón, of San Domingo, accompanied by the Dominicans, Frs. Antonio de Montesinos and Antonio de Cervantes, and Brother Peter de Estrada, established a colony at Guandape on the James River, near the future Jamestown, calling it San Miguel. Mass was said in a little log chapel. The death of the leader and the hostility of the Indians broke up the colony. In 1570 Menendez despatched a group from Florida to the shores of the Rappahannock, where they founded a settlement called Axacan. They were accompanied by the Jesuits, Frs. Segura and Louis de Quiros, with several brothers. Through the treachery of a trusted Indian guide the missionaries were slain, and after summary justice had been dealt by Menendez the settlement was abandoned. The establishment of the Anglican Church in the English settlement of Jamestown, and the enforcement of penal laws against Catholics for more than a century after 1641, prevented extensive Catholic colonization in Virginia until religious freedom was enacted by law, 1776. Visiting priests from Maryland, often facing grave danger, served the few Catholics of the region. Among them were Rev. George Hunter, Rev. James Frambach, and Rev. John Carroll, the latter going from his mother's home on Rock Creek in Maryland to the settlement at Aquia Creek near the Potomac, where his sister had married a Catholic named Brent, and where there was a log chapel dedicated to the Blessed Virgin. The permanent establishment of the Church in Virginia dates from the coming of Rev. Jean Dubois from France to Richmond, 1791, bearing letters from Lafayette to distinguished Virginians, among them Patrick Henry. The House of Delegates was put at his disposal for the saying of Mass. He had a worthy successor at Richmond, 1798, in Rev. T. C. Mongrand. Meanwhile churches had begun to be erected. In Alexandria, which had a log chapel, 1776, a church was built, 1796, by Rev. Francis Neale. Norfolk had a church begun the same year by Rev. James Bushe. It was enlarged, 1803, by Rev. Michael Lacy. In Richmond, Mass was offered for several years in the home of Mrs. Sarah Purcell on East Main Street, and after 1815 in a leased building known as "the Chapel," near the corner of Main and 27th Streets. A small wooden church was built in 1825, and in 1834 Rev. Timothy O'Brien commenced the erection of St. Peter's, which served afterwards as the cathedral. Included in the state are parts of the Dioceses of Richmond, Wheeling, W. Va., and Wilmington, Del. (qq.v.). Catholic influence on the place-names of the state is shown in the following: Cardinal, Carmel, Loretto, St. Charles, St. Davids, St. Just, St. Paul, St. Stephen. The U. S. Religious Census of 1916 gave the following statistics for church membership in Virginia:

Catholic Church	36,671
National Baptist Convention	276,630
Methodist Episcopal Church, South	202,648
Southern Baptist Convention	170,151
Presbyterian Church in the U.S.	49,186
Disciples of Christ	34,220
Protestant Episcopal Church	33,593
Methodist Episcopal Church	22,526
Lutheran United Synod, South	14,610
African Methodist Episcopal Church	13,581
Christian Church (Christian Convention)	13,558
Church of the Brethren (Conservative)	12,712
Primitive Baptists	9,314
African Methodist Episcopal Zion Church	9,199
All Other Denominations	50,537
Total Church Membership	949,136

—C.E.; Shea.

Virgin Islands, The, comprise the islands of St. Thomas, St. Croix, and St. John, belonging to the United States, administered by a Governor appointed by the President of the United States, and a Colonial Council; area 132 sq. m.; pop., 26,051; and the British islands, a group of 30, governed by an Executive Council nominated by the Crown, and a Legislative Council; area, 58 sq. m.; pop., 5082. Ecclesiastically all the islands belong to the Diocese of Roseau (q.v.), in the Island of Dominica, B.W.I. The parishes on the islands are entrusted to nine Redemptorist Fathers. On the Island of St. Croix there are 2 parishes, 3 schools, and 4500 Catholics. There is a station at the leper colony.

St. Thomas has a parish, a school, a convent-academy, and 2970 Catholics. The British group and the Island of St. John have no churches or resident priest but are visited occasionally from St. Thomas.

Virginis Proles, Opifexque Matris, or SON OF A VIRGIN, MAKER OF THY MOTHER, hymn for Matins for the Common of Virgin-Martyrs. Stanzas 1, 4, 5 are said for Matins for the Common of Virgins, stanzas 4, 5 for Matins for the Common of Holy Women. It is not known who the author was, but it was written in the 8th century. The English translation given is by L. Housman.—Britt.

Virginity (Lat., *virgo*, maiden), integrity of body, the state of one who has never sinfully experienced lustful sensation or sexual intercourse; the state of celibacy or virginity as distinguished from the state of matrimony; a moral virtue by which one with integrity of body firmly intends to abstain forever from lustful pleasure.—C.E.

(W. O. B.)

Virgin Mary, DEVOTION TO THE BLESSED, the veneration paid to Mary as Mother of God, by the universal Church. This devotion dates back to the earliest times. Among its many forms of expression are: the Rosary, Litany of Loreto, feasts commemorating different phases of her participation in the Redemption, sodalities devoted to her honor, May devotions, etc. —C.E.; Bridgett, Dowry of Mary, Lond., 1886.

CORONATION OF THE BLESSED VIRGIN

Virgin Mary, THE BLESSED, the Mother of Jesus Christ, Son of God, Redeemer and Saviour of mankind. Mary was of the tribe of Juda, of the royal house of David, and according to tradition, the daughter of Joachim and Ann. Predestined to be the Mother of God, she was preserved from all stain of sin, original and actual. At an early age she entered the Temple, where she made a vow of virginity. At about 14 she left the Temple and was betrothed to Joseph, also of the family of David and the one chosen by God to be her protector and the foster-father of her Divine Child, Jesus. Soon after her betrothal to Joseph, the angel Gabriel announced to her that she was to be the Mother of the Messias, the Son of God; and that she would at the same time be Mother and Virgin. Mary humbly and freely consented: "Behold the handmaid of the Lord: be it done to me according to thy word" (Luke, 1). She hastened on a visit to her cousin Elizabeth, and at their meeting chanted her hymn of praise, the Magnificat. In obedience to a decree of Cæsar Augustus, the Roman Emperor, Mary accompanied Joseph to Bethlehem to be enrolled in the census. Here Our Saviour was born. She presented Jesus in the Temple, according to the custom of the Jews. To protect Him from Herod, the Holy Family fled into Egypt. Later they returned to Nazareth. At 12 years of age Jesus accompanied Mary and Joseph to Jerusalem. Jesus remained in Jerusalem, and after three days, Mary and Joseph found Him in the midst of the doctors. They returned to Nazareth where Jesus was subject to His Mother for 18 years. At her request He worked His first public miracle at the marriage at Cana, when He changed the water into wine. Mary accompanied Our Lord in His Passion, and stood at the Cross on Calvary, united to Him in His suffering and Sacrifice, and received the commission to be mother to St. John. She received the body of Jesus from the Cross; was present at His burial; rejoiced in His Resurrection; and was with the Apostles in Jerusalem on Pentecost Sunday. It is thought that she died in Jerusalem, *c.* 48. According to tradition, she was assumed into Heaven.—C.E.; Pohle-Preuss, Mariology, St. L., 1922.

(N. M. W.)

Virgins, TEN, title applied to a parable preserved by St. Matthew alone (Matt., 25). It was delivered by Christ sitting on the Mount of Olives and was addressed to His disciples. It forms part of the great "eschatological discourse" (Matt., 24 and 25), and is a development of the exhortation given in Luke, 12. Christ makes use of a similitude taken from the marriage ceremony and customs of the Jews. The interest of the story centers around the ten young girls forming the necessary quorum for this religious ceremony. They hasten from their respective homes to join the bride and await with her the advent of the bridegroom. All carried lamps. Jewish weddings always took place at night. Five of the number are called foolish virgins because they had not provided additional oil in case of probable delay. The other five, having prudently prepared for this contingency are termed wise virgins. The bridegroom tarried long: the virgins slept: the lamps burned low. At midnight he comes. The five wise virgins replenish their lamps and go forth to meet the bridegroom. The five foolish virgins vainly seeking oil from their companions go forth in the attempt to purchase it. Meanwhile those prepared enter the festive hall and the doors are closed. Later come the group of foolish virgins seeking admission, but the doors remain tightly shut and the voice of the bridegroom from within declares it is too late: "I know you not." The whole purpose of the parable is seen in verse 13, when Jesus says: "Watch ye therefore because you know not the day nor the hour." It teaches vigilance and preparation for the coming of Christ whether at the end of the world or at our own death. This Gospel fragment is read in the Mass for the Common of Virgins.—Madame Cecilia, St. Matthew,

Lond., 1906; Fonck, tr. Leahy, Parables of the Gospel, N. Y., 1915; Oliver, tr. Leahy, Parables of Our Lord, Lond., 1927. (R. K.)

Virgo virginum præclara. See STABAT MATER DOLOROSA.

Virtual, being in essence or effect but not in form or appearance; having potency, validity, or essential qualities. Acting or having efficiency without the agency of anything material or sensible. As used in theology and philosophy: opposed to "formal" (essential, physical, real), e.g., anything has formal presence if it is essentially, physically, really present; a man has formal corporeity, i.e., he has a body essentially, physically, really; virtual (productive, effective, moral), e.g., a thing has virtual presence when it is really absent but exerts its force as though it were present; God has virtual, not formal, corporeity, i.e., He is capable of producing bodies but has not a body Himself. Opposed to "actual," e.g., a thing is actually wilful if one concentrates his will, attention here and now while performing an act upon the execution of that act; a thing is virtually wilful if while one does not concentrate his will, attention here and now while performing an act upon the execution of that act but being distracted continues the act which he wilfully began and which he would not be now doing had he not wilfully begun it. The will is effectively working but the attention is not focused upon it. As applied to intentions in Moral Theology, one has an actual intention to do something when while doing it he is conscious of his intention to do it; one has a virtual intention to do something when while doing it he is not conscious of his intention but was so conscious of it that he is performing his deed precisely because he had had that intention at the beginning of it; one has an habitual intention when one performs an act out of habit without reverting to his intention. Not the intention but his habit is the cause of the action. One has an interpretative intention to perform an act if it is reasonably presumed and surmised that he had the intention to do it when he performed that act although in reality he may not have had that intention. (J. J. MCG.)

Virtue (Lat., *virtus*, manliness), in its root-idea, all that may become a man; consequently, some stable or habitual element developing the human character. The content of the notion varies with the various ideals of human perfection. Primitive religions and civic cults demand little of the interior man, being content chiefly with his ceremonial acts. Civic cults, however, frequently coexist with moral philosophies; and to one group of such philosophies (Socratic, Platonic, Aristotelian, Stoic) the western world owes its ideal of humanist virtue: prudence, justice, fortitude, temperance. Christian virtue does not begin with man, but with God, and the authentic Christian virtue is therefore theological, i.e. produced in the soul by the indwelling Blessed Trinity; it is divinization, not humanization, and it appropriates the old name of virtue only because, in view of the Redemption, it befits man to receive the Divine. The three Christian virtues are thus faith, hope, charity (1 Cor., 13). The N.T. does not mention the cardinal virtues as such nor all of them by name, though they are all recommended in various ways. Later Christian writers, however, point out certain practical or moral habits developed in us by the combined action of God and ourselves: habits which transcend the prudence, justice, fortitude, and temperance of the philosophers, but which, by analogy, may assume the same names (Wis., 8). Some tend to unify these virtues (St. Augustine, De Moribus Ecclesiæ, 1. 25, 46), some to divide them into ever widening families (the ascetics, in general). We may finally refer to the subtle explanation of moral virtue as a mean between two vicious extremes.—C.E.; Rickaby, Moral Philosophy, Lond., 1910; Ullathorne, Groundwork of the Christian Virtues, Lond., 1888. (F. B.)

Virtues, angels who compose the second choir of the second or intermediate order of angels. They are the agents whom God employs for the performance of stupendous works or extraordinary miracles. The name is derived from the Latin and retains the original sense, which indicates physical strength or courage rather than moral excellence. —O'Connell, The Holy Angels, N. Y., 1923. (A. J. S.)

Vishnu (Skt., from *vish*, all-pervader; worker), one of the minor sun-gods in the system of early Hindu religion who later gave his name to the most popular of the three great divisions of Brahminism (q.v.). He is characterized by his great love for man, for whose welfare he appears as a savior in numerous reincarnations (*avatars*), in either human or animal form. His cult emerged from Brahminism in the 5th or 4th century B.C., but did not assume a sectarian form until after the 7th century of the Christian era. To compete with the religion of the Mohammedan conquerors of India in the 11th century the cult was popularized by various liturgical practises in consequence of which it lends itself to the grossest immorality, while at the same time it is capable of producing a beautiful and refined asceticism among many of its followers.

Visibility of the Church. The question of the visibility of the Church of Christ lies at the root of all the controversies between the Catholic Church and Protestantism. For if we retain the Catholic notion of the visible Church, it follows that the whole defection of the 16th century, and all the sects which have arisen from that time on, are nothing more nor less than revolts against the definitely visible Church of Christ. In general, the Protestant opinion concerning this matter is that the true Church of Christ, to which alone the Divine promises were made, exists in an invisible form only; and that a visible form is not of the essence of the Church, or of the promises made to the Church. They believe that the Church of Christ exists only in its sanctified members, or in its predestined members. These members are not formed and generated by the Church through any divinely instituted ministry; but rather are they formed or generated immediately by God. This immediate union of individuals with Christ, through faith (which eliminates the necessity of the ministry of the Church), constitutes the true essence of the

Church of Christ according to Protestant theology. As a consequence, the Church is invisible. The visible Church is merely the human manifestation, by external activities, of the Church which is *per se* invisible. The visible Church is neither necessary, nor is it the principle of the nature of the Church of Christ.

Against these errors, the Catholic Church teaches that the Church, as instituted by Christ, is essentially visible. A closer analysis of this general teaching makes its meaning very clear. The Catholic doctrine refers not only to the material visibility of the Church, but also to its formal visibility. That is to say, not only can men see those things which go to make up the Church (such as the persons involved, the rites used, the ministry ruling, etc.); but they can also see and know that these persons, rites, and this ministry are the very Church of Christ. In other words, the Church is formally visible, of its very nature and essence. The Catholic doctrine does not deny that in the visible elements of the Church there are invisible qualities, properties, virtues, and powers. The true Church is made up of visible elements and men, united together by external bonds; and to it also belong essentially certain invisible and supernatural elements, by which the visible and external elements are informed and elevated. Therefore, we distinguish in the Church a visible element, and an invisible element. Of these two elements, taken together, the Church is composed. The elements which are *per se* invisible are manifested through the visible elements, with which they are necessarily connected, and in which and through which they become known. Wherefore we say that the Church, although not visible in the totality of its being, is nevertheless perfectly visible.—Berry, The Church of Christ, St. L., 1927. (C. D. MCI.)

THE VISITATION

Vision of God, the essential and primary happiness of the blessed in heaven. It consists in the direct, immediate, and clear knowledge of God. This knowledge is direct and immediate, since God is known not through the intermediary of His creatures, as in this life, but as He is in Himself. It is clear, since the obscurity which accompanies the knowledge of God in this life is no longer present.—C.E., VII, 171. (E. E. M.)

Visions. Supernatural visions are due to the direct intervention of a power superior to man. St. Augustine, St. Thomas and Dionysius the Carthusian teach that there are three kinds: corporeal, imaginative, and intellectual. Corporeal vision is a supernatural manifestation of an object to the eyes of the body. Imaginative vision is the sensible representation of an object by the action of the imagination alone, without the aid of the visual organ. The intellectual vision takes place in the pure understanding, and not in the reasoning faculty. The three kinds do not exclude each other, but are often found together. Visions are not always and of necessity connected with ecstasies, raptures and simple contemplation. By reason of their dignity or excellence the intellectual vision holds first place, and that of the imagination is superior to the bodily vision. Spiritual guides and teachers advise that individuals should not desire or seek after visions lest they be deceived.—C.E.; Devine, A Manual of Mystical Theology, N. Y., 1903. (M. J. W.)

Visitation, CANONICAL, an official examination by ecclesiastical superiors of persons, institutions, or territories, in regard to matters of faith, morals, or church discipline. The bishop is obliged to visit his entire diocese annually either entirely or in part, but so that the whole territory is covered every five years. If legitimately impeded, he may send his Vicar-General or another visitor. Should he neglect the visitation, the archbishop is authorized by law to conduct it, the Holy See having previously been notified. All persons, goods and pious institutions within the diocesan confines are subject to episcopal visitation, unless it can be proved that the law or the Apostolic See has granted a special exemption. The visitor should proceed in a paternal manner in things pertaining to the object and purpose of the visitation. Unnecessary prolongations are to be avoided. Local custom determines the mode of defraying the visitor's expenses. The major superiors of religious must conduct a canonical visitation in accordance with the prescriptions of their constitutions.—C.E.; Augustine, Rights and Duties of Ordinaries, St. L., 1924. (S. B.)

Visitation of the Blessed Virgin Mary, a feast which commemorates the visit of the Blessed Virgin to her cousin St. Elizabeth. At the sound of Mary's greeting the infant John was sanctified, cleansed from original sin, in his mother's womb; Elizabeth was filled with the Holy Spirit and declared Mary the Mother of God, and "blessed among women." Mary, under the inspiration of the Holy Ghost sang the *Magnificat:* My soul doth magnify the Lord. The feast of the Visitation of the Blessed Virgin Mary was first celebrated by the Franciscans, 1263. It was extended to the entire Church by Bonifacc IX, 1390. Among the many masters who have represented this subject in art are: Albertinelli, Bernini, Botticelli, della Robbia, Echave the Elder, Ghirlandajo, Master of the Life of Mary, Mignard, Müller, Pacchiarotto, Palma, Pinturicchio, Piombo, and Titian.—C.E. (N. M. W.)

Visitors, APOSTOLIC, ecclesiastics deputed by the pope to inspect dioceses and religious orders; also those appointed to make the episcopal visitation of

the diocese of Rome. The late Card. Bonzano, when Apostolic delegate, was appointed, 14 June, 1922, to visit dioceses and churches of United States. —C.E. (J. D.)

Visits to the Blessed Sacrament, time spent in prayer before Christ as He is present in the consecrated Species reserved in the Tabernacle. This devotion aims principally to honor Him as a Sovereign dwelling amongst His people. Although there is no clear evidence of this custom before the 10th century, no doubt it was always practised, especially in the early days of the Church when the faithful kept the Blessed Sacrament in their homes.—C.E. (C. J. D.)

Vitalian, SAINT, POPE (657-672), b. Segni, Italy, d. Rome. During his pontificate he successfully asserted the primacy of Rome against the plans of Emperor Constans II; opposed Monothelitism, and attempted in vain to convert Emperor Constantine IV to orthodoxy; secured unity for the English Church, which was divided on various ecclesiastical customs; and appointed Theodore of Tarsus Abp. of Canterbury. Feast, R. Cal., 27 Jan.—C.E.; Mann.

Vitalis, SAINT, martyr (171), d. Ravenna, Italy. He was the father of Sts. Gervasius and Protasius. Having encouraged St. Ursicinus, who was wavering at the prospect of death, and having buried his remains, Vitalis was sentenced to martyrdom by the judge Paulinus, tortured, and burned alive. Patron of Ravenna. Relics in church of St. Vitalis, Ravenna. Feast, R. Cal., 28 Apr.—C.E.; Butler.

Vitalis and Agricola, SAINTS, martyrs (*c.* 304), d. Bologna. Agricola was a wealthy nobleman of Bologna. Having embraced Christianity, he converted his slave Vitalis, who was put to death before his master's eyes. Agricola refused to apostatize and was crucified. They were buried in the Jewish cemetery, where St. Ambrose discovered them, 393. Relics at St. Stephen's, Florence. Feast, R. Cal., 4 Nov.—C.E.; Butler.

Vitalism (Lat., *vita,* life), the doctrine that among the corporeal things to be found in the universe some are endowed with a power of self-motion or life, possess something not within the range of mechanics, of chemistry, or of physics, call it "soul," "vital principle," "entelechy," that makes them essentially different from what are commonly called non-living things. This view is that of common-sense and traditional Catholic philosophy, taught by Aristotle and Plato among Greek philosophers, by the Schoolmen in the Middle Ages, and after a fairly general denial in the last century due to the wide-spread materialism and mechanicism then rampant, is steadily gaining ground among right-thinking scientists and philosophers. The arguments for Vitalism are taken from the wonderful unity of operation and purposive striving, power of self-adaptation, protective reaction, regeneration, and propagation displayed by living things as opposed to non-living things.—Windle, Vitalism and Scholasticism, St. L., 1920. (J. B.)

Vitus, Modestus, and Crescentia, SAINTS, martyrs (*c.* 303), d. Lucania, Italy. According to legend, Vitus was the seven-year-old son of a pagan senator of Sicily. Modestus and his wife Crescentia, the boy's tutor and his nurse, instructed him in the tenets of the Faith, incurring the wrath of their master, who was opposed to Christianity. The three took refuge in Italy, but were discovered at Lucania. They were taken to Rome and subjected to torture. An angel brought the martyrs back to Lucania, where they died of their wounds. St. Vitus is invoked against epilepsy and nervousness, as one of the Fourteen Holy Helpers (q.v.). He is represented near a kettle of boiling oil. Relics of St. Vitus at Prague, and Corvey in Westphalia. Feast, R. Cal., 15 June.—C.E.; Butler.

Viva, DOMENICO (1648-1726), theological writer, b. Lecce, Italy. He entered the Society of Jesus, 1633, and taught the humanities and Greek, nine years' philosophy, eight years' moral theology, and eight years' Scholastic theology. For two years he was prefect of studies, rector of the College of Naples, 1711, and provincial of Naples. Fr. Viva's writings include "Enchiridion," a work concerning indulgences; a course of theology compiled from his lectures at Naples; "Opuscula theologico-moralia"; and "Trutina theologica damnatarum thesium," his most famous work.—C.E.

Vivisection, the dissection of living beings. As commonly used, the term includes all scientific experiments performed on living animals for the purpose of advancing medical knowledge. The use of animals for this purpose is entirely in keeping with the dictates of morality and reason, provided that all unnecessary cruelty is avoided. Assuming that animals are not on a level of equality with man, it follows that they may be used to serve the needs and convenience of man. Experiments on living animals have greatly increased the knowledge of the causes and remedies of disease. To forbid such experiments would seriously handicap scientific research and deprive humanity of great physical benefits in the future.—C.E.; Koch-Preuss. (F. J. H.)

Vizagapatam, DIOCESE OF, India; comprises all the districts north of the Godavery River; part of the Central Provinces, and part of Behar and Orissa; area, 62,567 sq. m.; suffragan of Madras; diocese, 1886. Bishops: John M. Tissot (1886-90); John M. Clerc (1891-1926); Peter Rosillon, M.S.F.S. (1926). Churches, 16; chapels, 62; priests, secular, 4; priests, regular, 40; religious women, 73; high schools, 2; elementary schools, 82; pupils in latter, 3902; institutions, 14; Catholics, 11,309.

Vladimir (VOLODOMIR), SAINT, called "the Great" (956-1015), Grand Duke of Kiev and all Russia, d. Berestova. He was the first Christian ruler of Russia. In his wars with his brothers he reconquered Novgorod and Kiev, and made himself ruler of Kiev and all Russia, 980. He subdued the Chervensk cities; in 983 overcame the Yatviags, and, 985, fought the Bulgarians; and in a campaign against the Eastern Empire, became interested in Christianity. In order to marry Anna, the sister of Emperor Basil II, he was baptized, gave up his warlike career, and devoted himself to the conversion of his subjects, the establishment of schools, churches, and ecclesiastical courts.—C.E.

Vocation, God's call to a special state of life, regards practically the priesthood, or life in a religious Order, or both; and may be considered on the part of God calling, or of the one called. The

former may be the general invitation inducing no obligation: "If you will be perfect, come, follow me." It may be the particular invitation of grace suggesting, inclining, moving, which usually specifies the term, but does not strictly oblige; or the obligatory call specifying absolutely the terms, such as the Apostles and many saints received. The one called responds by offering himself to those whose function it is to receive or to reject. But the offering, however it obliges him, imposes none on them. Interior attractions, however unmistakable, give no title to the priesthood or to religion. For him the formal vocation is the summons of the bishop to major orders, or of the religious superior to profession. This was determined under Pius X. One might foresee in this doctrine grave difficulties. Its very object was to remove those induced by the notion that the director's guarantee of an interior call gave a title against which prelate or superior was powerless. On the other hand, the giving grace its adequate function in the candidate's future, the conditions of acceptance are so simplified that, abstracting from those purely physical, health, etc. the candidate with due interior dispositions rarely fails to satisfy them. As regards the various orders, only the superiors knowing their requirements can judge vocations to each.—C.E.; Damanet, Choice of a State of Life, Dublin, 1880. (H. J. W.)

Voce Del Popolo, La, a Catholic weekly published in Italian and English in Detroit, Mich., by the Italian Publishing Co.; founded, 1910; circulation, 10,000.

Volta, Alessandro (1745-1827), physicist, b. Como; d. there. Professor of natural philosophy at Padua and later director of the philosophical faculty there, he invented the "condensing electroscope," the first practical electrophorus, and the voltaic "pile." The volt, the unit of electrical pressure, is named after him.—C.E.

Voltaire (François Marie Arouet; 1694-1778), philosopher, poet, and historian, b. Paris; d. there. He studied under the Jesuits. Immediately after leaving college he began an agitated life, attempted to ingratiate himself with the aristocracy, and to make a fortune by questionable means. He was imprisoned in the Bastille and exiled to England for three years. Forced to leave Paris shortly after his return, for 16 years he received the hospitality of Mme. du Châtelet at Cirey. After her death he accepted the invitation of Frederick II of Prussia and stayed three years at Berlin. Having incurred the king's displeasure, he was forced to leave and settled at Ferney near Geneva where he led an independent life. He spent 20 years there as "The Patriarch of Ferney," and intellectual king of Europe, and returned to Paris only to die after a triumphal reception. He was buried in a monastery, and in 1791 his body was placed in the Panthéon. He was the most versatile writer France ever produced, although it would be an abuse of language to speak of his "genius." As an epic poet ("La Henriade") he is negligible; as a playwright he wrote tragedies in imitation of Shakespeare, the best known of which are "Zaïre" and "Mérope"; as a light poet he is highly entertaining; as a satirist he often indulges in personalities and his poem on Joan of Arc is a scandal; as an historian he wrote "Histoire de Charles XII," "Le Siècle de Louis XIV" and may be called the creator of scientific history, but he lacks moral elevation; as a short-story writer he is witty and sceptical and his buffoonery often gets tiresome. In philosophy he is a deist and an epicurean and his "Dictionnaire Philosophique" treats the most serious subjects with questionable levity. His immense correspondence (10,000 letters) is the most interesting part of his literary output and constitutes a history of his time. As a character, he was despicable; unpatriotic, cowardly, a shameless liar, irreligious to the core; he has done incalculable harm and the "Voltairean Spirit" which mocks all things sacred is still abroad in the world. As a writer, no one ever surpassed him in clearness, directness, and naturalism. (F. P. D.)

Volta Lower, Vicariate Apostolic of, Gold Coast, West Africa (British possession); established, 1923; entrusted to the African Missions of Lyons. Vicar Apostolic: Augustine Hermann (1923), residence at Keta. Churches, 3; stations, principal, 5; stations, secondary, 76; catechumens, 3240; schools, 62; pupils, 2700; Catholics, 12,025.

Voluntary (Lat., *voluntarius*), in the strict sense an act which proceeds from the will in the light of intelligence. It is not necessarily a free act. The general tendency of our nature towards happiness is a fixed bent of our nature. We cannot really wish to be miserable. Yet this tendency is rightly called voluntary, for it proceeds from the will and is approved by the will in the light of intelligence. Apart from this case all our voluntary acts are also free. Consequently voluntary is commonly taken in a less strict sense as synonymous with human.—C.E. (J. V. K.)

Volunteers of America, a religious society organized in the spring of 1896 by Mr. and Mrs. Ballington Booth, "for the uplift of the unchurched and the needy." They are in agreement on all essential points with the evangelical churches. The Book of Rules contains a statement of their principles, and they observe the sacraments of baptism and the Lord's Supper. Democratic in government, the term military "is applied only in the bestowing of titles, the wearing of uniforms, and the movements of officers." The Volunteer Prison League Branch organized by, and under the personal supervision of Mrs. Booth, carries on its work in city and Federal prisons. In 1926 in the United States there were 133 churches, and 28,756 members.

Völuspá, "the wisdom of the Prophetess," famous Norse mythological poem relating in the form of a vision the beginning and end of all things and telling of the gods and their doom. It is one of our chief sources of ancient cosmogony. This poem, which probably originated in Iceland, cannot be dated farther back than the middle of the 10th century. Although the subject-matter is prevailingly pagan, the point of view has assumed a Christian coloring and there are undoubted Christian reminiscences. The "Völuspá" gives an account of the creation of the universe which has been subject to much foreign influence.—C.E.

Voodooism (Creole Fr., *vaudoux*, a Negro sorcerer), term applied to the base superstitions and magical practises in use among the Negroes in certain parts of Africa, the West Indies, and the southern United States. It had its origin in African fetishism.

Votive Candles, candles burned before some statue or shrine to give honor to Our Lord or to a saint. The word votive signifies that the lighting is often done in fulfillment of a vow. They are usually not blessed, and in that case they are not sacramentals. (J. F. S.)

Votive Mass. (1) Mass offered for a special intention not corresponding to the Office of the day on which it is celebrated. (2) Strict votive Masses: those ordered by the rubrics of the Missal, e.g., *de B.V.M. in Sabbato;* or by the bishop for a serious cause (*pro re gravi*), e.g., for the election of a bishop, in time of war, etc.; that said during the Forty Hours' Devotion. (3) Those said by the priest at his own discretion. These are permitted on a semi-double, simple, or feria, except on Sunday, Ash Wednesday, the eve of Christmas, Epiphany, Pentecost and during the octaves of Epiphany, Easter, Pentecost, and Corpus Christi, or during Holy Week, and on All Souls' Day. These Masses may be taken from any of those in the missal.—C.E.; Wuest, tr. Mullaney, Matters Liturgical, N. Y., 1926. (C. J. D.)

Votive Offerings, things vowed or dedicated to God or a saint in some trouble or crisis of life or presented in gratitude for a recovery or deliverance without having been previously promised. They are presented to the shrine of the saint through whose intercession the favor has been obtained.—C.E.

Vow, Impediment of. See Chastity, Vow of.

Vows, in Scripture. A vow is a promise made freely to consecrate oneself or some possession to God (Lev., 27). Things which by right were already the property of the Lord, naturally could not be the object of a vow. In like manner things which by reason of some defect might not be offered to God normally, were excluded, as for instance a victim which did not fulfill the proper conditions (Lev., 22; Mal., 1), or money coming from persons consecrated to the service of Astarte, goddess of fecundity, the so-called *hierodouloi* (temple-courtesans) (Deut., 23). Vows could be made only by dependents, such as an unmarried daughter, or a married woman, with the consent of the head of the family; hence the vows of such persons, to be valid, had to be ratified by the father or husband; and these were taken to have ratified the vow, if, on hearing it, they raised no objection (Num., 30). A vow is binding in conscience and must be fulfilled exactly as promised and without undue delay. Since in making a vow one assumes an obligation of one's own free will, it were better not to make a vow than to make one and break it (Eccl., 5). A special class of vows are those by which a person binds himself to refrain from certain things; thus the vow of the Nazarites described in detail in Numbers, 6. The vow was temporary, assumed for 30 days at least, or might be life-long. It implied abstinence from wine or intoxicating drinks, allowing the hair of the head to grow, and scrupulous avoidance of all legal uncleanness (Judges, 13 and 16).—C.E. (E. A. A.)

Vox Populi (Lat., voice of the people. (1) Public sentiment, public feeling as manifested by a ballot, etc. (2) *Vox populi vox Dei*, "the voice of the people is the voice of God." (a) The manifestation of the public will is the manifestation of God's will inasmuch as the power given to those in authority by God is placed in certain persons by the voice of the people; (b) the voice of the people is irresistible, cannot be denied. (C. J. D.)

V. Rev. = Very Reverend.

V.T. = *Vetus Testamentum* (Old Testament).

Vulgate (Lat., *vulgata*, common). The Latin translation of the Bible, which is chiefly the work of St. Jerome, received this name on account of its widespread use. The Vulgate contains the following parts: (a) the protocanonical books of the O.T., except the Psalms, translated by St. Jerome directly from the Hebrew; (b) the Psalms, taken from the Old Latin but revised by St. Jerome according to Origen's revision of the Septuagint; (c) the deuterocanonical books of Tobias and Judith translated by St. Jerome from the Aramaic; (d) the deuterocanonical parts of Daniel and Esther, translated by St. Jerome from the Greek; (e) the other deuterocanonical books, taken from the Old Latin but not revised by St. Jerome; (f) the N.T., taken from the Old Latin but revised by St. Jerome. The Vulgate is a faithful and most valuable translation, done in idiomatic, clear Latin. At first it met opposition but gradually it came into general use. Later numerous variants and corruptions appeared in the text which was repeatedly revised during the Middle Ages. In the 15th and 16th centuries several hundred editions of the Vulgate were printed with innumerable variants. To establish uniformity the Council of Trent, 1546, declared the Vulgate "is to be held authentic in public readings, disputations, preachings and expositions" (Sess. IV) and ordered its careful revision. This decree declares the Vulgate to be the official text of the Church and valid proof, consequently also free from substantial error in faith and morals. The Vulgate was revised under Sixtus V, 1590, and again under Clement VIII, 1592. The latter revision is the official text of the Church. Since it is not free from textual mistakes, Pius X, 1907, entrusted the systematic restoration of Jerome's Vulgate to the Benedictines. So far the revision of Genesis and Exodus with a complete critical apparatus, have been published.—C.E., XV, 370, 515; Gigot; Grannan. (L. O.)

Vulture (Lat., *vellere*, to pluck), a large bird of prey found in the warmer climates of both the Old and the New World. It is mentioned in the Bible, where it typifies greed (Lev., 11; Deut., 14; Job, 28).

Vytis, a semi-monthly Catholic magazine published in Lithuanian and English in Chicago, Ill., by the Knights of Lithuania; founded, 1915; circulation, 2500.

W

Wadding, Luke (1588-1657), historian and theologian, b. Waterford, Ireland; d. Rome. Entering the Friars Minor, he was ordained, 1613. Fr. Wadding held a professorship until 1618, when he was chosen theologian of the embassy which Philip III was sending to Paul V to promote the doctrine of the Immaculate Conception. He founded the Irish Franciscan College of St. Isidore, 1625, and the Ludovisian College for Irish secular priests. It is due to Wadding's influence as member of the commission for the reform of the Breviary, that the feast of St. Patrick was inserted in the calendar of the Universal Church. He brought about the endowment of an institution for the Irish secular clergy, and founded another house at Capranica as a novitiate for St. Isidore's. Wadding's literary fame rests on the publication of the writings and the recording of the deeds of the illustrious members of his order, and chiefly on his "Annales ord. minorum."—C.E.

Wagga-Wagga, Diocese of, New South Wales, Australia, established, 1917, by separation from the Diocese of Goulburn; suffragan of Sydney. Bishop: Joseph Wilfrid Dwyer (1918). Churches, 59; priests, 26; religious women, 159; boarding schools, 4; secondary schools, 4; primary schools, 24; pupils in Catholic schools, 3601; institutions, 2; Catholics, 24,173.

Wailing Wall, or Solomon's Wall. A wall in Jerusalem, 40 yds. long, all that remains of the Temple. Since the 12th century the Arabs have permitted the Jews to assemble there to pray and lament, especially on the eve of the Sabbath and of feasts. The recent bloody clashes between Arabs and Jews in the Holy City and its environs began with a dispute over this wall. These late tragic occurrences have recalled the numerous indignities which Catholics have suffered at the hands of Orthodox Greeks and Moslems in the Holy Land.

Waldenses, a sect which began in the 12th century. Its name is derived from Peter Waldo (Waldes) who, after a reading of the Gospels, aspired to the life of Christian perfection and took a vow of poverty, 1176. He gathered numerous followers who went about preaching his doctrines, and attacking the pomp and wealth of the medieval Church. Their break with Catholicity was gradual, but, 1184, they were denounced by papal authority. Their organization has continued to the present time, though after the rise of modern Protestantism they came under Calvinistic influence and are now scarcely to be distinguished from other Protestants. They exist principally in Italy, France, Spain, and Switzerland, though a few congregations have been formed, mostly by immigration, in North and South America.—C.E. (F. K.)

Waldseemüller (Hellenized Ilacomilus), Martin (*c.* 1475-*c.* 1522), map-maker, b. Wolfenweiler, Fribourg; d. St. Die, Lorraine. He used the name America in his great map of the world, 1507, and again in a small globe with a text "Cosmographiae introductio" in which he justifies the name by a Latin translation of the four journeys of Amerigo Vespucci. His new Latin edition of the geography of Ptolemy to which he added 20 new maps, is often regarded as the "first modern atlas of the world."—C.E.

Wales, mountainous country in the western part of Great Britain; area, 7466 sq. m.; pop., 2,205,680. Christianity was the prevalent religion of Wales at the end of the Roman occupation, and the Welsh clergy were in frequent communication with Rome. Llandaff, the oldest episcopal see in Wales, was founded in the 6th century and Sts. Dubricius and Teilo were its bishops. The Diocese of St. David's was also erected in the 6th century by St. David, the patron of Wales, and probably the most illustrious of the ancient British bishops. St. Kentigern created the diocese of St. Asaph at this time. Later he established the monastery of Llanelwy (St. Asaph) in Flintshire. Nothing definite is known of the foundation of the Welsh Abbey of Bangor but it was probably founded by Dunawd in the 6th century and was the greatest monastic establishment in Wales, having at one time 2000 monks. After the conquest the archbishops of Canterbury exercised their jurisdiction over Wales and St. Anselm placed Bp. Hewald of Llandaff under interdict. Hewald's successor, Urban, was consecrated at Canterbury and from that time Llandaff became a suffragan see of Canterbury. At the time of the establishment of the four vicariates Apostolic in England (1688), Wales belonged to the Vicariate of the Western District. In 1840 it was made a separate vicariate by Pope Gregory XVI; in 1850 the Catholic hierarchy was reestablished in England, and Wales was divided between the dioceses of Shrewsbury and Newport. In 1895, the principality with the exception of Glamorganshire was again formed into a separate vicariate Apostolic under Rt. Rev. Francis Joseph Mostyn. In 1898 he was transferred to Menevia when the vicariate was made a diocese by Leo XIII. By letters Apostolic, 1911, Pope Pius X divided England and Wales which from 1850 had only one province, into the three Provinces of Westminster, Birmingham, and Liverpool. On 7 Feb., 1916, a fourth province of Cardiff, formerly known as the diocese of Newport, in Wales, was added. Today the majority of the people are Calvinistic Methodists, and Anglicans. Since 1920 when the Welsh Church Act completed the disestablishment of the Anglican Church in Wales, it has been a separate archbishopric. Place-names of Catholic interest are: Bishopston, Swansea; Holyhead, Anglesey; Holywell, Flintshire; St. Asaph, Flintshire; St. Athan, Cardiff; St. Bride's Major, Bridgend, Glamorgan; St. Bride's-super-Ely, Cardiff; St. Clears, Carmarthen; St. David's,

Haverfordwest, Pembrokeshire; St. Fagan's, Cardiff; St. Florence, Penally, Pembrokeshire; St. George-super-Ely, Cardiff; St. Hilary, Cardiff; St. Ishmael's, Milford Haven, Pembrokeshire; St. Mellons, Cardiff; and St. Nicholas, Cardiff. In 1929 Wales included the Archdiocese of Cardiff and its suffragan, the Diocese of Menevia (qq.v.). Churches, 105; secular priests, 82; regular priests, 114; high schools, 5; primary schools, 52; charitable institutions, 9; Catholics, 89,784.—C.E.

Wallon, Henri Alexandre (1812-1904), historian and statesman, b. Valenciennes, France; d. Paris. He was professor of history at the Sorbonne and dean of the Paris faculty of letters, and also deputy, 1871. As minister of public instruction, he favored liberty of higher education and as senator for life, always defended Catholic interests in the Senate.—C.E.; Suppl., 42.

Walsh, Robert (1785-1859), lawyer and diplomat, b. Baltimore; d. Paris. He was founder of the American Review of History and Politics, the first American quarterly; edited the National Gazette, and was author of "Didactics," a collection of essays. He was Consul General for the United States in Paris, 1837-44.—C.E.

Walsingham Priory, a monastery founded in the 11th century in northern Norfolk, England, once the seat of a shrine of Our Lady confirmed to the Augustinian canons, which legend says was erected by angels. Many miracles were wrought and it became a famous place of pilgrimage. In 1538 the shrine was dismantled, the priory destroyed, and the site sold, a private home later being built there.—C.E.

Walter of Merton (d. 1277), Bp. of Rochester and founder of Merton College, Oxford, b. probably at Merton. In 1261 he set aside two manors in Surrey for the priory at Merton, for the support of "scholars residing at the schools"; in 1264 he drew up statutes for a "house of scholars of Merton"; and 10 years later these scholars were transferred to Oxford and a permanent house established. He was chancellor, 1272.—C.E.

Walter Pierson, Blessed, martyr (1537), d. Newgate, London. He was a Carthusian lay brother of the London Charterhouse. Refusing to take the Oath of Supremacy, he was imprisoned and starved to death. Beatified, 1888.

Waltham Holy Cross Abbey, Essex, England. The church was built by one Tofig, a wealthy landowner. In 1060, Harold enlarged it, establishing a college of secular canons; these were displaced, 1177, by Augustinian Canons. Under Walter de Gant, abbot, it became the most important Augustinian house in the country. It was the last to surrender at the Dissolution, 1540. Today it is a place of worship for Anglicans, —C.E.

Wandering Jew, The, according to legend, the cobbler Ahasuerus, who refused to let Jesus rest by his threshold on the way to Calvary, whereupon Our Lord replied: "I shall stand here and rest, but thou shalt go on until the last day." Since then the Jew has been roaming restlessly over the earth. According to the version of an Armenian bishop who visited England, 1228, the Jew was the doorkeeper of Pilate, whom Jesus condemned to stay until He came. The repentant offender, now leading a saintly life, was never able to die, but was restored after every century to the age of 30. The first literary record of such a wanderer is in the "Flores Historiarum" by a monk of St. Albans, and is also incorporated in the "Historia Major" of Matthew Paris. Whatever the origin of the tale, the legend owes its popularity to the chap-books appearing in 1602. In the English chronicles the Jew is called Cartaphilus; in the Italian, Bottadio; in the Belgian, Laquedem; in the Spanish, Juan-en-Dios. The best French version is the "Histoire admirable d'un Juif Errant," of the 17th century. E. Sue's book of this name is a typical anti-Jesuit 19th-century novel, now out of fashion.—C.E., IX, 126.

Ward, Artemus. See Browne, Charles Farrar.

Ward, James Harman (1806-61), commander U. S. Navy, b. Hartford, Conn.; d. Matthias Point, Va. He assisted in the founding of the U. S. Naval Academy under its present system and wrote on naval science. While in command of the Potomac flotilla, he was killed in attack. A convert, he was first Union naval officer to fall in the Civil War. —C.E.

Ward, William George (1812-82), writer and convert, b. London; d. there. A staunch defender of Newman in the Tractarian movement, he advocated the gradual assimilation of the Catholic doctrine by the Established Church, but realizing the futility of this, entered the Church. As editor of the Dublin Review he defended papal authority and was founder and president of the Metaphysical Society.—C.E.; Ward, William George Ward and the Catholic Revival, N. Y., 1912.

Ward's Errata of the Protestant Bible, a collection of the mistranslations put into the early Protestant Bibles to promote the Reformation in England, compiled in 1688 by Thomas Ward. It contrasts Catholic and Protestant versions by arranging them in four columns. In the two left columns are the Latin and Rhemes versions, and in the right, versions used in Queen Elizabeth's time, and the King James. Everywhere that the King James version corrected Elizabethan versions, Ward wrote in the fourth column "Corrected." The "Errata" was violently denounced, but it was defended by Milner, and also by Lingard in his celebrated preface to the edition of the book issued in 1810. In passages where "idols" were forbidden, Protestant versions substituted "images," to make it appear that representations of Christ and His saints were forbidden. Such texts as "How agreeth the temple of God with images?" (2 Cor., 6), caused statues and windows to be smashed, and the cross to be torn down from the churches; such passages are marked "Corrected." Ward's notes make clear the less evident errata, e.g., against the Real Presence. To represent Christ as so contained in heaven that He cannot be also on the altar, St. Peter's words, "Jesus Christ, Whom heaven must receive" (Acts, 3), were rendered: "Whom heaven must contain." The Anglican Bishops' Bible, 1589, added in the margin: "We therefore believe constantly that

he is in none other place" ("Corrected"). Many mistranslations retained by the King James have been corrected in the Revised and modern versions, e.g., Bishops' Bible: "assurance of faith" (Heb., 10); Revised: "fulness of faith"; King James: "whosoever shall eat this bread, and drink this cup" (1 Cor., 11); Revised: "or drink"; King James: "All men cannot receive this saying" (Matt., 19); Allen (Int. Crit. Com.): "All do not"; King James: "Marriage is honorable in all" (Heb., 13); Revised: "Let marriage be . . ." Ward rightly censures the substitution of "wife" for "woman" in 1 Cor., 9, 5; but the King James which had "wife" in the text should be credited with putting "or woman" in the margin. Editions of 1611 and 1729 had "or woman." Ward made some mistakes; all that he considered errata were not. An edition was printed in New York, 1896. (J. F. SH.)

Warham, WILLIAM (*c.* 1450-1532), Abp. of Canterbury, b. Church Oakley, Hampshire, England; d. Hackington, near Canterbury. He was often sent on foreign embassies, was made Keeper of the Great Seal, and, 1504, Chancellor of England. He crowned Henry VIII, aided him in his divorce suit, and after the downfall of Wolsey, proposed to recognize Henry as head of the Church. In 1532 he realized his mistake and protested against his former action.—C.E.

Washing of the Feet. It was customary in ancient eastern countries to wash the feet of the guest coming in from the dusty roads. Christ washed His Apostles' feet after the Last Supper. In some cathedrals and religious houses the bishop or superior, imitating Christ's example, washes the feet of 12 poor men on Holy Thursday as an act of humility and charity.—C.E. (J. C. T.)

Washing of the Hands. The priest washes his fingers before vesting for Mass and after the offering of the bread and wine, to cleanse the hands before handling the Body and Blood of Christ, and to symbolize the purity of conscience which the priest should possess. After the Communion, he purifies the thumbs and forefingers to remove particles of the Host perchance adhering to them. He drinks the water and wine used for this purification. Finally, he washes his fingers after unvesting.—C.E., IX, 44. (J. C. T.)

Washington, city, District of Columbia, and capital of the United States. Catholics have played an important part in the history of the city of Washington; after the adoption of the Constitution of the United States, when a permanent seat of the general government was being planned, Daniel Carroll "of Duddington" (brother of John Carroll, first bishop of the hierarchy of the United States) was chosen by the president as one of three commissioners who should lay out a site for the new federal city. The site he advocated was eventually chosen, and the capital was built on land which he had owned and transferred to the government; he was also one of the two official commissioners of Congress who laid the corner-stone of the District of Columbia, April, 1791. The credit of the design of the city is mainly due to Major Charles Pierre L'Enfant, and the competition held to choose a plan for the president's house was won by another Catholic, James Hoban, in accordance with whose plans the "White House" was therefore built. In 1802, when the city was incorporated and a city council elected by the people, the president appointed Robert Brent, a nephew of Bp. John Carroll, as the first mayor of Washington, which position he held for 10 years.

The history of Catholicity in the vicinity of the city is traced back to the earliest days of Lord Baltimore's Colony; in 1639 a mission was established at Kittamaquindi, a few miles below Washington, by Father Andrew White, S.J., "the Apostle of Maryland," the first priest to visit this region; the prohibition of public exercise of Catholic worship in Maryland during the early part of the 18th century prevented the building of any churches, but when religious liberty was ensured by the independence of the United States a new era began for the Catholic Faith. The oldest Catholic church in the vicinity of the city is Holy Trinity, Georgetown, now used as a parochial school, and the oldest in the city itself is St. Patrick's, for which Father Anthony Caffrey obtained the land, 1794; the second pastor of St. Patrick's, Father William Matthews, was the first native-born American to be raised to the priesthood in the United States. There are now 34 Catholic churches, of which number six are for the use of colored people, 27 parochial schools, and three missions. The most important among the numerous Catholic educational institutions in Washington are: for men, the Catholic University of America, Georgetown University, Gonzaga College and High School, and St. John's College; for women, Trinity College, Convent of the Sacred Heart, Georgetown Visitation Convent, Holy Cross Academy, and the Sacred Heart Academy. There are also various Catholic orphanages, homes, and hospitals. Among the various statues in the city are those of the Count de Rochambeau, and of Christopher Columbus, the latter dedicated with a great civic celebration, 1912, by the Knights of Columbus. In 1893 the Apostolic Delegation for the United States was established, and Washington has since been the residence of the cardinals who have been the successive delegates from the Court of the Vatican.

Washington, the 19th state of the United States in size, the 30th in population, and the 42nd state to be admitted to the Union (11 Nov., 1889); area, 69,127 sq. m.; pop. (1920), 1,356,621; Catholics (1928), 120,967. The settlements established by the Hudson Bay Company during the first decades of the 19th century in the Oregon country, which then included Washington and western Canada as well as Oregon, were made up largely of Catholic Indians from the east and of French Canadians. Their repeated requests for missionaries were finally answered by Bp. Joseph Signay of Quebec, 1837, and the next year Fr. François Norbert Blanchet and Fr. Modeste Demers, of the Quebec Seminary, made the long journey by canoe and horseback to the west with agents of the fur company. After stops at Fort Colville, Okanogon, and Fort Walla Walla (now Wallula) they reached Fort Vancouver on the Columbia, and said Mass there in the little schoolhouse, 24 Nov., 1838. As the authorities desired them to settle north of the

Columbia, within the limits of what was then English territory, they chose the Cowlitz valley for their permanent mission and Mass was first said in the home of Simon Plamondon of Cowlitz, the log chapel of St. Francis Xavier being completed, 1839. Here the missionaries first used their "Catholic Ladder," an ingenious device for teaching the Indians the history of Christianity. It consisted of a flat board on which cross-bars were used to represent divisions of time and leading events. In 1840 Fr. Blanchet journeyed to the Indians of Whitby Island, in Puget Sound, where a log chapel was also built. For four years Fr. Demers did heroic missionary work among the Indians of Washington, going in 1843 to Oregon City. When Fr. de Smet brought missionaries from Belgium, 1844, to the Willamette valley in Oregon the zealous leader himself journeyed north through Washington, and founded the mission of St. Paul at Fort Colville. In 1847 the newly-appointed Bp. of Walla Walla, Augustin Magloire Blanchet, arrived at his see with Rev. Jean Baptiste Brouillet and several Oblates. The latter, including Fr. Pandosy and Fr. Ricard, did valiant missionary work among the Indians of Puget Sound, where St. Joseph's Mission was established at Steilacoom, 1847, and among the Yakimas, where St. Rose's was founded by Fr. Casimir Chirouse. On account of uprisings among the Cayuse Indians following their brutal murder of the Presbyterian minister, Dr. Whitman, of Wailatpu, 1847, Bp. Blanchet changed his residence to Fort Vancouver (Diocese of Nesqually), where his first cathedral, a log structure, was built and named in honor of St. James. Included in the state are the Dioceses of Seattle and Spokane (qq.v.). Catholic influence on place-names of the state is shown in the following: Priest Rapids, St. Andrews, St. Helen, St. John, and Trinidad. The U. S. Religious Census of 1916 gave the following statistics for church membership in Washington:

Catholic Church	97,418
Methodist Episcopal Church	40,020
Presbyterian Church in the U.S.A.	28,435
Northern Baptist Convention	17,738
Disciples of Christ	17,521
Congregational Churches	16,137
Protestant Episcopal Church	10,881
Lutheran Joint Synod of Ohio	4,461
Seventh-day Adventists	3,944
Lutheran Norwegian Synod	3,725
Lutheran General Council	3,699
Jewish Congregations	2,950
Lutheran Synodical Conference	2,740
Lutheran United Norwegian Church	2,734
Unitarians	2,176
United Presbyterian Church	2,124
All Other Denominations	27,006
Total Church Membership	283,709

—C.E.; Shea.

Watch-towers. As used in the Bible, the term designates stone structures built near a vineyard and from which the sentries protected the vines from injury. The lower half offered accommodations for the laborer and his family at vintage time. They are mentioned in 2 Par., 20; and in Is., 21, where references to them preface the well-known quotation: "Watchman, what of the night?"

Water (in liturgy), a natural symbol of exterior and interior purity. Baptism may be administered only with natural water. Baptismal water, consecrated either solemnly on Holy Saturday and on the Vigil of Pentecost, or privately, must be used at solemn baptisms. At holy Mass a few drops of water are mingled with the wine, indicating the union of Christ with His faithful, and in reference to the water and blood that flowed from Christ's pierced side. Holy water, a sacramental, blest and sprinkled before the principal Mass on every Sunday, is used at most liturgical blessings, and also in private life by the faithful. Special lustral water, mixed with wine, salt and ashes, is prepared for the consecration of a church. At the blessing of a bell, it is washed inside and outside with water blest for that purpose. The Roman Ritual contains a very solemn blessing of water for the vigil of Epiphany; and likewise 12 blessings of water in honor of certain Saints, e.g., Vincent Ferrer, Ignatius, Vincent de Paul, Hubert, and others.—C.E. (R. M.)

Waterford and Lismore, DIOCESE OF, comprises Waterford and parts of Tipperary and Cork; suffragan of Cashel. In 630 St. Carthage established a school at Lismore, where it is supposed four early abbots had preceded him. Episcopal jurisdiction of the diocese which developed there was defined at the Synod of Rathbreasil, 1110. Malchus was first bishop of Waterford (1096-1110). His noted successors included David the Welshman (d. 1207), Robert (1210-22), Roger Cradock (1350-62), and Stephen of Fulburn (1373-86). The dioceses were united, 1362, the list of bishops including Nicholas Comin and Patrick Walshe in the 16th century, Sylvester Lord (1739-48), William Egan (1774-96), Thomas Hussey (1797-1803), Richard Sheehan (1892-1916), and Bernard Hackett (1917); residence at Waterford. The cathedral of Lismore has been Protestant since the Reformation; the Protestant cathedral of Waterford occupies the site of the old Danish church (1096). Churches, 77; priests, 167; religious women, 594; seminaries, 2; colleges, 3; high schools, 16; numerous primary schools; institutions, 25; Catholics, 113,002.

Waverly Abbey, Surrey, England, second daughter of L'Aumône, Normandy and the first Order of Cîteaux monastery in England, founded, 1124, by William Gifford, Bp. of Winchester. New buildings were erected, 1231. It was confiscated, 1536, by Henry VIII.—C.E.

Way, Truth and Life. In John, 14, Christ declares Himself to be the Way, the Truth and the Life. The meaning of the term "the way" is explained by the statement that no one goes to the Father except through Him: He is not only men's guide and example on their way to heaven, but something more. They go to the Father only in virtue of their union with Him, who has atoned for their sins. He gives them access to God. Our Lord calls Himself "the Truth" and "the Life" inasmuch as He possesses them absolutely, as does the Father. He is "the Truth" because in order to see the Father as He sees Him (John, 1 and 6), and so to give true witness which He gives, one must be in His bosom and partake of His nature, which

STATION OF THE CROSS

is truth and light (John, 1). He is "the Life" because from all eternity life was in Him (John, 1); as God-man He is life and a source of life (John, 11), being the living bread (John, 6), which gives everlasting life. Archbishop MacRory (The Gospel of St. John) and other commentators think that the words "the Truth and the Life" are added to explain how Christ is "the Way," namely inasmuch as He is the Truth and the Life. (W. S. R.)

Way of the Cross, a devotion performed by meditating, before 14 Stations of the Cross successively, on the Passion of Our Lord. The Stations are wooden crosses, usually affixed to the interior walls of a church, though they may be in the open air; the pictures, or groups of statuary, representing the journey of the Saviour to Calvary, are not the Stations; they are merely an aid to devotion. The Stations must be lawfully erected; that is, they must be blessed by the bishop of the diocese, or by a priest delegated by one having authority to do so. Otherwise no indulgence can be gained. During many centuries pious Christians went as pilgrims to Jerusalem; but when that city was captured by the fanatical Moslems the pilgrimages ceased. In various parts of Europe the custom arose of placing pictures in churches, representing the journey to Calvary. Probably the first to do this was the Blessed Alvarez, a Dominican, at Cordova, in Spain. The Franciscan Minorites adopted the practise in Italy, *c.* 1350, and for a long time the Franciscan Fathers were the only ones who could lawfully erect Stations in churches.

The Stations are 14 in number, although in past centuries, in different places, the number varied from 11 to 16. They may begin on either side of the church, according to the way in which the figure of Our Lord is facing. Some of the scenes shown in the pictures are described in the Gospels; others are not. There is no mention in the Scriptures of the Saviour's falls beneath the cross, nor of His meeting with His Mother, nor of the story of Veronica. This devotion is highly indulgenced, but the precise amount or number of the indulgences is not known. To gain them, it is not necessary to say any prayers; one need simply go around from the 1st Station to the 14th, stopping at each for a time and meditating on the Passion of Our Lord. If one cannot move about, because of a crowd, or if the Stations are being performed publicly, it is sufficient to turn towards each Station.—C.E.; Wuest, tr. Mullaney, Matters Liturgical, N. Y., 1926. (J. F. S.)

Wearmouth Abbey, a Benedictine monastery on the river Wear, Durham, England. It was founded, 674, on land given by Egfrid, King of Northumbria, by St. Benedict Biscop, and dedicated to St. Peter; Venerable Bede studied there. Jarrow Abbey was subsequently founded about six miles distant; the early history of the two monasteries being closely interwoven. They suffered at the hands of the Danes in the 9th century, and later were harassed by Malcolm of Scotland. Though afterwards restored, they became subordinate to Durham cathedral priory. In 1545 the Wearmouth properties were bestowed upon Thomas Whitehead, a layman, by Henry VIII. Part of the monastic buildings were later included in a private dwelling, burnt, 1790.—C.E.

Wedding Garment, title of the parable of Christ about the marriage of the king's son (Matt., 22). For one reason or other the guests invited remained away in spite of a repeated invitation. They even ill-treated and killed the servants sent to invite them. Their guests were urged to come from the highways and byways. One would imagine that a king so eager to get guests would have overlooked what they wore: on the other hand, one would expect that guests not ordinarily entitled to the honor of attending such banquets would conform to the proprieties and show their appreciation by dressing properly. One was found without a wedding garment and cast out, and the reminder that: "Many are called but few chosen" was repeated (Matt., 20). The Wedding Garment is sanctifying grace, the inspirations of which reach and affect the multitude, but effect the cooperation of comparatively few.—Fonck, tr. Leahy, Parables of the Gospel, N. Y., 1915. (ED.)

Wedding-Ring, THE, used in the ceremony of marriage, a symbol of faithfulness. At a marriage of Catholics it is blessed by the priest with a prayer and holy water, and is then placed by the man on the third finger of the woman's left hand, with these words, spoken by him: "With this ring I thee wed, and I plight unto thee my troth." In other languages the words differ. In French they are: "My spouse, I give thee this ring in token of marriage." There is no provision in the Church's ritual for the "double-ring service," which is a Protestant innovation. (J. F. S.)

Wednesday (Anglo-Saxon god, Woden), day of the week consecrated by the Church for devotion to St. Joseph.

Week, days of, as designated by the Church. Sunday is called Dominica, Lord's Day, in commemoration of Christ's Resurrection; Monday to Friday are counted from Sunday, the first day of the week, and called Feria Secunda, Feria Tertia, i.e., Second Day, Third Day. Saturday is called Sabbatum, a day of rest. The Church very probably adopted this usage from the Jews, who frequently counted the days from the Sabbath, as prima Sabbati, the first day from the Sabbath (Mark, 16). Only the Portuguese adopted this style of naming the week-days. Tuesday is devoted to the Angels, Wednesday to St. Joseph, Thursday to the Blessed Sacrament, Friday to the Passion, and Saturday to the Blessed Virgin. (D. B.)

Weihaiwei, territory in the province of Shantung, China, leased by Great Britain, administered by a Commissioner; area, about 288 sq. m.; pop., 154,416. The religious history of this territory is included in that of China (q.v.). Ecclesiastically Weihaiwei belongs to the Vicariate Apostolic of Northern Honan (q.v.) and is the residence of the vicariate.

Weld, THOMAS (1750-1810), benefactor, d. Stonyhurst. The scion of an ancient English family of Lulworth Castle, Dorset, remarkable for its loyalty to the Holy See, he succored the refugees of the French Revolution; assumed the entire support of the English Poor Clares; founded and main-

tained at Lulworth a monastery for the exiled Trappists of Melleray, Brittany (repatriated 1817); and gave the estate of Stonyhurst to the Jesuits. He had nine sons and six daughters.

—THOMAS (1773-1837), cardinal, son of preceding, b. London; d. Rome. He continued his father's benefactions to religious establishments; after his wife's death, became a priest, 1821, and kept an orphanage in London. He was consecrated coadjutor to the bishop of Kingston, Canada, 1826, but did not fill the appointment and resigned; created cardinal, 1830.

—FREDERICK ALOYSIUS (1823-91), K.C.M.G.; colonial administrator, grandson of Thomas, b. Chideock Manor, Dorset; d. there. Educated at Stonyhurst and Fribourg, he emigrated to New Zealand, 1843. As premier, 1864, he demanded home rule in colonial affairs, and subsequently was elected Governor of West Australia, 1869-75, Tasmania, 1875-80, Singapore and the Straits Settlements, 1880-87. He rendered especially distinguished service in developing the Malay Peninsula.—C.E.

Wellington, ARCHDIOCESE OF, New Zealand; diocese, 1848; archdiocese, 1887; comprises the former provinces of Wellington, Taranaki, and Hawke's Bay, in the North Island; and the larger portion of Nelson, together with Marlborough, in the South Island; suffragans: Auckland, Christchurch and Dunedin. Bishop: Philip Viard, S.M. (1860-72). Archbishop: Francis Redwood, S.M. (1874). Churches, 128; priests, secular, 58; priests, regular, 64; religious women, 601; colleges, 2; boarding high schools, 17; primary schools, 61; pupils in Catholic schools, 10,854; institutions, 8; Catholics, 66,714 (including 2071 Maoris).

Wells in Scripture. In Palestine, owing to the scarcity of perennial rivers and the dryness of the soil as well as of the climate, particular attention has always been paid to the supply of fresh water. Besides the springs, and the extensive use of cisterns for the storage of rain water, one of the sources of supply is the reaching of underground water beds by digging wells. On the sun-parched confines of the desert this is practically the only means of securing the water necessary for man and beast. In ancient times whoever dug a well, owned it and was supposed to be the master of the surrounding country; disputes for the possession of wells ended sometimes in bloodshed (Gen., 26). Stopping or destroying the wells along the road of an approaching enemy afforded the best means of retarding, if not stopping altogether, his advance. The mouth of wells was generally surrounded by a low wall and closed by a large stone (Gen., 29). If the owner neglected to cover his well, and a beast fell into it, the Mosaic law condemned him to pay the price of the animal. Wells were, and still are, in those districts, like fountains everywhere in Palestine, the natural meeting-place where women, upon whom devolves the duty of fetching home the provision of water, gather to gossip and exchange the news while filling their jars.—C.E. (C. L. S.)

Wenceslaus (VACLAV), SAINT, martyr (903-935), Duke of Bohemia, b. and d. Alt-Bunzlau, Bohemia. He was a son of Duke Wratislaw, a Christian, and Dragomir, a heathen, and was brought up by his grandmother, St. Ludmilla. After the death of his father the country became completely pagan under the regency of his mother. Wenceslaus assumed control, 928, made peace with Emperor Henry I, and restored the German priests and Christian influence. He was renowned for his virtues, having taken a vow of virginity. However, his mother had not lost hope of regaining control, and at her instigation Wenceslaus was killed by his brother Boleslaw. A famous carol, "Good King Wenceslaus," tells a legend of him. Patron of Bohemia. Relics in church of St. Vitus, Prague. Feast, 28 Sept.—C.E.; Butler.

ST. WENCESLAUS

Wernersville, town, Pennsylvania, on the Reading Railroad, 8 m. W. of Reading, in the Lebanon Valley, named after its founder, William Werner (1810-65). The population, about 1000, is mainly Dutch Reformed Church, with only five Catholics. One mile north, on the northern rim of Lebanon Valley, is situated the new Jesuit novitiate (1929), the most important edifice in the Lebanon Valley, a monument to its donors, Nicholas F. and Genevieve Brady.

Wesley, JOHN (1703-91), clergyman, founder of Methodism, b. Epworth, England; d. London. He was educated at the Charterhouse School and Christ Church, Oxford; elected fellow of Lincoln College, 1726; and ordained a clergyman, 1728. In 1735 he accompanied Gen. Oglethorpe to Georgia, where he became interested in the Moravian Brethren. His missionary labors were unsuccessful and he returned to London, 1738. Influenced by George Whitefield, he preached his first open-air sermon, 2 April, 1739, and 20 July, 1740, founded his first society, which met in the Foundry, a disused government building, which served as the headquarters for Methodism for many years. In 1742 he divided his followers into groups of 12 under separate leaders and appointed lay teachers. Among the latter were Thomas Maxfield and John Cennick, who later, with Whitefield, established the Calvinistic Methodist Society independent of Wesley. He met with signal success as preacher and evangelist, and was the author of several miscellaneous prose works and of numerous hymns. See METHODIST BODIES.

Western (or Upper) Nigeria, VICARIATE APOSTOLIC OF, Nigeria (British possession); entrusted to the African Missionaries of Lyons; prefecture, 1884; vicariate, 1918. Vicar Apostolic: Thomas Broderick, M.A.L. (1918), residence at Asaba. Churches and chapels, 144; stations, 310; schools, 70; catechumens, 8688; pupils, 5790; institutions, 16; Catholics, 12,801.

Westminster, ARCHDIOCESE OF, England, comprises the county of London north of the Thames, Middlesex, and Hertfordshire; suffragan sees, Brentwood, Northampton, Nottingham, Portsmouth,

and Southwark. Archbps.: Nicholas Card. Wiseman (1850-65), Henry Card. Manning (1865-92), Herbert Card. Vaughan (1892-1903), and Francis Card. Bourne (1903). The cathedral dates from 1895. Churches and chapels, 273; priests, secular, 314; priests, regular, 220; seminaries, 2; elementary schools, 96; other schools, 75; institutions, 22; Catholics, 260,000.

Westminster Abbey, famous English abbey, within the precincts of the Royal Palace of Westminster. The date of foundation is uncertain; it probably existed as early as the 8th century, for in a charter of King Offa, 785, it is first called Westminster. Destroyed by fire, 1298, the monastery was rebuilt, 1362-86, the nave being finally completed, 1517. The first printing press in England was set up within the monastic precincts by Caxton. The monastery was suppressed, 1539, and made the cathedral church of a new see, 1540. In 1556 Queen Mary restored Westminster to the Benedictines and Dr. John Feckenham (q.v.) became abbot. Queen Elizabeth ejected the monks, 1559, who were superseded by a Protestant dean and chapter. It is designated a "Royal Peculiar," its officials are appointed by the Crown, and the abbey is extra-diocesan. Most of the old monastic buildings are now used as a "public" school. Nearly all English sovereigns were crowned at Westminster on the famous coronation stone. It is also the burial place of many English sovereigns and their consorts, besides numerous other celebrities, poets, statesmen, and warriors.—C.E.; Flete, ed. Robinson, History of Westminster Abbey, Cambridge, 1909.

Westminster Cathedral, dedicated to the Precious Blood, one of the most beautiful modern churches, commenced by Card. Vaughan, 1895, from the design of Bentley. The building covers 54,000 sq. ft.; the dominating factor is the spacious nave, 60 ft. wide with domical vaulting, divided into three compartments, each 60 ft. sq. The sanctuary is Byzantine, and the retro-choir suggests the Romanesque of Northern Italy. The cruciform plan is emphasized outside by the projecting transepts. A campanile, 30 ft. sq. (St. Edward's tower) rises to a height of 284 ft. now furnished with a "lift" (elevator) which transports sightseers to a level 75 ft. higher than the neighboring Nelson Column in Trafalgar Square. The main structural parts are of brick and concrete. The interior is designed for the application of marble and mosaic. A series of chapels are entered from the aisles of the nave and the transepts terminate in apsidal chapels. The central feature of the decoration is the great baldacchino over the high altar, adorned with rich marbles. A large crucifix is suspended from the sanctuary arch.—C.E.

Westminster Catholic Federation, The, founded by Card. Bourne, 1906, for the purpose of uniting Catholics, priests and laity, for the protection of the faith; the protection and promotion of the rights of Catholics; securing Catholic representation in Parliament and on various local authorities. The federation organized effective resistance to three education bills which, if they had become law, would have seriously affected Catholic schools in England and Wales. It was also instrumental in obtaining the modification of certain secondary school regulations; its Vigilance Committee gives special attention to offensive literature, stage plays, and films, making representation to the appropriate authority in cases deemed necessary; cases of slander in the public Press regarding the Church are refuted, successful actions-at-law have been brought against offenders. Its latest activity is a movement to bring about a revision of the text-books in history used in the elementary schools, since nearly all of them contain grave errors, even misrepresentations concerning the Church. (E. V. W.)

West Virginia, the 40th state of the United States in size, the 27th in population, and the 35th state to be admitted to the Union (20 June, 1863); area, 24,170 sq. m.; pop. (1920), 1,463,701; Catholics (1928), 65,094. Before the first quarter of the 19th century Catholics were few in those parts of Virginia which then included the present state of West Virginia. Rev. Jean Dubois is known to have visited Martinsburg from Frederick, Md. occasionally after 1794, but the first church there was built about 1835, by Rev. Richard Vincent Whelan, the future Bp. of the Diocese of Wheeling. Three years later the Sisters of Charity had a school there. Meanwhile in 1828 Rev. Francis Roloff was put in charge of the Catholics at Wheeling, and St. Mary's church was erected there under Rev. James Hoerner, who served as pastor 1833-44. Included in the state are parts of the Dioceses of Wheeling and Richmond (qq.v.). Catholic influence on place-names of the state is shown in the following: St. Albans, St. Clara, St. George, and St. Marys. The U. S. Religious Census of 1916 gave the following statistics for church membership in West Virginia:

Catholic Church	60,337
Methodist Episcopal Church	82,551
Northern Baptist Convention	62,459
Methodist Episcopal Church, South	53,020
United Brethren in Christ	29,426
Disciples of Christ	19,227
Methodist Protestant Church	18,948
National Baptist Convention	16,238
Presbyterian Church in the U.S.	15,705
Presbyterian Church in the U.S.A.	11,644
Churches of Christ	10,342
Protestant Episcopal Church	6,831
Church of the Brethren (Conservative)	4,179
All Other Denominations	36,958
Total Church Membership	427,865

—C.E.; Shea.

Whale, a large marine animal hunted for its oil and whalebone. It is mentioned in the Bible (Gen., 1); the name is also applied to the "great fish" that swallowed Jonas (Jon., 2).

What happiness can equal mine, hymn by Rev. F. W. Faber.

Wheat, a symbol of the Holy Eucharist; usually combined with grapes, thus denoting bread and wine. (J. F. S.)

Wheeling, Diocese of, West Virginia; area, 29,172; suffragan of Baltimore. Bishops: Richard V. Whelan (1850-1874); John Joseph Kain (1875-1893); Patrick James Donohue (1894-1922); John J. Swint (1922). Churches, 156; priests, secular, 98; priests, regular, 23; religious women, 242; academies, 4; secondary schools, 12; elementary schools, 39; pupils in elementary schools, 6953; institutions, 13; Catholics, 63,776.

Whipple, Amiel Weeks (1818-63), military engineer and convert, b. Greenwich, Mass.; d. Washington, D. C. He served as topographical engineer under McClellan during the Civil War, and had charge of the defenees of Washington on the Virginia side. He was made Major-General by brevet just before his death.—C.E.

Whitby Abbey, Benedictine monastery, Yorkshire, England, founded, 657, as a double monastery by Oswy, King of Northumberland, with St. Hilda as first abbess. Destroyed, 867, by the Danes it was refounded by William de Perey and raised to the rank of an abbey under Henry I. It was confiscated at the Dissolution, 1540. Cædmon, Saxon poet is among the famous monks of Whitby. The ruins of the church are most impressive. During the World War, 1914, they were damaged by German warships.—C.E.

White, a liturgical color. White vestments denote purity, innoeence, holiness, joy and glory. They are therefore worn on the feasts of the Holy Trinity, the festivals of Our Lord, of the Blessed Virgin, of angels, and of saints who were not martyrs.

White, Andrew (1579-1656), missionary, "apostle of Maryland," b. London; d. there. Prefeet of studies at Louvain, he aecompanied Lord Baltimore's eolony to Maryland. After 10 years of missionary work among the settlers and Indians, he was seized and sent to England, where he was tried for being a priest, and acquitted. He was the first to reduce an Indian language to grammatical form and wrote some valuable monographs on the early colony in Maryland.—C.E.

White, Edward Douglas (1825-1921), Chief Justice of the U. S. Supreme Court, b. Lafourehe, La.; d. Washington. He was the son of Edward White, seventh governor of Louisiana. Educated at Mount St. Mary's, Emmitsburg; Jesuit College, New Orleans; and Georgetown University; he enlisted in the Confederate army before graduating. Admitted to the Louisiana Bar, 1888, he served on the bench of the Supreme Court, Louisiana, 1897-1910; was elected to the U. S. Senate, 1910, and named Chief Justice 12 Dec., 1910, by Pres. Taft, the first instance of a president naming a chief justice of different political affiliation. He was the recipient of the Lætare Medal from the University of Notre Dame, 1914, and various honors from other universities. Chaneellor of Board of Regents of Smithsonian Institute, he was a foremost anthority on civil law.—C.E. Suppl.

White, Stephen (1574-1646), surnamed Polyhistor, b. Clonmel, Ireland; d. Galway. His family were devoted to religion and beeanse he was unwilling to take the oath of supremacy, he left Ireland and entered the Irish College, Salamanca, Spain, where he joined the Jesuits, 1596. Reputed to be one of the most learned men of his time in Europe, his chief interest was Irish history. The honor of fixing the historic label "Scotia" to Ireland is due to White. The "Acta SS." used his biographical accounts of early Irish saints; his best known work is "Apologia pro Hibernia adversus Cambri calumnias."—C.E.

White, Stephen Mallory (1853-1901), statesman, b. San Francisco; d. Los Angeles, Cal. He served as state senator, lieutenant governor, and U. S. Senator. His knowledge of international and constitutional law was most useful in the Philippine and Hawaiian questions. He was one of the representatives of the Church in the affair of the Pious Fund of the Californias.—C.E.; Mosher, Stephen M. White, His Life and Works, Los Angeles, 1903.

White Fathers. See Missionaries of Our Lady of Africa of Algeria.

Whitefriars, the name of a precinet, street, and Carmelite monastery in London, the district being situated between Fleet Street and the Thames, east of the Temple, and the street running from Fleet to Tudor Street. The name is derived from the color of the habit of the Carmelite friars, a part of whose convent, formerly a sanctuary possessing the privilege of proteeting persons liable to arrest, was discovered in Bouverie Street, 1883, with the addition of a small 14th-century crypt, uncovered 1895, in Britton's Court, off Whitefriars Street. The district, nicknamed Alsatia, is mentioned in Scott's "Peveril of the Peak" and "Fortunes of Nigel." Carmelite House, in Carmelite Street, formerly the eonvent proper, is now the headquarters of the Northcliffe Press.

White Meats, as related to the law of the Chureh, are milk, butter and cheese. In various ages of the Church's history, the law of fast and abstinenee forbade, principally in Lent, the use of these white meats, and also that of eggs. At present the prohibition of white meats and eggs is not part of the Church law of abstinenee. (W. C. H.)

White Sisters. See Missionary Sisters of Our Lady of Africa.

Whithorn Priory, Wigtownshire, Scotland, founded in the 12th century by Fergus, Lord of Galloway, for Premonstratensian Canons. It was long a noted place of pilgrimage owing to its eonnection with the venerated memory of St. Ninian. The property was vested in the Crown, 1587, and given to the Bp. of Galloway, when Episeopalianism was established in Seotland, 1606. It belonged to the bishoprie until the revolution of 1688.—C.E.

Whitman, Marcus (1802-47), missionary, b. Rushville, N. Y.; d. near Walla Walla, Ore. In 1838 he opened a Presbyterian mission near Fort Walla Walla among the Cayuse Indians, a tribe occupying territory in Washington and Oregon. When, as physician, he failed to cure them of an epidemie, in 1847, they slew him and several others. A Protestant minister, Spalding, charged the Catholies with instigating the massacre; though serious historians have repudiated the charge, it took years to obliterate the prejudice thus aronsed.

Whitsunday (from the white robes of those baptized on the vigil), or Pentecost (Gr., *pentekostos*, fiftieth), feast commemorating the descent of the Holy Ghost upon the Apostles, 50 days after Easter. "Whitsunday" is also the name in Scotland of a legal term-day on which interest and rents are payable, being 15 May every year despite the day of the week on which it falls.—C.E.

Whitsun Eve, vigil of Whitsunday; before the Mass Prophecies are read as on Holy Saturday, the Font is blessed, and the Litanies are sung, the Mass beginning without an Introit; in private Masses these ceremonies are omitted.

Wichita, Diocese of, Kansas; area, 42,915 sq. m.; suffragan of St. Louis. Bishops: James O'Reilly (bishop-elect, d. 1887); John Joseph Hennessy (1888-1920); Augustus J. Schwertner (1921). Churches, 153; priests, secular, 102; priests, regular, 41; religious women, 727; academies, 4; high schools, 4; parochial schools, 62; pupils in parochial schools, 7866; institutions, 11; Catholics, 59,935.

Wicked Husbandmen, title applied to a parable recorded by all three synoptists (Matt., 21; Mark, 12; Luke, 20; also Is., 5). It was spoken by Christ during Holy Week and forms part of the dispute with the priests and Pharisees in the Temple. The story deals with a certain man who having planted a vineyard and added the enclosure or hedge, the wine-press and the watch-tower, lets it out to husbandmen, and goes into a far country for a long time. In due season this owner sends his servants to receive the fruits of the field, but the husbandmen lay violent hands on them; later other servants, greater in number, are sent, and are treated in like manner. All attempts to obtain his rent through the agency of his servants, having failed, the master of the vineyard at last sends his beloved son whom, he trusts, they will reverence. The wicked husbandmen, grown avaricious and insolent, on seeing the son reflect that this is the sole heir. Hoping to seize the whole inheritance along with the vineyard for themselves, they cast the beloved son out of the vineyard and put him to death. The interpretation of this parable is possible only by reading the additional words spoken by Christ (Matt., 21; Mark, 12; Luke, 20). Christ teaches plainly in this discourse the rejection of the unbelieving leaders of Israel and the majority of those who followed them. The parable is applied to the graces sent to the individual soul and the good works God expects from them. The sentence passed on the wicked husbandmen will be pronounced on every one abusing these graces. Also the similitude is applied to nations from whom the Kingdom of God might be taken away because they neglected their duties to the Lord of the vineyard. This Gospel is read on the Friday after the Second Sunday in Lent.—Eaton, St. Mark, N. Y., 1920; Fonck, tr. Leahy, The Parables of the Gospel, N. Y., 1914; Madame Cecilia, St. Matthew, Lond., 1906; Ollivier, tr. Leahy, Parables of Our Lord, Lond., 1927. (R. K.)

Widow (Lat., *viduus*, bereft; cf. *dividere*, to divide), a woman whose husband is dead, and who has not remarried. Among the Hebrews widows were respected, and supported, if in need (Deut., 25; 2 Mach., 3). They have been an object of care in the Church since its foundation (Acts, 6), and at times formed bodies of consecrated women in the early Church. According to the Council of Trent (Sess. XXIV), 1545-63, widowhood is held to be more commendable than remarriage, but this is a matter which has to be determined according to God's will in each individual case.—C.E.

Wilberforce, Henry William (1807-73), clergyman and writer, b. Clapham, England; d. Stroud, Gloucestershire. He was Anglican vicar of East Farleigh at the time of his conversion. In 1854 he became proprietor and editor of the "Catholic Standard," afterwards known as the "Weekly Register." His works include "The Parochial System," "Reasons for Submitting to the Catholic Church," and "Proselytism in Ireland."
—Robert Isaac (1802-57), brother of preceding, canon of York Cathedral and Archdeacon of the East Riding, b. Clapham, England; d. Albano, Italy. At the death of his wife he entered the Accademia, Rome, but died, having received only minor orders. He was the author of several historical and theological works.—C.E.

Wilcannia-Forbes, Diocese of, Australia, comprises the territory in New South Wales from the River Murray, near Toonmwal, to the Murrumbidgee River near Darlington in Victoria, to the Lachlan, 20 m. down from Euabalong, thence to the Macquarie River 10 m. north of Warren, crossing the Barwon River in a straight line, 10 m. west of Walgett, to the Queensland border; suffragan of Sydney. Bishops: John Dunne (1887-1916); Wm. Hayden (1918). Churches, 45; priests, secular, 29; religious women, 7; boarding schools, 16; superior schools, 6; primary schools, 26; pupils in primary schools, 3374; institution, 1; Catholics, 24,560.

Wilfrid, Saint, confessor (634-709), Abp. of York, b. Ripon, England; d. Oundle, Northamptonshire. He was educated at the court of King Oswy, and at Lindisfarne, Canterbury, and finally in Rome. Elected Abbot of Ripon, 658, he introduced the Roman rules and practise. As Abp. of York, he founded many monasteries of the Benedictine Order, and was forced to appeal twice to Rome to prevent the subdivision of his diocese by Theodore, Abp. of Canterbury. During his exile he worked in Sussex and Wessex. He was later reinstated in Northumbria, made Bp. of Hexham, and reoccupied his see at York. Until his death he fought diligently for the rights of the Holy See. Relics at Canterbury. Feast, 12 Oct.—C.E.; Butler.

Will (A.-S., *willan*, will), a rational appetite; an elicited appetite, which follows upon intellectual cognition; its object is the good apprehended by the intellect. Appetites, whether natural or elicited (elicited, following upon knowledge) tend to the good. Sense-appetite follows upon sense-apprehension of a desirable object; rational appetite follows on intellectual cognition. The object of the will, as of every appetitive power, is the good. The will desires with an absolute natural necessity the good in general, just as the intellect of necessity must conform to the first principles of knowledge. Particular goods the will chooses freely. Man would necessarily adhere to God and whatever is of God, if he had a clear view of the Divine Essence and of the necessary connection of particular goods with Him. This is the case with the Blessed, because they see God clearly. In this life the vision of the Divine Essence is denied us; our will consequently, necessarily wills beatitude and nothing more. We fail to see with compelling evidence that God is the Supreme Good, hence the will in this life does not

will necessarily even the Supreme Good. The existence of the will is evident from such well-known factors of our conscious life as voluntary attention, fidelity to good resolutions over a long period, resistance to desires and impulses. The will is a spiritual power, as its ability to desire spiritual objects, e.g., virtue, knowledge, attests. The freedom of the will, which means that its choice cannot be constrained from without, nor necessitated from within (*libertus arbitrii*), is a dogma of faith, and a truth evident from reason. Determinists deny the freedom of the will. Their view is tantamount to suppressing in human actions everything that confers on them a meritorious or blameworthy character. We cannot deserve praise or blame for actions which it is not in our power to avoid. If we are necessarily determined to will, then reflection and exhortations, precepts and punishments, praise and blame lose all meaning, and the evident testimony of conscious life is ignored. Will-training is the most important element in education. Education should aim, not at mere knowledge, but at the harmonious development of all the faculties, with a view to the attainment of man's final end. The will achieves this end by restraining and directing thoughts, feelings, and movements, and by voluntary choice of what is morally good.—C.E.; Maher, Psychology, N. Y., 1909; Rickaby, Free Will and Four English Philosophers, Lond., 1906. (J. T. D.)

Will and Testament of Clerics. All clerics should make a will valid in civil law providing for their property and this obligation is particularly imposed on clerics who have benefices (Canon 1301). Sacred vessels and utensils bought with church funds must be ceded to the church, and clerics should in time designate some ecclesiastic to take charge of these sacred vessels, also books, documents, or anything else found in their houses pertaining to the church. Clerics are free in the disposal of their personal property. Cardinals have the privilege of leaving sacred vessels to any church, oratory, or to some ecclesiastic. Special legislation has been enacted regarding religious.—C.E.; P.C. Augustine. (C. N.)

William Exmew, BLESSED, martyr (1535), d. Tyburn, London. He was educated at Christ's College, Cambridge, joined the Carthusian Order, and was made procurator of the London Charterhouse, 1534. Arrested and imprisoned with Sebastian Newdigate and Humphrey Middlemore, he was hanged, drawn, and quartered. Beatified, 1888. —C.E.

William Eynon (ONYON), BLESSED, martyr (1539), d. Reading. He was a Benedictine, curate of St. Giles's, Reading, and was hanged with Bl. Hugh Farringdon, for refusing the Oath of Supremacy.

William Filby, BLESSED, martyr (*c.* 1557-82), b. Oxfordshire, England; d. Tyburn. He studied at Lincoln College, Oxford, and was ordained at Reims, 1581. Sent on the English mission, he was arrested with Bl. Edmund Campion and hanged. Beatified, 1888.—C.E.

William Greenwood, BLESSED, martyr (1537), d. Newgate prison, London. He was a Carthusian monk in the London Charterhouse. Imprisoned with the other Carthusian priors, he died of starvation. Beatified, 1888.

William Hart, BLESSED, martyr (1558-83), b. Wells, England; d. York. Educated at Oxford, and ordained at Rome, he was executed for performing his priestly duties in York. Beatified, 1888.—C.E.

William Horne, BLESSED, martyr (1541), d. Tyburn, England. He was a Carthusian laybrother at the Charterhouse in London. Denying the royal supremacy, he was imprisoned, 1537, at Newgate, with the other Carthusian martyrs. His companions died of starvation, but Horne survived, and was hanged four years later.

William Lacy, BLESSED, martyr (1582), d. York, England. After the death of his second wife, 1580, he went abroad, and by special dispensation was ordained at Rome. For two years he ministered to the confessors of the faith, imprisoned at York, but was finally discovered, hanged, and quartered. Beatified, 1888.—C.E.

William of Norwich, SAINT (1132-44), d. near Norwich, England. On Holy Saturday a corpse, showing signs of a violent death, and identified as that of William, a tanner's apprentice, was found in Thorpe Wood, Norwich. According to Thomas of Monmouth, a monk in the cathedral priory of Norwich, the Jews lacerated his head with thorns, crucified him, pierced his side, and secretly buried him. The monk's credulity led him to credit the spurious statement of Theobald, a converted Jew, that every year the Jews must sacrifice a Christian in some part of the world to insure their freedom and return to their fatherland, and that in 1144 it fell to the lot of the Jews of Norwich. This story has been the principal foundation of the false "blood accusation," or accusation of Ritual Murder (q.v.) against the Jews. A chapel, called "St. Williams's in the Wood," was built over the spot where the body was found, and St. William has been popularly venerated as the innocent victim of hatred of the faith. Relics preserved at Norwich. Feast, 26 March.—C.E.; Butler.

William of Ockham (*c.* 1280-1349), Scholastic philosopher and controversial writer, b. Ockham, Surrey, England; d. Munich, Germany. Entering the Order of St. Francis, he became a teacher at the University of Paris, 1320. He composed works on Aristotelean physics and on logic; later contributed pamphlets and treatises to the polemical literature of the day; and advocated secular absolutism and a reform of Scholasticism both in method and in content. The aim of this reformation was simplification, and with it was united a tendency towards scepticism. In the process of simplification he went too far, and sacrificed much that was essential in Scholasticism, while trying to rid Scholasticism of faults which were incidental. His best known contribution to Scholastic philosophy is his theory of universals, a modified form of nominalism. Although Ockham's attitude toward the established order in the Church and the recognized system of philosophy was one of protest, nevertheless, in his polemical writings he recognized the authority of the Church in spiritual matters, and never did anything to diminish that authority. Similarly, although he rejected the rational demon-

stration of several fundamental truths in Christian theology, he held firmly to the same truths as matters of faith, and his effort to simplify Scholasticism was undoubtedly well-intentioned.—C.E.; Turner, History of Philosophy, Bost., 1903.

William of Vercelli, SAINT (1085-1142), abbot and founder of the Williamites or Hermits of Monte Vergine; b. Vercelli, Italy; d. Guglieto. At the age of fifteen he resolved to renounce the world and made a pilgrimage to St. James of Compostela; returning to Italy he retired to Monte Vergine to live as a hermit; soon others followed him and he gathered these disciples about him and built a church dedicated to the Blessed Virgin; in 1128 he founded houses at Serra Cognata, Conza, and Guglieto; his order was approved 1197. Relics at Monte Vergine. Feast, R. Cal., 25 June.—C.E.; Butler.

William of Wykeham (1324-1404), Bp. of Winchester, Chancellor of England, b. Wickham, England; d. South Waltham. His rise was rapid but short-lived, for he resigned the Great Seal in 1372, was impeached and his see seized. In 1389 he was appointed chancellor again. In his temporary absence from state affairs, he founded Winchester College, the first college in which the chapel was an essential part of the design, as St. Mary's Grammar School at Winchester. He commenced the transformation of his cathedral from the Norman style to the Perpendicular.—C.E.

William the Conqueror (*c.* 1027-87), King of England and Duke of Normandy, b. Falaise, Normandy; d. near Rouen, France. He was the son of Robert, Duke of Normandy. In 1066 he invaded England, defeated Harold at Hastings, and was crowned in Westminster Abbey. His reign was marked with instances of great severity, e.g., the cruel Forest Laws and heavy taxation, but he established his government on a firm and lasting basis. He compiled the Domesday Book.—C.E.

Wilmington, DIOCESE OF, Delaware; comprises the State of Delaware, and the eastern shores of Maryland and Virginia; area, 6211 sq. m.; suffragan of Baltimore. Bishops: Thomas A. Becker (1868-86); Alfred A. Curtis (1886-96); John J. Monaghan (1897-1925); Edmond J. Fitzmaurice (1925). Churches, 53; priests, secular, 48; priests, regular, 22; religious women, 247; academies, 2; high school, 1; parochial schools, 15; pupils in parochial schools, 5861; institutions, 6; Catholics, 35,018. A member of the diocese, John J. Raskob, has created a fund to enable the bishop and clergy to carry on the diocesan and parochial work.

Wilton Abbey, Benedictine convent, Wiltshire, England, originally founded for priests by Earl Wulstan, *c.* 773; St. Alburga, his widow, changed it into a convent; King Egbert, who gave his consent, is usually counted as the founder. It is best known as the home of St. Edith, chief patron of Wilton. The convent was confiscated at the Dissolution, 1539.—C.E.

Wimbledon College, London, founded 1892 by the Society of Jesus, an offshoot of Stonyhurst, has an army department, founded, 1898, and a day school for boys. Faculty, 17.

Wimborne Minster (WIMBURN or WINBURN), a Benedictine double monastery in Dorsetshire, England, 705-723, founded by Sts. Cuthburga and Quinburga, sisters of Ine, King of the West Saxons. In the 9th century the monastery was probably destroyed by Danes, and all trace of the Saxon buildings has disappeared. At a later date, secular canons were established at Wimborne, but in 1547 the college was suppressed, and the minster is now an Anglican church. A small chained library, dating from 1686, is of interest.—C.E.

Winchester, ancient diocese, England, founded 635, together with that of Sherborne, by the partition of the Diocese of Dorchester, but separated from Sherborne in 676. With two archdeaconries and 362 parishes, it was second only to Canterbury and York, numbering among its episcopate St. Swithin, 17th in line. The present fine cathedral was built by Walkelin, the first Norman bishop. The last Catholic bishop was John White (1556-60).

Winchester College, Winchester, Hampshire, England, earliest of the great English Public Schools and their model, founded, 1376, by William of Wykeham, Bp. of Winchester and Chancellor of England, for 70 scholars, to prepare them for entrance to the founder's New College, Oxford. It was authorized by papal Bull, 1378, as the grammar school of St. Mary at Winchester, for the relief of poor scholars and to replenish the ranks of the clergy depleted by the Black Death; chartered, 1382; the first foundation of a college independent of a cathedral or university, and the first instance of the union of grammar school and university, in separate locations; a precedent followed by Henry VI when founding Eton and King's College, Cambridge, 1440. Architecturally the chapel was an important part of the design, and the statutes provided for the daily performance of the Divine Office and the daily singing of seven Masses at the high altar; Winchester took less kindly to the Reformation than Eton, and favored Mary Tudor. Strict regulations for studies and scholastic discipline promulgated by Bp. Wykeham are still very closely observed, notwithstanding the change of religion. Wykeham's collegiate buildings (*c.* 1375); two quadrangles, cloister, and ambulatory are still in use; the chapel, the oak-panelled hall, and the 15th-century sign informing the pupil that he "must learn, leave, or be flogged with a four-twigged rod." are noteworthy; among the additions are "Old Commoners," 1730, for boys who were not on the foundation. Sir Thomas Brown, Dr. Arnold of Rugby, and Sydney Smith were scholars. A recent tablet pays affectionate tribute to Lionel Pigot Johnson (1867-1902), Catholic essayist and poet, a former pupil.—Walcott, William of Wykeham and his Colleges, Lond., 1897.

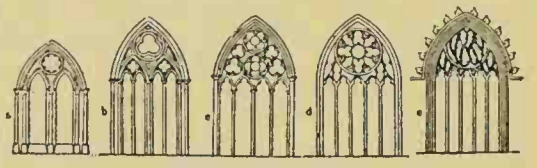
Winckelmann, vĭn'kĕl-män, JOHANN JOACHIM (1717-68), archæologist and art historian, b. Stendal, Germany; d. Trieste, Austria. After an excellent education, including courses in theology and medicine, he settled in Saxony in 1748 and was encouraged in the study of the history of art by the painter Frederick Oeser. Through Count Alberic Archinto, papal nuncio at Dresden and later a cardinal in Rome, he became a Catholic, 1754. After publishing a book on art he went to Italy in 1755, serving as librarian first to Archinto and after his death to Card. Alessandro Albani, the munifi-

cent art patron. He traveled extensively in southern Italy, studying the ruins of Pompeii, Herculaneum, and Pæstum. A profound student and critic of classic art, he was the founder of scientific archæology. His two greatest works are "The History of the Art of Antiquity" (1764), and "Monumenti Antichi Inediti" (1767). While returning from a visit to Germany and Austria, he was assassinated by a fellow traveler.—C.E.

Windhoek, Vicariate Apostolic of (formerly Cimbebasia), Southwest Africa; comprises Damaraland, being divided from Great Namaqualand by the southern limits of Gobabis, Windhoek, Karibib, and Swakopmund Districts; entrusted to the Oblates of Mary Immaculate; Prefecture of Lower Cimbebasia, 1892; Vicariate of Windhoek, 1926. Vicar Apostolic: Joseph Gotthardt, O.M.I. (1921). Churches, 11; chapels, 9; priests, 26; religious women, 52; schools, 23; pupils, 841; catechumens, 278; Catholics, 5100.

Winding Sheet of Christ, Feast of the Holy, Friday after the second Sunday in Lent, but no longer a calendar feast. It originated in Besançon, France, 1206, and was kept on 11 July. Another feast which originated at Chambéry, Savoy, about 1495 is celebrated on 4 May in Savoy, Piedmont, and Sardinia as the patron feast of the royal house of Savoy. For the relic itself, see Shroud, Holy.—C.E.

Windle, Sir Bertram C. A. (1858-1929), scientist, apologist, b. Market Rasen, England; d. Toronto, Canada. Son of a parson of the Established Church, he became a Catholic, 1883. Educated at Trinity College, Dublin, he was co-founder and subsequently dean of medicine of Birmingham University. Made president of Queen's College, Cork, 1904, he achieved his idea of a national university with Dublin, Cork, and Galway as constituents. In 1909 Pius X made him a Knight of St. Gregory; he was knighted by King George, 1912, for his services to education; and Pius XI added Ph.D. to his numerous honorary degrees. He was university medical examiner at Glasgow, Trinity, and Cambridge, and a Fellow of the Royal Society. Besides his original work in anatomy, archæology, and teratology (a branch of biology treating of abnormal growths, on which he was Britain's greatest authority), he wrote much on ethnology, anthropology, and spiritism. In America he is best known as an apologist, for, from his arrival, 1919, at St. Michael's College, Toronto University, he labored as professor and as president of the Catholic Truth Society of Canada, to reconcile in the public mind scientific progress with the Church's teaching. He was a constant contributor to the best American Catholic periodicals and the author of 22 published volumes.—Catholic Encyclopedia and Its Makers, N. Y., 1917.



WINDOWS, GOTHIC

Windows in Church Architecture. The public character of Christian worship necessitated large windows for light. In the East the form was generally rectangular with a narrow top. In the West the basilicas were provided with large windows. In the 12th century Romanesque art evolved the clustered window with frame of slender shafts. The arch was round or trefoil. In the Gothic the windows were longer and broader and were in the form of two narrow lights combined by a common shaft under a pointed arch. The arches were filled with tracery, at first consisting of circles and segments, later of wave-like designs. The shafts and intrados gradually received richer contours. The Renaissance returned to the round-arched clustered window. Rectangular frames were also used in which the entablature rests on two pilasters. The Baroque style added a basket-handled arch and oval form. Flat or profiled framing was preferred, in which the cornice assumed an arbitrary form. Classicism simplified the frame. In the Louis XVI and Empire styles ornamentation was limited to the top-piece.—C.E.

Windsor, England, old town in Berkshire, England, on the Thames, famous for its royal castle which was founded by William the Conqueror and enlarged by Edward III. The chapel of St. George is the finest example of Perpendicular architecture in England and is now the headquarters of the Knights of the Garter; St. Edward's Chapel (Albert Memorial) was the burial place of Card. Wolsey.—C.E.

Windthorst, Ludwig (1812-91), statesman, b. near Osnabrück, Prussia; d. Berlin. He served in the Prussian Diet, was elected president of the chamber and in 1851 was appointed Minister of Justice. When the North German Confederation was formed, he was a member of both the Reichstag and of the Prussian Landtag; led the Center party against Bismarck in the Kulturkampf; and advocated the protective tariff and workingmen's insurance laws. He founded the "People's Union for Catholic Germany."—C.E.

Wine, (Lat., *vinum*), the fermented juice of the grape; used in the Mass and changed by the words of consecration into the Precious Blood of Christ. Only pure grape-wine may be used in the Mass, and it must not be sour or otherwise unfit.

(C. J. D.)

Wine, Old and New, parable in the N.T. (Luke, 5), given at the feast prepared by St. Matthew after his call and conversion. After explaining in the parables of the old wine and new bottles, and of the old garment and new patches, to some bitterly querulous questioners, why He did not impose the practises of the Pharisees and of St. John the Baptist on His own disciples, Jesus turns to the latter, giving the present parable as an excuse for those who plague Him so persistently. It is not a question of whether the old wine is better than the new, because Christ's doctrine, the new wine, is certainly better than that of the Pharisees or of the Precursor, but of a matter of taste to which one has grown accustomed. Brought up in the spirit and practises of the Pharisees, of which they approve, these questioners are loath to accept the teaching of Jesus, to them new, untried, and hence of doubtful value. Thus would Our Lord excuse those who so bitterly pursued Him for His new ways and doctrines, and with the same spirit of gentleness must all those be animated who would lead souls from the paths of sin and error to the

ways of truth and virtue.—Fonck, tr. Leahy, Parables of the Gospel, N. Y., 1915. (N. G.)

Winefride, SAINT, virgin (600-660), b. Holywell, Wales; d. Gwytherin. According to her legend, she fled the suit of Caradoc, the son of Prince Alen, who overtook her and severed her head, which rolled down hill; where it rested, a spring gushed forth. Her uncle, St. Beuno, gathered the remains together and after a short interval, was astonished to find Winefride restored to life. She lived in almost perpetual ecstasy as abbess at Holywell and later at Gwytherin. Holywell became a famous place of pilgrimage, and numerous miracles occurred there. Feast, 3 Nov.—C.E.

Wine-press, word used in Isaias, 63: "I have trodden the wine-press alone, and of the Gentiles there is not a man with me." This is interpreted as Our Lord speaking of His Passion.

Winnipeg, ARCHDIOCESE OF, Manitoba, established, 1915; comprises that part of Manitoba south of the line dividing townships 44 and 45 and west of Lake Winnipeg and the Red River, except the territory south of the line dividing townships 9 and 10 and east of the meridian between the 12th and 13th ranges west of the principal meridian; immediately subject to the Holy See. Archbishop: Alfred Arthur Sinnott (1916). Churches, 98; priests, secular, 57; priests, regular, 30; religious women, 325; college, 1; academies, 8; free parish schools, 13; Indian schools, 2; institutions, 9; Catholics, 57,800.

Winona, DIOCESE OF, Minnesota; embraces Winona, Wabasha, Olmsted, Dodge, Steele, Waseca, Blue Earth, Watonwan, Cottonwood, Murray, Pipestone, Rock, Nobles, Jackson, Faribault, Martin, Freeborn, Mower, Fillmore, and Houston counties; area, 12,282 sq. m.; suffragan of St. Paul. Bishops: Joseph B. Cotter (1889-1909); Patrick R. Heffron (1910-27); Francis M. Kelly (1928). Churches, 125; priests, secular, 119; priests, regular, 6; religious women, 796; colleges, 2; academies, 2; high schools, 29; parochial schools, 38; pupils in parochial schools, 8072; institutions, 5; Catholics, 68,800.

Wisconsin, the 25th state of the United States in size, the 13th in population, and the 30th state to be admitted to the Union (29 May, 1848); area, 56,066 sq. m.; pop. (1920), 2,632,067; Catholics (1928), 652,810. The church justly claiming the oldest foundation in Wisconsin is that of St. Joseph, at La Pointe, on Madeleine Island at the entrance of Chequamegon Bay. Here in 1665, at what was then known as Chegoimegon, Fr. Claude Allouez, S.J., built a small bark chapel and established the Mission of the Holy Ghost, the place being known afterwards as La Pointe du Saint Esprit. Fr. Marquette spent some time at Chegoimegon, in 1609, and heard there from visiting Illinois of the great river which he afterwards explored. He returned for a time to Green Bay after he had completed his journey. In 1609 Fr. Allouez, assisted by Fr. Claude Dablon, had founded the Mission of St. Francis Xavier, on the Fox River near the present De Pere (originally Rapide des Pères). He was assisted by Fr. Louis André in 1672, and by Fr. Anthony Silvy in 1675. A large church was built in 1673. The Bp. of Green Bay has in his possession a historic and beautiful souvenir of this early mission, in a monstrance presented in 1686 by Nicholas Perrot, then commandant of the West and a staunch friend of the missionaries. A third mission, St. Mark's, was founded inland from Lake Winnebago. These missions, attended subsequently by Frs. Henri Nouvel, Jean Enjalran, Jean Chardon, Marin le Franc, and Pierre du Jannay, suffered during Indian wars and were gradually abandoned after Cadillac's efforts, c. 1701, to concentrate the Indians near Detroit. They were finally given up on the suppression of the French Jesuits, 1763. The Green Bay mission was revived in 1830 by Rev. Stephen Badin, assisting Bp. Fenwick of Cincinnati, who visited the mission in 1831. The church was reestablished at Chegoimegon in 1835. Other missionaries at Green Bay were the Dominican, Fr. Samuel Mazzuchelli, Fr. Theodore van den Broeck, and the Redemptorists, Fr. Simon Sanderl and Fr. Hatscher. The first Mass said in Milwaukee, the site of which had been visited by Fr. Buisson de St. Cosme of the Quebec Seminary in 1698, was offered about 1835, by Fr. Florimont Bonduel in the house of the founder of the city, Solomon Juneau. The first church, St. Peter's, was started in 1839 by Rev. Patrick Kelly who had previously offered Mass in the court-house. He also attended Racine, Kenosha, and Burlington. The state includes the Archdiocese of Milwaukee, and the Dioceses of Green Bay, La Crosse, and Superior (qq.v.). Catholic influence on the place-names of the state is shown in the following: De Pere, Mount Calvary, St. Cloud, St. Croix Falls, St. Francis, St. Nazianz. The U. S. Religious census of 1916 gave the following statistics for church membership in Wisconsin:

Catholic Church	594,836
Lutheran Synodical Conference	177,547
Methodist Episcopal Church	63,331
Lutheran United Norwegian Church	45,931
Congregational Churches	30,534
German Evangelical Synod	29,136
Lutheran Norwegian Synod	23,555
Presbyterian Church in the U.S.A.	23,459
Northern Baptist Convention	20,425
Lutheran Joint Synod of Ohio	19,181
Protestant Episcopal Church	18,451
Lutheran Synod of Iowa	17,657
Evangelical Association	14,076
Lutheran General Council	13,439
Reformed Church in the U.S.	10,427
All Other Denominations	60,047
Total Church Membership	1,162,032

—C.E.; Shea.

Wisdom, attribute of God Who is All-Wise. Christ is "the power of God and the wisdom of God" (1 Cor., 1). (ED.)

Wisdom (O.E., *wis,* to know, certain), the habit or gift of judging rightly in all that pertains to life and conduct, and appreciation of the truths that come by revelation and by study and preference for heavenly to earthly things; the object of the science of philosophy; gift of the Holy Ghost, attribute of Our Lord (1 Cor., 1); title of book by Father Baker "Holy Wisdom," on contemplation. —C.E.: Manning, Internal Mission of the Holy Ghost, N. Y. (ED.)

Wisdom, BOOK OF, Septuagint, inspired book of the O.T. placed in the Vulgate and derived edi-

tions between the Canticle of Canticles and Ecclesiasticus; called deuterocanonical, because being found in Greek and not in Hebrew it was not placed in the Palestinian or Protocanon. In the Syriac translation, the title is: "The Book of the Great Wisdom of Solomon," and in the Old Latin Version the heading reads, "Sapientia Salomonis." Its title indicates its theme, viz., the inculcation of a proper regard for Wisdom or Divine Direction on the part of rulers. The addition of the name Solomon does not indicate authorship but rather the fact that the doctrine is presented as the personified utterance of the Wise Ruler of Israel, and according to some of his traditional teaching. The examples adduced belong to a later age than that of the son of David. It is probably the work of one man (Divinely inspired) an Alexandrian Jew, living during the period of Ptolemy IV Philopator, 204 B.C., or Euergetes II Physcon, 117 B.C. Composed of 19 chapters the Book may be aptly divided into two parts separated by a beautiful prayer for wisdom (9). (1) Exhortation to rulers to observe justice and wisdom (1-8); (2) The advantages of Wisdom evidenced by God's dealings with His chosen people in contrast with the condition of idolatrous nations, particularly Egypt and Chanaan (10-19). Its Divine authority is vouched for by the use made of the Book by the Apostles and the early Church (Rom., 1), a compendium of Wisdom (13-16). Wisdom means knowledge so perfect that it directs the will towards perfect action (6), a gift of God bestowed on suppliants enabling them to triumph over evil. In God it dwells identified with the Word (9), and immanent with the Holy Spirit. This is regarded as foreshadowing the Revelation of the Blessed Trinity. Though Greek philosophic terms are used it is clear from the context that the author was not imbued with Platonic errors concerning creation, matter, or the existence of the soul. Selections from the Book of Wisdom occur frequently in the Mass and Breviary; Introits on Ash Wednesday (11); Thursday after Easter (10); Pentecost (1); 3rd Epistle for Many Martyrs (3 and 5); St. Philip Neri (7). In the liturgical works of the Church the title of Wisdom is also given to Proverbs, Ecclesiastes, and Ecclesiasticus. —C.E.; Pope; Schumacher. (T. MCL.)

Wiseman, NICHOLAS PATRICK (1802-65), cardinal, first Abp. of Westminster, b. Seville; d. London. After 20 years in Rome, where he was rector of the English College, he went to England, became intensely interested in the Catholic situation, and founded the "Dublin Review." Subsequently he was appointed president of Oscott College during the period of the Oxford Movement, and confirmed Newman. As vicar Apostolic of the London district, he opened the Gothic church of St. George, Southwark. In 1850 he was made cardinal. At the same time the pope created the Catholic hierarchy in England and Wiseman returned there as Abp. of Westminster. On his arrival he worked, with his preaching and writing, to quell the storm which the pope's act had caused. He founded the Academia in London; attended the Catholic Congress at Mechlin, and supported Bp. Vaughan's work for foreign missions.—C.E.; Ward, Life and Times of Cardinal Wiseman, Lond., 1898.

Witchcraft (O.E., *wicca*, witch; *cræft*, craft), that practise of the magic arts which involves the idea of a diabolical pact, or an appeal to the spirits of evil, by a person, in order to secure the destruction of obnoxious persons, to recall the dead, etc. The traditional belief in witchcraft, or sorcery, has existed since antiquity (Code of Hammurabi; the Bible: 1 Kings, 15; Gal., 5). The Church does not deny the possibility of human communication with evil spirits in rare instances, but she did oppose the persecutions which were leveled against so-called witches in the 16th and 17th centuries. Gregory XV (1621-23) issued a Constitution against persecutions for witchcraft, 1623; and Friedrich von Spee, S.J., published a book against the popular condemnation of witches, 1631.—C.E.; Kittredge, Witchcraft in Old and New England, Cambridge, Mass., 1929.

Witch of Endor. Saul, discouraged by the misfortunes at the end of his reign, violated the law, which he had renewed against divination, and had recourse to superstitious practises. His servants having informed him that a witch lived at Endor, he went in disguise to the sorceress and begged her to invoke the spirit of Samuel (1 Kings, 28). What she herself could never have done, was Divinely vouchsafed. An apparition suddenly rose before her, and Saul, by the mantle, recognized Samuel, who announced to the guilty king his tragic end. (F. J. L.)

Witness, in canon law, a person legally competent to give evidence of a fact. Two are required for a valid marriage; witnesses are examined in the process of canonization of saints; two or three first class witnesses are generally required to prove a fact before an ecclesiastical court. An official of the Church, such as a pastor or chancellor, is accepted as sufficient in proving an official act performed by him, e.g., a baptism. Some persons are not admitted as witnesses because of factors such as prejudice or a bad reputation.—C.E.; P.C. Augustine. (P. J. L.)

Witnesses, at a marriage, two in number, are strictly required for its validity. Only Catholics may licitly act as witnesses, unless permission be obtained from the bishop.—Ayrinhac, Marriage Legislation in the New Code of Canon Law, N. Y., 1919. (J. F. S.)

Woden (A.-S., furious, raging warrior), also called ODIN, WODAN, WUOTAN, Teutonic god identified with Mercury by the Romans; hence the name Wednesday (Woden's day) as a translation of *dies Mercurii*, the fourth day of the week. He was originally one of the chief gods, probably a storm god, of the Æses, the minor deities of Scandinavian mythology who dwelt in Asgaard. Later he became chief of the Æses, world-ruler, patron of arts and sciences, tutelary deity of heroes, war god, and god of the dead. He is represented as riding his eight-footed horse Sleipner.

Wolff, GEORGE DERING (1822-94), editor, b. Martinsburg, West Virginia; d. Norristown, Pa. As minister of the German Reformed Church he was a staunch follower of John Nevin, but when he saw

the inconsistency of his position, he joined the Church. He became editor of the "Catholic Mirror," editor-in-chief of the "Catholic Standard," and aided in the establishment of the "American Catholic Quarterly Review."—C.E.

Wolsey, THOMAS (1471-1530), cardinal, Abp. of York, b. Ipswich, England; d. Leicester Abbey. As Lord Chancellor of England his foreign policy included an alliance with France, but later he advocated the neutrality of England. He incurred the jealousy of the nobility by his power, provoked the hostility of the people by his financial exactions and the enmity of all by his extravagant pomp, and when he opposed Anne Boleyn's marriage to Henry VIII, his downfall was complete. He was charged with high treason, and died in disgrace. He founded Christ Church College, Oxford.—C.E.; Taunton, Thomas Wolsey, Legate and Reformer, Lond., 1901.

Wolstan (WULSTAN), SAINT, confessor (*c.* 1008-95), Bp. of Worcester, b. Long Itchington, Warwickshire, England; d. Worcester. Educated at Evesham and Peterborough, he was ordained, 1038, and entered the Benedictine Order. Elevated to the See of Worcester, 1062, he was the last English bishop appointed under a Saxon king, the last episcopal representative of the Church of Bede, and the link between it and the Church of Lanfranc and Anselm. He retained his position after the Norman conquest, though nearly all the Saxon nobles and clergy were deprived of their offices. Canonized, 1203. Feast, 19 Jan.—C.E.; Butler.

Woman, Womanhood. The history of womanhood in the Christian era is one of the chief proofs of the Divine origin and resources of the Catholic Church. The Virgin Mother of Christ and the redeemed Mary Magdalene have been for all the centuries evidences of the lofty estate of woman whether preserved by special grace from the slightest taint of evil, or restored by special grace from an evil life. From the very beginning women have had a place not only of honor but of influence in the Church. They waited on the Apostles, assisted them in their evangelical labors, introduced them into the leading circles in the cities of Asia Minor, and in Rome enabled them to win over to the new faith women and, in some cases, men of imperial and senatorial families. What Eustochium and Paula did for St. Jerome, women of his time and later, both in the East and West, did to aid the leaders of the Church, laymen as well as ecclesiastics, in their struggles with the enemies of religion and in their pioneer work for the upbuilding of Christianity and civilization. One Melania did more to solve the problem of freeing slaves than churchmen, who possessed them not, could possibly do. Brigid helped to spread the faith in Ireland, as did Bridget later in Sweden. Clotilda induced Clovis to become a Catholic, and thus brought the Franks into the Church as did Bertha in England with Æthelbert and the English people through St. Augustine. For countless similar influences the Church was not ungrateful. She had restored woman to her rightly dignified position among men—indeed, it was this restoration that inspired women to work for her so zealously—and she devoted all her energies to cultivating the piety and devotion of which woman was so capable. From the earliest days of Christianity women had sought the seclusion of religious life in one form or other and the Church had encouraged them in this to advance them not in virtue only but in learning also. Before the Reformation women of social standing were quite the equals of men in knowledge of the classics, of medieval literature, of the liturgy. They not only frequented, but also lectured in the universities. The Reformation stopped all that and we have witnessed during the past half century the struggle women have had to make for rights in education equal with those of men. The characteristic of Catholic women in the modern world is their steadfastness in religion, the zeal of those who remain in the world in charitable, social, and educational work, the eagerness with which they seek life in religious communities in order to devote themselves to works of mercy, spiritual and corporal. During the 19th century especially, many women of ordinary advantages in birth and education, and with scarcely any human resources, have founded religious congregations which now have houses in every part of the world, counting their members by thousands, and those whom they educate or assist by millions.—C.E.; Blunt, Great Wives and Mothers, N. Y., 1917; Mozans, Women in Science, N. Y., 1913; Blease, The Emancipation of Women, Lond., 1913. (ED.)

Woman Suffrage (Lat., *suffragium*, a vote). Men have always taken the largest part in political revolutions organized to obtain a voice in their own government and have claimed the right to speak for women as well as for themselves. Women in general, engrossed in household duties, have by social customs and age-old traditions submitted to their leadership. History shows many instances, however, where individual women protested against this assumption of authority, by pen and petition. In England, the cradle of representative government, women signed a petition for the right to vote in 1499. This was followed by others. In Italy, when the universities were thrown open to women in the 14th and 15th centuries, they demanded equality of rights. In the United States, as early as 1647, efforts were made by high-spirited women to obtain a voice in the government. Due to the Civil War's emancipation of Negro women, and the civil, legal, and political results of the 14th and 15th Amendments to the National Constitution, efforts to obtain the franchise for women received a notable setback. At length came a great political "insurgent" movement in the western states, and the submitting of a woman-suffrage amendment in 1910 by the almost unanimous vote of the Washington legislature. Women made a vigorous and thorough campaign for this amendment, so that it was carried in every county in the state, and received a majority of nearly three to one. The presidential election of 1916 aroused nation-wide interest in the question of votes for women, as it was generally accepted that it had been decided by the equal-suffrage states. The obvious injustice of permitting women of one section of the country to help choose a president while denying this privilege to other sections of the country, decided the National American Woman Suffrage Association to push forward its long-

cherished plan to obtain the so-called presidential suffrage for women. Many states adopted, in various modified ways, the plans of the National Association, and by 1919 full suffrage had been secured for women in 16 states and Alaska. Finally, through the combined efforts of the National Association and the National Woman's Party, the 19th Amendment to the Constitution, giving nation-wide suffrage to women, was adopted by the House, 21 May, 1919, and by the Senate, 4 June, 1919. Ratified by the necessary three-fourths vote (36 states), it was declared effective 26 Aug., 1920. The total number of women of voting age in the whole United States is approximately 27,000,000. Suffrage movements in Great Britain and the United States have run in parallel lines since their beginning in each country (*c.* 1832). The International Woman Suffrage Alliance, formed in 1904, spread its influence all over the world. Even in the Orient, suffrage for women is seriously discussed. It is probable that in a few years women will have a vote in all civilized countries. (M. P.)

Wood-Carving, in general, the production from woods of objects of art and trade by means of a sharp instrument. Objects carved from wood were used for religious purposes in antiquity but the art did not receive full development until the Christian era. The door of St. Sabina in Rome is the most important monument of early Christian wood-carving. Reliquaries and *cathedræ* were made of wood. Almost all of the early art of the Germans was in wood. Low relief was used extensively in the Romanesque period, but towards the end of the period high relief appeared and the greatest achievements are the doors of the cathedral at Spoleto (1214). In the Gothic period the art was sufficiently advanced for carved altars and choir stalls. It became independent of the methods of stone-carving, and greater delicacy was attained. The work was usually covered by polychromatic painting. Other articles of church furniture produced were the celebrant's seat, episcopal throne, pulpits, doors, and reading desks. Statues and crucifixes were also carved. The Renaissance found opportunity for carved work in organ cases, pews, and especially paneling for ecclesiastical halls. The best work of this period was produced in Italy. There was great demand for wood-carving in the Baroque period. Pulpits, pew-heads, and confessionals were ornamented with lavish decoration. The lack of artistic depth and force of the Empire style made the ecclesiastical wood-work of this period unsatisfactory.—C.E.

Woods, JULIAN EDMUND TENISON (1832-89), priest and scientist, b. Southwark, London; d. Sydney, New South Wales. He accompanied Bishop Willson to Tasmania, as assistant in the Catholic schools, was ordained there, became director general of schools, and for 11 years labored with great success in New South Wales, Queensland, and Tasmania. In the meantime he developed his interest in geology and natural science, wrote "Geological Observations in South Australia," reported on the coal resources of the East for the British government, explored the mineral districts of South Australia, Java, and Siam.—C.E.

Woodstock College, legally COLLEGE OF THE SACRED HEART, Woodstock, Md., the house of philosophical and theological studies of the Jesuit Maryland-New York province, located for a time at Boston and later at Georgetown, D. C., and opened at the present site, 1869; faculty, 30; students, 222. (ED.)

Worcester, ancient diocese, England, founded 680, at the division of the Diocese of Mercia, with Tatfrith as first nominee and Bosel as first actual bishop, whence the episcopal succession, which includes Giulio de' Medici (afterward Pope Clement VII), remains unbroken until the death of the last Catholic bishop, Richard Pates (1555-65).

Word, THE. This designation of Christ occurs first in St. John's Apocalypse, 19, and afterwards in the prologue of His Gospel, and in the introduction to his first Epistle. The Greek term which it renders, *logos*, means not only word, which is its nearest equivalent in English, but the thought which is expressed by the word, and also at times reason. The expression indicates how the Son of God is distinguished from the Father. The Son of a spiritual being, of a pure intelligence, is His thought, which the O.T. called His wisdom or His word, a word which is distinct from Him, but which nevertheless is in Him. The O.T. did not make it clear, as St. John did, that the wisdom or word of God was a real person. Regarding the relation of St. John's doctrine with the earlier or contemporary doctrines, Greek or Jewish, one may read the Appendix to St. John's Gospel in the Westminster Version. The subject is well dealt with in French in Fr. Lagrange's commentary on St. John, and in Fr. Lebreton's "Origines du Dogme de la Trinité."—C.E., IX, 328. (W. S. R.)

Works, Good, and Salvation. The 16th-century heresy taught that justification was by faith alone. The 20th-century heresy proclaims that it is not what one believes that matters, but what one does. Christ proclaimed that faith was necessary, but that it was not sufficient: "I am the resurrection and the life: he that believeth in me, although he be dead, shall live" (John, 11). He Who spoke thus of faith, also declared concerning works: "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven" (Matt., 7). Christ, therefore, taught that works as well as faith were necessary for salvation. St. James says: "What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him? . . . faith, also, if it have not works, is dead in itself" (James, 2). Christ proclaimed the same when He said: "the son of man shall come in the glory of his Father with his Angels: and then will he render to every man according to his works" (Matt., 16). If language has any meaning, it is clear that faith without works is condemnation rather than justification. (M. J. S.)

World. The world means the universe, all creation: "the world was made by him (God)" (John, 1). In Scripture it often means the elements in the world which are opposed to Christ: "Know ye, that it (the world) hath hated me before you"

(John 15); which rejoices when He and His followers suffer: "you shall lament and weep, but the world shall rejoice" (John, 16); in which Christ has no part, nor His disciples: "You are of this world: I am not of this world" (John, 8); which is wholly "seated in wickedness" (1 John, 5), in "the concupiscence of the flesh and the concupiscence of the eyes and the pride of life" (John, 2); the elements therefore of evil, or of things which lead to evil in this world, which Christ came to remedy and which He, as also whatsoever is born of God, conquered (John, 16; 1 John, 5).

Worldling, Worldly, one who is of a worldly habit of mind, disposition or spirit, who is guided by worldly maxims or fashions, who has less concern for the serious and better things of life, and prefers the ambitions and ostentation of the world, its distractions, dissipations, self-indulgence, laxity, license, luxury, vanity, follies, rivalries, prejudices, contentions, and sensations.—O'Connell, The Spirit of Christ and the Spirit of the World, in Catholic Preachers of To-day, N. Y., 1928. (ED.)

World-Soul, a term applied to an assumed psychic principle inherent in the material universe and bearing to it a relation analogous to that of the soul of man to his body. According to some thinkers it is a principle uniformly active in all things. It is supposed to be a formative, directive, and vivifying principle which is intermediary between God and the world, or even a substitute for God, from which the souls of individual beings are derived. Varying forms of this doctrine were advanced by Plato and the ancient Stoics. Maimon and Schelling are the most noted modern exponents of this theory. —Turner, History of Philosophy, Bost., 1903. (J. J. R.)

World Without End, termination of the prayers in the Liturgy and of the Doxology, "Glory be to the Father," etc., meaning that God is eternal and that as we praise Him in time, so we hope, and as far as we can now, actually do offer Him praise everlasting. (ED.)

Worship, DIVINE (A.-S., *weordh*, worth; *scipe*, state of), among Christians means originally the state of being worthy of honor. It signifies also the recognition of this worthiness, our reaction to it in mind and sentiments (internal worship) and as manifested by outward acts, in speech, act or symbol (external worship). It differs according to the nature and degree of worthiness recognized in the object. Strictly only a person can be the object of worship (absolute worship); but as things may be the means of presenting the person to us, so they may be the vehicle carrying our veneration to the person (relative worship). By Divine worship we mean the recognition of the supreme and infinite excellence of God and our total submission to it. Here we take it in a factual sense, the actual worship of God as recognized and practised among Christians and Catholics. God is worshiped as He is revealed to us by Christ, as one God in three Divine Persons, Father, Son, and Holy Ghost; God the Son, made man and named Jesus Christ, is worshiped in His Divinity and in His Humanity, and that as naturally present in heaven and as sacramentally present in the Holy Eucharist. Even the veneration of the Saints is ultimately reducible to worship of God, since they are venerated because of the power of God manifested in them. "God is wonderful in His saints." In its external expression, worship went through a natural development under the guidance of the Holy Spirit and of the Church, the nucleus being what the Apostles had seen and heard from Christ. The Sunday superseded the Sabbath as the Lord's Day by Apostolic arrangement. "The breaking of the bread" from house to house early yielded to gatherings in temples, significantly called churches (*kyriake oike*—house of the Lord). The service consisted of the repetition of the Last Supper with hymns and prayers (The Mass).

During the first three centuries of our era, its inner spirit was developed to greater clearness under the influence of the Trinitarian and Christological controversies; during the following 300 years, from the Peace of Christendom to Gregory the Great, its external form was gradually determined. Later accidental developments followed as the implications of the Real Presence were more explicitly felt, up to the time of the pseudo-Reformation. With that synchronizes the breach of the original Protestant groups, who, rejecting the Sacrifice of the Mass, the Real Presence, and even the definite statement of the Divinity of Christ, in the degree in which they reject these, find no more reason for ceremonial, although many of them perform rites without reality. Catholic worship, meanwhile, like a living thing, flowered in richer developments, especially in Eucharistic Worship.—C.E.; Bridgett, The Ritual of the New Testament, Lond., 1887; Duchesne, Christian Worship, Its Origin and Evolution, Lond., 1904. (A. T. Z.)

Wounds, FEAST OF THE FIVE SACRED, one of the seven Offices of the Mysteries of the Passion of Christ. It has been celebrated in various countries and religious orders since the 14th century. In 1831 it was adopted by the Passionists and the city of Rome and since then by a number of dioceses and religious communities, to be celebrated on the Friday after the Third Sunday of Lent.—C.E., XV, 715. (A. B.)

Writers' Guild, CATHOLIC, organized, 1919, by Patrick Card. Hayes, Abp. of New York, at the instance of Dr. John Talbot Smith. The object is to provide a medium of aid for Catholic authors, journalists, artists, illustrators, and playwrights. The National Dante Committee awarded a commemorative medal, issued by the Casa di Dante in Rome, to the guild on the occasion of its imposing commemoration of the six-hundredth anniversary of Dante's death.—C.E., Suppl., 169.

Written Word, a title of the Bible derived from the ancient Jewish custom of referring to the Divine message as the "Word" (Gen., 15; 1 Kings, 15). Since the Bible is the inspired vehicle of communication between God and man, it is the "Word" *par excellence;* and since it is written, it is the "Written Word" *par excellence.* (J. A. C.)

Wrong. In ethics wrong is the opposite of right. It denotes: (1) actions which deviate from the standard of morality; (2) circumstances and conditions which tend to evoke sinful action. Both

in ethics and in law it is used substantively to denote injuries, i.e., acts of injustice. (See Evil).
(B. A. C.)

Würzburg, city, Bavaria, and former principality of the Holy Roman Empire. First mentioned in 704 as Castellum Virtebuch, the territory was evangelized by St. Kilian and was established as a diocese in 741 by St. Boniface, who consecrated St. Burchard first bishop. The secular power of the see was founded in 752. In 1033 the bishops received the rights of coinage and exacting customs from Emperor Henry II, in 1126 the title of Duke of Franconia from Henry V, and in 1171 complete judicial authority in the entire diocese and duchy, and over all the countships of Würzburg from Barbarossa. These privileges made them temporal sovereigns over a principality of 1900 sq. m., and they occupied a brilliant position among the German princes. Despite continual conflicts between the bishops and the citizens, Würzburg flourished, reaching its fullest development under the greatest prince-bishop, Von Mespelbrunn (1573-1617), who reestablished the university, founded in 1402, and made it famous throughout Europe. Würzburg was secularized in 1801 and given to Bavaria, 1815. Besides a fine Romanesque cathedral, built between the 12th and 14th centuries, the city possesses many old abbeys, the Holy Redeemer (*c.* 745), containing the crypt of St. Kilian, St. Andrew's (*c.* 748), which treasures the body of St. Burchard, St. Stephen's (*c.* 1013), and the Scotch St. James's (*c.* 1134). Würzburg is now the seat of a diocese.—C.E.

Würzburg Abbeys. The city of Würzburg was the seat of four Benedictine abbeys. (1) Abbey of the Holy Redeemer (S. Salvatoris), founded *c.* 745 by St. Burchard. The monks in charge of the cathedral school were replaced, 786, by canons styled Brothers of St. Kilian, the expelled monks going to the Abbey of Neustadt. (2) St. Andrew's Abbey (afterwards St. Burchard's), founded after 748, by St. Burchard, had a famous monastic school. Pius II, 1464, changed the abbey church into a collegiate church and permitted the former monks to remain as canons. (3) St. Stephen's Abbey, founded *c.* 1013 by Henry of Rothenburg, for canons following the Rule of St. Chrodegang. Since its secularization, 1803, it has been used as a Protestant parish church and school. (4) St. James Abbey, founded as a Scotch monastery *c.* 1134 by Bp. Embrico of Würzburg, united to the Bursfeld Congregation, 1506, but restored to the Scotch monks, 1595; it was secularized, 1803; the buildings were converted into a military hospital.—C.E.

Wyandot Indians, a North American tribe, originally living between Georgian Bay and Lake Simcoe in Ontario. The present name came into use after the removal of the tribe together with the Tionantati from Detroit to Sandusky in 1751. They subsequently spread over the south and west shores of Lake Erie, now reside in Oklahoma and are served from the mission of St. Mary of the Quapaws at Quapaw, Oklahoma, in charge of a secular priest and several Sisters of the Divine Providence. They received the name of Huron du Pétun, later known as Wendat, corrupted to Yendat, Guyandotte, and finally Wyandot.

Wyclif, John (*c.* 1324-84), writer and "reformer," b. probably Hipswell, England; d. Lutterworth. It is difficult to ascertain the events of his early life, but it is presumed that he studied at Balliol College, Oxford, and resigned the mastership in 1361, on receiving the living of Fillingham. In 1373 he took the rich living of Lutterworth in Leicestershire, having received the degree of Doctor of Theology a short time before, and about this time he began to concern himself with public affairs. His theories of the subjection of Church property to the civil prince made him a useful ally of the anti-clerical oligarchic party headed by King Edward III's son, John of Gaunt, Duke of Lancaster, and when his "barking against the Church" caused the Abp. of Canterbury and the Bp. of London to bring him before a council, Lancaster's control of the Government stood Wyclif in good stead. A series of Bulls issued from London concerning Wyclif had little more effect and a council of doctors declared his propositions not erroneous, though ill-sounding. Before his next summons in 1381, however, his heretical tendencies had developed so rapidly that he lost much of his popularity, and when in 1380 he attacked Transubstantiation, calling the Host merely "an effectual sign," an Oxford council of doctors condemned his teaching and an ecclesiastical court at Blackfriars gave sentence against 24 of his propositions (1381 and 1382, respectively.) Several of his most prominent followers were forced to make retractions, but a promise not to preach seems to have been the only thing demanded from Wyclif himself, and he died as rector of Lutterworth. The tradition of his teaching was carried on imperfectly by the English Lollards (q.v.), and if he had any direct connection with the Reformation it was through his "spiritual inheritor," John Hus (q.v.). Besides various Latin works, Wyclif is credited, even by contemporaries, with having translated the whole of the Bible, and two "Wyclifite" versions are in existence.—C.E.

Wyclifite Bibles (1380-88), two English Bibles (ed. by Forshall and Madden). The Anglican Abp. Ussher and others thought that they were made long before Wyclif, but the N.T. of the older is commonly attributed to him and dated 1380, its O.T. to Hereford and dated 1382. The later version is called Purvey's and dated 1388. No Wyclifite ever claimed it, but Abp. Arundel said that Wyclif tried to undermine the very Faith by means of a "new translation (*novæ translationis*) of Scripture in the mother tongue." This may mean a new version (implying an older one?), or, a novel rendering of passages, in booklets and tracts, to promote his views. (J. F. Sh.)

Wyclifites, the followers of John Wyclif (q.v.). His institution of the "poor priests" (see Lollards) who taught the people in the vernacular gave form to his followers and the name Wyclifites is rightly applied to these, though they never regarded themselves as a sect apart from the Catholic Church. It was not in England but in Bohemia that the Wyclifites gained the greatest ground. There John Hus (q.v.), using Wyclif's writings as a basis, succeeded in all but overthrowing the Catholic Church and in making Wyclif's teachings the re-

ligion of the nation. In the latter part of the last century the name Wyclifite has been appropriated by an extreme Low-church party in the Church of England. (F. K.)

Wyoming, the 8th state of the United States in size, and the 47th in population, and the 44th state to be admitted to the Union (10 July, 1890); area, 97,914 sq. m.; pop. (1920), 194,402; Catholics (1928), 25,672. The history of the Church in Wyoming is on the whole of fairly recent development. It is known however that Fr. Pierre de Smet, S.J., journeyed through the region on several of his trips to the Northwest, and it was he who offered the first Mass, 5 July, 1840, at a rallying-point of the fur traders, near Green River, where the congregation also included Flathead and Snake Indians. One of the most important peace conferences held by the devoted and patriotic missionary with the Indians took place, 1851, within the boundaries of the present state at Fort Laramie, near the mouth of the Laramie River. His assistants, Frs. De Vos, Hoecken, and Mengarini, also ministered to Indians and early settlers, although no permanent missions were established. The region formed successively a part of the Vicariates Apostolic of Indian Territory and Nebraska, and of the Diocese of Omaha. On the appointment of the first bishop in 1887, the scattered population still made necessary arduous missionary labors. The Diocese of Cheyenne (q.v.) includes the state and the Yellowstone National Park. The U. S. Religious Census of 1916 gave the following statistics for church membership in Wyoming:

Catholic Church	12,801
Church of Jesus Christ of Latter Day Saints	9,447
Methodist Episcopal Church	4,293
Protestant Episcopal Church	3,899
Presbyterian Church in the U.S.A.	2,514
Congregational Churches	1,951
Northern Baptist Convention	1,841
Disciples of Christ	763
Lutheran Synodical Conference	709
All Other Denominations	1,301
Total Church Membership	39,505

—C.E.; Shea.

X

Xainctonge, Anne de, Venerable (1567-1621), foundress of the Society of St. Ursula of the Blessed Virgin, b. Dijon, France; d. Dôle. Like St. Angela Merici, she perceived the need of better education for her sex, and desired to imitate the work of the Jesuits. For the purpose of founding an uncloistered order of women, and opening public schools for girls, she established her first convent at Dôle in 1606. The company was founded with Our Lady as general, St. Ursula as lieutenant, and the Rule of St. Ignatius as the basis of perfection. Declared Venerable, 1900. Commemorated, 8 June. —C.E.

Xaverian Brothers (Congregation of the Brothers of St. Francis Xavier), an institute of laymen, founded by Theodore J. Ryken, at Bruges, Belgium, 1839, established as a teaching congregation under episcopal approbation. The rule, enjoining the usual simple vows and dedication to the instruction of youth, was framed by Fr. Van Kerkhoven, S.J. A school established at Bury, England, 1846, was removed to Manchester, 1856, and one at Hastings to Mayfield; a novitiate was established at Hammersmith, 1861, and a new school, called the Catholic Collegiate Institute, was opened at Victoria Park, Manchester, 1906. Clapham College, London, is an influential Catholic center. In the United States the congregation has flourished since 1854, with schools at Louisville, Baltimore, Boston, Richmond, and other important points. In the Belgian province, four houses, in addition to the mother-house, were established. A Brief of encouragement was granted by Pius IX, 1865. The constitutions were revised, 1919, in conformity with the New Code of Canon Law. The institute is governed by a superior-general, provincials, local superiors, and councils. A general chapter is held every six years. Statistics (for the United States): 5 colleges, 6 preparatory schools, 7 high schools, 17 parochial schools, 6 industrial schools and homes; 270 religious (professed), 29 scholastics and novices, 6540 boys.—C.E.

Ximénez de Cisneros, Francisco (1436-1517), Franciscan statesman, b. Torrelaguna, New Castile; d. Roa, near Valladolid. He was educated at Salamanca and Rome. Entering the Franciscan order, he became provincial in Castile, confessor to Queen Isabella, and in 1495 Abp. of Toledo and chancellor of Castile. Famous as a patron of learning, he founded the University of Alcalá in 1504; restored the ancient Mozarabic Rite at Toledo; and undertook the publication of the first Polyglot Bible (Complutensian), the Hebrew text being revised by Alfonso de Zamora, a converted Spanish rabbi. On the death of Philip of Burgundy, he was viceroy of the kingdom as the guardian for the insane Juana, and the next year named Grand Inquisitor of Castile and Leon. In 1507 he became cardinal, and in 1509 fitted out and led Ferdinand's expedition against the Moors in Africa and took Oran by assault. He supported the Pope against France during the Fifth Lateran Council (1512). As regent on the death of Ferdinand, he moved the seat of the government from Guadalupe to Madrid, reformed the taxation laws, and was interested in the welfare of the natives of the Spanish-American possession.—C.E.

Xystus, Popes. See Sixtus.

Y

Yakima Indians, a Shahaptian tribe in eastern Washington. The name has been applied to all the Indians who observed the Treaty of 1855, by the terms of which 13 tribes surrendered their lands and agreed to form one body on the Yakima reservation. Of the 1900 Indians on the reservation, in 1909, comparatively few belonged to the original tribe. They formerly lived on salmon, roots, and berries, crossed the mountains to hunt the buffalo, and had *tipis* of skins. Now they are engaged in agriculture and stockfarming. Converted by Jesuit missionaries, they are almost all Catholics.—C.E.

Yellow, VESTMENTS OF, in common use from the 12th to the 16th centuries, are now occasionally worn in France.

Yes, Heaven is the prize, hymn written by Rev. E. Vaughan.

York, ancient archdiocese, England. The earliest episcopal record is of 314, the first bishop of known date being St. Paulinus (625), co-founder of the diocese with St. Edwin, whose successor, St. Wilfrid, was not inducted until 664. The diocese's metropolitan jurisdiction, which disputed for precedence with Canterbury, and which, at the Norman Conquest, extended over Worcester, Lindsey, and Lincoln, the dioceses of Scotland, and of the Northern Isles, at the Reformation included only Durham, Carlisle, Sodor and Man, and temporarily, Chester. Alcuin was at the head of its famous school, and its long episcopal list includes Thomas of Bayeux, the first Norman prelate; Scrope, and Wolsey. The last Catholic archbishop was Nicholas Heath (1555-79). The famous minster was completed in 1472.

York, CARDINAL OF. See STUART, HENRY BENEDICT.

York, USE OF, the special liturgical customs which prevailed in the greater part of northern England during pre-Reformation days. They strongly resembled those of the Sarum Use, but certain differences may be noted in the celebration of Mass, the Breviary, the marriage service, and in the form for the administration of Extreme Unction. A special calendar of feasts was followed, particular feasts were observed, and the liturgical colors varied. For details of the customs consult Dr. Henderson's edition of the York Missal (pp. 257, sqq.); and Jour. Theol. Stud., II, 583.—C.E.

Young, JOHN B. (1854-1927), one of the greatest American authorities on church music, b. Haguenau, Alsace, Germany; d. Monroe, N. Y. Educated at the college of Haguenau and the Jesuit College at Amiens, France, he entered the Society of Jesus, 1872; was ordained, 1879; professor and musical director (1875-81) at St. Francis Xavier's College, N. Y.; choirmaster (1881-1900) and musical moderator (1900-22) at St. Francis Xavier's Church, N. Y., where he founded the famous boy choir. He was a member of the Music Commission of the Archdiocese of New York, and honorary associate of the American Guild of Organists. Fr. Young was appointed to the Papal Commission for the revision of ritual music in the Church, and compiled the Roman Hymnal (N. Y., 1884), a standard work for Catholic devotions and ritual. He developed the system of voice-training used in the Justine Ward method of teaching Gregorian chant. By his high ideals he raised the standard of church music throughout the United States.

Young Men's Institute, THE, a Catholic fraternal association founded in San Francisco, Cal., 4 March, 1883. Its purposes are the mutual benefit of its members, their improvement along moral, social, and intellectual lines, and the development of their loyalty to Church and country. The entire society is divided into subordinate councils and Grand Council jurisdictions, all of which are under the jurisdiction of a Supreme Council. In addition to its several branches in various states, it has branches in Canada, and the Hawaiian and Philippine Islands.—C.E.

Young Men's Society of Great Britain, CATHOLIC, founded by Dean O'Brien of Limerick in 1849. Its objects are mutual improvement and the extension of the spirit of religion by prayer and frequentation of the sacraments. The fundamental rules are: monthly communion; exclusion of party politics; and the power of veto for the chaplain of each branch. The branches undertake all kinds of parish and recreational activities, including the establishing and staffing of conferences of the St. Vincent de Paul Society, providing church collectors, and registration of Catholic voters. The Executive Council has headquarters in Liverpool. The present membership shows 258 branches in Great Britain, totaling approximately 30,000 members.

Youth, IMPEDIMENT OF, is a matrimonial impediment. A contract made by a very young child is evidently of no value. Under the New Code, boys cannot validly marry until they have completed their 16th year; and girls, their 14th year. Under old laws the ages were 14 and 12 respectively.

(J. F. S.)

Youville, MARIE MARGUERITE D', *née* Dufrost de Lajemmerais (1701-71), foundress of the Grey Nuns, or Sisters of Charity of the General Hospital of Montreal, b. Varennes, near Montreal. Left a widow with three small children, and in straitened circumstances, she devoted herself to charity, and gathering a few companions formed the nucleus of her order. In 1747 they were entrusted with the management of the General Hospital, founded by M. Charron (1694) and at this time heavily in debt. They succeeded in reorganizing the institution and opened it to disabled soldiers, the insane, incurables, foundlings, and orphans. In 1755 the Rule of their

institute was confirmed. The cause of the beatification of the foundress was introduced in 1890.—C.E.

Yugoslavia, See SERB, CROAT, and SLOVENE STATE.

Yukon and Prince Rupert, VICARIATE APOSTOLIC OF, British Columbia; prefecture, 1908; vicariate, 1916; comprises the northern part of British Columbia from the 53rd degree, and the Yukon territory; suffragan of Vancouver. Vicar-Apostolic: Emil Marie Bunoz, O.M.I. (1908). Churches, 27; stations, 13; priests, regular (Oblates), 14; religious women, 39; schools, 6; hospital, 1; Catholics, 7100.

Z

Zabulon, one of the twelve sons of Jacob, ancestor of the tribe of the same name which plays an important part in Israelite history. The territory of the latter began with Sarid (Jos., 19), about 5 m. SW. of Nazareth, included the land near Carmel and the sea, as far as the Lake of Genesareth, and part of the Plain of Esdraelon, and was largely the scene of Christ's life and labors as related in the Gospels.—C.E.

Zaccaria, Francesco Antonio (1714-95), theologian and historian, b. Venice; d. Rome. He joined the Society of Jesus, 1731, and subsequently became professor of Church history at Sapienza and director of the Accademia de' Nobili Ecclesiastici. His numerous works include the "Thesaurus Theologicus," a compilation of theological treatises of various authors, "Opera theologica-canonica," "Historia Ecclesiastica," several other works on theology, church history, and canon law, and annotated editions of Menochius, Dante, Tamburini, and others. —C.E.

Zacharias, Book of, a prophetic book containing, relatively to its contents the greatest number of predictions regarding Christ. The first part (chaps. 1-6) is to encourage the temple-builders. Three visions concern the foundation of the Messianic kingdom. The fourth offers the promise of "my servant, the Orient," who is also the subject of the symbolic crowning of Josue. The fourth to sixth visions are concerned with Christ, the Priest and King. An address (Chaps. 7, 8) stresses the keeping of the commandments; the Messianic promises should be an incentive. The remainder consists of two burdens: one (chap. 9) over Syria, Phenicia, and Philistia, contains the prophecy of Palm Sunday and the purchase of Haceldama for the treasonmoney of Judas; the second (chap. 12) is a burden on Israel. The authenticity of the burdens has been attacked by critics, but their reasons are insufficient as they are mostly from differences of style, and supposed differences of material. The author calls himself, "son of Barachias, son of Addo," and dates his prophecies in the 2nd and 4th years of Darius, beginning two months later than Aggeus. Addo, his grandfather, returned from captivity with Zorobabel. The prophet was likewise a priest (Neh., 12). The Septuagint attributes to him Psalms 95-98. He is very likely not the prophet "slain between the temple and the altar" (Matt., 23).—C.E., XV, 741; Gigot. (U. F. M.)

Zachary, Saint, priest of the family of Abia; husband of Saint Elizabeth; father of St. John the Baptist. He is mentioned prominently in Luke, 1. Zachary seems to have doubted the word of the angel who appeared to him in the Temple at the offering of the morning incense, saying that Elizabeth, already advanced in years, should bear a son. For this he was struck dumb; he recovered the power of speech at the circumcision and naming of John, and praised God mightily in the Canticle "Benedictus" (Luke, 1).—Ollivier, tr. Keogh, Friendships of Jesus, St. L., 1903. (J. M. N.)

Zachary or Zacharias (Heb., *zachariah*, remembered by Jehovah), Saint, Pope (741-752), b. Calabria, Italy, of Greek parentage; d. Rome. As pope, by personal influence he concluded a peace between the Roman duchy and the Lombards, whom he induced to abandon the attack on Ravenna. He held a synod in Rome, 743, to regulate Church discipline; encouraged the missionary work of St. Boniface in Germany, and extended his work to France; and confirmed the election of Pepin, mayor of the palace, as King of the Franks, after the decay of the Merovingian dynasty. In the vicinity of Rome he established agricultural colonies, coined money, and built churches and dwelling-places for the poor. He translated into Greek the "Dialognes" of Saint Gregory I. Feast, 13 March.—C.E.; Mann; Butler.

Zacheus, chief of the publicans in Jericho. He received Jesus into his house with great joy; and despite the temptations of his position he must have been an honest man, for he protested to the Lord: "Behold the half of my goods I give to the poor, and if I have wronged any man of anything, I restore him fourfold" (Luke, 19). (J. M. N.)

Zakho, Diocese of, Kurdistan, Iraq, see of the Chaldean Rite; founded 1850. Jeremias Makdassi was appointed bishop, 1890, and consecrated, 1892. Churches or chapels, 20; priests, 13; schools, 6; Catholics, 4880.

Zamboanga, Diocese of, Philippine Islands; established 1910; includes the Provinces of Zamboanga, Agusan, Bukidnon, Cotabato, Davao, Lanao, Misamis, Surigao, and Sulu Archipelago. Bishops: Michael J. O'Doherty (1911-16); James P. McCloskey (1917-20); José Clos, S.J. (1920). Churches, 87; priests, 75; religious women, 54; convents, 16; schools, 40; Catholics, 510,000.

Zanzibar, Vicariate Apostolic of, Zanzibar Island, east of Tanganyika Territory; entrusted to the Fathers of the Holy Ghost; mission 1860; prefecture 1862; vicariate 1883. Vicar Apostolic: John Gerald Neville, C.S. SP. (1913). Residence at Nairobi. Catholics, 8556.

Zeal (Gr., *zeo*, to boil), love in action; a vehement emotion of soul, based on deep affection, that seeks to obtain possession of the object or the person loved, and to exclude whatever might prevent or destroy such union, or harm the person loved. In the religious life, zeal is founded on the love of God and manifests itself in strong desire and ardent action to propagate the Faith, to sanctify souls, and to promote the glory of God by making Him better known, loved, and honored.—C.E.

(W. O. B.)

Zealots, a Jewish faction which arose in Judea, in the days preceding the Roman siege of Jerusalem.

They pretended great zeal for the Jewish rights, but this was a mere pretense. In reality they were lawless murderers and robbers, who made use of the calamitous times to practise all manner of violence. Flavius Josephus, their contemporary, accurately described their character and their deeds (Jewish War, IV, iii, 9; VII, viii, 1). They were led by John of Gischala, an unscrupulous and cunning man, who invited the Idumæans to come to their help in their career of crime. In the destruction of Jerusalem many of the zealots were destroyed. Some fled into other lands. The Apostle Simon is called Zelotes in Luke, 6. Some believe that before his call he belonged to the Zealots; it is far more probable that he received his surname from his sincere love of the Mosaic law. (A. E. B.)

Zebedee, husband of Salome, father of James the Greater and John the Evangelist, Apostles of Our Divine Lord (Matt., 4).—Ollivier, tr. Keogh, Friendships of Jesus, St. L., 1903. (J. M. N.)

Zephaniah, Book of. See Sophonias.

Zephyrinus, Saint, Pope (198-217), b. Rome; d. there. Little is known of his pontificate, except that the Emperor Septimius Severus passed the edict of persecution, 202, forbidding conversions to Christianity and Judaism; and that heretical leaders, among them Hippolytus, Theodotus the Tanner, Theodotus the Money Changer, Asclepodotus, Proclus, and Artemon, disturbed his reign. Feast, R. Cal., 26 Aug.—C.E.; Butler.

Zita, Saint, virgin (1218-71), b. Monsagrati, Tuscany; d. Lucca. She was a servant in the household of the Fatinelli family of Lucca, from the age of twelve until her death. Her piety, humility, and exactitude in performing her domestic duties, in which she regarded herself as the servant of God rather than of man, won the love and respect of her employers and fellow-servants. She is especially venerated in Lucca, which the poets Dante and Fazio degli Uberti called "Santa Zita." A community of sisters named after her, in New York, takes care of women who need help and protection from evil surroundings. Patroness of domestic servants. Canonized, 1696. Relics in St. Frigidians's church, Lucca. Feast, 27 April.—C.E.; Butler.

Zoology (Gr., *zoon*, a living thing; *logos*, science), that branch of the science of biology which treats of animals. It includes entomology, the science of insects; herpetology, the science of serpents; ichthyology, the science of fishes and aquatic vertebrata; mammalogy, the science of mammals; and ornithology, the science of birds. Among those famed in this science are the following. Catholics. *Pierre Joseph Van Beneden* (1809-94), pioneer in the study of parasitic worms, first discovered that intestinal worms must pass through different animals before they reach full development, and did important research on litoral fauna, flora, and paleontology. *Armand David* (1826-1900), Vincentian, made innumerable contributions to the zoological knowledge of China, discovered 63 new species of wild animals, 65 of birds, and made a famous collection of mammals. *Arnold Forster* (1810-84), made distinguished additions to the knowledge of Microhymenoptera. *Fortunata of Brescia* (1701-54), pioneer in morphology, did important microscopic research work, notably in classifying organs and tissues. *Jean Théodore Lacordaire* (1801-70), celebrated in entomology, particularly for his colossal work on the genera of coleoptera. *André Latreille* (1762-1823), priest, considered the founder of modern entomology, increased the number of insect genera, made the initial grouping of genera into families, and was the author of several standard works on entomology. Other Christian Zoologists. *Louis Rudolph Agassiz* (1807-73), noted ichthyologist, drew up a new ichthyological classification based on the results of his research on fossil ichthyology, and made a famous collection of marine zoology. He also made valuable contributions to geology, notably his original work on glaciers. *John James Audubon* (1780-1851), famous in ornithology, author of ornithological works, in whose honor the Audubon societies (ornithological) are so called. *Karl Ernst Von Baer* (1792-1876), father of comparative embryology, noted for his investigations on the embryology of vertebrata. *Charles Bonnet* (1720-93) first described parthenogenetic reproduction, did valuable research on aphids, and discovered the porous method of respiration of butterflies and caterpillars. *Christian Gottfried Ehrenberg* (1795-1876), famed for his work on the infusoria, discovered the composition of certain rocks to be of microscopic plants and animals, first proved that organisms were responsible for marine phosphorescence, and did significant research on corals. *Daniel Frederik Eschricht* (1718-1863), author of several zoological works, organized a famous zoological collection which has been given to the Zoological Museum of Copenhagen. *Sir Richard Owen* (1804-92) did famous research on the comparative anatomy of the higher vertebrata, and on extinct birds, mammals, and reptiles, inaugurated the term dinosauria for extinct land reptiles, made valuable contributions to the knowledge of invertebrata, notably his researches on the pearly nautilus, in which connection he wrote a classic treatise, took the major part in organizing the British National Museum of Natural History, and was the author of several standard treatises on zoology and comparative anatomy; his "Odontography" is particularly noteworthy.—Kneller, Christianity and the Leaders of Modern Science, St. L., 1911; Murray, Science and Scientists in the Nineteenth Century, N. Y., 1925; Whitehead, Science and the Modern World, N. Y., 1925.

Zoroaster (Avesta, *zarathustra*, meaning uncertain), author of Zoroastrianism, the religious system of the Perso-Iranian people. The facts of his life are uncertain. He was probably born in Western Iran, *c.* 700-600 B.C., or earlier, but accomplished his work in Eastern Iran. His teachings, which are contained in the Avesta, advocated adoration of the good spirit Ormuzd, abhorrence of the evil spirit, and the achievement of purity of soul and body. There is scarcely any mention of ceremonial worship. Under the Achæmenidæ, Zoroastrianism became the religion of the East. It fell into neglect after Alexander's conquest of Persia (334-331 B.C.), was revived A.D. 227, only to

be replaced by Mohammedanism, A.D. 641. The doctrine was too abstract and spiritual for the popular mind and gradually evolved into the religious system of the Parsis (q.v.).—C.E., 11, 153.

Zorobabel (Heb., offspring of Babel), son of Salathiel (1 Esd., 3); with Josue, the high-priest, leader of the Jews returning from the Babylonian exile. They set up an altar for burnt-offerings in Jerusalem, kept the Feast of Tabernacles and began to rebuild the Temple. In the beginning of the reign of Darius, Zorobabel was governor of Juda. He was one of the ancestors of Christ (Luke, 3).

Zosimus, SAINT, POPE (417-418), b. Greece; d. Rome. During his pontificate he instituted a Vicariate Apostolic at Arles for southern Gaul; upheld the rights of the Holy See against the bishops of North Africa in the matter of appeals; and condemned Pelagianism, 418, in his "Epistola Tractoria" which was sent to all the Church provinces in the world. Feast, 30 Dec.—C.E.; Grisar.

Zouaves, PONTIFICAL, volunteer military corps organized at Rome by Louis Lamoricière, 1860, to defend the papal states; its members were chiefly French and Belgians. In 1870, after Rome had been occupied by Victor Emmanuel, the Pontifical Zouaves served the government of National Defense in France and were disbanded after the Germans entered Paris during the Franco-Prussian War, 1870.

Zucchetto (It., *zucca*, head), small round skullcap, worn by ecclesiastics; white for Pope, red for cardinals, purple for bishops, black for abbots.—C.E.

Zumárraga, JUAN DE (1468-1548), Franciscan, first Bp. of Mexico, b. Durango, in the Basque provinces; d. Mexico. As he had only the title of bishop-elect and Protector of the Indians, when he left Spain for Mexico in 1528, his first years were marred by the disastrous administration of Nuño de Guzmán and the auditors, Matienzo and Delgadillo. After his consecration in Spain, in 1533, he returned to Mexico only to be involved in several difficulties concerning baptism, marriage, and the position of the regulars. He secured the modification of the "Nuevas Leyes," thus saving Mexico from a bloody civil struggle. To him is due the school for Indian girls, the famous Colegio Tlaltelolco and the introduction of the printing-press in the New World.—C.E.

Zurbaran, FRANCISCO (1598-c. 1662), painter, b. Fuente de Cantos, Estramadura, Spain; d. probably Madrid. He was the pupil of Juan de Roelas. On account of his admiration for Caravaggio, and his imitation of that realistic painter, he is often called "the Spanish Caravaggio." His earliest work represented incidents from the life of St. Peter Nolasco; two of the twelve paintings being now in the Prado in Madrid. His masterpiece is the "Apotheosis of St. Thomas Aquinas," painted for the collegiate church of that name in Seville, and now in the Museum of the city. He depicted the life of St. Bonaventure in the church of that saint, and scenes from the life of St. Bruno for the Carthusian Monastery at Xeres. His crowning work was executed for the monastery of Guadalupe, a series on the life of St. Jerome. The Museum of Seville has an impressive "St. Gregory," and the National Gallery "A Kneeling Monk." Honored by Philip IV, he shared with Velasquez the title of painter to the king.—C.E.

Zurich, the largest city in Switzerland and the capital of the canton of Zurich. Under Roman rule it was known as Turicum. According to legend the Theban Legion introduced the faith. Felix, Regula, and Exuperantius became its patron saints. During the 4th and 5th centuries the city was the capital of the districts of Zurich, and in the early Middle Ages was ruled by the abbess of Fraumünster, who was known as "the great lady of Zurich." Eventually it became a free city and in 1351 joined the Swiss Confederation. At the beginning of the 16th century it was the cradle and leading power of the Reformation in German Switzerland and the main supporter of Zwingli. Catholics are now its most active religious group. Zurich is noted for its fine streets, schools, and libraries, and is the banking center of Switzerland, a great center of continental traffic, and the home of the famous Swiss national museum.—C.E.

Zwingli, ULRICH (1484-1531), founder of the Reformation in Switzerland, b. Wildhaus, Switzerland; d. near Kappel. After completing studies in theology at Berne, Vienna, and Basel, he was made pastor of Glarus (1506-16). An ardent supporter of humanism, he was conspicuous for political activity, more interested in secular disputes than doctrinal innovations, until 1522 when he attacked the ecclesiastical law of fasting and asserted that the Bible was the sole rule of faith. The town council of Zurich accepted the innovations of Zwingli after presentation of his 67 theses, 1523, and in the following year church property was seized by the state, and abolition of the sacraments, celibacy, indulgences, veneration of images, and good works was begun. In 1525 the Mass was replaced by the memorial service of the Last Supper. The Catholic cantons united against him, and in a public disputation held at Baden, 1525, Johann Eck of Ingolstadt won a complete victory for the old Faith. In 1528 Berne adopted the heresy as completely as Zurich, and to force the new doctrines on the Catholic cantons, Zwingli urged civil war. His insolence as ecclesiastical and political leader of Zurich forced the Catholics to arms. They were victorious, while Zwingli fell in battle, 1531. Interpretation of his doctrine was developed by his successor, Heinrich Bullinger (1504-75), whose attempt at union with Luther on the question of the Lord's Supper failed, though he reached an agreement with Calvin on the question at Geneva, 1545. The "Second Helvetic Confession," published 1566, expressing Bullinger's personal religious conviction, was recognized by all Evangelical Churches except Basel.—C.E.

Zyll (ZYLIUS), OTTO VAN (1588-1656), humanist, b. Utrecht, Netherlands; d. Mechlin, Belgium. Upon the advice of Jansenius he entered the Society of Jesus, 1606, and became director of the colleges of Bois-le-Duc, Ghent, and Brussels successively. He wrote Latin poems and translated lives of the saints from Greek. Many conversions have been attributed to him.—Southwell, Bibliotheca Scriptorum Societatis Jesu.

In the following pages the editors have attempted to name the best available books by Catholic authors, and books by others which are Catholic in spirit and content. They welcome criticisms and suggestions which may help to make the lists perfect. They will also be pleased to obtain copies of these books for purchasers at the current prices.

ART 1039
Music 1041
BIOGRAPHY 1041
Saints, Lives of 1047
Saints, Life of 1047
EDUCATION 1050
HISTORY 1052
LITERATURE, Drama, Essays, Fiction, Poetry 1057
MISSIONS 1060
PHILOSOPHY, Psychology, Ethics, Economics 1061
RELIGION, Apologetics 1062
Asceticism, Devotion, Mysticism 1063
Bible 1064
Blessed Virgin 1065
Canon Law 1065
Doctrine 1066
Liturgy 1067
Morals 1068
Our Lord 1068
Religious Orders 1069
RELIGIONS, Protestant Churches, Etcetera 1070
SCIENCE 1071
SOCIOLOGY 1071
BOOKS OF REFERENCE 1072

BIBLIOGRAPHY

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Alfred Jewel, The....Earle
American Painting, History of....Isham
Amiens, Bible of....Ruskin
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Tapestry, Bayeux.....Comte
Tapestry, Beauvais.....Dubos
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Tapestry, History of.....Thomson
Tapestry, A Short History of.....Davis
Tapestry and Embroidery.....Cole
Tapestry and Embroidery, A Short Historical Sketch on.....Getz
Tent-work in Palestine.....Conder
Titian.....Crowe and Cavalcaselle
Titian, The Life of.....Northcote
Titian in Portfolio, the Earlier and Later Works of.....Phillips
Tizian.....Knackfuss
Tuscan Sculptures.....Perkins

Umbrian School, The.....Potter, Mary Knight

Van Dyck, Anthony.....Cust
Van Eyck, Notes on Jan.....Weale
Vatican, The.....Ragnau
Vatican, Art of the.....Potter, Mary Knight
Velazquez.....Armstrong
Velazquez.....Beruete
Velazquez.....Stirling-Maxwell
Velazquez, Diego.....Justi
tr. Keane
Velazquez and Murillo.....Curtis
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Berenson
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By Artists of XIV-XVI Centuries

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Abbotscourt ..... Ayscough
Adam Grigson ..... de la Pasture, Mrs. Henry
Alfred the Great, The Works of ..... Bosworth
Allen, Letters and Memorials of Cardinal ..... Knox
America, The Catholic Spirit in ..... Shuster
Anchorhold, The ..... Dinnis
Andros of Ephesus ..... Copus
Antonia ..... Meynell, Viola
Antonio ..... Oldmeadow
Arden Massiter ..... Barry
Armine ..... Reid, Christian
Arthurian Legend, Studies in the ..... Rhys
Artist's Life ..... Hobbs, John Oliver
Art Maguire ..... Carleton
Art of Life ..... Kolbe
Art of Thinking, The ..... Dimnet
Art Principles in Literature ..... Donnelly
As Man to Man: Adventures of a Commuter ..... Pallen
Assisi of Saint Francis ..... Wickham
At the Sign of the Lion ..... Belloc
Autumn ..... Reymont
Average Man, An ..... Benson
Awakening, The ..... Bordeaux

Ballads, English and Scottish Popular ..... Child
Baradinо, Mystery, The ..... Storer, Mrs. Bellamy
Barrier, The ..... Bazin
Beauty and Nick ..... Gibbs
Beck of Beckford ..... Francis, M. E.
Beckoning of the Wand, The ..... Dease, Alice
Bells of the Sanctuary, The ..... O'Meara, Kathleen
Bentley Ballads ..... Sheehan
Betrothed, The ..... Manzoni
Betty Carew ..... Tynan
Between Two Thieves ..... Dehan
Bewitched Fiddle, The ..... MacManus, Seamus
Black Prophet, The ..... Carleton
Blessed Are the Merciful ..... Spillman
Blindness of Dr. Gray, The ..... Sheehan
Books and Men ..... Repplier
Bread of Deceit, The ..... Belloc-Lowndes, Mrs.
Breviary, Autobiography of an Old ..... Heuser
Briar Bush Maid, The ..... Tynan
Bride of the Lamb and Other Essays, The ..... Fay
By What Authority ..... Benson
Byzantine Literature, History of ..... Krumbacher

Caedmon's Metrical Paraphrase, With English Translation ..... Thorpe
Calderon, Selected Plays of ..... MacColl
Caliban's Guide to Letters ..... Belloc
Callista, A Tale of the Third Century ..... Newman
Camoes, Poems from the Portuguese of Luis Vas de ..... Strangford
Camoes' Lyricks ..... Burton (tr.)
Candles that Burn ..... Kilmer, Aline
Candlestick Makers, The ..... Borden, Lucille
Canzoni and Songs of Wedlock ..... Daly
Captain Roscoff ..... de Navery
Cardinal's Snuffbox, The ..... Harland
Carmina Mariana ..... Shipley
Carven from the Laurel Tree ..... Maynard
Castle Conquer ..... Colum
Cathedral, The ..... Huysmans
Catholic Anthology, The ..... Walsh, Thomas
Catholic Church and Current Literature, The ..... Shuster
Catholic Essays, Representative ..... Carver and Geyer
Catholic Poets, An Anthology of ..... Leslie, Shane
Catholic Revival, The Dawn of the ..... Ward, Wilfrid
Catholics, Historical Memoirs of English ..... Butler
Catholic Spirit in Modern English Literature, The ..... Shuster
Catholic Thought and Thinkers ..... Martindale
Cedars and the Stars, Under the ..... Sheehan
Celt and the World, The ..... Leslie, Shane
Celts, Literature of the ..... Maclean
Certitudes ..... Eleanore, Sister M.
Chance ..... Conrad
Chaucer in Modern English, Works of ..... .
Chesterton Catholic Anthology, A ..... Braybrooke (Compiler and Editor)
Children of the Gael ..... Dease, Alice
Christianity, Genius of ..... Chateaubriand
Christmas Book, A (An Anthology) ..... Lewis and Heseltine (ed.)
Christmas Carols, Old ..... Terry, Sir Richard
Christ of English Poetry, The ..... Stubbs
Christopher and Cressida ..... Carmichael
Cinderella (Drama) ..... Wilfred Ward Family
Circus and Other Essays and Fugitive Pieces, The ..... Kilmer, Joyce
City, The ..... Claudel
City and the World, The ..... Kelly, Francis Clement
Coal and Candlelight ..... Eden, Helen Parry
Coat Without a Seam, The ..... Baring
Coggin ..... Oldmeadow
College Towers, Under ..... Earls
Comedian, The (Drama) ..... Ghéon; Bland (tr.)
Come Rack! Come Rope! ..... Benson
Compromises ..... Repplier
Confessions of Saint Augustine, The Syntax of the ..... Arts, Sister Mary Raphael
Constance Sherwood ..... Fullerton, Lady Georgiana
Conventionalists, The ..... Benson
Conversation with an Angel and Other Essays, A ..... Belloc
Coptic Manuscripts of the British Museum, Catalogue of the ..... Crum
Courage, A Story of ..... Lathrop
Courage in Politics and Other Essays ..... Crashaw
Court and Cloister, Studies from ..... Stone
Coward, The ..... Benson
Cradle of the King, The (A Christmas Anthology) ..... Crashaw and Others
Cradle Song and Other Plays, The ..... Sierra
Crashaw's Poetical Works ..... Martin (ed.)
Crested Seas ..... Connolly
Crosses and Crowns ..... Spillman

Cross-in-Hand Farm.....Meynell, Viola
Crucible Island.....Pallen
Cynewulf, Poems of.....Kennedy

Daddy Jake.....Harris, Joel Chandler
Damsel Who Dared, A.....Irons, Genevieve
Dante (Primer).....Gardner
Dante, Canzoniere.....Cossio, Aluigi
Dante, The Divine Comedy.....Nanton
Dante, The Divine Comedy, English-Italian.....Temple Classics
Dante, My Favorite Passage from.....Slattery
Dante, Renouncement in.....Mary Rose Gertrude, Sister
Dante, Vita Nuova and Canzoniere.....Temple Classics
Dante and the Mysties.....Gardner
Dante's Mystic Love.....Kavanagh, Marianne
Dante's Ten Heavens.....Gardner
Daphne Adeane.....Baring
Dark Ages.....Ker
Dark Rosaleen.....Francis, M. E.
Daughter of a Star, The.....Reid, Christian
Daughter of Kings, A.....Tynan
Daughters of Bamba, The.....Concannon
Dawn of All, The.....Benson
Death Comes for the Archbishop.....Cather
De Civitate Dei, of Saint Augustine, The Syntax of the.....Colbert, Sister, Mary C.
Declining Liberty and Other Essays.....Ryan
Deep Sea's Toll, The.....Connolly
de Guzman, Some Unpublished Poems of Fernan Pérez.....Rennert
De Imitatione Christe, The Authorship of the.....Kettlewell
Deluge, The.....Sienkiewicz
Denys the Dreamer.....Tynan
De Vere, Recollections of Aubrey.....Arnold
Dion and the Sibyls.....Keon, Miles
Diversity, The Uses of.....Chesterton
Divina Commedia, The Popes in the....Casartelli
Divine Adventure, The.....Maynard
Divorce, A.....Bourget
Don Orsino.....Crawford
Don Quixote.....Cervantes
Dop Doctor.....Dehan
Dorset Dear.....Francis, M. E.
Dream and the Business, The.....Hobbs, John Oliver
Dream Days.....Graham
Dream of Gerontius, The.....Newman
Dromina.....Ayscough
Duke of Monmouth, The.....Griffin

Earth to Earth.....Dehan
Easter Poems (A Religious Anthology).....Crashaw and Others
Ellen Middleton.....Fullerton, Lady Georgiana
Emigrants of Ahadarra, The.....Carleton
Emperor's Royal Robes, The (Drama).....Forbes
End of a Chapter, The.....Leslie, Shane
England, Works of the Right Reverend John.....Callan
English, Excellence in.....Joyce
English as We Speak It in Ireland.....Ward
English Drama, History of.....Ward
English Dramatic Literature, History of.....Wickham
English Essay, The.....Brooke
English Literature, Early.....Leo, Brother
English Literature.....Shuster
English Literature.....
English Literature to the Norman Conquest, History of.....Brooke
Espiritu Santo.....Skinner, Henrietta Dana
Essay on Genius and Writings of Pope..Warton
Essays.....Meynell, Alice
Essays.....Ryder
Essays.....Wiseman
Essays.....Benson
Essays, A Book of.....
Essays, Miscellaneous.....Azarias, Brother
Essays and Reviews.....Spalding
Essays Critical and Historical.....Newman
Essays Educational and Historical.....A Member of the Order of Mercy
Essays in Miniature.....Repplier
Essays in Satire.....Knox
Everlasting Man, The.....Chesterton
Evolution and Culture.....Muntsch
Exile and Other Poems.....Maynard
Exits and Entrances..Stoddard, Charles Warren

Fabiola (Drama).....Oakeley
Fabiola: A Tale of the Catacombs..Wiseman
Fair Irish Maid, The.....McCarthy, Justin
Far Away Princess, A.....Reid, Christian
Far Horizon, The.....Malet
Father of Women and Other Poems, A.....Meynell, Alice
Faustula.....Ayscough
Fear of Living, The.....Bordeaux
Fernando.....Herbert, Lady
Flame of the Forest.....Bishop, Constance E.
Fleurange.....Craven, Mrs. Augustus
Flying Inn, The.....Chesterton
Footprints Beneath the Snow.....Bordeaux
Fortifying the Layman.....Hull
Foundress, The.....Ayscough
France, Literary History of Religious Thought in.....Brémond
Franciscan Literature, A Short Introduction to.....Robinson
French Academy, The.....Vincent
French Wife, The.....Tynan
French Windows.....Ayscough
Fringe of the Eternal, The.....Gonne
From Out of the Vasty Deep.Belloc-Lowndes, Mrs.
From Silk to Sackcloth.....Herbert, Lady

Gaelic Literature Surveyed.....de Blácam
Galley Slave, The.....de Navery
Gates of Olivet, The.....Borden, Lucille
Geoffrey Austin.....Sheehan
Ghost House.....Pallen
Glenanaar.....Sheehan
Glengarry in Canada, Sketches.....MacDonell
Glenwood of Shipbay.....Walsh, John H.
God's Nursery, In.....Martindale
Gold Must Be Tried By Fire.....Maher
Graceehurch.....Ayscough
Grantley Manor.....Fullerton, Lady Georgiana
Graves at Kilmorna, The.....Sheehan
Great Possessions.....Ward, Mrs. Wilfrid
Green Overcoat, The.....Belloc
Greenway, The.....Moore, Leslie
Grey Knight, The.....de la Pasture, Mrs.
Guyon, Poems Translated from French of Madame de la Motte.....Cooper

Half a Minute's Silence and Other Stories.....Baring
Happy Ending.....Guiney, Louise Imogen (Collected Poems)
Happy Half Century and Other Essays.....Repplier
Hare, The.....Oldmeadow
Health and Holiness.....Thompson
Heart of a Geisha, The.....Fraser, Mrs. Hugh
Heart of a Man, The.....Maher
Hearts of Controversy.....Healy
Hearts of Controversy.....Meynell, Alice
Heirs Apparent.....Gibbs
Herb Moon.....Hobbs, John Oliver
Her Father's Daughter.....Tynan
Her Irish Heritage.....Smithson
Hills and the Sea.....Belloc
Hills of Desire, The.....Maher
Holy Grail, The Legend of the.....Newell
Honey, My Honey.....Tynan
Honourable Molly, The.....Tynan
Hound of Heaven, The.....Le Buffe (An Interpretation)
Hound of Heaven, The.....Thompson
Hounds of Banba.....Corkery
House, The.....Bordeaux
Household Poetry Book, The.....de Vere
House That Died, The.....Bordeaux
Hughes, Works of Most Rev. John.....Kehoe
Hurdcott.....Ayscough

Idyls.....Stoddard, Charles Warren
Illustrious O'Hagen, The.....McCarthy, Justin
Imitation? Who was the Author of the....Cruise
Infatuation of Peter, The.....Tynan
Initiation.....Benson
Innocence of Father Brown, The.....Chesterton
Intellectuals, The.....Sheehan
Interdependence of Literature, The.....Curtis, Georgina Pell
In the Service of the King.....Irons, Genevieve
In the Shadow of the Lord.....Fraser, Mrs. Hugh
Ireland, Ballad Poetry of.....Duffy, Gavan
Ireland, Ballads of.....Hayes
Ireland, A Guide to Books on...Brown, Stephen
Ireland, Literary History of.....Hyde
Ireland, My Campaign in.....Newman
Ireland, Poets and Dramatists of.....McCarthy
Ireland in Fiction.....Brown, Stephen
Ireland's Ancient School and Scholars....Healy
Irish, Why God Loves the.....Desmond
Irish Bards, History of the.....Walker
Irish Books and Irish People....Gywnn, Stephen
Irish Catholic Periodicals.....Flood
Irish Essays.....Harmon
Irish Impressions.....Chesterton
Irish Life and Irish Fiction.....Krans
Irish Literature.....Welsh
Irish Literature and Musical Studies.....Graves

Irish Poetry in the English Tongue, A Treasury of ... Brooke and Rolleston
Irish Theatre, On ... Gregory
Irish Wit and Humor ... Swift, Curron, O'Leary, and O'Connell
Italian Literature, The National Idea in ... Gardner
Iza; a Story of Russian Poland ... O'Meara, Kathleen

Jacqueline ... Ayscough
Jester, The ... Moore, Leslie
Jesukin and Other Christmastide Poems ... Hickey, Emily
Job Secretary, The ... Ward, Mrs. Wilfred
John Canada ... de Navery
John Poverty ... Coloma
Joyce Kilmer, Poems, Essays, and Letters ... Holliday
Judgment of Dr. Johnson, The ... Chesterton
Just Happy ... Keon, Grace
Just Steward ... Dehan

Keystones of Thought ... O'Malley
King of Shadows, A ... Yeo, Margaret
King's Achievement, The ... Benson
King's Coil, The ... Pallen
Knights Errant ... Madeleva, Sister M.
Knocknagow ... Kickham

Ladybird ... Fullerton, Lady Georgiana
Lady of the Pillar, Our ... De Queiroz
Lady Paramount ... Harland
Lady Poverty, The ... Carmichael
Lalor's Maples ... Conway, Katherine
Laramie Holds the Range ... Spearman
Latin Hymn-writers and Their Hymns ... Duffield
Lectures and Essays ... Clifford
Lectures of a Certain Professor ... Farrell
Leo XIII, Poems, Charades, Inscriptions of ... Henry
Leonardo da Vinci, The Literary Work of ... Richter
Lepers of Molokai ... Stoddard, Charles Warren
Letters of Saint Ambrose, The Latinity of the ... Dickinson
Letters of Saint Basil, The Language and Style of the ... Way, Sister Agnes Clare
Levia Pondera ... Ayscough
Life and Letters, Notes on ... Conrad
Light Behind, The ... Ward, Mrs. Wilfrid
Light Invisible, The ... Benson
Lily of the Snow, A (Drama) ... Forbes
Lingard's History, The Making of ... Bonney
Lion of Flanders, The ... Conscience
Lisheen ... Sheehan
Literature, Studies in ... Egan, Maurice Francis
Literary Life and Other Essays ... Shechan
Little Flowers of Saint Francis, The ... Arnold (ed.)
Little House Under the Hill, The ... Mulholland, Clara
Little Novels of Nowadays ... Gibbs
Little Pilate and Other Stories ... Coloma
Lo and Behold Ye ... MacManus, Seamus
Lois ... Hickey, Emily
Loneliness ... Benson
Lonely House, The ... Belloc-Lowndes, Mrs.
Lord Jim ... Conrad
Lord of the World ... Benson
Loss and Gain ... Newman
Love and the Soul Hunters ... Hobbs, John Oliver
Love of Brothers, The ... Tynan
Lovers of the Market Place ... Dehan
Luke Delmege ... Sheehan

Macaroni Ballads and Other Verses ... Daly
Mad Marriage, A ... Tynan
Madonna, an Anthology ... Marchant
Magnificat, Canticle of the ... Sheehan
Man Who Was Thursday, The ... Chesterton
Man Who Vanished, The ... Smith, John Talbot
Marcella Grace ... Mulholland, Rose
Maria Chapdelaine ... Hémon
Marotz ... Ayscough
Marriage of St. Francis, The (Drama) ... Ghéon Martindale (tr.)
Marriage Verdict, The ... Spearman
Martha Vine ... Meynell, Viola
Martyr of the Mohawk Valley and Other Poems, A ... Coleman, P. J.
Marvelous History of Saint Bernard, The (Drama) ... Ghéon; Jackson (tr.)
Mary Gray ... Tynan
May Brook ... Dorsey, Mrs. A. H.
May Iverson ... Jordan, Elizabeth
Meadowsweet and Thyme ... Dinnis
Men and Books and Cities ... Holliday
Mercy of Allah, The ... Belloc
Mexican History, Intimate Pages of ... O'Shaughnessy, Edith
Mexico, A Diplomat's Wife in ... O'Shaughnessy, Edith

Mezzogiorno ... Ayscough
Michael ... de la Pasture, Mrs.
Middle of the Road, The ... Gibbs
Miracle Plays, English ... Pollard
Miriam Lucas ... Sheehan
Miss Erie ... Blundell, Mrs.
Miss Gascoigne ... Tynan
Miss Watts ... Oldmeadow
Mr. Blue ... Connolly, Myles
Mr. Coleman, Gent ... Dinnis
Mr. Petre ... Belloc
Modern Catholic Verse ... Maynard (Compiled by)
Monica and Other Stories ... Bourget
Monksbridge ... Ayscough
Moondyne ... O'Reilly, John Boyle
More, The Household of Sir Thomas ... Manning
More Mystics ... Dinnis
Munster, Poets and Poetry of ... O'Daly; Mangan and Sigerson (tr.)
Munster Twilight, A ... Corkery
My Friend Prospero ... Harland
My Love's But a Lassie ... Tynan
My New Curate ... Sheehan
Mystery Play in Honour of the Nativity of Our Lord, A ... Benson
Mystery Plays, English ... Davidson
Mystics All ... Dinnis
My Unknown Chum ... Agueeheek

Nan of Music Mountain ... Spearman
Navajo Legends ... Matthews
Necromancers, The ... Benson
Needles and Pins ... McCarthy, Justin
Newman ... Garrett
Newman, Index to the Works of Cardinal ... Rickaby
Newman, Letters and Correspondence of John Henry ... Mozley
Newman, Literary Selections from ... A Sister of Notre Dame
Newman and His Replies, Addresses to Cardinal ... Neville (ed.)
Newman as a Man of Letters ... Reilly, Joseph J.
Night Cometh, The ... Bourget
Nights With Uncle Remus ... Harris, Joel Chandler
None Other Gods ... Benson
Not Known Here ... Ward, Mrs. Wilfrid
Nun, The ... Bazin

Oblate, The ... Huysmans
Oddsfish ... Benson
O'Flynn, The ... McCarthy, Justin
Of Water and the Spirit ... Montague, Margaret P.
Old English Bible and Other Essays, The ... Gasquet
Old English Thought ... Azarias, Brother
Old English Version of Bede, With Translation ... Miller
Once Upon Eternity ... Dinnis
One Poor Scruple ... Ward, Mrs. Wilfrid
On Nothing ... Belloc
Other Ways and Other Flesh (Short Stories) ... O'Shaughnessy, Edith
Out of Due Time ... Ward, Mrs. Wilfrid
Out of the Ruins ... Gibbs
Overlooked ... Baring

Pages from the Past ... Ayscough
Pan Michael ... Sienkiewicz
Parerga ... Sheehan
Parting of the Way, The ... Bordeaux
Passing By ... Baring
Patira ... de Navery
Pearl ... Madeleva, Sister M.
Penelope and Other Poems ... Madeleva, Sister M.
Philadelphia, the Place and the People ... Repplier
Pierre and Joseph ... Bazin
Pilgrim Kings, The ... Walsh, Thomas
Pipers of the Market Place ... Dehan
Poems ... Benson
Poems ... Crashaw
Poems ... de Vere
Poems ... Maynard
Poems ... Meynell, Alice
Poems ... Moore
Poems ... Newman
Poems ... Patmore
Poems ... Proctor
Poems ... Randall; Andrews (ed.)
Poems ... Rice, Sir Cecil
Poems ... Ryan
Poems ... Sheehan
Poems ... Southwell
Poems ... Stuart; Monahan (ed.)
Poems ... Tabb
Poems, Collected ... Chesterton
Poems, Collected ... Pallen
Poems, Selected ... Kilmer, Aline
Poems and Parodies ... Kettle

Poems, With Life and Criticism on Poetry ... Durward
Poet's Chantry, The ... Brégy, Katherine
Points of Fiction ... Repplier
Points of View ... Repplier
Polish Literature, An Outline of the History of ... Holewinski
Polish Literature, Schoolbook of ... Tarnowski
Portuguese Literature to the End of the XVIII Century ... Prestage
Prioress's Tale, The ... Chaucer
Adapted by Collingwood
Probation ... Storer, Mrs. Bellamy
Problem Solved, The ... Herbert, Lady
Prodigals and Sons ... Ayscough
Proverbs and Proverbial Phrases ... O'Leary
Publishing, The Truth about ... Unwin
Puppet Show of Memory, The ... Baring

Queen by Divine Right, A ... O'Meara, Kathleen
Queen of Seven Swords, and Other Poems, The ... Chesterton
Queen's Confession, The ... de Navery
Queen's Fillet ... Sheehan
Queen's Nephew, The ... Spillman
Queen's Tragedy, The ... Benson
Quo Vadis ... Sienkiewicz

Rabbit at Home, The ... Harris, Joel Chandler
Racine and the French Classical Drama ... De Bury
Rattlesnake, The ... Tynan
Red Cloud ... Butler
Religion and Literature, Studies in ... Lilly
Rescue, The ... Conrad
Rhythm of Life, The (Poems) ... Edwards, Rhoda Walker
Richard Raynal, Solitary ... Benson
Rivals, The ... Griffin
Robert Kimberly ... Spearman
Robert Orange ... Hobbs, John Oliver
Roman Singer, A ... Crawford
Roma Sacra—Essays on Christian Rome ... Barry
Roses of Saint Dorothy, The (Drama) ... Forbes; Norman (tr.)
Rostand, Plays of Edmond ...
Rutledge ... Harris, Miriam

Saint Basil and Greek Literature ... Jacks
Saint Brendan's Quest, An Allegory (Drama) ... Forbes
Saint Decinas and Other Legends in Rhyme ... Dinnis (ed.)
Saint Francis; An Historical Drama ... Cuthbert
Saint Francis of Assisi, The Writings of ... de la Warr
Saint Francis of Assisi, The Writings of ... Robinson
Saint Frideswide; A Legend of Oxford (Drama) ... Forbes
San Celestino ... Ayscough
Sant' Ilario ... Crawford
Saracinesca ... Crawford
School for Saints, The ... Hobbs, John Oliver
Second Marriage ... Meynell, Viola
Sentimentalists, The ... Benson
Shackles of the Free ... Ashton
Shelly, An Essay ... Thompson
Shepherdess and Other Poems, The ... Meynell, Alice
Shepherd My Thoughts ... Donnelly
Shepherd of the North, The ... Maher
Shipwreck, The ... Spillman
Signals from the Hay Tree ... Spalding
Sinners Comedy ... Hobbs, John Oliver
Slaking of the Sword, The ... Fraser, Mrs. Hugh
Slippy McGee ... Oemler
Solitaries of the Sambuca, The ... Carmichael
Some Emotions and a Moral ... Hobbs, John Oliver
Songs for Sinners ... Blunt
Songs of the Glens of Antrim and More Songs of the Glens of Antrim ... O'Neill, Moira
Son of Siro, The ... Capus
Sower of the Wind ... Dehan
Spanish Literature, An Introduction to ... Northup
Spanish Literature, Main Currents of ... Ford
Spanish Literature, A New History of ... Fitzmaurice-Kelly
Spirit of Revolt, The ... Gibbs
Spoiled Priest and Other Stories, A ... Sheehan
Spring ... Reymont
Stolen Emperor, The ... Fraser, Mrs. Hugh
Strangers of Rome ... Clarke, Isabel
Strawcutter's Daughter, The ... de Navery
Striking Contrast, A ... Mulholland, Clara
String of Sapphires, A (Verse) ... Eden, Helen Parry
Stylistic Influence of the Second Sophistic on the Panegyrical Sermons of Saint John Chrysostom, The ... Ameringer
Summer ... Reymont
Superstition of Divorce ... Chesterton
Superstitions of the Sceptic, The ... Chesterton
Susan ... Oldmeadow
Sweet Doreen ... Mulholland, Clara
Swetchine, The Maxims of Madame ... Swetchine; Taylor (tr.)

Tales of Destiny ... Jordan, Elizabeth
Tales of the Jury Room ... Griffin
Tales of the Long Bow ... Chesterton
Tales That Were Told ... MacManus, Seamus
Tents of Wickedness ... Harris, Miriam
Thompson, Francis; Complete Works (3 vols.) ...
Those of His Own Household ... Bazin
Three Roses, The ... Dinnis
Threshold of Quiet, The ... Corkery
Tide Rips ... Connolly
Tideway, The ... Ayscough
Tinker's Leave ... Baring
Top O' The Morning ... MacManus, Seamus
Torn Scrap-Book, A ... Irons, Genevieve
Towards the Dawn ... Galway
Town on the Hill, The ... Norman, Mrs. George
Treasure of the Abbey, The ... de Navery
Trees and Other Poems ... Kilmer, Joyce
Trip to Nicaragua, The ... Spillman
Triumph of Failure, The ... Sheehan
True Hidalgo, A ... Coloma
Tuscany, In ... Carmichael
Twenty-One Poems ... Johnson
Tyborne ... Taylor
Typhoon ... Conrad
Tyrant, The ... de la Pasture, Mrs.

Unchanging Quest ... Gibbs
Uncle Remus and His Friends ... Harris, Joel Chandler
Upper Room, The: A Drama of Christ's Passion ... Benson

Valley of Vision, The ... Kelly, Blanche M.
Various Discourses ... Campbell
Verses ... Belloc
Verses on Various Occasions ... Newman
Victim of the Seal of Confession ... Spillman
Victory ... Conrad
Viennese Medley ... O'Shaughnessy, Edith
Vigils ... Kilmer, Aline
Villa of Peacock and Other Stories ... Dehan
Villa Rosignol, The ... Storer, Mrs. Bellamy
Vineyard ... Hobbs, John Oliver
Virgin Mary in the Medieval Drama of England, The Blessed ... Vriend

Washington's Rules of Civility, George ... Moore
Waters of Twilight ... Martindale
Way It Was with Them, The ... O'Donnell
Way of a Maid, The ... Tynan
Wayside Tales ... Herbert, Lady
Wedding Sermon, The ... Patmore
What Really Happened ... Belloc-Lowndes, Mrs.
When They Love ... Baring
White Dove of Erin, The (Drama) ... Forbes
White Fountains ... O'Brien
Wildfang ... Oldmeadow
Wings of Youth ... Jordan, Elizabeth
Winter ... Raymond
Wisdom of Father Brown, The ... Chesterton
Wiser Folly, The ... Moore, Leslie
With Fire and Sword ... Sienkiewicz
Wizard's Knot, The ... Barry
Woman of the Bentioglios, A ... Powers
Women of Letters, French ... Kavanagh
Works of Satan ... Maher
World of Imagery, The ... Brown

Young Mrs. Cruse ... Meynell, Viola
Yourself and the Neighbors ... MacManus, Seamus
Youth ... Conrad

BOOKS—MISSIONS

Africa, Our
Africa, Planting the Faith in Darkest, The Life Story of Father Simeon Lourdel Forbes
Apostles of Europe Dalgairns
Arcadia, A Vanished Cunninghame, Graham

Black Robes and Black Skins ... King
Bombay Mission-History and Padroado Question ... Hull

California, Franciscans in ... Engelhardt

California, Missions of ..... Powers
California, Missions and Missionaries of (4 vols.) ..... Engelhardt
California, The Old Spanish Missions of
California and Its Missions (2 vols.) Clinch
California Padres and Their Missions, The Saunders
Call of the East, The ..... Bertrand
Canada, Early Missions in Western ... Harris
Canada, Pioneers of the Cross in .... Harris
Catholic Missions (Periodical) Society for the Propagation of the Faith
China, The Catholic Church in ... Wolferstan
China, Maryknoll's First Seminary in
China, Twenty-five Years in ..... Stenz
China, Tartary, and Thibet, Christianity in Huc
Christian Missions, Their Agents, Methods, and Results ..... Marshall
Conversion of the Pagan World, The ..... McGlinchey

Foreign Missions, American Brothers and ...
Foreign Missions, The Hour of God in the ... Gil
Fort Sainte Marie, Old ..... Devine

Heralds of the Cross, With the ..... Weber; Kennedy (tr.)
Honduras, Historical Sketch of the Catholic Mission in British (1851-1893)

India, Catholic Missions in Southern ..... Strickland and Marshall
India, Jesuit Missionaries in Northern ... Hosten
India, The Patna Mission ..... Gschwend
India and Its Missions ..... Capuchin Mission Unit, The
India As I Knew It ..... O'Dwyer
Indian Tribes, History of the Catholic Missions Among the ..... Shea
Indies, The Pearl of the. Kuruppu (compiled by)

Japan, The Jesuit Mission Press in..... Satow
Jesuit Missions (Periodical) ..... Jesuit Mission Press
Jesuit Missions, Historical Scenes from the Old ..... Kip

Kentucky, Sketches of the Early Catholic Missions of ..... Spalding
Kiknyns, In the Land of the..... Gogarty
King's Garden, In a ..... Vialls
Korea, The Catholic Church in

Lahore, The Catholic Cathedral of
La Salette Missionaries
Lazarist Missions and Missionaries, Early ... Ryan
Let's Go ..... Duffy, T. Gavan
London Missions, Catholic ..... Harting

Maryknoll Movement, The ..... Powers
Maryland and Its Early Jesuit Missionaries, Old Catholic ..... Treacy
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Roman Court, The Baart
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Roman Curia, Procedure at the Hilling
Sacraments in the New Code of Canon Law, Legislation on the Ayrinhac
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